

# Bible Lessons



**“And I will put my Spirit within you, and cause you  
to walk in my statutes, and ye shall keep my  
judgments, and do them.”**

**Ezekiel 36:27**

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*Quarterly Bible Lessons for Adults and Young People*

## *In the Holy Land*

Far down o'er the ages a promise divine Descended to us in the fullness of time,  
A seed should appear as the stars of the heav'n, And they should inherit a land to be giv'n.

Chorus:

Oh, we are the seed so happy and blest, That dwell in the land of Canaan's holy rest;  
Here streams of pure love are flowing along, And anthems of glory are sounding in song.

From Egypt we started, resolved to be free, And God cast our foes all behind in the sea;  
Then straight through the wilderness onward we moved, No halt, we determined, till Canaan  
we proved.

The wide severed waters of Jordan we passed, Our lot in the land of all blessings we've cast;  
The "ites" are destroyed, and the land is our own, One King, our Redeemer, we worship alone.

This land is salvation, and holiness pure, We find it in Jesus, our title is sure;  
O sweet land of Beulah, thy glory divine Forever and ever unclouded shall shine.

-- D. S. Warner

Song #103 in *Salvation Echoes*, 1900, and #111 in *Songs of Grace and Glory*, 1918

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## BIBLE LESSONS FOR THIRD QUARTER, 2016

### *Theme for the Third Quarter*

#### **“The Holy Spirit”**

When praying for direction in this new quarter’s lessons, the subject “The Holy Spirit” was impressed upon my mind. Our need of the Holy Spirit and the prevalence there is in the world of unbiblical teachings about the Holy Spirit make this a very important study.

In my studies, I referenced several different books, concordances and commentaries. Some comments struck me as being true to the Scriptures, and these I have quoted. Not all have been from “Church of God” affiliation. In citing the author and source, I am not always recommending the entire volume as being free from error. My policy is to glean what is good and discard what is error.

Pray as we search the Scriptures together to find the truth about the Holy Spirit—Who He is, His role and mission in our lives and how we may better know and experience His fullness and yield to His control and guidance.

—Sis. Angela Gellenbeck

**JULY 3, 2016**

### **THE HOLY SPIRIT IN OLD TESTAMENT TIMES**

#### *In the Beginning*

Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Genesis 6:3a And the Lord said, My spirit shall not always strive with man...

## Bezaleel

Exodus 31:1 And the Lord spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

## The Seventy Elders

Numbers 11:24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

## Othniel

Judges 3:9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

10a And the Spirit of the Lord came upon him, and he judged Israel and went out to war. . . .

## Samson

Judges 13:24 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

## Saul

1 Samuel 10:6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

## David

I Samuel 16:13a Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.

Psalm 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

## The Prophets

I Peter 1:10-11 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

**MEMORY VERSE:** For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. —II Peter 1:21

**CENTRAL THOUGHT:** In the Old Testament, the Holy Spirit appeared from the beginning in creation; visited, strove with and dealt with mankind; came upon certain people for special purposes; and moved upon the prophets to foretell future events, especially the coming of Christ and His Kingdom.

## **WORD DEFINITIONS**

Genesis 1:2 “Moved”: move gently; brood or hover over, as a bird does her eggs and young.

6:3 “Strive”: literally, to judge. “The Spirit of God . . . had been litigating and reasoning the point, as men do in a court of judicature, as the word signifies, with these men in the court, and at the bar of their own consciences, by one providence or by one minister or another, particularly by Noah, a preacher of righteousness, in vain, and to no purpose (I Peter 3:18-20); therefore, he determines to proceed no longer in this way, but pass and execute the sentence of condemna-

tion on them.” —*Gill’s Exposition of the Entire Bible*. “The Spirit of God strove with men, by sending Enoch, Noah, and perhaps others, to preach to them; by waiting to be gracious, notwithstanding their rebellions; and by exciting alarm and convictions in their consciences. But the Lord declared that his Spirit should not thus strive with men always; he would leave them to be hardened in sin, and ripened for destruction.” —*Matthew Henry’s Commentary*.

Numbers 11:25 “Prophesied”: Hebrew—were caused to pour forth. They either sang the praises of God in ecstatic utterance, opened or explained the works and laws of God, foretold things to come, or prayed and entreated God for the people and exhorted or entreated the people in reference to God. “Did not cease”: The original word means “did not add.” Some ancient writings interpreted it in this way, that this spirit of prophecy was only a temporary thing, while the gift bestowed upon them for governance continued with them. Others take an opposite view; that they continued prophesying all day, night, and afterwards; that it was a continued gift with them.

Judges 13:25 “Move”: thrust; impel; stir; trouble.

## LESSON BACKGROUND

In the Scriptures we see a definite picture of the Triune God at creation: God the Father as the primary agent, bringing the universe into being, God the Son—the Word, fashioning and speaking the world into existence—and here, God the Spirit, moving and hovering and brooding over, nurturing and protecting the developing elements.

Going forward from creation to Noah’s time, we can see God’s Spirit weighing the impending Divine judgments, warning and wooing souls of men. Later, we read of instances where the Holy Spirit was sent at special times to various individuals. In each of these, it was for a specific purpose and for a definite time.

Bezaleel was filled with the Spirit for the specific time and purpose of building the tabernacle in the wilderness. He was gifted with wisdom in working with gold, silver, and bronze; wood carving, cutting, engraving and mounting gemstones; and all kinds of crafts. His co-worker was Aholiab, who was skilled in work with textiles and fabrics, both woven and embroidered.

Moses, beset by the wailing and complaining of the people of Israel because of the hardships of the wilderness and the sameness of the manna, had cried unto the Lord under the weight of the heavy burden of the people. God answered with the plan to supply him with seventy elders who would share the burden of the work. To confirm this ordination, He took of the Spirit that He had given Moses and put it upon the elders, so that they began prophesying under inspiration and were gifted for their responsibilities.

During the time of the judges, when the children of Israel—conquered by their enemies after straying from the worship of the true God—would cry for deliverance, God would send them deliverance by moving upon men with His Spirit for the express purpose of conquering the Canaanites and rescuing the Israelites. Both Othniel and Samson were judges during this time, judging Israel forty years and twenty years, respectively.

When Samuel anointed Saul to be Israel's first king, he confirmed it by the prediction and fulfillment of three signs, one of which was that the Holy Spirit would come upon Saul and cause him to prophesy with the other prophets, God having changed Saul's heart so that he became "another man" for a short time.

God also anointed David with the Holy Spirit when Samuel anointed him to be king after Saul. David treasured this gift, and later, when he mourned and repented for his great sin, begged for God to not take the Spirit entirely away from Him.

The Spirit expressly moved the prophets to foretell the manner of the birth and death of Christ, the ministry of John the Baptist, the coming of the Holy Spirit, the establishment of the Church, future historical events, and many other very detailed predictions, which were fulfilled to the letter hundreds of years later.

When we later study the experience God gave believers in the New Testament as they were baptized with the Holy Spirit, we will be able to compare and/or contrast the differences between the old and new dispensations.

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *The New Creation:* Explain how the concept of the Holy Spirit hovering over the universe being created could point forward to the experience of salvation.
2. *Striving With Man:* Share other scriptures that teach this important ministry of the Holy Spirit.
3. *Imparting Gifts:* List the different gifts and abilities that were a result of the Holy Spirit's visitation.
4. *Pointing Forward:* List some of the specifics of Christ and the kingdom of God that were foretold by the prophets.

## **COMMENTS AND APPLICATION**

Consider how these Old Testament visitations by the Holy Spirit foreshadowed, in role and personality, the very ways He works in His people even now!

In the work of salvation, the Holy Spirit is instrumental in drawing and wooing a soul to Christ; as the Seed (Word) is planted in the heart, He hovers and broods over the fledgling life as the new creature is born.

In the affairs of His Church, He imparts the gifts, distributes the callings and abilities, and inspires visions, prayers, preaching and praise. He empowers the soul, giving deliverance and conquest over selfishness, sin, and satan.

How wonderfully confirming it is to see in ancient Scripture the pattern and example, and then to experience its fullness today in our hearts and lives!

—Sis. Angela Gellenbeck

## **REFLECTIONS**

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Hebrews 11:7).

This subject is of such great importance! Look at the results of Noah, this



great man of God, his tender heart hearing God's voice and moving under the influence of the Spirit of God. It seemed small to him that only eight were saved, but in reality it was the whole human race! The world's population is approximately eight to nine billion people! All because one man was moved by the Holy Spirit.

I'm thinking of a time when three brothers were led to a little neighborhood home to pray for a sick man. When they were finished praying, the sick man said, "There is a woman downstairs in the basement apartment who is very sick. You need to go pray for her too." They went downstairs and prayed for that woman, and she was healed of rheumatic fever! That was in the mid 1950s. This woman was my mother, Ruby Bell. How important it is for every one of us to be led by the Spirit of God.

The foreshadowing work of the Holy Spirit in the Old Testament times points us to this New Testament dispensation. We are blessed with full salvation today.

—Bro. James Bell

**JULY 10, 2016**

### **PROPHESIES CONCERNING THE HOLY SPIRIT**

Isaiah 32:15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

**MEMORY VERSE:** For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. —Isaiah 44:3

**CENTRAL THOUGHT:** All through the thousands of years in which God promised and brought forth a people, delivered them, led them, gave them a law, bore with their unfaithfulness and rebellion, sent them judgments, banished them into captivity and brought them back time after time, He gave prophecies that there would come a fullness of time where He would send forth His Spirit, bringing deliverance and victory and cleansing to the hearts of all mankind.

## WORD DEFINITIONS

Ezekiel 36:26 “Stony heart”: a perverse, hard heart. “A heart of flesh”: the soft flesh of the body as contrasted with stone.

Malachi 3:1 “Messenger”: angel or messenger; not by nature, but by office, and is the same as “Elijah the prophet” in Malachi 4:5, who is clearly identified by Christ to be John the Baptist (Matthew 11:10-14). “Messenger of the covenant”: Jesus Christ, the Son, Who, after His ascension, baptized the believers with the Holy Spirit and with fire, as He had promised. “Fullers’ soap” (The *Septuagint*

says, “As the grass of the washers”): an herb or plant, which purifies or cleanses and was used for washing; used by persons (fullers) who did washing of clothes and taking out of spots.

Isaiah 44:3 “Floods”: to drop; flow; pour down.

## LESSON BACKGROUND

Prophesying some 700 years before Christ, Isaiah wrote so many prophecies about the Messiah, His kingdom, and the plan of salvation that he has been called the Gospel (Messianic) prophet. The 32nd chapter foretells the blessings of Christ’s kingdom, along with warnings of desolation before the time of return and blessing. He speaks of the Spirit being poured out, and the effects in the lives of his people—judgment, righteousness, peace, quietness, and assurance. Verse 3 in Chapter 44 echoes other scriptures about the Holy Spirit as it speaks about floods of water for the dry and thirsty.

Other precious promises are given by Ezekiel in chapter 36, where comfort is offered to those who had been forsaken and chastened by the Lord for their years of idolatry and rebellion. Yes, this came true in a historical way, but the true meaning is in a spiritual way. To those who have wandered away from God, if they will return, He has a healing for their backsliding, hard heart—a soft, tender heart and His Holy Spirit to cause them to walk in His ways.

Joel’s prophecy also comes after the time of exile and judgment upon Israel. We know this points forward to the day of Pentecost, when Jesus sent the “Promise of the Father” into the hearts of His disciples gathered in the upper room, because Peter exclaims to the people who witnessed the scene, “This is that which was spoken of by the prophet Joel!”

The prophet Malachi, under the inspiration of the Holy Spirit, testified of “the glory that should follow” the coming of first, John the Baptist and then, Jesus Christ, who suffered and died, rose again, ascended to the Father, and then baptized His followers with the Refiner and Purifier, the Holy Spirit. John the Baptist himself pointed to Jesus as the one who would burn up the chaff with “unquenchable fire.”

Thank God for these definite, detailed prophecies and promises from the Old

Testament that give us much understanding of what the Holy Spirit will accomplish in our lives when He is **POURED OUT!**

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *Isaiah's Vision:* Looking at both verses from Isaiah in the lesson, to what was the Holy Spirit compared, and what is His effect in the life?
2. *Ezekiel's Promise:* What precedes the putting of the Spirit “within you” and what will He cause in the heart and life?
3. *Joel's Prophecy:* What words explain the gender and racial barriers that are removed in the pouring out of the Spirit?
4. *Malachi's Message:* What must take place in the heart before acceptable worship can take place? How does Jesus accomplish this?

## **COMMENTS AND APPLICATION**

From the very beginning, God looked way ahead to a time when He would send His Spirit to fill the hearts of men and women. He longed for a people who would serve Him wholly, with pure hearts. He longed for ALL people on the face of the earth—men, women, all nations, all languages—not just the Jews, to be His own temple, where He could dwell. He wanted people to be at peace, to rest in Him, to abide in Him. He desired holy lives free from constant sinning and backsliding.

Truly, this is the “glory that should follow.” The prophets were only able to enquire about and search diligently about this salvation and grace; the angels desired to look into these things, as well (I Peter 1:10-12). Because of Christ, we in these latter days are privileged to experience them.

—Sis. Angela Gellenbeck

## REFLECTIONS

Isn't it wonderful to be living in this day and time? We are *living* in the promise! We daily need the Holy Spirit to convict us, to teach us, and to be "a word behind us saying this is the way walk ye in it."

The presence of the Holy Spirit is felt at a very early age as He visits children's hearts with a voice of conviction. How precious it is to see children respond to the Holy Spirit at an altar of prayer and repentance. As children mature into adults, they have a lot of decisions to make; spiritual decisions as well as temporal decisions. It is during this time period that career paths are chosen as well as lifelong companions; the Holy Spirit can be right there to lead and to guide.

We need the Holy Spirit to place us in His body to actively serve in the congregation, in the family, in the workplace, and in the community.

Lastly, we need the Holy Spirit in our old age to help keep our focus on the Lord and the eternal goal. The Holy Spirit can help us bear courageously the afflictions of age and leave behind an example of holiness as we become a part of that great cloud of witnesses. As you can see, we never outgrow the need for the Holy Spirit. We must have Him to take possession of our lives so that we can safely reach that heavenly goal.

—Sis. LaDawna Adams

**JULY 17, 2016**

### **OLD TESTAMENT TYPES AND SHADOWS OF THE HOLY SPIRIT:**

***The Day of Rest (Sabbath)***

***and***

***The Land of Rest (Canaan)***

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

9 So then they which be of faith are blessed with faithful Abraham.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Hebrews 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus [Joshua] had given them rest, then would he not afterward spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

**MEMORY VERSE:** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.  
—Luke 24:49

**CENTRAL THOUGHT:** As historical types, both the Sabbath rest and the land of Canaan point forward toward a spiritual fulfillment. The Scriptures clearly show that the land of promise and the consecrated day of rest represent the life of the Holy Spirit in the consecrated believer.

## WORD DEFINITIONS

Hebrews 4:7 “Limiteth”: to mark off by boundaries; to determine. “In David”: A quotation from Psalm 95:7-9. “For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work.”

Hebrews 4:8 “Jesus”: Joshua, son of Nun (as in the Syriac version), who was a type of Christ. He was a temporal savior, while Jesus Christ was a spiritual one. “Jesus, the transliteration of the Hebrew term ‘Yehoshua’/Jehoshua, contracted to ‘Joshua’, which means ‘Yahweh saves’ (or ‘Yahweh is salvation’).” —*HELPS Word-studies*. “Another day”: not any particular day of the week, but a spiritual day, meaning the Gospel day or dispensation.

Luke 24:49 “Promise of my Father”: a legal term that refers to an officially sanctioned promise; this is used of the Holy Spirit, Who had been promised in Isaiah 44:3, to be poured out upon His people in the times of the Messiah. “Endued”: invested, or clothed with.

## LESSON BACKGROUND

The covenant God made with Abraham was that through him and his seed all nations of the earth would be blessed (Genesis 12:3; 17:1-8; 22:17-18). The covenant included all the land he could see, from the north to the south, to the east, to the west (Genesis 13:14-16; 15:18-21). It promised victory over his enemies (Genesis 14:20; 22:17).

This victory was literally fulfilled through the Israelites, descendants of Isaac and Jacob, who later conquered and possessed the land of Canaan. As time went on, Israel’s conquest and glory faded time and again when they forsook God and worshiped the idols they had once destroyed. The prophets began to look forward to a restoration of the glory through the Seed who had been promised to Abraham, and the establishing of His kingdom in the days of the Roman empire. The angel Gabriel’s promise to Mary was that her Son would be this promised King (Luke 1:31-33), and Zacharias’ inspired prophecy clearly applied the inheritance

and conquest in a spiritual way, not literal (Luke 1:67-75). The book of Hebrews and Paul's epistles to the Romans and Galatians further establish that the covenant was now extended to all those who believe, not just to the Jews (called the circumcision, because of the covenant token which God established in Genesis 1) who obeyed Moses' law. Now the Gentiles were included in this blessing, and the inheritance they would receive was not the literal land of Canaan, but the spiritual kingdom—righteousness, peace and joy in the Holy Spirit (Romans 14:17).

Likewise, the Sabbath, a day of rest set apart by God and given to His people, the Israelites, as a perpetual covenant and sign between God and His people (Exodus 31:12-17), also pointed forward to a spiritual fulfillment in Christ, Who declared Himself "Lord of the Sabbath" (Luke 6:5). The clear explanation by Paul in Colossians 2:14-17 and in Hebrews 3 and 4 lets us know that the Sabbath was a shadow that represented a true substance, which came through Christ.

The "rest" of both the Sabbath and Canaan is a soul rest. In Hebrews 4:4-5, Canaan is referred to by God as "My rest" as well as the Sabbath— "God did rest"—so we know they are both pointing to the same thing, a rest that remains for the people of God; a rest that is a ceasing from our own works and taking our own way; a rest that comes by believing in, relying upon and trusting in Christ alone for salvation. It is a rest that begins now with the "earnest" of the inheritance being the precious indwelling Holy Spirit (Ephesians 1:13-14) and the remainder to be enjoyed in realms eternal.

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *They That Be of Faith*: To whom does this refer?
2. *The Blessing of Abraham*: Explain what this means.
3. *Heirs*: What do we inherit? What, according to the Scriptures, is the "earnest" of that inheritance?
4. *A Personal Rest*: What does it mean to cease from our own works?



## COMMENTS AND APPLICATION

The parallels between the Canaan land conquest and the experience of the infilling of the Holy Spirit are numerous and very true to life. Just as Israel was delivered from Pharaoh and Egypt, and crossed the Red Sea, even so we are delivered from our taskmaster (satan), and from Egypt (sin), and cross over into the justified life. It is God's plan that we soon cross the Jordan into Canaan, just as He would have had the Israelites do, had they not drawn back in unbelief. After we cross the Jordan, there are cities and kingdoms to conquer, battles to fight, and giants to slay, just as in the historical example. There is always ground to gain and perpetual vigilance to keep land already won. Those who would teach that one crosses directly from Egypt to Canaan, or that Canaan represents going to heaven when we die, incorrectly interpret the allegory. One must be delivered from sin, having obtained forgiveness through faith and repentance, in order to receive the Holy Spirit. The battles and conquest are part of this life, not the next.

There are also parallels between the Sabbath and the rest of the soul. Just as a person ceased from labor, industry, personal gain and bearing burdens on the Sabbath, so we enter a perpetual and spiritual Sabbath rest when we surrender our own ways, quit living for our own personal gain or pleasure (Isaiah 58:13-14), yield to the Lord our struggles and burdens and cares, and live entirely unto the will of God. Such a life is not way over in heaven, but is available to us now.

It may seem paradoxical that Canaan was a land of conquest yet was called "My rest" by God. But look at it this way. It is a place where we rest from the burdens, bondage, and reproach of Egypt, or sin. By gaining victory over every enemy, we rest more and more in the deliverance of Christ. And *He* rests, or abides, in us. We are His Sabbath—set apart unto Him—and His Canaan—His temple, His habitation, and the place of His rest.

—Sis. Angela Gellenbeck

## REFLECTIONS

Let us ponder the following lyrics from inspired songwriters of the past:

Dwelling now in Canaan land With the pure and holy band,  
Oh, how precious and how glorious is my rest;  
Jesus smiles upon me here, I am free from doubt and fear,  
I am dwelling on Mount Zion's shining crest.

Of the seed of Abraham, Heir of God through Christ I am,  
And this blessed Canaan is His will to me;  
Cross the Jordan's swelling stream, Where celestial sunrays gleam,  
Richest blessings are awaiting here for thee.

--From *The Bliss of Canaan* by Clara M. Brooks,  
Song #28 in *Songs of Grace and Glory*, 1918

Are you disappointed, wand'ring here and there,  
Dragging chains of doubt and loaded down with care?  
Do unholy feelings struggle in your breast?  
Bring your case to Jesus, He will give you rest.

Have you by temptations often conquered been,  
Has a sense of weakness brought distress within?  
Christ will sanctify you, if you'll claim His best,  
In the Holy Spirit He will give you rest.

—From the old familiar song, *Come Unto Me*, by Charles P. Jones

I have read how a believer, One who knows his wrongs forgiv'n,  
May be cleansed from sin completely, Made as pure and clean as Heav'n —  
Have the very root of evil From his being swept away,

Leaving in his joyous bosom, An unending sabbath day.

—From verse 3 of *It Is True Within My Heart*, by C. W. Naylor,  
*Evening Light Songs* #136 (see also *Evening Light Songs* #161)

—Submitted by Bro. Harlan Sorrell

**JULY 24, 2016**

## **OLD TESTAMENT TYPES AND SHADOWS OF THE HOLY SPIRIT:**

### ***Pentecost***

#### *Old Testament Observance*

Leviticus 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD

for the priest.

### New Testament Fulfillment

Acts 1:4 And, being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

**MEMORY VERSE:** Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. —Psalm 110:3

**CENTRAL THOUGHT:** The Feast of Pentecost was observed fifty days after the Feast of First-fruits, which was the second day of unleavened bread following the Passover. These feasts point forward to Christ's death, resurrection and the coming of the Spirit, respectively.

### **WORD DEFINITIONS**

Leviticus 23:16 "Meat offering": gift; tribute; grain or cereal offering,

whether raw, roasted, ground to flour, or prepared as bread or cakes.

Leviticus 23:18 “Sweet savour”: quieting, soothing, restful, pleasant (to the Lord) odor or scent.

Acts 1:8 “Power”: force; specially, miraculous power; strength; ability; might. The English word “dynamite” comes from this word!

Acts 2:1 “In one accord”: with one mind; unanimous; having the same passion, the same desire.

Psalm 110:3 “Willing”: free-will offerings. “Day of thy power”: a prophecy of the day of Pentecost, when the disciples were endued with power from on high.

## **LESSON BACKGROUND**

The Jewish year began with three important feasts. The Feast of Passover, commemorating the deliverance from Egyptian bondage, was observed each year with the Passover lamb being sacrificed and eaten with bitter herbs on the fourteenth day of the first month, one day before the Sabbath. This was followed by seven days of unleavened bread, during which no leaven was to be found in the homes of the Israelites.

On the second day of unleavened bread, the “morrow after the Sabbath”, the Feast of First-fruits was held. This “feast within a feast” was kept by the waving of a sheaf of barley before the Lord as a special sort of meat-offering, and the sacrificing of a lamb for a burnt offering with a common meat-offering of flour. This sheaf of the first-fruits of the harvest was to be offered before any of the new grain was eaten.

Pentecost, usually called in the Old Testament the Feast of Weeks or Feast of Harvest, was kept fifty days after the waving of the barley sheaf. (After the translation of the Old Testament into the Greek language, it was called “Pentecost,” from the Greek word for fifty.) It was observed by the bringing of two loaves of leavened bread made of the new wheat of the harvest, which was then supposed to be all gathered. These were waved before the Lord as was the sheaf of the first-fruits, and with it they represented the consecration of the entire harvest to God. This was also a special kind of meat-offering accompanying a burnt offering and a

sin-offering.

Every Israelite was commanded to bring with him to the feast “a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.” (Deut. 16:10). The two feasts with the intervening seven weeks were necessary to include the entire harvest, from the beginning to the end.

The three feasts are connected in both type and fulfillment. As the Passover lamb was killed on the first day of this feast, so Christ was crucified on that same day, becoming our Passover--our Substitute (I Corinthians 5:7). The following feast typified His Resurrection, as the “first-fruits” from the dead (I Corinthians 15:20). And fulfilling the example to the day, the Holy Spirit, according to His promise, was poured out upon the disciples on the day of Pentecost. As the Old Testament priests consecrated the entire harvest to God in worship and dedication, the disciples, both men and women, who had been waiting and praying for some ten days in the upper room, consecrated their lives to Christ, their individual desires and ambitions being consumed by one passion--to be filled with the power of the Holy Spirit.

—Sis. Angela Gellenbeck

(Adapted from *Shadows of Good Things* by R. R. Byrum)

## **DISCUSSION:**

1. *Shadow/Substance*: Show the parallels between Passover and Christ’s death, Feast of First-fruits and Resurrection, and Feast of Pentecost and the coming of the Holy Spirit.
2. *Ye Shall Receive Power*: What kind of power is meant here?
3. *Consecration*: How important is entire consecration to the baptism of the Holy Spirit?
4. *Of One Accord*: Explain the significance of this important factor to the disciples in the upper room and to us today.

## COMMENTS AND APPLICATION

How may this lesson be applied to our hearts? First, there is no cleansing from sin or assurance of salvation without the shed blood of Christ. This was clearly shown in the example of the Passover lamb, and just as clearly proven to be fulfilled by Jesus Christ's death on the cross. We must apply His blood by faith to our hearts, trust in it, and as the type of unleavened bread shows us, we must put away all sin—typified by the leaven—from our lives.

As the newly harvested first sheaf of grain, waved before the Lord in worship and consecration, pointed forward to Jesus' Resurrection—like the corn of wheat that had fallen to the ground and died, to be raised again to new life—we also partake in His resurrection and walk in newness of life, looking forward to the ultimate resurrection with Him at His coming (I Corinthians 15:20).

Pentecost represented the offering of the entire harvest to God. So we, with willing hearts, offer ourselves to God for consecrated service. The prophecy from Psalm 110:3 points forward to the “day of thy power,” when the people were offering themselves as a free-will offering to God. Together, unanimously, having the same passion for the promised baptism of the Spirit, they waited unceasingly until He was poured upon them from on high. Let us do the same.

—Sis. Angela Gellenbeck

## REFLECTIONS

Air is thin and light, seemingly so, anyway. I had opportunity to fly recently. Wholly yielding my body weight to an airplane seat while traveling 30,000 feet above the earth with nothing but that “thin air” beneath me takes faith! Yielding and consecrating myself wholly to an “invisible” God also takes faith. Is His power as great as the science that holds an airplane aloft? How can I be certain He will not betray me? Will fear hold me back because He might require more than I am able to give?

Charles W. Naylor and Clarence Hunter wrote the words and music to the song, “My Heart Says Amen to Thy Will.” In Bro. Naylor's testimony regarding the inspiration for this song, he penned these words: “I had been passing through a

time of sore conflict and deep trial. I had faced a situation that required all the strength of my manhood to meet successfully. It had seemed to demand the giving up of all my plans and hopes, and the making of a sacrifice than which none could be greater . . . I finally reached a point where I was perfectly contented with God's will, no matter what it may require of me." He then testified of a sweet-soul rest which followed that complete surrender. (*—Heavenly Song Stories of Church of God Song Writers and Their Songs*)

It is God's will that we be filled with the Holy Spirit. God has always given the best of Himself to you and me in so many different ways. Always. We don't need to be afraid. Just as the Israelites brought a free-will offering representative of their entire harvest to God and just as the disciples tarried in the upper room awaiting an infilling of the Holy Spirit, should we not also offer up and lay the best and worst of who we are on the altar of consecration and earnestly seek for an infilling of the Spirit? May our faith take wings and our answer be "Yes."

—Sis. Julie Elwell

**July 31, 2016**

## **OLD TESTAMENT TYPES AND SHADOWS OF THE HOLY SPIRIT:**

### ***The Holy of Holies***

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.

Hebrews 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.



6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

**MEMORY VERSE:** And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony. —Exodus 25:22a

**CENTRAL THOUGHT:** God’s pattern for the construction of the tabernacle pointed forward to His plan for atonement and forgiveness of sins, followed by sanctification and entrance into the Most Holy place—the indwelling of the Holy Spirit.

## WORD DEFINITIONS

Exodus 25:8 “Sanctuary”: a consecrated, hallowed, sacred place.

Hebrews 9:5 “Cherubims”: two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the Holy of holies (both in the sacred tabernacle and in Solomon's temple) in such a manner that their faces were turned toward each other and down toward the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling-place.—*Thayer’s Greek Lexicon*.

Hebrews 9:9 “Figure”: a parable; a comparison; a symbol.

Hebrews 9:10 “Reformation”: the times of the Messiah.

## LESSON BACKGROUND

Only a brief explanation of the Old Testament tabernacle and its symbolism will be possible in this short lesson, but it is a subject worthy of much personal study and time. One can plainly see, in pattern and example, how the experience of full salvation is typified by the components of this building.

The tabernacle was divided into two rooms: The Holy Place and the Most Holy Place. There were two veils, one before the doorway to each room, with each having an altar, one before the first veil and the other before the second veil. There were also two applications of blood; one on the first, or brazen altar, and another on the second, or golden altar.

In the Most Holy Place was the ark, covered by the mercy seat, attached to which were golden cherubim, their wings overshadowing the mercy seat. Inside the ark were the stone tables of the ten commandments, the golden bowl which held manna, and Aaron’s rod that budded.

The Most Holy Place was where God came to dwell. It was completely dark there, lighted only by the Shekinah glory of His presence. The people were never to enter; only the high priest entered once a year on the Day of Atonement, and then, only with blood to make intercession and atonement for the people. He represented our High priest, Jesus Christ, and just as He entered the presence of God in that literal tabernacle, Christ actually entered heaven itself, to intercede for us.

At Christ's death on the cross, the veil barring entrance to the Most Holy Place ripped down the middle from top to bottom (Matthew 27:51). The book of Hebrews explains that the way into the holiest place is now made possible by the blood of Christ, and believers are encouraged to enter boldly, having been washed by Jesus' blood and cleansed by the laver of His Word.

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *Scriptural Proof*: Which Scripture shows the tabernacle to be a symbol of something that came later?
2. *God's Desire*: What was God really wanting when He designed the sanctuary?
3. *The Veil Removed*: What is the significance of the torn veil?
4. *The Two Altars*: What might be represented by the brazen altar and the golden altar?

## **COMMENTS AND APPLICATION**

“There in that sacred place the redeemed soul dwells in close communion with God. No veil now is needed to bar him from the presence of the infinitely Holy One, because he is cleansed from the last remains of sin and is pure ‘as he is pure.’ He ‘dwelleth in the secret place of the Most High,’ he abides ‘under the shadow of the Almighty.’ And under his golden ‘wings shalt thou trust.’ There, as on the stone tables, the law of God is perfectly written in the hearts of the sanctified by the restoration of the moral nature to primitive holiness. There their souls are satisfied with the hidden manna. And there the Shekinah light of the glory of

God is their constant portion. In this heavenly condition they abide in God and God in them. And this blessed experience is the rightful heritage of all God's people."

—From *Shadows of Good Things* by R. R. Byrum, 1922.

## REFLECTIONS

"...When the times of refreshing shall come from the presence of the Lord." —  
Acts 3:19

As I lay on the couch in the quiet darkness with the family all in bed, I was reflecting on the message we had heard earlier that evening during our revival. I gazed upward and saw a pitcher tilted and flowing out of it was something glistening and sparkling. It was coming into my head and flowing through my entire being. Joy and praise filled me. It kept flowing and I came to the place that I felt my body could handle no more. The pitcher then disappeared. I learned from this experience that our mortal bodies are not equipped to receive the fullness of God's glory; they will need to be changed.

Looking back, I believe the Lord was preparing me for difficulty, because great difficulty came. I have also noticed others' testimonies containing special revelations were many times in preparation for difficulty.

I am very grateful that through the blood of Christ, the Lord can pour into our hearts and spirits a fulfilling measure to meet our need.

—Bro. Bob Wilson

**AUGUST 7, 2016**

## **JESUS, THE EXAMPLE OF THE SPIRIT'S WORKING, PROMISES THE HOLY SPIRIT**

Isaiah 11:2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge

and of the fear of the Lord;

3a And shall make him of quick understanding in the fear of the Lord. (Also Isaiah 42:1 and 61:1-3.)

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Also Matthew 12:28.)

John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (Also John 16:7,13,14.)

**MEMORY VERSE:** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. — John 14:26

**CENTRAL THOUGHT:** As the Holy Ghost descended and abode upon Jesus,

filling Him with power and wisdom, so Jesus promised to baptize us with the Holy Ghost; fill us, empower us, teach us, and guide us.

## WORD DEFINITIONS

Isaiah 11:3a “Of quick understanding”: literally, to smell; figuratively, to perceive, or discern; to discern those who had the fear of the Lord, such as Nathanael, whom He called, “an Israelite indeed,” or the Pharisees, whom He called, “hypocrites.”

John 7:38 “As the scripture hath said”: Actually, more than one scripture expresses the thought: Exodus 17:6, Psalm 36:8, Isaiah 41:17, Ezekiel 47:1-12, Joel 3:18, and Zechariah 14:8.

John 14:16 “Comforter”: someone called to one’s aid or to plead one’s cause; advocate; intercessor; helper; advisor; counsellor.

## LESSON BACKGROUND

Isaiah prophesied of Jesus’ birth, ministry and death; he particularly spoke several times of the Holy Spirit’s power and inspiration working in and through Christ. These prophecies are later quoted in the Gospels, either by the writers or—as in “The Spirit of the Lord God is upon me” (Isaiah 61:1-3)—by Jesus himself as He preached the words to the congregation in the synagogue, telling them, “This day is this Scripture fulfilled in your ears” (Luke 4:21).

The Holy Spirit overshadowed Mary at Jesus’ conception (Matthew 1:20; Luke 1:35). At the time of Jesus’ baptism the Holy Ghost again descended in the form of a dove and continued upon Him. The Holy Spirit led Jesus into the wilderness to be tempted (Luke 4:1); Jesus offered himself on the cross by the power of the Spirit (Hebrews 9:14), and was quickened in His dead body by the Spirit (I Peter 3:18). Jesus walked, breathed, preached, healed, delivered from devils and performed miracles (Matthew 12:28; Acts 10:38); all by and through the Spirit, which dwelt in Him in fullness (Matthew 28:18; John 3:34).

This is the Spirit which Jesus promised He would pour out on those who

would come to Him. As His hour of death drew near, He began detailing to His disciples how the Spirit would work in their lives. After His resurrection, He appeared to them as they were assembled together (John 20:22). “Receive ye the Holy Ghost,” He said, and breathed upon them, as an anticipation and preparation for the fullness which they were to receive at Pentecost.

—Sis. Angela Gellenbeck

### **DISCUSSION:**

1. *Manifested in Him*: Name the various ways the Holy Spirit’s power was manifested in Jesus Christ.
2. *Manifested in Us*: In what ways did Jesus promise the Spirit would work in us?
3. *Representation*: What symbols were used by Jesus to represent the Holy Spirit?

### **COMMENTS AND APPLICATION**

Surely there could be no question, as Jesus prepared His disciples for His return to heaven, as to the urgency and importance of the promised Spirit, nor any doubt but what He would fulfill what He had promised. He assured them that the Father would give the Holy Ghost to those who asked Him, just as an earthly father delights in giving good gifts, and necessary things for life, to his children (Luke 11:13). “It is your Father’s good pleasure to give you the kingdom,” He told them (Luke 12:32).

On our part, let there be no question or doubt as to His will, ability, or pleasure to give us the Holy Spirit. We must ask, in faith and with perseverance; tarrying, as He commanded the disciples to do, until He comes in His fullness. We must receive—take, or lay hold of—the Holy Spirit (John 20:22). Let us not be casual about the matter. He is our POWER—without Him we are helpless and weak. He is our LIFE—without Him we are dead.

—Sis. Angela Gellenbeck

## REFLECTIONS

Years ago, a young man was invited to attend a revival meeting being held in the Kansas City congregation. He was impressed by the services and truly believed what was being preached at the meeting was the truth. However, he had a chilling account of his own life as to why he could never be saved. This young man had been raised in a Christian home but had strayed away at a young age. He confessed that he had committed crimes that, if the deeds were made known, could land him in prison. He also said that the Holy Spirit had dealt with him many, many times and one night he grew tired of it. Thus, he went outside, looked up into the sky and shook his fist and said, "Don't ever visit me again!" *And the Holy Spirit never visited him again.*

Jesus gave a warning in Matthew 12:32. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Blasphemy of the Holy Spirit is a purposeful and blatant disregard which completely cuts us off from any possible hope of connection to the Father and the Son. May we value the Holy Spirit and allow him to work in our lives.

—Sis. LaDawna Adams

**AUGUST 14, 2016**

### **PENTECOST: THE HOLY SPIRIT POURED OUT**

Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.



9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

11b We do hear them speak in our tongues the wonderful works of God.

**MEMORY VERSE:** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. —Acts 2:17-18

**CENTRAL THOUGHT:** In fulfillment of the types, shadows and prophecies of the Old Testament and Jesus' promise, the Holy Spirit was poured out upon the one hundred and twenty believing disciples who had met together in one accord in the upper room, continuing for about ten days in earnest prayer and supplication.

## WORD DEFINITIONS

Acts 1:5 “Baptized”: Dip under; submerge; immerse.

Acts 1:8 “Witnesses”: eye or ear witness; one who testifies for one; also, a martyr; one who has proved the strength and genuineness of his faith in Christ by undergoing a violent death.

Acts 1:12 “The mount called Olivet”: on the east side of Jerusalem, a mountain Christ much frequented, and from whence he ascended to heaven. It has its name from the multitude of olive trees which grew upon it. “A Sabbath day’s journey”: According to the Jews, who often called it “the bound of the Sabbath,” seven furlongs, or two thousand cubits from any city or town, which was 0.596 miles (a little over half a mile).

Acts 2:2 “Mighty”: strong; violent. “Wind”: not just rushing or moving air, but rather, life-giving *breath*.

Acts 2:3 “Cloven tongues like as of fire”: tongue-shaped, flame-like appearances; one such tongue sat upon each one of the brethren or disciples present.

Acts 2:4 “Other tongues”: other actual languages.

## LESSON BACKGROUND

We have studied various Old Testament historical and ceremonial types of the Holy Spirit; however, there is another beautiful event in II Chronicles 5 that foreshadows the sudden, overwhelming “filling” of the house by the presence and glory of the Lord on the day of Pentecost.

When Solomon finished the temple and brought the ark of the Lord and other furnishings into it, and the singers and musicians, all white-robed, began to sound praises to God, along with the one hundred and twenty priests, it was recorded that they “were as one, to make one sound to be heard in praising and thanking the Lord” (II Chronicles 5:13). Surely, this points forward to the one hundred twenty disciples, who had been made kings and priests unto God by Jesus’ blood (Revelation 1:6) who prayed “in one accord.” The resulting glory in the Old Testament temple was described as filling the house of the Lord, “so that the

priests could not stand to minister by reason of the cloud. . .” As Haggai prophesied, “The desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts. . . .” (Haggai 2:7, 9).

It was now not a literal sanctuary or temple, but the hearts of men and women. They were not literal Jewish priests, but a royal priesthood and a holy nation to “shew forth the praises,” or “the wonderful works” of God.

—Sis. Angela Gellenbeck

### **DISCUSSION:**

1. *Fully Come*: How many days after the Resurrection was Pentecost?
2. *Unto the Uttermost Parts of the Earth*: What did it mean to the disciples, and to many thereafter, to be a witness?
3. *I Will Fill this House with Glory*: Who prophesied particularly of this day, and how was it fulfilled?
4. *The Baptism*: What symbol of the Holy Spirit is in today’s lesson? What other symbols have been used in the Scriptures?

### **COMMENTS AND APPLICATION**

In the beginning lesson we studied the way the Holy Spirit visited and moved upon different individuals at different times in Israel’s history. Some were given special abilities to perform certain tasks; some were kings who were given anointing to bear rule over God’s people; some were prophets who were given a divine message about Israel’s future and the coming of the Messiah. How were these visitations different from Pentecost?

I think that one difference is that the Old Testament saints were given the Spirit in measure, while in the New Dispensation He was given in fullness. In the Old Testament, He moved only upon the Children of Israel; in the New Testament, He was poured out upon all flesh, Jews and Gentiles alike.

There is also a difference in that He endued the New Testament saints with power; power to triumph over sin and truly live, at all times, holy unto the Lord. The reason is that He was now given through Christ. Jesus lived without sin, offered Himself to God as a substitute for mankind, redeemed man from the enemy, and in and by and through that sinless sacrifice, He sanctified forever those who come to God through Him. Hallelujah!

I have often thought of the disciples as they watched Jesus rise into the air—what they must have thought, how they must have felt, to see Him go away. Oh, how they would do ANYTHING to have Him again! He had assured them He would send the Comforter to them, Who would bring His Words, His abiding presence—His LIFE—into their hearts. If we were there—would we have thought of doing anything else but seeking, waiting and praying for His visitation?

Would we have sought Him just that earnestly, with that same abandonment of selfish pursuits, desires and ambition; and just that many days--not ceasing, not being put off by the length of time passing and the feeling of “not getting somewhere”? It seems we are greatly affected by this “instant” age in which we live. We grow discouraged when we pray a while and “nothing happens”. Ten days? Could we have done this for His outpouring upon us?

—Sis. Angela Gellenbeck

## REFLECTIONS

The Holy Spirit’s work in our lives is a wonderful but often misunderstood topic of the Bible. Just the very thought of our dear Creator God spending time with us to teach us of His ways is very humbling. I’m reminded of the verse in John 1:12, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name...” Power to overcome attitudes, power to forgive, power to yield my ways, power over pride, power to go forth with the gospel. Power to live a godly life. This is part of the Holy Spirit’s work in our lives.

People who are truly born of the Spirit (John 3:8) will be led by the Spirit (Romans 8:14). Romans 8:16 says, “The Spirit itself beareth witness with our spirit, that we are the children of God.” The Holy Spirit is a teacher, guide and purifier. His purpose is still the same today.

Proclaim and live the truth in Jesus name. God the Father, God the Son, and God the Holy Spirit—the Holy Trinity--work together and each compliments the other. Thank God for His great plan of salvation.

—James Bell

**AUGUST 21, 2016**

### **THE HOLY SPIRIT'S GIFTS AND OPERATION IN THE CHURCH**

1 Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 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:

11 But all these worketh, that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, govern-

ments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. (Also Romans 12:3-8.)

**MEMORY VERSE:** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. —Eph. 4:12

**CENTRAL THOUGHT:** The Spirit was given to personally infill each believer for the purpose of the edification and profit of the entire church; He endues different people with different gifts and unique administrations and operations of those gifts.

## WORD DEFINITIONS

I Corinthians 12:5 “Administrations”: literally, attendance or waiting upon a table; aid or service; ministry, especially executing the commands of others. “The ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.” Also, “the ministration of those who render to others the offices of Christian affection.” —*Thayer’s Greek Lexicon*

I Corinthians 12:6 “Operations”: a working; an effect; a thing wrought. Properly, “energizing (‘operations’), focusing on the results of God’s ‘energy’ (power) in people living in His faith.” —*HELPS Word Studies*

I Corinthians 12:7 “Manifestations”: exhibition; expression; announcement; a “coming to light.”

I Corinthians 12:8 “Wisdom”: Insight; skill. “An understanding of the deep mysteries of God, and His redemptive plan.” —D. O. Teasley, *The Holy Spirit and Other Spirits*. “Knowledge”: science; functional “working” knowledge from expe-

rience. “An understanding of the simple teachings of the gospel and the types and shadows of the Old Testament; a general knowledge of the doctrine of salvation.”  
—D. O. Teasley, *The Holy Spirit and Other Spirits*.

I Corinthians 12:28 “Apostle”: one sent or commissioned by Jesus Christ, as the twelve apostles, and Paul and Barnabas in the New Testament. “Prophet”: one who speaks forth the message of God under inspiration, sometimes foretelling the future. “Teacher”: instructor; master; fitted for teaching the things of God and the duties of man. “Miracles”: power; mighty or marvelous works. “Helps”: those who aid or assist. “Governments”: properly, someone who steers (guides) a ship; (figuratively) the divine calling which empowers someone to lead in affairs relating to the Church. “Diversity of tongues”: gift of speaking or interpreting actual languages.

Ephesians 4:11 “Evangelists”: missionary; bringer of good news; one who does so as a vocation. “Pastors”: shepherd; feeder, protector, ruler of a flock of men.

Ephesians 4:11 “Evangelists”: missionary; bringer of good news; one who does so as a vocation. “Pastors”: shepherd; feeder, protector, ruler of a flock of men.

## LESSON BACKGROUND

In our first lesson of this series, we studied the way the Holy Spirit came upon different individuals in the Old Testament at various times and for specific reasons—for prophecy, government, military strength, craftsmanship, prayer and praise. These different operations seem to foreshadow the far greater dispensation of the Spirit upon the New Testament church, in gifting the disciples with their various gifts and callings.

After the Holy Spirit was given, the apostles and other disciples went about preaching the Gospel with boldness. Thousands began to be added to the church through the new birth. The work spread to other cities. There were duties that naturally occurred with such large gatherings of people—distributing the mutually shared and donated food and necessities of life, appointing leaders and instructors of the new converts, and sending forth of missionaries to new fields. The book of Acts, written by Luke, gives an overview of the massive work of the early

church, and how it was accomplished so successfully under the guidance of the Holy Spirit. It openly shares the mishaps and “hitches” in the organization, the conflicts between personalities and how they were resolved, and the many facets of the opposition, both from the Jews and from the pagans.

In Paul, the converted Pharisee and former persecutor of the Christians, Christ had a true Apostle who was sent by the Holy Spirit to establish new congregations throughout Asia and into Europe. He also sent letters to the congregations, instructing them in the ways of God. The first letter to the Corinthians set in order many of the errors and conflicts of that church, and in it we read the clear explanation of the different offices of the Church of God and how they should operate. Similar letters of instruction about the gifts of the Spirit were sent to Ephesus and Rome.

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *Differences:* Explain why it is important to understand and appreciate the different ways in which the Spirit works in different people.
2. *Who's the Head?* All kinds of problems arise when a *human* tries to usurp the place of God. According to the Scripture, who is the Head of the church?
3. *What God Hath Chosen:* Are divine gifts necessarily the same as human abilities? Would God sometimes call someone without natural ability to fill that place? Give Scriptural principles.

## **COMMENTS AND APPLICATION**

It is always safe to go back and study the example of the early church. We need to keep our emphasis on the leadership of the Holy Spirit and implicitly follow His guidance in all affairs. We can see how Paul and Barnabas were either led to go or forbidden to go to the different areas of missionary work. We read how Peter was given the ability to discern the wickedness in Ananias and Sapphira and the authority to pronounce judgment.



It is always dangerous to assume we can manage these affairs all on our own, and to begin usurping the authority that is only given by the Holy Spirit to those who are vessels of honor, sanctified and fit for His use. Human ability does not mean a divine calling. Human frailty doesn't mean one cannot serve. Humility is the key, and earnest prayer is the way we will find the guidance that is so vital.

—Sis. Angela Gellenbeck

## REFLECTIONS

The saints have a rich heritage of brothers and sisters who lived and taught the gospel of Jesus Christ. As I reflect over the past, I am often moved to tears when I consider how deeply I have been blessed by their gifts, consecration and love; wondering where would I be today if they hadn't yielded and answered the call of the Holy Spirit.

I remember Bro. Clifford Wilson, my first pastor; he also married my wife and I. A quiet and reserved man—he was not an evangelist and he very seldom preached at camp meetings—but as a pastor he could sure feed your soul with the dynamics of Christian living. I have fond memories of times we prayed together.

Bro. Willie C. Murphey had a special way of bringing comfort, hope and encouragement. One of his messages to his children was, "If you see me do it, it is okay; if you don't see me do it, you better refrain."

Bro. Louis Williams had a very special gift of song. He would bring the songs to life with his smile and enthusiasm for song; I would call it electrifying. "There is a message in every song."

Bro. Mart Samons had a real gift of reaching and calling the lost. I remember many of his messages, but two that stand out are "A Know-So Salvation" and "Laying Your All on the Altar" (sanctification). The conviction brought many to the altar seeking more of God.

Sis. Katherine Williams had a real gift of ministering, exhortation, and rejoicing. She was a woman of faith who would stand with you through affliction.

Bro. Chuck Elwell was a very tender, compassionate man whose burden was on forgiveness and the love of God enabling us to love our fellow man. He was al-

so gifted in prayer; when he prayed, heaven seemed to come down.

Bro. Ostis Wilson was very gifted with knowledge and understanding of the deeper mysteries of the scriptures. It was said that when he first started some felt like he had missed his calling. However, his mother asked them to give him a little time. Oh, the wealth the church would have missed, if he hadn't followed on!

I feel like the Hebrew writer—" . . . what shall I more say? for the time would fail me" to tell of Bro. O.C. Porter, Bro. Richard Madden, Sis. Fern Stubblefield, Bro. Louis Kimble, Bro. Archie Sowder, Bro. Stanley Dixon, Bro. Herschell Hargrave, Sis. Ruth Murphy, Bro. Vada McMillan, Sis. Margaret Eck, Sis. Opal Wilson, Bro. Isaac Chandler, Bro. Murphy Allen, Bro. Ira Stover, Bro. Darius Gibson, Bro. Ulysses Phillips. . .They are gone from us, yet their lives and messages still live on.

—Bro. Bob Wilson

**AUGUST 28, 2016**

### **THE CLEANSING OPERATION OF THE HOLY SPIRIT**

Malachi 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. (See also I Peter 2:5.)

Matthew 3:11b He shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mark 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by

faith. (See also Romans 15:16.)

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**MEMORY VERSE:** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. . . . —Titus 3:5-6

**CENTRAL THOUGHT:** In prophecy, in John the Baptist's testimony of Christ, in Christ's own words, and in the witness of the apostles Peter and Paul, we are assured of a refining, cleansing and renewing of our sinful nature into the nature of Christ, which takes place by the Holy Spirit's coming and indwelling. This refining, cleansing, and renewing by the Spirit takes place in conjunction with the cleansing and sanctifying power of the blood of Christ and the Word of God.

## WORD DEFINITIONS

Malachi 3:2 "Who may abide?" and "Who shall stand?": Who can endure, sustain or contain; or hold one's ground? These are questions like unto Psalm 130:3 and Joel 2:11.

Matthew 3:12 "Fan": a winnowing fork or shovel, for throwing up the grain which had been trampled out on the threshing floor, so that the chaff might be blown away by the wind. "Thoroughly": to perfectly and thoroughly cleanse; literally, to purge back-and-forth, all the way across. "His floor": "The threshing-floor was an open space, or area, in the field, usually on an elevated part of the land. It had no covering or walls. It was a space of ground 30 or 40 paces in diameter, and made smooth by rolling it or treading it hard. A high place was selected for the purpose of keeping it dry, and for the convenience of winnowing the grain by the

wind. The grain was usually trodden out by oxen. Sometimes it was beaten with flails . . . sometimes with a sharp threshing instrument, made to roll over the grain and to cut the straw at the same time.” —*Barnes’ Notes on the Bible*

Mark 9:49 “Salted with fire” refers to the baptism of the Holy Ghost which was represented by both salt and fire, because of the purifying grace and the refining process of the Holy Spirit.

Romans 12:2 “Renewing”: completing a process; a complete change of heart and life; to make fresh and new.

## LESSON BACKGROUND

As we noted in a previous lesson, Malachi gives a prophecy of John the Baptist, who would herald the Messiah. The Messiah was the One who would administer the baptism of the Holy Spirit. The passage gives a clear picture of what the Spirit would do: He would cleanse the “priests” so they could make an acceptable offering in righteousness. Since born-again believers are now “kings and priests” (Rev. 1:6; 5:10) unto God, and offer up spiritual sacrifices (I Peter 2:5), they must then be purged by the “soap” and refined by the fire of the Holy Spirit.

John the Baptist referred to fire when he spoke of Christ baptizing with the Holy Spirit. He also used the picture of a threshing floor where the grain was threshed—separating the grain kernels from the chaff and straw. The grain was then winnowed, a process which blew away the lighter-weight chaff. The chaff was then burned.

Mark records Jesus as saying that the sacrifices would be salted with salt and with fire, again referring to the purging and purifying process of the Holy Spirit. (In the context He was referring to the self-denial required of His disciples.)

What was the visible sign which was placed upon the heads of the disciples when the Holy Spirit came at Pentecost? It was tongues, or flames, of fire, in keeping with the prophecies and promises; a symbol of the refining fire purifying their hearts.

Soon after the Holy Spirit was given, Peter was commissioned by God to go visit Cornelius, a Gentile, and preach the gospel of Christ’s death, resurrection and sending of the Holy Ghost (Acts 10). Cornelius, his family, and household staff

were indeed “ripe unto harvest”; they quickly believed and presented themselves on the altar of sacrifice, and were filled with with the Holy Spirit. Peter was testifying to the rest of the disciples later of the entire experience, and convinced them that the Holy Spirit was not just given to purify the Jewish believers, but also the Gentiles, who through faith now inherited the Spirit of promise.

Later, Paul exhorted and entreated the Roman believers, who had, many of them, been prostitutes and devotees at pagan altars, to now yield their bodies on the altar of sacrifice to God, unto holiness and not to the filthiness and uncleanness of the flesh. The renewing of the mind of which he spoke cannot be accomplished any other way than by the Holy Spirit, as the passage in Titus states.

—Sis. Angela Gellenbeck

## **DISCUSSION:**

1. *Cleansing Process*: To what did Malachi compare the Holy Spirit?
2. *Fulfillment* : Who are now the “sons of Levi,” or priests, mentioned by Malachi?
3. *Salt and Fire*: Explain how both were used in a purification process.
4. *Renewing*: What must take place in the believer so this may be accomplished by the Holy Spirit?

## **COMMENTS AND APPLICATION**

As we have searched this collection of prophecies, promises and testimonies, is it not clear that when the Holy Spirit comes into the heart, He accomplishes a cleansing and purification? The next questions, then—and they are very important ones, because here is where there has been so much confusion in the religious world, even to the splitting up of groups and congregations who disagree on this one issue—are, WHAT does the Holy Spirit cleanse or purify? Does He remove “something” instantaneously? Is there an ongoing process of cleansing? It is important that we rightly divide the Word of truth here, because to define the process using unsound arguments or to make extreme claims of what the process will accomplish will confuse and discourage souls, causing them to doubt the possibil-

ity or validity of the teaching. Further doubt has been caused down through the years by people who professed the experience but lived carnal, ungodly lives. Consider: there are difficulties in explanation of other Bible doctrines, such as the Trinity, but that is no reason to discard the doctrines entirely.

When you combine the types and shadows of the tabernacle and the Canaan land, with the concepts of the refining and purging fire, I believe it helps to clarify what takes place. There is an initial “crossing the Jordan into Canaan,” while there is also an ongoing warfare to rid the land of its enemies. There is an entrance into the Holiest, by the blood of Jesus, but there is also a continual offering upon the golden altar. There is a fire that fills the soul of the believer and consumes the dross and chaff of carnality, “the old man” of selfishness, as the believer is crucified with Christ and dies in complete surrender, taking up “his cross” and denying self. But there is still humanity that must constantly yield to God’s design, a will that must continually surrender, and flesh that must be kept under. So, again and again, every day and all the way to the end of the journey, we need to seek for that renewing and RE-filling of the Holy Spirit, as the disciples did in Acts 4:31, always seeking with faith and confidence for what God has promised to give in His good pleasure.

—Sis. Angela Gellenbeck

## REFLECTIONS

I believe that the area in which we, as Christians, too often fall short, is that of the “Pentecostal fullness” – the refining, sanctifying, dross-purging, love-inducing, power-enduing fullness of the Spirit. Too often our focus becomes diverted too much to the cares of this mortal life and there is not enough self-denial, sacrificing and fervency in prayer for the Spirit to work in and through us to the extent that He would like. Thus, without even realizing it, sometimes we quench the Spirit, and consequently we experience a spiritual power shortage. When this happens we can be sure that the fullness of the Spirit is lacking in us. It is then time to apply the “fix” to the problem! We need a “fresh anointing” and a “new touch of fire on our souls.” A renewal of the consecration we made when we first presented our body a living sacrifice to God will restore the anointing, the fire, and the power.

Please read also Luke 11:9-13. How wonderful that God has made a way, and wills that we, who are inherently evil by nature (Ephesians 2:2-3), can “have this treasure in earthen vessels” (2 Corinthians 4:7) – the indwelling of His own Almighty presence through His Spirit. Thus our whole spirit, soul, and body can be “sanctified by the Holy Ghost” (Romans 15:16) and renewed in His own image. Truly, the excellency of the power is all of God, and not of us.

“Let the great Refiner thoroughly purge us, Purify our hearts like as by fire;  
While for all the sanctifying fullness Here our waiting, longing hearts aspire.

Chorus:

“Send a new touch of fire on our souls, Lord, send it now, Lord, send it now, Lord;  
Touch our lips today with the living coals [Isaiah 6:6-8], Send a new touch of fire  
on our souls.”

—Mrs. C. H. Morris, Reformation Glory #73, 1923

—Bro. Harlan Sorrell

**SEPTEMBER 4, 2016**

## **THE FRUIT OF THE SPIRIT**

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

Romans 5:5b The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

James 3:17 But the wisdom that is from above is first pure, then peaceable,

gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

James 3:18 And the fruit of righteousness is sown in peace of them that make peace.

I Corinthians 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Colossians 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

II Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. (Also Titus 3:2 and I Thessalonians 2:7.)

Ephesians 5:9 For the fruit of the Spirit is in all goodness and righteousness and truth. (Also Philippians 1:11.)

Acts 6:5b And they chose Stephen, a man full of faith and of the Holy Ghost.  
...

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

I Corinthians 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

**MEMORY VERSE:** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. —John 15:5

**CENTRAL THOUGHT:** By the Holy Spirit's abiding in us, and our abiding, or



being connected to Christ the Vine, we manifest His life within us by the fruit that we bear in attitudes, words and actions.

## WORD DEFINITIONS

Galatians 5:22 “Love”: Affection; good will; benevolence. “An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself.” —*Adam Clarke*. “Joy”: delight; gladness; rejoicing because of an awareness of God’s grace. —*HELPS Word Studies*. “Peace”: from a word that means “to join; tie together into a whole”; wholeness; oneness; quietness; rest. “Longsuffering”: divinely regulated patience; forbearance; it denotes steadfastness or staying power; the quality of being long-tempered, opposite to short-tempered. “Gentleness”: goodness; moral excellence; kindness that is serviceable, meets the need and avoids human harshness. “Goodness”: uprightness; beneficence; virtue that comes from God; spiritual and moral excellence; it is strictly a biblical term and does not appear in secular Greek writings. “Faith”: belief; trust; confidence; fidelity; faithfulness. It is “*God’s persuasion*,” is always born of God and is a gift from God.

23 “Meekness”: mildness; gentleness; humility; “properly, temperance, displaying the right blend of force and reserve and avoids unnecessary harshness, yet without compromising.” —*HELPS Word Studies* “Temperance”: self-mastery; self-restraint; self-control; continence. “Properly, dominion within, proceeding out from within oneself, but not by oneself.” —*HELPS Word Studies*

## LESSON BACKGROUND

Fruit-bearing is a familiar theme throughout the Bible. God referred to Israel as being a beloved and well-cared-for vineyard, from which He earnestly desired ripe and luscious fruit. So often the fruit was non-existent or wild and bitter (Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 15:6; 17:6; 19:10; Hosea 10:1).

David and Jeremiah both describe a man who trusts and delights in the Lord as being a fruitful tree (Psalm 1 and Jeremiah 17:7-8). Solomon speaks of a fair garden which yielded sweet fruit and spices (Song of Solomon 4:12-16) (Could the

nine which were mentioned point forward to the nine fruit of the Spirit in Galatians? Just a thought!) The prophets pointed forward to the coming of Christ's kingdom as a time when the barren deserts—the hearts of mankind—would blossom and be fruitful (Isaiah 32:15; 35:1-2).

Jesus spoke often about fruit. He described the ground of men's hearts in terms of the degrees of fruitfulness (Matthew 13, Mark 4, Luke 8). He also referred to Israel as being a vineyard, and revealed much about His love for souls in the parable of the fig tree (Matthew 21:33, Mark 12:1, and Luke 20:9; Luke 13:6). His vivid portrayal of His life in us as being like a Vine which gives fruit-bearing life to its branches gives the secret to lasting victory and joy (John 15).

The apostles' writings carry on the theme, with Paul's letter to the Galatians contrasting the life of bondage to the flesh, and the failure of the Law to provide deliverance; to the rich, victorious life of the Spirit. An in-depth study of the fruit mentioned here is always challenging and beneficial.

The Bible begins and ends with the picture of the tree of life, loaded with fruit. Genesis tells the story of sin, which separated mankind from this wonderful tree; Revelation tells the blessed story of redeemed man, who now has the right to the tree of life.

—Sis. Angela Gellenbeck

## DISCUSSION:

1. *Who:* The love of God is shed abroad in our hearts by \_\_\_\_\_.
2. *Where:* The joy of God is found in \_\_\_\_\_.
3. *How:* The fruit of righteousness is sown \_\_\_\_\_.
4. *What:* The "glorious power" of the indwelling Holy Spirit produces \_\_\_\_\_.
5. *Why:* Paul kept under his body \_\_\_\_\_.

## COMMENTS AND APPLICATION

Fruit is the result of a union. In plants, in animals, in people—and in our union with Christ, when His Spirit dwells in us. We could never bear real fruit on our own, no matter how hard we try.

Fruit is the test of our lives. You can't judge a man according to his appearance, Jesus says, but you can—you must—judge his fruit.

Fruit-bearing is also the result of a process. Christ is the Vine; His Father is the Husbandman. He cultivates, fertilizes, and prunes the vines, so the harvest may be optimal. His care over us, His vineyard, is exceedingly tender! "I will water it every moment: lest any hurt it, I will keep it night and day" (Isaiah 27:3). However, many times the pruning process is painful and scarring. We wonder if we will survive. We hardly recognize ourselves when He is finished. We "lay in dust, life's glory dead." We are called to fall into the ground and die. But soon, out of that death, blossoms life that is endless, and fruit that is eternal.

May our prayer be always, "Let my beloved come into his garden, and eat his pleasant fruits" (Song of Solomon 4:16).

—Sis. Angela Gellenbeck

## REFLECTIONS

The high school I attended was situated at the top of a long hill. I recall many mornings driving up the hill only to see a car on the side of the road which had run out of gas. Why did this happen – what was the cause? The driver, for whatever reason, had not kept his gas tank full. All of our actions produce an effect (or fruit) whether good or bad.

Just as Acts records that Stephen, the first martyr, was full of the Holy Ghost, so also must James, the Son of Zebedee, have been. Fox's Book of Martyrs records the following: "...as James was led to the place of martyrdom, his accuser was brought to repent of his conduct by the apostle's extraordinary courage and undauntedness, and fell down at his feet to request his pardon, professing himself a Christian, and resolving that James should not receive the crown of martyrdom alone." What an awe-inspiring "cause-and-effect" account!

Is it possible for us to also live extraordinary lives—lives that are loaded with spiritual fruit by an indwelling of the Holy Spirit? When we consider the lives of Stephen and James, we see the beauty of the end-result. But I wonder—what trials of faith did they endure, what failures did they get back up from, and what deaths to self did they previously die to finally produce such inspiring courage, love, and faith? Imperfect beings though we are, God loves us enough to prune and refine us. It gives us hope that, as we yield ourselves to the Lord, we too can live extraordinary lives through the Spirit. As we decidedly find a quiet place of prayer and make contact with Lord, we can maintain a “full tank.” We don’t have to end up a spiritual casualty on the side of the road, but can be full of the Holy Ghost, bearing much fruit.

—Sis. Julie Elwell

**SEPTEMBER 11, 2016**

### **PERSONAL GUIDANCE OF THE HOLY SPIRIT**

Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Ezekiel 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall

take of mine, and shall shew it unto you.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

I Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

**MEMORY VERSE:** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.—I John 2:27

**CENTRAL THOUGHT:** The Holy Spirit was given to be our personal Comforter and Guide, Who writes God's law in our hearts and causes us to walk in His ways; teaches us, leads us and guides us into all truth; shows us Jesus' very life and mind, things that are to come and things that are freely given to us from God; helps our weaknesses and intercedes for us as we pray.

## WORD DEFINITIONS

Jeremiah 31:33 "Covenant": The prophetic covenant; a divine promise through a series of prophets to establish a new constitution with new institutions and precepts. From Hebrew *barah* (in the sense of *cutting*); a compact (because made by passing between pieces of flesh)—confederacy, covenant, league. "In their inward part": seat of thought and emotion.

Ezekiel 36:27 "Cause you": from a word that means accomplish; "sweetly, powerfully, successfully, yet without compulsion"—*Matthew Poole's Commentary*.

John 14:26 “Comforter”: from Greek *parakletos*; "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate"; an intercessor; a helper, succorer, aider, assistant. “Jesus called the Holy Spirit the Paraclete. The margin of the Revised Version suggests the Latin word ‘Advocate’ as the nearest equivalent to Paraclete, and if ‘Advocate’ is substituted for ‘Comforter’ in St. John 14 to 16, it is astonishing how illuminating it becomes. The Spirit is not our Advocate, but Christ's. An advocate appears as representative of another, and the Holy Spirit comes to represent Christ, interpret and vindicate Christ, administer for Christ in His Church and Kingdom; to be to the believer all that Christ Himself was, and is -- with this difference, that the Christ was with His disciples and the Spirit is in them.”—Samuel Chadwick, *The Way to Pentecost*.

Romans 8:26 “Infirmities”: rather, *infirmity* (singular); weakness; lack of strength; helplessness; handicaps that go with the weakness. “Maketh intercession”: To meet with, or encounter, for the purpose of supplication or consultation, in behalf of, or to confer benefit; to plead with; to make petition.

## LESSON BACKGROUND

Both Jeremiah and Ezekiel pointed forward to what the Holy Spirit would do in the New Covenant. Not anymore, they said, would other men have to instruct us in the knowledge of God, but we would all be able to KNOW the Lord individually. The way He would make Himself known is by filling us with His Spirit, and with that Spirit He would write His desires, His laws, His very mind upon our hearts. Even better than that, He would CAUSE His will to be done in and through us. He would accomplish it in us. “Faithful is He who calleth you, who also will do it,” Paul told the Thessalonians.

Jesus promised the different ministrations of the Spirit: He would teach us; bring to our memory things Christ has said; guide us into all truth; and manifest the very life and mind and will of Christ to us.

Paul’s epistle to the Romans further shows how the Holy Spirit would lead us—proving our sonship and adoption--and intercede for us in our behalf in the time of prayer, when in our weakness and ignorance we don’t know how to pray.

John’s declaration echoes the New Covenant provisions by emphasizing that a person could receive instruction through the Holy Spirit Himself, not necessarily

through another person. Truly, there are things another human could NEVER show us. It takes the Spirit, who knows the “deeps” about everyone of us, and the “deeps” about God and His ways, and only He can interpret those to us.

—Sis. Angela Gellenbeck

## DISCUSSION:

1. *The New Covenant*: Which prophets laid out the provisions for the personal guidance God would give by His Spirit?
2. *The Paraclete*: Explain how the meaning of this word is more than “Comforter”.
3. *The Heavenly Teacher*: Without another human close by, the Spirit can instruct us. How does this Scripture balance with the Scripture that explains how the gifts of the Spirit are for the perfecting of the saints?

## COMMENTS AND APPLICATION

I like what some of the commentators had to say about the personal guidance the Holy Spirit gives us in prayer: “Not as the Son intercedes for them, apart from themselves, at the mercy-seat; but within themselves, by inspiring them with these unutterable (or, unuttered) groanings; and they are conscious that such deep and intense yearnings are from the Divine Spirit moving them, and teaching them to pray. They may not still be able to put their requests of God into definite form, or even express them in words; but they know that God knows the meaning of what his own Spirit has inspired.” —*Pulpit Commentary*.

“He intercedes for them, by making them to intercede; He indites [indite means *to compose*] their prayers for them, not in a book, but in their hearts; He shows them their need, what their wants are; He stirs them up to prayer, He supplies them with arguments, puts words into their mouths, enlarges their hearts, gives strength of faith in prayer, and all the ardour and fervency of it; He enables them to come to God as their Father; and gives them liberty and boldness in his presence . . . .” —*Gill’s Exposition of the Entire Bible*.

I see a great “circle” of prayer portrayed here. We come to the Father,

through Christ, Who intercedes for us to the Father, Who then communicates His will and the more perfect knowledge of what we should pray for, through the Spirit, back to us, causing us to pray the very mind and will and heart of God. Such a prayer—such utterance, even in groanings without words—we know, with a surety of faith and confidence, will be answered, because we prayed according to His will. How we need the Spirit!

—Sis. Angela Gellenbeck

## REFLECTIONS

I was only nine years old when I attended the Guthrie, Oklahoma camp meeting for the first time. I was so excited and happy to be there. It was also the first time I had ever heard the song in our *Evening Light* songbook, #292, *Spirit Holy* (C. W. Naylor/A. L. Byers, 1918). The melody was just beautiful and the words so moved me that I wept. I thought the angels had come down to sing with us! These inspired words still resonate within me even today:

“Spirit Holy in me dwelling, ever work as Thou shalt choose;  
All my ransomed powers and talents for Thy purpose Thou shalt use.  
Spirit Holy, Spirit Holy, all my being now possess;  
Lead me, rule me, work within me, through my life Thy will express.

“In me now reveal Thy glory, let Thy might be ever shown;  
Keep me from the world’s defilement, sacred for Thyself alone.  
Spirit Holy, Spirit Holy, all my being now possess;  
Lead me, rule me, work within me, through my life Thy will express.”

—Sis. LaDawna Adams



**SEPTEMBER 18, 2016**

**WALKING IN THE SPIRIT**

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Also Colossians 3:5.)

14 For as many as are led by the Spirit of God, they are the sons of God.

Galatians 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

**MEMORY VERSE:** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. —Galatians 6:8

**CENTRAL THOUGHT:** In order to maintain the Spirit's indwelling, we must live and walk each day, responding not to the flesh and its desires, but to the guidance and control of the Holy Spirit.

## WORD DEFINITIONS

Romans 8:1 "Condemnation": results of judgment; punishment following condemnation; sentence.

5 "Mind": to direct the mind to (same word as in Philippians 3:19 and Colossians 3:2). "To esteem, desire, and delight in the things that please and gratify our senses and animal appetites and passions, or our corrupt nature, namely, things visible and temporal; the things of the earth, such as pleasure (of sense or imagination), the praise of men, or the riches of this world, — to set our thoughts and affections upon them." —*Benson Commentary*

7 "Enmity": Hostility; alienation.

10 "The body is dead because of sin": There seem to be opposite opinions of this phrase. One is that the body, even of a believer, will die because of sin and death having passed upon all men (Romans 5:12); however, the spirit does not die with the body, but will live on eternally through Christ (I Corinthians 15:22 and II Corinthians 4:7-5:6). The other thought is that "body" is referring to the flesh, or "the body of sin," or "the old man," which, because of the power of sin warring

against the soul, is crucified with Christ (Romans 6:6-12; Galatians 2:20 and 5:24); and the spirit, through the imputed righteousness of Christ and the quickening power of His resurrection, is empowered to live unto righteousness and holiness. The mortification, or crucifixion of the flesh MUST take place (Romans 8:13; Colossians 3:3-5), and be maintained, in order for the new life of Christ to live in and through us. I believe this meaning follows the context of Romans 8 and many other scriptures that teach this truth.

Galatians 5:25 “In the Spirit”: properly, “by the Spirit.”

## LESSON BACKGROUND

The eighth chapter of Romans follows two chapters where the power of sin and death, the powerlessness of the law to save and deliver and the victory through grace and the Holy Spirit are clearly defined. The discussion continues in Galatians, and on into Colossians.

Up to this point, as the lessons have progressed, we have been given a clear picture of what the Holy Spirit came to do and what was necessary in the heart to prepare for His indwelling. Today’s lesson emphasizes the proper way to respond to the guidance and leadership of the Spirit and the way to maintain His presence. There is great opposition in the religious world to the concept of crucifixion of the flesh and obedience to the Spirit; yet, this is the only way to real victory in the Christian life.

—Sis. Angela Gellenbeck

## DISCUSSION:

1. *No Condemnation*: How must we live in order to experience this?
2. *Quickening*: By Whom is this accomplished for our mortal bodies, both now as we encounter the powers of temptation and sin, and in the final Resurrection? What does this personally mean to you?
3. *Mortify*: What things are in this list in the scriptures?
4. *Harvest*: Walking in the Spirit requires denying/crucifying the flesh. What will we reap, both now and hereafter?

## COMMENTS AND APPLICATION

We have studied how the life in the Holy Spirit was foreshadowed by the conquest of Canaan—the toppling of its cities and slaying of its giants. We saw how the Sabbath rest pointed forward to how we set ourselves apart for God alone, ceasing from our own works and not living for our selfish interests any more. We observed that the entrance into the holiest was by the application of Christ’s shed blood, the washing of our lives by obedience to His word, and yielding our bodies as living sacrifices to God. We read of the disciples in the upper room, preparing their hearts and bodies for His empowering fullness.

Now—to maintain this in our lives. He has come to guide us. To lead us. To empower us. What is our response? More of the same! An initial consecration, yes. But every day, we renew our consecration to the Lord. We gave him the “Yes, Lord, yes” of our hearts. We gave Him permission to purge, to purify, to refine. Now we continually say, “Yes” to His process. We crucified our desires and ambitions at the beginning, promising to choose His way at any cost. Now as we face the cost of each decision, we say, “Not my will” again. And again. And all the way to the end of the way. That is walking—taking step by step—by the Spirit.

The scriptures speak of *singing in the Spirit, praying in the Holy Ghost*, and John’s testimony of *being in the Spirit* on the Lord’s day. We learn that our bodies are the temple of the Holy Spirit, both individually and collectively, so we are to glorify God with our bodies and spirits, which are His. We offer up *spiritual sacrifices* and sing *spiritual songs* to the Lord. Put these all together, and you have a clear picture of what *living in the Spirit* means.

—Sis. Angela Gellenbeck

## REFLECTIONS

I remember struggling, as a young Christian, with the thought of what the scriptures taught about the “flesh.” I understand that I am flesh and blood and as such I have desires and feelings. I have a desire to eat when I am hungry, I have a desire for love, friendships and communication, when I get weary I have a desire for quietness and rest. Are these sinful? No, I was created as such.

I also have a host of feelings that come and go. I remember an occasion of the enemy accusing me about feeling angry. Then I read, "the anger of the Lord was kindled." Wow! God gets angry and yet He is without sin. The negative connotations in scripture regarding flesh have to do with excess or being out of control. When I am angry I have a choice of what to do. I can allow the anger to control me, throw a hammer across the room and use hurtful words that injure others, or I can channel my energies into seeking a solution that will help fix a problem. People murder because they have allowed anger to get out of control. God said He was a jealous God. Is that sin? Of course not. It is how we handle jealousy when we feel it. Can it become sin? Certainly.

The Holy Spirit was given to give us power to keep these God-given desires and feelings in their proper bounds. We, through the Spirit, are to control our desires and feelings, not allowing them to control us. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32).

—Bro. Bob Wilson

**SEPTEMBER 25, 2016**

## **WARNINGS CONCERNING THE HOLY SPIRIT**

### *Rebelling, Vexing and Resisting*

1 Samuel 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

16:14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

Isaiah 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

### *Blaspheming*

Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Mark 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

### Defiling His Temple

I Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

### Grieving and Quenching

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

I Thessalonians 5:19 Quench not the Spirit.

### Doing Despite

Hebrews 10:28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

**MEMORY VERSE:** Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. —Hebrews 4:1

**CENTRAL THOUGHT:** The scriptures warn that through unbelief, we could fail to enter into the life of the Spirit. We are also warned to be careful not to defile the temple of the Holy Spirit, nor to grieve or quench the Holy Spirit Who has sealed us, nor through rebellion and resistance cause Him to depart from us. The most serious warning is that blasphemy against the Holy Spirit is ultimately unfor-

givable.

## WORD DEFINITIONS

Isaiah 63:10 “Rebelled”: From a root meaning *bitter*; contentious. “Vexed”: displeased; grieved; hurt.

Acts 7:51 “Resist”: fall against, as trying to crush an adversary in battle; oppose.

Matthew 12:31 and Mark 3:29 “Blaspheme against the Holy Ghost”: abusive or scurrilous language. *Benson Commentary* gives this excellent explanation: “Injurious or impious speaking against the Spirit of God, such as the Pharisees were now guilty of; that is,

attributing to the devil those miracles which Christ gave full proof that he wrought by the Holy Spirit. That this, and nothing but this, is the sin here intended, is manifest from the connection in which the words stand in this place; and more especially still from the parallel passage, Mark 3:28-30, in which the evangelist, assigning the reason of our Lord’s making this declaration, adds, Because they said, He hath an unclean spirit; that is, “hath Beelzebub, and by the prince of devils casteth out devils.” This, then, and this only, is the sin, or blasphemy, as it should rather be called (and as the Scriptures always call it), against the Holy Ghost. It is an offence of the tongue; it is committed not by thinking, but by speaking, by evil-speaking, by belying, slandering, or reviling the Divine Spirit, by which our Lord wrought his miracles, ascribing them to the devil: which in fact was calling the Holy Ghost, or the Spirit of the one living and true God, the devil: a more heinous crime than which is not to be conceived.”

Ephesians 4:30 “Grieve”: to make sorry; distress; vex; hurt. “Whereby ye are sealed unto the day of redemption”: Referring to I Corinthians 1:22 and Ephesians 1:13, which says that believers are sealed with the Holy Spirit of promise, Who is the “earnest” of our inheritance until the redemption. The seal is a confirmation of ownership, which, when we wholly give ourselves to God, He confirms that we are His by sending the Holy Spirit to dwell in us. The Holy Spirit also stamps His image, instead of our self-centered one, upon us. He gives the Holy Spirit to His own children, as His heirs of the eternal kingdom; a small token of that inheritance which will come at the day of redemption, meaning that final day

when He claims His own for eternity.

I Thessalonians 5:19 “Quench”: extinguish; suppress; thwart; stifle. “Christians are said to be baptized with the Holy Ghost and with fire. He worketh as fire, by enlightening, enlivening, and purifying the souls of men. As fire is put out by taking away fuel, and as it is quenched by pouring water, or putting a great deal of earth upon it; so we must be careful not to quench the Holy Spirit, by indulging carnal lusts and affections, minding only earthly things. Believers often hinder their growth in grace, by not giving themselves up to the spiritual affections raised in their hearts by the Holy Spirit.” —*Matthew Henry’s Commentary*

Hebrews 10:29 “Despite”: insult; outrage; treat contemptuously or with insolence; mock at; show arrogance.

## LESSON BACKGROUND

In the Old Testament, Saul’s tragic story begins when he was chosen to be Israel’s first king and given a special anointing of the Holy Spirit for this office. He became proud, self-seeking and rebellious, however, and God rejected him and his posterity from the kingdom. By not repenting but persisting in his rebellion, God entirely took the Holy Spirit away from him and instead allowed a spirit that was bad and troubling to oppress him. David, on the other hand, had a heart after God and God anointed him with the Holy Spirit to be the next king of Israel.

Our verse from the book of Isaiah, Stephen’s message in Acts, and Paul’s admonitions in Hebrews give the example of the Israelites, who, through rebellion and unbelief, forfeited their inheritance in Canaan; their children later rejected the worship of God and went after the idols of the heathen. In the same rebellious spirit, their descendants persecuted and killed the prophets who warned them and rejected Jesus Christ, putting Him to death. They resisted and vexed the gentle Spirit which bore with them and strove with them time after time, until He left them at last to utter destruction and desolation.

Jesus’ warning came after He had proven to the scribes and Pharisees that in the power of the Holy Spirit He had cast out demons. Calling this power “an unclean spirit” when there was no doubt but what it was God’s Spirit upon Him, called forth this awful condemnation. There have been many sensitive souls who



have been confused by this teaching. Yet it is so clear in the passage from Mark 3, that He is clearly referring to this specific type of blasphemy. The passage from Hebrews 10 seems to echo this warning.

In Paul's writings we who have been sealed by the Holy Spirit are instructed to obey Him, continually yield and surrender to Him and be very careful with our words and actions so we will not grieve or suppress His sweet abiding presence. Everything we do with our bodies is to be to the glory of God, for we are warned that God will destroy us if we defile our bodies, which are the temple of His Holy Spirit.

—Sis. Angela Gellenbeck

### **DISCUSSION:**

1. *Rejected*: Which sins caused King Saul to be forsaken by the Spirit? What opposite attributes in David caused him to be a “man after God’s heart”?
2. *Blasphemed*: What had the Pharisees done to cause Jesus to pronounce upon them this warning?
3. *Doubted*: The warning in Hebrews 4 points back to what instance in Israel’s history? What does this event symbolize in the experience of the Christian?
4. *Defiled*: How may a person avoid this?
5. *Quenched*: Describe different ways in which this may be done.

### **COMMENTS AND APPLICATION**

We end this series of lessons about the Holy Spirit with some very serious warnings. The Holy Spirit has been symbolized by *fire--a consuming fire*. Let us reverence His awesome power. He also came upon Jesus in the form of a *dove*. Let us “go softly,” so as not to drive Him away. He is a *Person*. These Scriptures speak of personality traits, such as the ability to feel pain and sorrow. Let us soften our words; be very careful not to grieve His gentle Presence. He is represented by *living water*. May we never quench His flow into our lives, nor stifle His outpouring through our lives to others. The Holy Spirit is *holy*. Let us keep our bodies, minds and spirits holy and free from defilement.

There is a real battle being fought today against our faith. It was through unbelief the Israelites were shut out from Canaan; it will be through unbelief we will miss the sweet experience of being filled with the Spirit. Through unbelief we can pull back from total surrender, be hardened by the deceitfulness of sin and lose our souls.

*Don't resist the Holy Spirit!*

—Sis. Angela Gellenbeck

## REFLECTIONS

*He Wants His Way In Thee*

“God has sent the Holy Spirit to our hearts an honored Guest,  
To deliver us from evil, and to bring us peace and rest.  
He has come to work within us, Heaven’s purposes so blest:  
He wants His way in thee.

“Let the Spirit do the planning, point the way thy feet shall go;  
Greater than thine own His wisdom, He the will of God doth know;  
Better, wiser than thy choosing is the way that He will show:  
He wants His way in thee.

“He doth sometimes work in silence, when thou dost not know at all;  
He doth sometimes speak so softly thou must listen for His call.  
But if thou wilt trust Him fully, He will be thine all in all:  
He wants His way in thee.

“All thyself to Him surrender, as He pleases let Him do;  
In the paths He leadeth, follow, whether they be old or new.

When the tasks seem hard before thee, He with power will endue:  
He wants His way in thee.

Chorus: "Yield unto the Holy Spirit, Let Him have His way with thee;  
Be thou ready to obey Him, He leads to victory."

—C. W. Naylor, #93 in *Songs of Grace and Glory*, 1918

—Submitted by Bro. Harlan Sorrell