

## STUDY XI

## THE HOLY SPIRIT OF AT-ONE-MENT

## SUPPOSED OBJECTIONS CONSIDERED

(1) Is it possible that the translation of the Scriptures by Trinitarians would give a gloss or color to their work? Does this apply to the revised version as well? p. 263

(2) Where do the Scriptures speak of our being sealed with the Holy Spirit? What does this signify? p. 264, par. 2

(3) Where do the Scriptures speak of our being sealed with the Holy Spirit? What does this signify? p. 264, par. 2

(4) Do the Scriptures speak of grieving the Holy Spirit? What thought does this convey? p. 264, par. 2

(5) Cite a Scripture passage referring to the Spirit of Truth as speaking of and showing things to come. p. 265, par. 1

(6) When we previously considered this text what did we ascertain concerning its meaning? p. 170

(7) Under what circumstances did our Lord utter the words of this text? What was the effect of the circumstances upon the Apostles? And why did He promise them a Comforter? p. 265

(8) Explain our Lord's meaning in this promise of the Comforter, the Spirit of Truth. Did He mean another person than Himself? If so, in what manner could another person advantageously fill His place? p. 266, par. 1

(9) Was it the Spirit of the Truth, the Spirit of Jesus or the Spirit of the Father or both, or was it a spirit being separate and distinct from them? p. 266

(10) Just what were the disciples to understand by the promise? p. 266, par. 2, 3

(11) In the expression, "Holy Ghost," what is the meaning of ghost? p. 169

(12) Read John 14:26. Explain how the "Holy Ghost" could be sent, and what is implied by such expressions as "sin against the Holy Spirit," "pour out the Holy Spirit" etc. p. 267

(13) What is the significance of the expression that God would send the Holy Spirit in His (Jesus') name? Why

not in the Father's own name? p. 267

(14) Did the Holy Spirit of the Father ever act as a Comforter to our Lord Jesus? If so, where and how? p. 268, par. 1

(15) Does the knowledge of the Father's will and of things to come comfort the natural man or only the New Creature? Why? p. 268, par. 1

(16) Where do we read, "They were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance"? p. 268, par. 2

(17) Explain the double action of the Spirit in this text, first possessing or filling them, and second, speaking through them. p. 268, par. 3

(18) Whom did St. Peter accuse of lying to the Holy Spirit? Cite the Scripture. p. 269, par. 1

(19) How did Satan fill the heart of the evildoer? Did he come personally into the man? Is Satan personally present everywhere? And in all liars and evildoers? How could he be, except by his influence? p. 269, par. 2

(20) St. Peter speaks of lying to the Holy Spirit. Why did he not say lying to God or lying against the Truth? p. 269, par. 2

(21) St. Peter is quoted as saying, "Ye have agreed together to tempt the Spirit of the Lord." Where is this written? p. 270, par. 1

(22) How are we to understand this matter of tempting the Spirit of the Lord? p. 270, par. 2

(23) Our Lord mentions a sin against the Holy Spirit. Where? Quote the passage and cite it. p. 270, par. 3

(24) Did our Lord here mean to teach that the Holy Spirit is a more distinguished person than either the Father or the Son? If not, why this form of statement? p. 270, par. 4

(25) Did our Lord disclaim the power which He used, and attribute it to the Father, saying that He cast out devils by the power of God? p. 270, par. 5

(26) Explain this Scripture as a whole. pp. 271-273

(27) Where do we read, "The Spirit said unto Philip, Go near and join thyself to this chariot"? p. 273, par. 2

(28) Is there anything in this passage which seems to imply that the spirit or influence or power which directed Philip was aside from the Father or Son? Is there any

evidence in it of another God? p. 273, par. 3

(29) Is there evidence of another God in the declaration "The Spirit said unto him, Behold, three men seek thee"? (Acts 10:19) How should this passage be understood? p. 274, par. 1

(30) "The Holy Ghost said, Separate Me Barnabas and Saul for the work for which I have called them." Where are these words found and what do they signify? pp. 274, 275

(31) Where is it written, "It seemed good to the Holy Ghost and to us," and what does this Scripture signify?

(32) How was the Apostle forbidden of the Holy Ghost to preach the Word in Asia? Give resumé and cite the Scriptures. p. 276

(33) Where do we read, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions await me"? p. 277

(34) What does this signify? Give details and cite the Scriptures.

(35) How did the Holy Ghost make the Elders of Ephesus overseers in the Church? p. 278

(36) The Apostle speaks of his own preaching as being "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Where are these words found? What do they imply? p. 279

(37) We read that "the natural man receiveth not the things of the spirit of God," etc. Where is the Scripture? What does it signify? Give the philosophy of the matter. p. 279, par. 3, 4; p. 280, par. 1

(38) Read I John 2:20, 27. What thought is suggested in the words "unction" and "anointing" in these texts and how are they applicable to the Church? pp. 280, 281

(39) What does the word **unction** signify? What is the Greek word rendered unction and its import? p. 281, par. 3

(40) Could these words, unction and anointing of the Spirit, apply to a person or only to a power or influence? p. 282, par. 1

(41) Who is the Holy One in the expression, "An unction from the Holy One"? p. 282, par. 2

(42) Cite other Scriptures which speak of the pouring out, shedding forth, anointing, etc., of the Holy Spirit. p. 282, par. 2

(43) In 1 John 2:20, the wording implies that those who have the unction "know all things," are all-wise. What about this statement? Give a preferred translation. Is it here as in the oldest manuscripts? p. 282, par. 3

(44) What is the truth and meaning of the words, "Ye need not that any man teach you"? p. 283, par. 1

(45) As it stands in our common version, would not this passage be in conflict with many others? Quote and cite some of these. p. 283, par. 2; p. 284, par. 1, 2

(46) About when is it supposed that John wrote this Epistle? Tell something of the world's condition at that time. p. 285

(47) To what class did the Apostle refer as "them that seduce you"? (vs. 26) p. 286, par. 1

(48) Give a paraphrase of the 27th verse of this text. p. 286, par. 3; p. 287, par. 1

(49) Where is it written that "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and what spirit is here referred to? p. 287, par. 2

(50) How is this Scripture generally misunderstood? p. 287, par. 3

(51) With the theory that it is the Holy Spirit, one of three equal Gods, is it reasonable to suppose that there would be anything too hard for it to utter? p. 288, par. 1

(52) Is the popular thought that we must approach the Father and Son through the Holy Spirit as another person a reasonable one or in accord with other Scriptures? p. 288, top

(53) If the groaning cannot be uttered, how would there be groanings at all? Wherein is the error of the ordinary view of this text? Give a detailed explanation of it and cite the Scripture. pp. 288, 289, 290

(54) We read of the Holy Spirit, "He will reprove the world of sin and of righteousness and of Judgment." Where are these words found, and why is the Holy Spirit referred to by the masculine pronoun **he**? pp. 170, 171, 291

(55) Does this Scripture imply that the Holy Spirit operates in sinners for their reproof and their reformation? p. 291, par. 1, 2

(56) If it operates only in the Church, the Spirit-begotten, what would this text signify? p. 291, par. 3

(57) Explain how the Holy Spirit reproves the world,

what influence it exercises and how, and the outward evidences thereof. p. 292

(58) In what sense are the Lord's people "children of light," and whom do they enlighten, and what is the enlightening power? p. 293

(59) Mention some of the things which the Holy Spirit re-proves through the children of the light. Is such a reprov-ing of the world the chief work of the Holy Spirit in this Age, and the chief work of the Church, or not? p. 294

(60) Give illustrations of how the light of the Holy Spirit in the children of the light might become darkness. p. 294, par. 2

(61) In what verse of the Bible is the Spirit of God con-trasted with the spirit of antichrist? p. 295, par. 1

(62) Is the spirit of antichrist a person? If not, what is the inference as respects the Spirit of God when thus used in comparison? p. 295, par. 2

(63) How should we "try the spirits"? And are both the spirit of the Truth and the spirit of error personated through human agencies, teachers, etc.? p. 295, par. 2

(64) Give one general Scripture text as respects false faith and true and false teachers which refers to the spirit of antichrist as not confessing the coming of Jesus in the flesh. p. 295, par. 1

(65) Give illustrations of teachings which deny that our Lord came in the flesh and which, therefore, should be classed as anti or against, opposed to, the doctrines of Christ. p. 296, par. 1, 2, 3; p. 297, par. 1

(66) What objection is sometimes raised to the common version of this text? Explain the matter in detail and show that our common version is well sustained. p. 297, last par.; p. 298, par. 1

(67) Give Prof. Rinehart's definition of the Greek text. pp. 298, 299

(68) Is it necessary to believe that Christ came in the flesh to logically believe in the Ransom? If so, how and why? p. 299, last par.

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