

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2017: *The Holy Spirit and Spirituality***  
**Lesson 3 “The Divinity of the Holy Spirit”**

**Read for this week’s study**

Acts 5:1-4; 1 Corinthians 2:10, 11; Isaiah 63:10-14; Titus 3:4-6; Romans 8:11; 1 Peter 1:2.

**Memory Text**

“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all” (2 Corinthians 13:14, NASB).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Holy Spirit and God
- III. The Holy Spirit’s Divine Attributes
- IV. Biblical Hints
- V. Divine Work of the Holy Spirit
- VI. The Importance of His Divinity
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Keith Corbett**

1. If you were going to present evidence that the Holy Spirit is Divine, what Bible verses would you use? Would Isaiah 9:6 be on your list?
2. The quarterly wisely cautions against relying on human reason as we try to understand the Holy Spirit. What then will we use? Ellen White speaks of “the kingly power of sanctified reason”, reason that is open to and guided by God to lead us into a good and pure understanding.
3. What is the relationship between God the Father and the Holy Spirit? Who is God the Holy Spirit?
  - A. What was Jesus talking about when he cried, “My God, my God, why have you forsaken me?” His father had not been with him in person since before the day he was born on the earth. He had received the baptism of the Spirit of God (Mark 19:10). He was led by the Spirit of God into the wilderness (Matthew 4:1). God the Spirit had been with him throughout his life—leading, helping, strengthening, comforting and communing with him. Why then did he not cry out, “My Holy Spirit, My Holy Spirit, why have you

forsaken me?” Or could it be that, as Isaiah 9:6 would have us believe, the “Wonderful Counselor,” (Holy Spirit) was also the “Mighty God”, the “Ever Lasting Father,” the “Prince of Peace.” All three are “God”.

- B. Alden Thompson put it this way: “The words of Jesus here profile God’s personal presence among His people. . . What God does for me He does through the Spirit. The spirit is God moving on my heart, drawing me to him, transforming me, giving me gifts, and leading me on to a knowledge of truth.” RH Oct. 2, 1986.

4. What are the functions of the Holy Spirit?

- A. Brings things to our remembrance; reveals truth; speaks about Jesus; remains in us; teaches us what to say; gives life, peace, gifts, freedom; and the list goes on.
- B. There is one thing the Spirit does that supersedes or includes all the other things. He reveals the truth, and specifically the truth about God that sets us free (John 8:32).

“He is the Spirit, who reveals the truth about God.” John 14:17 GNB

“The Helper will come – the Spirit, who reveals the truth about God and who comes from the Father. . . .” John 15:26 GNB

“When, however, the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come.” John 16:13 GNB

“To give you the Spirit, who will make you wise and reveal God to you, so that you will know him.” Ephesians 1:17 GNB

The primary function of the Holy Spirit seems to be to “make us wise and reveal the truth about God”. Doesn’t that make perfect sense? We don’t trust people we don’t know and God can’t help anyone who won’t come to him.

5. Why are the Holy Spirit and his work so important?

“And eternal life means to know you, the only true God, and to know Jesus Christ, whom you sent.” John 17:3 GNB The Holy Spirit teaches us who God is and that he is worthy of worship, praise, and honor.

“Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son’s [sacrificial death] on the cross and so brought back to himself all things, both on earth and in heaven.” Colossians 1:20 GNB Salvation is much larger than just this planet; it concerns the entire universe. The ruler of the universe is on trial in the minds of all created beings. If God is the loving, tenderhearted, gracious heavenly father that God the Holy Spirit has revealed him to be, all beings can safely spend eternity with him.

Thanks be to God the Holy Spirit, for he comes to reveal to us the true knowledge of God that we need—knowledge that can “fill us with the very nature of God.”

But we must allow that same spirit to use the knowledge given to produce the desired results in us. These amazing truths about our gracious Father can be rejected, as they were by Lucifer the Archangel, and that very rejection produced an evil being – a fiend – a devil – Satan– the adversary. This does not have to be the result, nor should it be.

### Thoughts from Graham Maxwell

By the way, why doesn't the quarterly use that lovely key-text, “There be three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one.” (1 John 5:8) Isn't that a gorgeous key-text? You notice they left it out? Well, that's the key-text that came into the mind of somebody who wrote it in the margin of the manuscript to prove it that it was a key-text. And everybody admits it's a manifest forgery, and nobody uses it anymore. Unfortunately, it was in that Greek edition, *Erasmus' 3rd edition*, that happened to be the basis for the *King James Version*, and so that verse got into the *King James*, and is used to support the Trinity. But we should all know better. Even when the early fathers fought over this issue of the Trinity, they never used that verse, because it wasn't there. They even used verses that were quite remotely connected. But this one states it so exquisitely and they never used it. So, you can't use 1 John 5:7, 8. {Graham Maxwell. Excerpt from the audio presentation, *God Reveals His Love (Doctrines I) Sabbath School series, 3<sup>rd</sup> Quarter 1988, #2, recorded May, 1988, Loma Linda, California*} *To listen to the entire audio of the above reference, click on the following direct link: [http://pkp.cc/2MM88\\_3](http://pkp.cc/2MM88_3)*

The Holy Spirit is among us. He's always described as the one who teaches the truth, and brings love; this is the same thing. The work of the Holy Spirit is the same as the work of the Son, and the work of the Father. These three members of the Godhead; we don't have good English language to describe anything so infinite. But the ones pictured in the Bible as the Father, and the Son, our elder brother, and the gracious Spirit of love and truth, are all dedicated to winning the family, as many as possible, back to trust in God. Now because freedom means so much to them, and they won't use force, those who insist on going their own way will be granted the privilege; and the consequences are terrible. {Graham Maxwell. Excerpt from the audio presentation, *Galatians, #3, recorded February, 1978, Loma Linda, California*} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/3MMGALATIANS66>*

Some say the Spirit didn't come until Pentecost? He did exactly the same work in Old Testament times. God, the Holy Spirit, has always been at work, leading angels into truth, and grieving as one-third of the angels grieved the Holy Spirit by turning away from truth. And did they not grieve the Holy Spirit to the point that they committed "the unpardonable sin"? That is, the fallen angels came to the place where they were so scarred that they had lost both the desire and the capacity to respond to the Holy Spirit of love and truth. So the Spirit has always been doing this. He didn't start doing it in New Testament times. This has always been his work. And the Holy Spirit led David to see the truth, and to realize that what God wants the most is truth inside. And if sacrifice doesn't lead to this, then the sacrifice is of no avail whatever. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Psalms, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/27MMPOGIA66> (Part 1) <http://pkp.cc/28MMPOGIA66> (Part 2)

Only by the way the Spirit works. How does he work? At great length recorded in the gospel of John Jesus speaks of how the Spirit does this. Now remember it isn't that the Spirit is the weak member of the Godhead. He is God the Holy Spirit, three members of the Godhead co-equal, co-eternal, equally powerful. But the Spirit of God is always represented as gentle, teaching, persuasive, enlightening. Jesus explained that when the Spirit comes, the counselor, the teacher of truth, he will guide you into all truth. He will convince you of the truth. He does not come to enforce, but to enlighten. And he will seek to win you in the highest sense of freedom to be the kind of people God desires.

It took Elijah a long time to learn this and he was one of the best men God ever had. He was even translated to Heaven without seeing death and some of us hope maybe we will live to have that experience. But Elijah was not always that understanding a representative of the truth about God. On Mount Carmel so long as the fire was falling, and there was evidence of God's might and power his courage was good. But when the fires died away he became correspondingly depressed. And he ran away for forty days and forty nights and hid in a cave. But to his great encouragement he heard the evidences of God's might and power returning. First there was the wind and then there was the earthquake and then there was the fire. And Elijah knew the Lord was returning, as he knew him. And there came those stunning words "but the Lord was not in the wind". He was not in the earthquake. He was not in the fire. Elijah was ready to learn the last lesson that would make him the kind of man who could even be honored with translation to Heaven without passing through death.

There came the sound of a small silence, the still small voice, a gentle, reasonable, enlightening, persuasive, explaining voice. And Elijah covered his head in reverence for this was really God,

God at his very best. God running his universe the way he will run it for eternity. There'll be no fire and thunder in the hereafter, no she-bears. No earthquakes at the foot of Sinai. God will run his universe with the gentle, still small voice of evidence and truth. That's why he can only admit people to the hereafter who recognize the ultimate authority of truth be it ever so gently spoken. Then we have freedom. Then we really have peace. {Graham Maxwell. Excerpt from the audio series, God's Use of Power, #3, "The Reminder of God's Way of Using His Power" recorded March, 1985, Kettering, Ohio} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/3MMOHIO>*

If you wanted to prove the Trinity, how would you set out to do it? Would you first look up the Trinity in the Concordance? Is the word 'Trinity' ever in the Bible? No, it's not in there, anyway. But supposing you wanted to show there are three co-equal, co-divine Persons who are as one. Where would you best start? How about allowing one member of the Godhead to discuss the relationship between himself, and the Father, and the Holy Spirit? "I and the Father are one. And when I go I'll send another Counselor just like myself to be with you." And then you look in Hebrews to see the status of the one we call the Son. And God says to the angels, "worship the Son." And then maybe you go back to Isaiah 9: "Unto us a child is born, to us a son is given; and his name will be called 'Almighty God, Everlasting Father, Wonderful Counselor, Prince of Peace.'"

And you realize how all the members of the Godhead seem to have the same name, really. They are co-equal and co-eternal. I think it would be better not to use this verse in John, but rather the Gospel of John, where at length Jesus talks about his Father, and the Holy Spirit, and how they are as one. And so on, to take our true position on the Trinity. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – 1, 2, & 3 John, & Jude, recorded August, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/77MMPOGIA66> (Part 1) <http://pkp.cc/78MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives. {CD 73.6}

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power. {MYP 134.4}

The body is a most important medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of “the rulers of the darkness of this world,” and of “spiritual wickedness in high places.” Ephesians 6:12. {PK 488.4}

The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. {DA 391.1}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {DA 302.1}

The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. {DA 669.2}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God. {GW 285.3}

God is the author of all truth; and truth practiced prepares the way for more advanced truth. {TM 378.1}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible. {MH 159.4}

The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. {DA 172.1}

It is impossible for finite minds to comprehend the work of redemption. Its mystery exceeds human knowledge; yet he who passes from death to life realizes that it is a divine reality. The beginning of redemption we may know here through a personal experience. Its results reach through the eternal ages. {DA 173.2}

It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil and to impress His own character on His church. . . . {ML 46.2}

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The

blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. {ML 46.3}

The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. "The light, which lighteth every man that cometh into the world" (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. {AG 198.5}

Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. {FLB 62.4}

When Christ ascended to heaven, the sense of His presence was still with His followers. It was a personal presence, full of love and light. . . . {FLB 62.5}

Henceforth through the Spirit, Christ was to abide continually in the hearts of the children. Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, " marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. All that Christ was to the disciples, He desires to be to His children today. {FLB 62.6}

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. {SC 57.1}

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}