
"Another Comforter"

Thirteen Lectures on the Operations of the Holy Ghost.

by W. T. P. Wolston, M.D.

Preface to First Edition.

The Holy Ghost is the essence of Christianity, and to miss a divine apprehension of His present actings is but to ensure for the soul a spiritual blight, in every way to be deprecated. Hence it is of paramount importance for every child of God to be clear about the subject of the following pages. So important and withal so plain is the truth here outlined, Another Comforter that the Author makes no apology for his little volume, which is only an attempt to Another Comforter help the young in Christ to a better understanding of the Word of God.

The Lectures as delivered were taken down in shorthand, and have been revised for publication. They are now committed to the care of Him of whom they treat, with the hope and prayer, that He may by them lead some souls into a deeper enjoyment of that which is even now their own.

W. T. P. W

46 Charlotte Square,

Edinburgh, 12th September 1892.

Preface to Second Edition. Another Comforter

The exhaustion of a large first edition of this volume evinces a sustained interest in the deeply important subject of which it treats, and renders a second necessary.

No change has been made in the contents; and the little volume is Another Comforter again sent forth with prayer that the Lord may by its pages help "His own" to a fuller apprehension of the truth regarding the Holy Spirit of God.

W. T. P. W.

46 Charlotte Square,

Edinburgh, 1st January 1900.

Lecture 1 - The Spirit in Old Testament Times

Genesis 1. 2; John 1. 32-34.

Christ personally is not only the truth, but He is the centre round which all truth circles. From Him all truth radiates, and therefore, no matter what may be the subject in the Word of God we desire to learn, we are certain to learn it more truly, and deeply, and, I believe, more accurately too, if Another Comforter we view it in its connection with, and relation to, the Person of Christ, rather than by Another Comforter dwelling on the way that truth may affect ourselves, or relate to ourselves. That which I trust, with the Lord's help, to bring before you in these lectures - the testimony of Scripture as to the varied operations of the Holy Spirit of God — is no exception to what I have said. Tonight, the work of the Spirit of God in Old Testament times is our subject, and I shall seek to show how absolutely, and entirely different was the manner of the action of the Holy Ghost then, as compared with what He is now doing.

If we are to learn the action of the Spirit of God Another Comforter at the present time, and His relation to those who are the children of God, we must begin with Christ Himself, as the pattern, and that is why I read these few verses in the first of John. It is indeed truly delightful to the renewed soul to discover that it is the Lord Himself, as Man, who Another Comforter illustrates the nature, and character of the relationship to God, into which Christianity introduces Another Comforter us, and into the enjoyment of which the Spirit of God would now bring our souls. In truth, what the Spirit of God was to Jesus, as Man, He is to us. Before, however, saying anything about this beautiful passage in John's gospel, I would seek, for a few moments, to glance over the Old Testament Scriptures, to learn somewhat therein as to the varied activities of God's blessed Spirit.

We turn first of all to the opening chapter of Scripture — the first of Genesis. There we read (Gen. 1: 2), "In the beginning God created the heaven and the earth. 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." The first place then, in Another Comforter Scripture, where we learn of the existence of God's Spirit is in connection with creation, and not merely creation, as that which came out of the hands of God at the beginning, but that which this second verse presents to us, viz., the earth in a state of chaos, that God was about to put His hand to, in order to fit it for man's dwelling-place. I suppose that every person here knows that the first verse of Genesis, where we read, "In the beginning God created the heaven and the earth," carries you back to limitless ages, previous to the moment of which the second verse speaks, and that the interval between verses 1 and 2 admits of that, which geologists demand, namely, almost immeasurable periods of time in which the various strata of the earth's surface were deposited.

We find in the second verse that "the earth was without form, and void; and darkness was upon the face of the deep," and thereafter it is we read, "the Spirit of God moved upon the face of the waters," and consequently, and immediately, we find God acting, during six days, in infinite goodness, at the end of which, we learn that the earth, as it now is, was prepared, and turned out of the moulding hand of God, fit for the habitation of man. I believe these six days were days of twenty-four hours, as the language, "the evening and the morning were the first day," naturally suggests, and the seventh day proves. In the next chapter, man is put upon the earth to dwell therein, to keep it, and rule over it.

It is in connection, then, with this remodelling of the earth, to be man's dwelling-place, that we get the first indication in Scripture of God's Spirit. He moved on the face of the waters. There is no doubt whatever that what God did, He ever did by the power of His Spirit, although throughout Another Comforter all Scripture, from one end to the other, creation is invariably referred directly to the Son of God, as being the Creator. You will find it is always the Lord Jesus, Another Comforter the Son, who is spoken of as the Creator. I know that man's creed is, "I believe in God the Father, almighty, maker of heaven and earth," but Scripture — when it distinguishes the persons of the Godhead — never refers to creation as the work of the Father, but invariably as the work of the Son of God. Whether it be the first of John, "All things were made by him; and without him was not any thing made that was made" (John 1: 3); or the first of Colossians, "For by him were all things created, that are in heaven, and that are in earth" (Col. 1: 16); or the first of Hebrews, "God . . . hath in these last days spoken to us by his Son, whom he hath appointed heir Another Comforter of all things, by whom also he made the world" (Heb. 1: 2), it is always and ever the same Person. The Son is the Creator in every instance, though doubtless acting by the Spirit of God. The Holy Ghost without doubt had His part in the creatorial work, as one of the Persons of the triune God, as we learn from these opening words of Genesis.

There is another scripture in the Old Testament to which, in connection with this point, I would have you turn. It is found in the book of Job, where we read, "By his Spirit he hath garnished the heavens" (Job 26: 13). While Genesis 1 speaks of the Spirit of God moving on the face of the waters, and having regard to the chaotic condition of the earth, as it thus presented itself to the eye of God, ere He fitted it for man's habitation, the writer of this other scripture turns our attention to the Holy Ghost in relation to heaven, as he says, "By his Spirit he hath garnished the heavens." Another Comforter That is, the Spirit of God has His own part in the work. If, upon the one hand, He Another Comforter acts to render the earth fit for man to dwell upon, so, on the other, He garnishes the heavens with beauty, that wherever man has his place here upon earth he may cast up his eyes to heaven, and find them resplendent with a galaxy that shall give him delight to behold. The hand of God is thus seen in a marvellous way, working by His Spirit.

As regards the Holy Another Comforter Ghost, then, we have simply the fact recorded that He displayed His power and work in creation, whether in its earthly, or heavenly side. Little is said about it, because, observe! to know a great deal about creation does not put man in relationship with the Creator. Again, to know what God has done in the way of creation, though very blessed, is not necessary to put the heart in happy communion Another Comforter with Himself. The Bible is not a book of geology, but a revelation of God. But, in order to be in understood

relationship with, and in the abiding enjoyment of, God, everything turns upon the possession, the presence, and the indwelling of the Spirit in you, and herein Another Comforter lies the great difference between the saint of the Old Testament, as compared with the believer in the present dispensation. The point for us to inquire, therefore, is this, Did the Spirit Another Comforter of God dwell in the saint in Old Testament times? I think you will find that the Word of God speaks otherwise, and that such was not the case.

Coming now to the sixth of Genesis, Another Comforter we get the first reference to Another Comforter the work of God's Spirit in relation to man as a sinner, fallen, and outside paradise. Man had sinned, and utter ruin had been brought upon the scene that God had made so fair. So terrible was the state of matters, that God was now about to sweep man off the face of the earth. At this juncture we read, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6: 3). Clearly there had been, ever since the Fall, a great striving of God's Spirit going on with man. Now do you suppose that this is the work that the Holy Ghost delights in — to be striving with man? Oh, no! When we come to look at man as he should be — man walking here on earth as he should walk before God — we do not find "striving," but "sealing." (See John 6: 27).

We find the Spirit descending on, and abiding in, that Man, and leading Him to overcome Satan, and do God's will only and ever. In fact it was by the Holy Ghost, we know, that He did all His works, and uttered all the words that fell from His lips in His pathway here. You may say, That is the Lord Jesus. Quite true! It was none other than He, seen as man here upon earth, walking in dependence upon God, and in the power of the Spirit of God. We get everything that God's heart could desire to see in man on earth, brought out in Christ, in perfection. In Another Comforter this chapter, however, it was a totally different scene God's eye fell on, as His Spirit is seen striving with man — striving that went on, in the marvellous patience of God, for one hundred and twenty years, and then judgment fell.

Another Comforter In the book of Genesis we have no further allusion to the acting of God's Spirit — save the query of Pharaoh to his servants — when in quest of "a man discreet and wise," to be a saviour in a day of coming famine — "Can Another Comforter we find such a one Another Comforter as this, a man in whom the Spirit of God is?" (Gen. 41: 38.) When we come, however, to the book of Exodus, which is the book of redemption, and you have man upon the ground of redemption, you find more about the Spirit of God. "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to Another Comforter minister in the priest's office, and the anointing oil, and sweet incense for the holy place:

according to all Another Comforter that I have commanded thee shall they do." You have, summed up there, the whole details of the tabernacle, the place in which God was going to dwell, on the ground of the redemption which He had, by the blood of the paschal lamb, and in power, accomplished. That tabernacle was the figure and type of Christ, in one aspect or another, and it was by the Spirit of God, observe, that Bezaleel and his fellow-workers were empowered to bring it into existence, and manufacture all its various parts, which we now know speak so eloquently, and so beautifully of the personal worth of the Lord Jesus Christ. It is not to be wondered at, then, that God filled Bezaleel with His Spirit to that end.

In the book of Leviticus we have no mention of the Holy Ghost, nor, on reflection, Another Comforter is this remarkable. It is a book of types, and a type of the Holy Ghost, without doubt, we find in Leviticus 2, where the "oil" plays so large a part in the meat offering — the holy humanity of Jesus, The type in this book therefore replaces the Spirit personally. The "oil" plays an Another Comforter important part in many of the sacrifices. (See Lev. 5: 11, Lev. 6: 15, 21, Lev. 7: 10, 12, Lev. 8: 10, 12, 30, Lev. 9: 4, Lev. 10: 7, Lev. 14: 10, Another Comforter 12, 15, 16, 17, 18, 21, 24, 26, 27, 28, 29, Lev. 21: 10, 12, Lev. 23: 13, Lev. 24: 2. Comp. Matt. 25: 3, 4, 8).

Another Comforter

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