



04ThingsOnlytheHSCanDo

0:00:00.0 Speaker 1: Are you dissatisfied with your spiritual progress? Feeling stuck without knowing why even after deliverance, prayers or years of therapy? Recover your dignity, find your purpose, and discover the thrill of walking with God once again. Explore spiritual consultations with Sonja at biblestudyevangelista.com. Click Go Deeper on the home page, then One-on-One, and find out how to cooperate more deeply the Holy Spirit's action in your life with a spiritual consultation.

0:00:28.3 S1: If you like having bible study in your pocket and you have an iPhone or iPad, why not leave a review. Search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

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0:00:50.3 Sonja Corbitt: It's the Bible Study Evangelista show, and I'm Sonja Corbitt, your Catholic evangelista. This is Episode Four in our Holy Spirit series, When God Breathes. So far in Episode One, we have looked at the mystery of the Holy Spirit. God who is still hidden, the son; Jesus, is God revealed no longer hidden, but the spirit is God who is still concealed, the unfathomable depths of God, unreachable and incomprehensible. And we know Jesus said that where the wind blows or the wind blows where it wills and you can hear the sound it makes, but you do not know where it comes from or where it goes. And so it is with everyone who is born of the spirit. So we only see him by his effects, and we've been looking at some of what those effects are. He's the creating power, he's the revealing power. He is another comforter, one like Jesus.

0:01:44.2 SC: He doesn't come to substitute for Jesus, but he brings Jesus to us in a more intimate, more personal, more individual way than he could when he was here in the body. And so today what we're going to do is look at the things that only the Holy Spirit can do. We know from last week that one of the things that the Holy Spirit does is that he draws us to God. Anyone who is being drawn does so because the Holy Spirit is active and there is a certain way in which he draws and he tells us, Jesus tells us, remember that the context of what we're talking about regarding the Holy Spirit is part of the teaching that Jesus imparted at the Last Supper, the night before his passion. And now rather than chapter 14 of John, I'm in chapter 16 of John, beginning in verse five.

0:02:45.0 SC: Jesus says, "But now I go away to him who sent me. And none of you asks me where are you going? But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth, it is to your advantage that I go away for if I do not go away, the helper will not come to you, but if I depart, I will send him to you. And when he has come, he will convict the world of sin and of righteousness and of judgment." And then he goes on to explain

what he means, which is somewhat mysterious. He says, "Of sin because they do not believe in me, of righteousness because I go to my father and you see me no more, of judgment because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now... "

0:03:38.2 SC: "However, when the spirit of truth has come, he will guide you into all truth." So the Spirit, the Holy Spirit, the advocate, the comforter, consoler, intercessor, he is the spirit of truth and he will guide us into all truth. What is the truth then that he guides us into? And notice he doesn't pull us or force us, he leads or he guides us into all truth. Well, Jesus says, he says he will convict the world of sin. Now, I don't know about you, but these three words are pretty loaded. Sin, righteousness and judgment. They're pretty loaded and they can be terrifying in a sense. But probably the best exposition I have read in all of the reading that I've done on the Holy Spirit for this series is from John Paul II in the Holy Spirit in the life of the church and the world.

0:04:40.4 SC: And he does a really beautiful deep exposition on this passage, which is very short actually. And he shows us that the way the spirit chooses to lead us into all truth is through sin. He makes us conscious of our sin. He says, when he comes, he will convince the world of sin, convince or convict or expose. And John Paul II, he mentions that at first glance, these words sin and justice and judgment or sin and righteousness and judgment, they seem very hard and frightening, but they really speak of God's love. And of course that must be the case because we're talking about the Holy Spirit who is the gift of love. And so when the Holy Spirit shows us our sin, it's a work of love, a work of mercy. And Jesus' definition of sin is to not believe in him. And that's completely different from what we usually think when we say the word sin, we're thinking of things that we've done, breaking the rules.

0:05:52.7 SC: And the emphasis is sort of this cold and juridical idea. But Jesus says it's about not believing in him. And this is I think part of what I love about Hebrews chapters three and four and what God taught me about unbelief, evil unbelief, a heart of evil unbelief according to those passages is one that doesn't believe in the goodness and the provision of God. One that doesn't trust him for it. It's not a head belief. It's not a matter of dogma or doctrine or the millions of ways that we transgress the rules. We lashed out or we fell in a habit as we have done so often before. He says that the most basic sin is not trusting in him. And in Hebrews chapters three and four, what we see is the essence of the sin in the Exodus was not believing in God's provision and his timing, not trusting him for it.

0:06:56.2 SC: And so often we try to provide for ourselves in all kinds of ways. We try to provide for ourselves because we perhaps even ask God, but we don't wait on him to provide it. We're afraid to wait as long as it takes. And yet that is how God teaches us to have faith in him. So Jesus' definition then of sin is that they do not believe in me. Now, the context here, he's speaking of the Jews, he's speaking of the Jewish leaders particularly who don't believe that he is the son of God, but for us who do believe that he is the son of God, the most basic sin is that we don't trust him enough. We have all this head belief, all this dogma, all this doctrine, but our lives are not lives of dependence on his provision and timing. And that is what the Holy Spirit convicts us of.

0:07:58.4 SC: So when we have a sense of our own sin, when anyone has a sense of his own sin, that is the Holy Spirit's work. He is the spirit of truth. And he convinces, he convicts, he exposes that lack of trust and the lack of belief in him. That is the main sin. So anytime you see someone who is what we used to call as Baptist under conviction, the sense of one's sin, and in the beginning it is about breaking the rules. And we have this sense that we've transgressed God's rules. And

anytime you see that happening in another person, that is a signal that the Holy Spirit is active. And in fact, that's something that only God can do. And when you see the Holy Spirit doing something, when you see something happening that only God can do, that is an invitation to get involved, to cooperate with that.

0:09:00.7 SC: Particularly when you see someone asking questions as we talked last week, when you see someone or hear someone asking questions about God, about faith in God, about what it means to trust him, asking you, why do you believe and why did you trust him in this particular situation? Any of those kinds of questions, that is the drawing of the Holy Spirit, the convincing of sin, the conviction that Jesus might be who he says he is. And that leads to the second part of what the Holy Spirit convinces us of, of righteousness. Jesus says he convinces the world of sin and of righteousness. Righteousness because I go to my father and you see me no more. What he's saying there is, God proves through my resurrection, I prove through my resurrection an ascension that I was right. Righteousness just means to do the right thing or to be right or to be the right thing.

0:10:06.9 SC: And Jesus is the way, the truth and the life. He is true. What he says is true. What he does is true. Who he is is true. And when we have a sense of the rightness of what Jesus has taught and what he says in his word, that is something only the Holy Spirit can do. Only the Holy Spirit can convince us of sin, of not trusting in Jesus and convince us that Jesus is right, that his teachings are right, that his person is true and right. So when we see that happening, that is a Holy Spirit invitation to get involved or cooperate in some way. When someone begins to realize that God can be trusted, that he is trustworthy, that he will provide, and when they're willing to wait, that is a signal that the Holy Spirit is active. That's one of his roles. To convince the world that Jesus was right, that he is the truth. That what he teaches is worthy of belief, but not simply belief with the head, belief in action, actually trusting in God's provision and timing. So quickly, let's review some things that only the Holy Spirit can do. Only the Holy Spirit can draw us to God. Only the Holy Spirit convinces us of sin, particularly of the sin of not trusting enough in Jesus. And then of righteousness, the rightness of all that Jesus taught.

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0:12:03.8 SC: Let's get social. I'm no longer on Facebook, so come and connect with me in the New Catholic evangelista community. Visit biblestudyevangelista.com and click community on the menu or scroll down to the radio notes and click the link to our community. We're sharing picks and prayers, Love the word takeaways and insights on the daily readings and everything else social. Come share with me.

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0:12:27.5 S1: Sonja created the Love The Word Bible study method just for you based on Mary's personal practice and formulated for your personality and temperament. Get your Love The Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja.

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0:12:51.7 SC: The other word is justice. When he comes, he will prove or convince or convict or expose the world wrong about justice. And I don't know about you, but this word justice terrifies me, particularly because of my background with my father. Justice is always punitive. Justice is always... Well, because of my background, it has this connotation of revenge. I will not only force you to do what I want, but I will get even with you if you don't do what I want. And I'll speak to this in a moment because John Paul II speaks on this very beautifully, but Jesus is pretty clear here that we should not be thinking of God's punishing avenging justice toward us individually. What he means is that God proves that Jesus was perfectly just by allowing him to resurrect and ascend into his glory. And he does this because the son is righteous.

0:14:04.2 SC: He is righteousness personified. He always does what is pleasing to the Father. And so justice then or judgment in this context, in this passage, Jesus says that the judgment is that the ruler of this world is judged or condemned. And what he means is his cross. And he's talking about the enemy. He's not talking about you or me at all. He's talking about judgment on Satan. This judgment that he's speaking of is not about us, it's about Satan. And this reminded me of the parable in the readings this week in the gospel about the fig tree. And I believe it was Michelle who asked for some exposition on that passage about the the fig tree, because Jesus curses the fig tree. And you're like, "Well, the fig tree didn't do anything. It wasn't even time for figs." And when we read that, it feels unjust.

0:15:09.2 SC: And so I went back to the fathers and they all agree that it wasn't a matter of the fig tree at all. It was about Judaism itself and the leaders, the Jewish leaders of that time. And remember that the context of what Jesus is saying here about sin and righteousness and judgment has to do with the Jewish people. So the church fathers were all in agreement that the fig tree is a symbol of Judaism as a whole. And that Jesus in heading to Jerusalem sees this fig tree that was not bearing fruit even though it was out of season. And he curses the fig tree in front of the disciples, and they don't realize what that means for the fig tree until they're leaving Jerusalem and they see that the fig tree has completely withered and died. And the fathers are clear that Jesus is speaking about Judaism itself, and it should have borne fruit even out of season.

0:16:15.6 SC: The season of the Messiah had come, they should have been bearing fruit all along, and they weren't, and they didn't. And now the season had come and there's still no fruit. And so Jesus curses the fig tree as a symbol of Judaism itself. And he does it, according to the fathers, to show the disciples that he has the power to wither them totally, to condemn them... This gets me, to condemn them to death, to uproot them completely, to destroy them by a single word. He has the power to destroy us by a single word. All he has to do is turn his attention to you and me and say the word, and we would be withered and dead in a second. But the beauty of what the fathers agree on there, and I only posted St. John Chrysostom because he had the most clear explanation of that passage in just a few sentences.

0:17:35.8 SC: And what he says there, and I want to reiterate that all of the fathers agreed that Jesus cursed the fig tree rather than cursing the people. He wanted to show the disciples that he had the power to curse the people. He had the power to curse Judaism. He had the power to curse the leaders that were leading them, but he didn't. And so when he says, when the Holy Spirit comes, he will convict the world of judgment, of judgment because the ruler of this world is judged or condemned. What he means is, my condemnation is not for you. It is for the enemy. Even the rulers

of the Jewish people, the scribes, the Pharisees, those who were in positions of power, Jesus could have condemned them with a single word, but he didn't. And he could condemn you, and he could condemn me with a single word, but he doesn't. All of that condemnation is reserved for the ruler of this world, the enemy. All this gets me so deeply.

0:18:49.0 SC: He is not here to condemn you or me or any of us. This very same gospel writer says in chapter three, where Jesus teaches Nicodemus about the Holy Spirit and the wind, right? He says in John chapter three, verse 12, God did not send his son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned, believes, meaning trusting, trusting for his provision and trusting in his timing. He who believes in him is not condemned, but he who does not believe is condemned already because he has not believed in the name of the only begotten son of God. And this is the condemnation that the light has come into the world. And men love darkness rather than light because their deeds were evil. Anyone, everyone practicing evil hates the light and does not come to the light lest his deeds should be exposed.

0:19:53.2 SC: But he who does the truth comes to the light, that his deeds may be clearly seen that they have been done in God. So he's teaching here about the fact that he's not here to condemn, but a lack of trust in him, in his provision and his timing is a condemnation in and of itself. And so those of us who struggle between the darkness of unbelief, lack of trust in God's provision and timing must come to the light. We come to the light of the truth that he will provide. Their deeds were evil because they didn't trust in who Jesus was, but also in his provision and timing. And so we have to come to the light where that provision and timing, that trust, is active. Verse 21 here in John chapter three was in the readings this week, and it was actually one of the things that jumped out at me and I posted it on the community.

0:20:58.4 SC: He who does the truth comes to the light that his deeds may be clearly seen. And again, the darkness is unbelief and the light is trust. So the Holy Spirit will convict the world of judgment because the ruler of this world is judged or condemned. Again, this is not about us individually, it's about Satan. He condemns Satan specifically so that he can save us. And the Holy Spirit allows us to see and understand what judgment is and what it means so that we're not afraid of evil. Evil, the enemy, is powerless. It's already defeated. Jesus has conquered it once and for all in the measure that we remain in him, we share in that victory. And John Paul II, he is careful about these three words, sin, righteousness and judgment. The Holy Spirit shows us what sin is, but he doesn't do it to oppress.

0:22:11.0 SC: He's not the accuser. The accuser is Satan who accuses us before God both day and night, according to Revelation chapter 12, verse 10. Instead, the Holy Spirit makes us conscious of our sin. He exposes it, our sin, in order to lead us to the cross. He points it out, but at the same time, remember from last week, he also points out the mercy of God and the forgiveness of sin. He only shows us sin in order to save us from it. Now, one of the things that is so beautiful about this document by John Paul II is that he is careful to show that the illumination of the Holy Spirit, of the relationship between sin and judgment is the cross. So the Holy Spirit shows us how terrible sin is. He says that the ruler of this world is judged, and he means the cross. The cross is what judged the enemy. The enemy's most terrifying weapons are suffering and death. And the cross shows that Jesus is Lord over both suffering and death. So John Paul II points out that Jesus is pointing to the cross and that the Holy Spirit points us to the cross because it's at the cross that the enemy is completely and fully and totally and forevermore judged.

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0:25:19.4 SC: The Holy Spirit illuminates the relationship between sin and the cross, and he shows us how terrible sin is, what it has caused God. Without the Holy Spirit, we are not able to understand the evil of sin. And so we're incapable of really understanding anything about God's love either. So if we make light of sin, then we also make light of God's mercy. And so the Holy Spirit lets us see how all of our sin has something to do with original sin and how original sin is an attempt to distort God's being and man's being. This is a huge point of John Paul II and part of what I love about his exposition on this passage because God is love, he created man and he has no other purpose in creating man than to communicate himself to man. And yet the enemy presents God to us. Let's just look at the Garden of Eden.

0:26:18.8 SC: He presents God to Eve particularly as a threat. And ultimately every single one of us has this issue. So the catechism in 2779 says that the purification of our hearts has to do with maternal and paternal images. The images that we receive from our parents about who God is. I'm getting another ping here, in the Garden of Eden, Satan presents God's love as a rivalry. God had friendship with man, and Adam and Eve walked with him in the cool of the day. But now Satan sows this seed of enmity in the soul of Eve first and then Adam and he succeeds in making both of them believe that God is now dangerous, they have sinned, and now God is dangerous. He's their adversary. And since then, we all see God as an adversary. And most of it comes from our relationship with our parents. Because if our parents can't or don't love us well or fully, if they don't attend to us fully or well, if there's something deficient in the love that they give us, if it's not authentic, then our views of God's love and who God is are affected.

0:27:42.3 SC: And so we move into adulthood, into life with the same rivalry, with the same worry that God is threatening, that he is out for revenge and punishment, and that he is about to curse us like he has cursed that fig tree. But the truth is that when the Holy Spirit comes, he will convict the world of judgment, of judgment because the ruler of this world, the one who deceives you about God's goodness, about his love, about that rivalry, he has been judged. That is the role of the Holy

Spirit. And that is something that only he can do. Only he can convince you of the love of God despite your sin, the mercy of God, despite the fact that you deserve judgment, we all do, the fig tree received the judgment, not the people, not the disciples, not even the religious experts. So the Holy Spirit convinces us that God is not the enemy.

0:28:49.1 SC: And John Paul II makes this really strong point that is quoted very often from this particular document. For without the creator, the creature would disappear. When God has forgotten, the creature itself grows unintelligible. If we do away with God, if we make him our enemy, then we also do away with ourselves because we are rooted in God, we exist in him. So if we cut ourselves off from him, whether through fear, unbelief, which Hebrews chapters three and four, call that evil heart of unbelief, that's the whole role of the enemy, is to get us to fear God, to think he's out to get us, to punish us, to judge us. And many times our parents reinforce this idea and later other relationships do the same. But the Holy Spirit convinces us that God is not the enemy. He is not out to punish, he's not out to condemn.

0:29:49.4 SC: He will absolutely show us our sin. He convinces and exposes our sin, the sin of not trusting Jesus' time and provision, but most of all, his love. Now, as I spoke about last week, the whole point of showing our sin to us, the reason the Holy Spirit reveals our sin is because he also draws us to God's mercy. He convinces us of His love. The condemnation, the judgment is for the ruler of this world. It's not for you, it's not for me, it's for the enemy. John Paul II points out something else that I think is really, really beautiful. In 1 Corinthians 2:10, this is Paul who says that the Holy Spirit is the one who searches everything, even the depths of God. And what he searches, the depths of God that he searches, is God's suffering. And there's lots of theological discussion about whether or not we can talk about God's suffering.

0:30:54.1 SC: And mostly that revolves around Old Testament views of God, particularly John Paul II points out, Genesis chapter six, where God instructs Noah to build the ark because he says the Lord was sorry that he had made man on the earth and he was grieved in his heart. And so the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them. And so there is some argument as to, you know, what does this mean? He's sorry, he's sorry he made man, he's sorry he made creation? And so John Paul II addresses that. And he says, it is a sorrow we can appropriately or tentatively, but still appropriately say that God was suffering with man's sin. However, remember that the catechism tells us that the scriptures are a divine pedagogy, that God teaches in a divine pedagogy, which means step by step.

0:31:55.0 SC: So in the Old Testament, it seemed clear that God was sorry in some sort of way because he had made man. But what we see in the New Testament is some clarification on that. We see that God's pain, his suffering is not about his own hurt because God really can't be affected by anything that creatures do. He is complete and perfect in and of himself, father, son, holy Spirit, in that holy Trinity, he doesn't need anything that creatures can offer him. But what we see in the New Testament is that God does suffer. He suffers in Christ, first of all, but he doesn't suffer for himself. He suffers for us. His suffering is compassion, compassion meaning suffering with. He says, "Jerusalem, Jerusalem, how often I would have gathered your children together as a hen gathers her brood under her wings and you would not." This is the kind of suffering that parents suffer on behalf of their children.

0:33:02.4 SC: They don't suffer in themselves for what they see their children bearing and

suffering. They suffer on behalf of their children. And this is God's suffering. His compassion is different from ours. It's not limited to just suffering with us though. Instead, it pushes him through the Holy Spirit to new and saving actions all the time. His mercy moves him to act through the Holy Spirit. In your circumstances, in your life, in your personality, in your temperament, in your relationships, all of that, the Holy Spirit moves through God's suffering, through his compassion for you and to you so that you can see beyond your sin, beyond the justice that you deserve, beyond the condemnation of God that you deserve to His mercy and to your salvation, so that you can trust Jesus for the timing and the provision of your own holiness so that you can suffer with yourself, so that you can suffer with those people around you who are also stuck in patterns of sin, unbelief, lack of trust in Christ.

0:34:19.9 SC: So when the Holy Spirit works in us and he makes us conscious of our sin, he also shows us the possibility of sharing in God's pain, the pain of the cross, the suffering. The suffering that was required to draw us into God's mercy, into his compassion, into his love. And then we regret our sin, not simply because we have lost our peace, or maybe because we've had negative consequences, but because of what it costs God to extend to us his mercy, to skip the condemnation for us, his creature, and instead to focus it all on the enemy. When the Holy Spirit has come, he will convict the world of judgment because the ruler of this world is judged. He is condemned at the cross. We were set free definitively. We can bank on it. We can trust in that, we have no fear of the power of the enemy either through suffering or death. Everything has been conquered. All we have to do is trust. It's also the Holy Spirit's role to convince us of that truth beyond any fear of any contradiction. His resurrection and ascension demonstrate that Jesus is right. He is true.

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0:36:34.9 SC: All right. So the things that only the Holy Spirit can do, only the Holy Spirit draws people to God. Only the Holy Spirit causes people to seek after God. Only the Holy Spirit reveals spiritual truth. Only the Holy Spirit convicts the world of sin, but he leads us through sin to mercy, unto righteousness. And therefore we escape judgment because the judgment has been judged against the enemy. So the Holy Spirit convicts the world of sin, of righteousness and of judgment by convincing us of our sin unto mercy, unto righteousness or the right behavior, the right trust, the right trust in Jesus as our way, our truth, our life, the life of righteousness and holiness and goodness and right. And therefore we escape judgment.

0:37:35.4 SC: So the last several shows to this point, we can see that Jesus always looks to see where the Father is working. And he says that the Father is always working and he's working right now. And God wants us to work with him. He wants us to cooperate with him. We don't do anything on our own initiative. Instead, we watch to see what the Father is doing, what the Holy Spirit is doing. We do... We cooperate with what we see the Holy Spirit is doing. And now we

know the things that only the Holy Spirit does. And when he shows us what he's doing, he is inviting us to get involved with him. So trying to beat the door down on someone that we see is an error is not going to work until and unless we see the Holy Spirit already working. So our prayer should be, come Holy Spirit, draw, draw this person, draw these people, draw this institution, the world, whatever, to seek you, reveal your truth, reveal their sin, reveal the rightness of who Jesus is as our protector and our provider.

0:38:51.1 SC: That is our prayer. And when we see the Holy Spirit moving in those ways, we know that he is working and we are being invited to participate. And I wanna show you something from the readings this week, an example of how this works. So at the Annunciation, Gabriel came to Mary and announced the salvation of the world. And when he does that, Mary goes immediately to Elizabeth. And when Elizabeth encounters Mary, who is carrying the word of God in her womb, the unborn, John the Baptist, stirs at hearing Mary's voice. And Elizabeth rejoices at feeling John the Baptist leap in her womb at the sound of Mary's greeting. And Mary, when she sees Elizabeth miraculously big with child, she bursts forth with this Magnificat, Mary believed. And the barren, Elizabeth, is carrying the child that confirms what Mary heard through God's word, through the angel Gabriel.

0:40:07.4 SC: Mary sees the sign in Elizabeth, but she doesn't burst forth with this praise of God until Elizabeth conveys it with her own words. And when she does, Mary understands that the Holy Spirit is working. He has revealed himself to Elizabeth. He has brought Elizabeth to seek him, and now he will use that word of God to spread spiritual truth, to convict the world of sin and righteousness and judgment. And when Mary sees the sign of the Holy Spirit working in Elizabeth, both in her own pregnancy through John the Baptist and also through Elizabeth's words, that's when Mary confirms what is true. That's when Mary speaks. That's when Mary praises. Mary waits to see that the Holy Spirit is working, and then she joins him there, she heard from the Holy Spirit that he was working in Elizabeth. And so she went to Elizabeth. And when it was confirmed through Elizabeth that the Holy Spirit was working both through her pregnancy and also through her words, Mary cooperates, she cooperates in praise, but also in service.

0:41:27.7 SC: So Mary also waits to see where the Holy Spirit is working, and then she joins him there. And this is our model. So when we pray for the Holy Spirit to work in the ways that we know he does, and when we see him working, first of all, we gotta ask to see it, right? Because we pray so many prayers, Holy Spirit do this or that, and then we don't notice that he's actually moving. We don't interpret the events that come next as his answer. So we have to be looking to see how the Holy Spirit is going to work after we pray. We have to keep looking for his activity. Like Jesus and like Mary, we only do what the Father is doing because the Father loves me as he loves Mary, as he loves the Son. And because he loves me, he will show me what he is doing if I will ask and if I will watch to see what he's doing, he will reveal it.

0:42:29.4 SC: And when he does reveal it, that is his invitation for us to get involved in what he's doing. That is the encounter with God. That is the experience of God. We're not waiting on God to do something else. God is revealing himself to us. That is the encounter, that is the Holy Spirit revealing truth. Understanding spiritual truth is not what leads me to an encounter with God, it is the encounter with God. In the same way or a similar way, the Holy Spirit will always show you what he's doing in your life. He does it through the word of God. And when we see a truth, when the Holy Spirit reveals a truth about ourselves, particularly about our sin, about the truth of who Jesus is and about the fact that the enemy is condemned and not us, when he draws us to mercy,

when he draws us to salvation, beyond showing us our sin, that is an invitation to move forward in obedience, in trust of Christ.

0:43:35.6 SC: And it will require some sort of adjustment, some sort of change, that crisis of belief that I talked about last week, it's going to require that we step out and follow Jesus in faith, in trust, in his provision and in his timing. So we may have to leave behind something, whatever the Holy Spirit shows us about our sin, we may have to leave that behind or else we may have to move forward in obedience in some way. Whatever that is, that is the encounter with God, and that is his invitation to work with him in obedience. We could also say that the Holy Spirit's job is to draw us to ask for the very things that God is already prepared and willing and able and wants to give us. So the Holy Spirit draws us to a oneness of desire at the point that we see it and the point that we desire it and the point that we ask for it, we have to settle in our minds that God has forever demonstrated His love for me and you and us on the cross.

0:44:47.5 SC: The cross shows us that our sin has already been judged and condemned, and the enemy who brings us the suffering and the death of our sin has been judged already. So all we need to do is move forward through the the sight of the sin and the understanding and the acknowledgement and the truth of our sin to God's mercy, to his salvation. We adjust our lives to that without all of the information about how it's gonna work out. So we're not trying to understand God, what he's like, in the middle of our circumstances. We simply go to God and we ask him to see His perspective on our situation. We wait on the Holy Spirit and we go to the scriptures on a daily basis to hear from Him. When we do hear from him, that is the encounter with the Holy Spirit. That is the experience of God.

0:45:45.4 SC: And so we adjust our lives to what we hear and what we see him doing in our relationships and our circumstances. We do everything that He tells us to do, as Mary says. And then we start to experience God working in and through us to accomplish his purposes, both in us, but also in the people around us. This is how we hear God. This is how we follow him. This is how we know what He's doing in our lives, what the purpose of God is for us in our relationships and circumstances, in our life as a whole. And of course that involves the whole church, which we'll talk about next week, that the relationship, the fellowship idea of the church. Because remember from week one, our first episode, the whole point of the cross and Jesus' passion and death was the resurrection and the ascension so that the Holy Spirit could come at Pentecost and dwell in each of us so that the love of God could be poured out into each of us, and we could be obedient.

0:46:52.9 SC: We could see our sin, but beyond the sin to God's mercy, and then obey him in righteousness and escape judgment because the judgment falls on the enemy, not us. And then we start walking in the spirit, the love of God. We start walking in the new creation, both for ourselves but also for the whole world. And we can start to see how the Holy Spirit is moving in the whole world, in the whole church, because the church is where the Holy Spirit lives. That relationship, that fellowship with all of us collectively, there's a reason for that which we'll get into next week.

[music]

0:47:51.2 Speaker 4: Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.



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