

THE DOCTRINE OF THE HOLY SPIRIT

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I. The Holy Spirit is a person.

- A. A Definition of a person - "Person is the distinct individualization of a nature, whether that nature be human, angelic or deity. Thus, a person is a complete nature endowed with reason and volition, and consequently a responsible subject of his own actions."¹
1. The Spirit has reason
 - a) "The reflective mind [or attitude] belonging to the Spirit." (Romans 8:26-27).
 - b) The Spirit actively knows. He is more than a center of knowledge (1 Corinthians 2:11).
 - c) The Spirit is described with several titles of intelligent personality (Isaiah 11:2).
 2. The Spirit has volition, i.e. makes choices (1 Corinthians 12:11).
 3. The Spirit desires (Hebrews 2:4).
- B. Personality is expressed by the individual exercise of emotions.
1. He is a Spirit of love (Romans 15:30).
 2. He can be grieved (Ephesians 4:30).
 3. He brooded/shuddered over judged creation (Genesis 1:2).
 4. He can be insulted (Hebrews 10:29).
 5. He can be blasphemed (Matt. 12:31).
- C. Christ called the Spirit "another of the same kind of comforter" (John 14:16). The Spirit would be a person like Jesus Christ, not some comforting force but a comforter.
- D. Person-hood is also expressed by the use of personal pronouns (e.g. He, she).
1. The Greek noun "spirit" is a neuter noun (an "it"), but, the New Testament writers referred to the Holy Spirit, by using the masculine personal pronoun "he" as opposed to "it".
 2. "But the Comforter, the Spirit, the Holy One, Whom [Neuter - *ho* not *hon*]² the Father will send in my name, That One [Masculine - *ekeinos* not *ekeino*]³ to you" (John 14:26.)
 3. "But when He, the Comforter should come, Whom [Masculine - *hon* not *ho*] I will send to you from alongside the Father, the Spirit [Neuter] of Truth, Who [Neuter *ho* not *hon*] goes out from alongside the Father, That One [Masculine - *ekeinos* not *ekeino*], He will witness generally concerning Me." (John 15:26).
 4. "The Comforter will not come to you, but if I go, I will send Him [Masculine - *auton* not *auto*]⁴ to you and That One [Masculine - *ekeinos* not *ekeino*] having come, He will convince the World..." (John 16:7b-8a).

¹ H. LaVern Schafer, *The Doctrine of God*, Gaston, OR.: pub by author, 1994, p. 6.

² ὅς not ὃ.

³ ΕΚΕΙΝΟΣ not ΕΚΕΙΝΟ.

⁴ ΑΥΤΟΝ not ΑΥΤΟ

5. “But when That One [Masculine - *ekeinos* not *ekeino*] the Spirit [Neuter] of Truth, He will guide you into all the Truth, for He will not speak from Himself.” (John 16:13-14).
 6. “You were sealed by the Spirit of promise, the Holy One, **Who** [Masculine *hos* not *ho* - note: There is a textual variation] is the deposit concerning our inheritance.” (Ephesians 1:13-14).
- E. The Spirit engages in activities that demonstrate personality.
1. The Spirit spoke and spoke of Himself as “**Me**”! Acts 13:2
 2. The Spirit speaks what **He hears**. John 16:13 He isn’t a megaphone.

lesson #2

The Holy Spirit is God. It has already been established in the last study, that the Holy Spirit is a person not a force or a mode of expression. He is a unique individual who is one of the three persons of the God-head. Once the Spirit's person hood is demonstrated from scripture, proving His deity is rather easy and there is an abundance of evidence. The Spirit has works, attributes and titles ascribed to Him that are uniquely God's!

II. The Holy Spirit is demonstrated to be God by several lines of reasoning.

A. The Divine Works of the Holy Spirit

1. He created man (Job 33:4, cp. Ecclesiastes 12:1; Isaiah 54:9).
2. He created the heavens "Jehovah is the creator" (Job 26:13; Isaiah 40:28).
3. He saves (Titus 3:5). The Scriptures state that there is no savior but Jehovah (Isaiah 43:11).
4. He judges (Isaiah 4:4).
5. He gives life (1 Peter 3:18; Ezekiel 37).
6. He over-intercedes the intercession of the Son (Romans 8:26-27).

B. The Divine Titles of the Holy Spirit

1. The Spirit is called God the Hebrew Scriptures (Old Testament). The Hebrew language uses the construct state, which we translate in English "xxxx of xxxx", to describe the first by the second. A more literal translation of this construction will follow the first two scriptures below.]
 - a) The Spirit of Elohim [God] "The Spirit *who is* Elohim" (Genesis 1:2).
 - b) The Spirit of Jehovah [Lord]"The Spirit *who is* Jehovah" (Judges 3:10).
 - c) The Holy Spirit (Psalm 51:11).
 - d) The Spirit of Adonai Jehovah [lord God] (Isaiah 61:1).
2. The Spirit is called God in the New Testament. The Greek language uses the **Genitive** case in a manner similar to the Hebrew construct.⁵
 - a) The Spirit of God [*Theos*] (Matthew 12:28).
 - b) The Spirit of the Lord [*kurios*] (Luke 4:18).
 - c) The Holy Spirit (Luke 11:13).
 - d) The Spirit of the Living God (2 Corinthians 3:3).
 - e) The Lord the Spirit (2 Corinthians 3:17, 18).

C. The Divine Attributes of the Holy Spirit

1. Holiness (Ephesians 4:30; 1 Peter 1:15).
2. Righteousness (Romans 14:17).
3. Power (Luke 4:14; 2 Timothy 1:7; Romans 15:3).
4. Truth (John. 16:13; 3:33).

⁵ See The Genitive of Description in H.E Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, Toronto: MacMillan 1955, p. 75

5. Grace (Hebrews 10:29; 1 Peter 5:10, 12). Biblical grace is uniquely a divine trait. It is not natural among mankind.
6. Omniscience (1 Corinthians 2:10-11; Psalm 139:1-6).
7. The Eternal Spirit (Hebrews 9:14). Eternality is uniquely a characteristic of God. No other being is eternal.

D. The Divine Prerogatives [rights or privileges] of the Holy Spirit

1. He shares a single name with the Father and Son (Matthew 28:19).
2. He shares in the combined work of the Trinity (2 Corinthians 13:14).
3. He could be blasphemed (Matthew 12:31). Additionally He could be sinned against, when Scripture states that man sins against God alone (Psalms 51:4).
4. Receives glory (Ephesians 1:14; 1 Peter 4:14).
5. The Spirit is worshipped (Isaiah 6:3,8; Acts 28:25; Revelation 1:4). Acts 28:25 refers to Isaiah, where the Spirit spoke well.

E. The Divine Recognition of the Holy Spirit

1. Peter told Ananias that he lied to the Spirit - God (Acts 5:3-4).
2. Paul calls Him Lord (2 Corinthians 3:17).
3. The Spirit - God places believers sovereignly in the body (1 Corinthians 12:12, 18).
4. Plus the many titles referring to deity in both Testaments.

F. The Title “Spirit” and “Holy Spirit” God is spirit as to essence (John 4:24). The Spirit is the Person of the Trinity who emphasizes the quality of God’s essence. But God created innumerable being whose essence is also spirit. These are more commonly known as Cherubs, Seraphs, and Angels. “Holy” emphasizes that the Spirit is uniquely set apart. God is not to be confused with His creation, even if their essence, as in the case of these spirit beings is similar in quality. God is uniquely set apart to Himself. Therefore, the Holy Spirit is not a common spirit, but God. As the “Holy One” He also emphasizes God’s set-apartness, His nature of being holy.

lesson # 3

III. The Holy Spirit had a vital role in creation.

- A. The Spirit was involved in the planning of creation, its design and order (Isaiah 40:12-14).
1. The Spirit was involved in setting the stars in their place (Job 26:13).
 - a) The Hebrew word “breathe” is the word translated “spirit”, but this connects the work of the Spirit to the statement of Genesis 2:7, “The breath⁶ of lives.”
 - b) The Spirit was involved in the forming of man (Job 33:4). God the Son (pre-incarnate) formed the physical body of Adam from the dust of the ground. God the Spirit breathed into Adam, the breath of lives (Genesis 2:7).
 - c) Throughout Genesis one, the title or name Elohim is a plural. Creation was not the work of one member of the Trinity, but of all three persons working in concert.
 - d) The Spirit was sent to affect some aspects of creation (Psalm 104:29-30).
 2. The Spirit is not expressly spoken of as creating “Lucifer” (Isaiah 14:12), but there was an anointing relationship between them (Ezekiel 28:14, 15) from the day of Lucifer’s creation. The sin of Lucifer, probably explains, why the Spirit was brooding over the ruined creation in Genesis 1:2.
 3. The Spirit is the person of the Godhead who grieves over sin in creation (cp Ephesian 4:30).
 4. The Spirit grieved or brooded over the ruined creation because He had been anointing Lucifer prior to his sin. The word brood [hovering, moving רָרַר] is illustrated by its occurrence in Deuteronomy 32:11 “flutters” and Jeremiah 23:9 “shake”. Because of Lucifer’s sin, of attempting to move his throne by violence above God’s throne, God judged, by means of a flood, the earth from which Satan had ruled. Thus over the depths of this judged and flooded earth, the Spirit is brooding in Genesis 1:2.
- B. The Spirit restrains unrighteousness in creation.
1. He strove with man before the flood (Genesis 6:3). The word translated “strive” is the Hebrew word *deyn* [דַּיַן], meaning, “to judge” or “to contend with.” Romans 1:24, 26, 28, 29-31 illustrate the end of this restraining work. Before the flood the Spirit had restrained. But He ceased restraining and God judged the world by means of a flood. Because mankind engaged in new activities following the flood which continued to be an affront to God, God gave them over to be filled with all unrighteousness, indicating that even after the flood there was some restraint. Man was not allowed to act as bad as he could be, while the Spirit was striving or restraining. This is also illustrated by His restraint of the man of lawlessness from coming on the scene until after the Rapture (2 Thessalonians 2:6-8).

⁶ נָפַח is a Qal Perfect meaning to breathe or blow. Alexander Harkavy, *Student's Hebrew-Chaldee Lexicon to the Old Testament*, New York: Hebrew Publishing, 1914, p.462.

2. He restrained Saul from killing David by causing him to prophesy (1 Samuel 19:20-23).
3. He did some of the restraining of Balaam from cursing Israel by causing Balaam to speak a blessing for Israel (Numbers 22:4-7, 9, 37, 38; 24:2).

lesson #4

IV. The Holy Spirit had a relationship to Old Testament people.

- A. Several Old Testament words and prepositions describe the Spirit's relationship to men.
1. על [al] translated "upon" in Numbers 11:17; Judges 11:29; 14:6; 15:14; and Ezekiel 11:5.
 2. לבש [lavash] means "to clothe" (1 Chronicles 12:18; 2 Chronicles 24:20).
 3. אל [el] is "on" - (1 Samuel 16:13; 2 Kings 2:9). William Gesenius distinguished this preposition from *beth*. "אל implies motion to a place, whether the end be arrived at or not...ב in this sense signifies the reaching the end and remaining at it."⁷
 4. נוח [nuach] means to "rest upon" (Numbers 11:25-26).
 5. ב [b] is frequently translated "in". Due to context it can be translated "on" in an intensive sense.
 - a) This is the letter *beth* and is used of the Spirit and man in Genesis 41:38; Numbers 27:18 (cp 11:17); Ezekiel 2:2 (cp 11:5 - "fell upon" נפל על); Daniel 4:8, 9, 18; 5:11, 14. Since Jesus Christ described the Holy Spirit's Old Testament relationship to men as being one of "upon" [see below], and since the other numerous references to the Spirit's relationship is an "on" relationship, it is inconsistent to translate the *beth* preposition "in". How then do we understand the *beth* preposition? Although the statements concerning Joseph and Daniel were made by unsaved men this does not account for the statements concerning Joshua and Ezekiel. It is better to take the preposition in the sense of "upon". The *beth* preposition probably describes a more intimate sense of "upon" than the other prepositions. Hebrew grammarian and lexicographer William Gesenius listed "in" as the first definition of the *beth* preposition but the second definition given is "nearness and vicinity" including the ideas of "at, by, near, on.", "before, in the presence of", "at or in, for upon", "to, unto, upon.", "to upon; in, upon, over, super", "against, in", "near, nigh, according to", "as, like as, in the manner of", "for, at", "in respect to, on account of".⁸ He noted on page 97 the distinction between b and la that the latter "implies motion to a place, whether the end be arrived at or not ... b in this sense signifies the reaching the end and remaining at it." I chose to include the many definitions to impress us with the variety of choices other than "in". One might be advised to look at "in" in an English dictionary and see the variety of uses we know.
 - b) Several passages demonstrate the variety of uses of the *beth* preposition. In 1 Samuel 29:1 "camped **by** the spring"; Ezekiel 10:15 "living creatures **by** the riv-

⁷ *ibid*, p. 97.

⁸ William Gesenius, *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, trans. Samuel P. Tregelles, Grand Rapids: Baker Book House Co. 1979, pp. 96-98.

er”; Genesis 23:18 “those who are **before** the gate”; Isaiah 66:20 “bring them **on** horseback”; Genesis 29:18 “serving **for** Rachel”; Joshua 10:11 “killed **with** the sword”; Numbers 13:23 “carried the grape cluster **on** a rod”; Genesis 21:23 “swearing **by** Elohim”; 1 Kings 2:44 “Jehovah will return your evil **on** your head”; Leviticus 20:9 “his blood is **upon** him”.

- B. The New Testament prepositions which demonstrate the contrast in the Spirit’s relationship.
1. ἐπι - epi “upon” (John 1:32-33).
 2. εν - en - “in” (John 14:17).
 3. παρα - para - “alongside” (John 14:17).
 - a) As Christ looked back at the Old Testament relationship of the Spirit to these disciples he summarized it as one of being “alongside” the disciples. But in the new relationship they would enjoy, the Spirit would be “in” them.
 - b) As will be seen in the next study, The Spirit’s relation to men in the Old Testament was for the purpose of service. In the New Testament it is an essential part of salvation resulting in an intimate relationship with God and the producing of fruit also known as Christ like character. It will be seen below that the Holy Spirit could come upon even unsaved men in the Old Testament. This Old Testament coming did not produce the Christ-like character we know. In some cases no change of character can be seen at all.
- C. The Spirit’s presence with an individual was sovereign.
1. The Spirit was not given to all - The Spirit was given to accomplish a specific task and when that task was completed, the Spirit could and often did depart. He came to enable certain kings to rule, judges to judge, artisans to build, and prophets to prophesy.
 2. The Spirit Who was upon Moses was given to these seventy elders. Therefore, these seventy elders had not previously had the Holy Spirit (Numbers 11:25-26).
 3. The Spirit did not come upon David until he was anointed and was not given to any of David’s brothers (1 Samuel 16:13).
- D. The Spirit was not given due to spiritual character - Neither is any indication given that the Holy Spirit’s presence altered an individual’s spiritual character. His presence could alter one’s actions at that moment but as seen in Samson, he exemplified poor character both before and after.
1. Baalam attempted to speak a prophetic curse against Israel but was stopped by the Holy Spirit. The Holy Spirit came upon him (Numbers 24:2).
 2. Samson was not a moral man yet the Spirit came upon him (Judges 14:6).
 3. Samson didn’t obey his parents and desired foreign women (Judges 14:1-3).
 4. Samson killed to pay a wager (Judges 14:19-20).
 5. Samson acted immorally (Judges 16:1).

6. The Spirit could be given to unsaved men (1 Samuel 19:20). It would be presumptuous and without Biblical support to claim that the all Saul's men were Old Testament believers.
- E. The Spirit could come and go.
1. He came upon Samson in Judges 14:6 and it was necessary for Him to come upon him again in verse 19.
 2. When Samson's vow was broken, his strength which was the the Lord went from upon him (Judges 16:19,20). "... his strength preceded to depart from upon him." "But he did not know that the Lord had departed from upon him." The same words "depart" [*suer*] and "from upon" [*ma-al*] are used in both statements. *Ma-al* is the reverse of the preposition *al* found in 14:6, 19; 15:14. *Al* is "upon" and *ma-al* is "from upon", "to move away from being upon".
 3. The Spirit came upon Ezekiel (2:2) and had to come again (3:24).
 4. The Spirit could be taken (1 Samuel 16:14; Psalm 51:11).
 5. David asked the Lord not to take the Holy Spirit from him (Psalm 51:11). This is an inappropriate request for a New Testament Grace believer to make. It is inappropriate for the New Testament Grace believer to even sing [this is a popular song in some locales]. We have not yet seen the permanence of the Spirit's relationship to New Testament Grace believer. But the temporary character of the Spirit's relationship to Old Testament saints has been born out in the above scriptures.
 6. David was witness to the sharp changes in Saul's character. David certainly feared the same in his own life. David likely knew the difference in his own life from the time before the Spirit anointed him.

lesson #5

V. The Holy Spirit carried on a work with Old Testament people.

A. He anointed men

1. The priests were anointed to carry out their special service (Exodus 28:41; 30:30; Leviticus 6:20; 8:12; 16:32; Numbers 35:25).
2. The God-ordained rulers of Israel were anointed to carry out their service.
3. Saul was anointed (1 Samuel 9:16; 10:1; 15:17). The Spirit came upon Saul to prophesy and changed Saul's heart, changing him into another man (1 Samuel 10:6,9,10).
4. David was anointed (1 Samuel 16:3; 2 Samuel 12:7; Psalm 89:20). The Spirit came mightily upon David (1 Samuel 16:13).
5. Solomon was anointed (1 Kings 1:39; 1 Chronicles 29:22). Solomon was given an understanding heart (1 Kings 3:9, 12).
6. Jehu was anointed (1 Kings 19:15-16; 2 Kings 9:3, 6, 12; 2 Chronicles 22:7). Jehu did what was right in God's eyes (2 Kings 10:30).
7. Jehoash was anointed (2 Kings 11:12). He did right in the sight of God all his days (2 Kings 12:2).
8. Note: It was possible to go through the ceremony of literally anointing with oil but not have the Holy Spirit literally come upon someone (2 Kings 23:30-32). God the Son is prophesied to be anointed. His anointing is also for his reign as King (Psalm 45:7; 2:2; Daniel 9:25, 26). He will be a righteous king to bring relief as a righteous leader (Isaiah 61:1).

B. He enabled men

1. He enabled some to carry out extraordinary craftsmanship (Exodus 28:3; 31:3; 35:31).
2. He enabled Moses to lead the people and the elders under Moses to judge among the people (Numbers 11:17; 27:15-20).
3. He enabled Joshua (Deuteronomy 34:9; Numbers 27:18).
4. He enabled David to be the sweet Psalmist (2 Samuel 23:1-2).
5. He enabled David to live even after sin and transgression (Psalm 51:12).
6. He enabled Othniel, Gideon, Jephthah and Samson to judge on Israel's behalf (Judges 3:10; 6:34; 11:29; 13:25; 14:6; 15:14).
7. He enabled Amasai to join and aid David (1 Chronicles 12:18).
8. He enabled men to give revelation from God [next study]

C. Both anointing and enabling were done by the sovereign choice of God.

1. The spirit was not given to all saints.
2. The Spirit was not guaranteed as the permanent possession of those saints upon whom He came.
3. Samson (Judges 16:20).
4. Saul (1 Samuel 16:14).
5. Ezekiel (Ezekiel 2:2 compare with 3:24).

- D. Anointing and enabling are not identical. Old Testament anointing was reserved for the official stamp of God's approval on men to serve as a Priest or King of God's people. This external action was a picture of the literal "coming upon of the Holy Spirit". The context normally makes it clear whether the individual was actually anointed by the Holy Spirit or only underwent the formal ritual. Enabling followed the coming of the Holy Spirit. The Holy Spirit enabled these kings to fulfill at least in part, God's determination for them. Enabling could take place without a formal anointing. While we might be tempted to say that the Holy Spirit anointed others, the Bible does not speak of the others as anointed.

lesson #6

VI. The Spirit has a vital role in divine revelation.

- A. Two key New Testament passages refer to the Holy Spirit's work of revealing truth during the Old Testament.
1. In 2 Peter 1:20-21 the Holy Spirit is the source of prophecy. In spite of the many liberal claims that the Bible is the product of men, this passage refutes such an idea. No prophecy came by an individual loosing [lit. for A.V. "private interpretation"]. So no one let any prophecy loose by his own power. It is also asserted in verse 21 that no prophecy ever came by the desirous will of any man. So no Biblical prophecies were produced by men's desires, let alone, by their determination to do so. But the Holy Spirit bore these men along, like a wind would drive a ship along upon the sea.
 2. In 2 Timothy 3:16, the words "given by inspiration of God" translate one word literally meaning "God breathed". The word "breathed" is the same word translated "spirit" or "breath". It is a possible allusion to the work of the Holy Spirit in bringing about the Word of God. In such case, the verb would be translated, "God S/spirited -"⁹
 3. Both these passages do demonstrate that the Holy Spirit was the person of the God head chiefly involved in the moving of men to write God's Word. There are exceptions, such as Moses copying God's words in the law.
- B. He revealed to and through men
1. The following are scriptures immediately attributed to the Holy Spirit (2 Samuel 23:2 cf. Jeremiah 1:7-9).
 2. The following are Old Testament scriptures which the New Testament attributes to the Holy Spirit.
 3. David spoke/wrote the word of Psalm 110:1 which are attributed to the Spirit in Matthew 22:43. The same is true of Psalm 41:9 in Acts 1:16, and Psalm 2:1-2 in Acts 4:24-25, and Psalm 95:9-11 in Hebrews 3:7-11; 4:7.
 4. Isaiah's words in Isaiah 6:9-10 are attributed to the Spirit in Acts 28:25.
- C. He enabled men to speak from God.
1. Eldad and Medad prophesied in the camp of Israel (Numbers 11:25-30).
 2. Saul (1 Samuel 10:6).
 3. David (2 Samuel 23:1-2).
 4. Azariah spoke to King Asa that God would be with him is he was for God (2 Chronicles 15:1ff).
 5. Jahaziel spoke to challenge the people that God was for them (2 Chronicles 20:14).
 6. Zechariah spoke against the King (2 Chronicles 24:20).
 7. Ezekiel spoke what the Spirit spoke to him (Ezekiel 11:5).

⁹ Homer Kent, *The Pastoral Epistles*, Chicago: Moody Press. 1958, p. 290.

8. Micah was filled by the Spirit to reveal Jacob's transgressions (Micah 3:8).

D. He bore men along to write exactly what God determined. This is delineated most clearly in 2 Peter 2:1 and in 1 Peter 1:11. In the later text, Peter expressly states that the Holy Spirit was witnessing by these men concerning both the sufferings and glory of Christ. David wrote of the sufferings in Psalm 22 et al. Isaiah wrote of the sufferings of Christ in Isaiah 53. Zechariah wrote of the coming of one who was pierced and wounded (Zechariah. 12:10; 13:6-7; cp Isaiah 61).

1. It is clear upon reading Scripture that each writer has his own unique style. Reading David's Psalms, there exists a difference from Moses' writings or the gospel of John. Yet at the same time God is the ultimate author of Scripture. As we have already noted, these writers were not operating independent of the Holy Spirit but rather as He bore [carried] them along. Paul explains this in 1 Corinthians 2.
2. God has revealed them through the Spirit (v. 10).
 - a) The Spirit searches the deep things from God (v. 19).
 - b) The Spirit has been given to us (v. 12).
 - c) Paul spoken in words taught by the Spirit (v. 13).
 - d) comparing spiritual things [the idea communicated] with spiritual words. v. 13
The Spirit compared the idea He desired to communicate with the words Paul knew that communicated those ideas. For this reason, we know, that every word Paul used, was exactly the word which the Holy Spirit desired to use, so that the revelation from God is stated exactly.
 - e) The soulish man does not receive or welcome the things from the Spirit (v. 14).
 - f) The things from the Spirit are those concerning which Paul is writing, things which God has prepared for those who are loving God (v. 9).
 - g) This unsaved man is distinguished from believers. He is soulish, he expresses or is characterized by his soul, which means that he operates in the sphere of his physical senses and emotions. It is for this reason, that he does not welcome these truths from God.
 - (1) He considers these things moronic.
 - (2) He is not able to experientially know them.
 - h) These truths are spiritually discerned. "Discerned" [ανακρινω] is the act of looking over and evaluating. The evaluation by the soulish man of these truths, is that they are moronic. The Spiritual Christian can evaluate these truths and see that they have a value for him, they are not a waste of time but are vital to his life.
 - i) The carnal or fleshly christian does not appreciate these truths (3:1-3)
 - (1) This Christian is fleshly, that is he operates out of his own natural desires and impulses.
 - (2) This Christian functions as a babe [νηπιος] a babbling child, unable to articulate, which is a good comparison to this type of Christian.

- (3) This Christian can not handle these truths as they are comparable to eating meat.
- (4) This Christian wants milk or easy truths. Truths easily assimilated.
- 3. There are a number of people who spoke by the Holy Spirit or directly attributed words to the Holy Spirit.
 - a) The Spirit spoke to Peter. Luke states it was the Spirit who spoke (Acts 10:19).
 - b) The Spirit testified through people of Paul's future captivity if he persisted on going to Jerusalem (Acts Acts 20:23; 21:4, 11).
 - c) Concerning the times, Paul wrote, "the Spirit speaks wordedly", that is, with carefully chosen words (1 Timothy 4:1).

The Holy Spirit worked during the Earthly ministry of Christ lesson #7

Keep in mind that this is still under the Old Testament work.

VII. The Holy Spirit was active during Christ's earthly ministry.

- A. The Holy Spirit in the Birth of Jesus.
 - 1. The Holy Spirit came upon Mary to cause her to conceive (Luke 1:35).
 - 2. The Human nature of Jesus was not the product of a man or a normal human conception but of the Holy Spirit (Matthew 1:18, 20).
- B. The Holy Spirit in the Life of Jesus
 - 1. When Jesus was baptized in the Jordan, He was anointed by the Holy Spirit (Matthew 3:16; Mark. 1:10; Luke. 3:22; John. 1:32-33). This is when He became the anointed one, known as the messiah or Christ.
 - 2. The anointing was for the purpose of preaching (Luke. 4:18).
 - 3. The anointing was for the purpose of doing good and healing (Acts 10:38). Not all the mighty works and miracles which Christ did were done by the power of the Holy Spirit. Some were the product of His own inherent power (Mark. 5:30; Luke. 5:17).
 - 4. He cast out some demons by the power of the Holy Spirit (Matthew 12:28)
 - 5. When a person attributed Christ's power to cast out demons to Satan, that person was blaspheming the Holy Spirit (Matt. 12:31, 32; Lk. 12:10).
 - 6. The Spirit drove Jesus Christ into the wilderness "to be tempted" (Matt. 4:1; Mk. 1:12; Lk. 4:1-2).
 - 7. Christ approached this temptation with a fullness from the Spirit Lk. 4:1.
 - 8. Christ was tempted in the realm of his human nature. This temptation would have been insignificant if he had chosen to face it in the realm of His divine nature. He chose to face it as a man with a fullness from the Spirit.
 - 9. Paul states that Christ was declared righteous by the Spirit (1 Tim. 3:16).
 - 10. The Spirit did this by placing Christ in a position to be tempted to prove or declare that He is righteous. The God-head knew he was righteous, He is God, but the temptation proved it to men and angels.
 - 11. The Spirit raised Jesus from the dead (Romans 8:11). This was a cooperative work of Father, Son, and Spirit.
- C. The Holy Spirit in the lives of people during Christ's earthly ministry.
 - 1. The Spirit filled individuals with the ability to proclaim truth.
 - 2. That this was sovereign was evidenced by John the baptizer's being filled from his mother's womb (Lk 1:15, 17). John did not choose to be filled nor fulfilled any conditions.
 - 3. Elizabeth was filled to proclaim Mary's blessedness (Lk. 1:41 ff.).
 - 4. Zacharias was filled to prophesy of Christ's coming (Lk. 1:61 ff.).
- D. The Spirit gave individuals revelation of God's truth.
 - 1. Simeon received a promise of Christ's coming (Lk. 2:25-27).

2. Christ told His disciples that the Spirit would give them the words to speak in their defense (Matt. 10:19-20; Lk. 12:11-12 cf. 21:14-15). This was a promise to His disciples not the church saint. We are to labor and to be ready (cf. 1 Peter 3:15).
- E. The Spirit could be requested from the Father by the disciples (Luke 11:13).
 1. The disciples had asked to be taught how to pray (11:1).
 2. Christ taught them how to pray in relation to the kingdom (11:2-4).
 3. They could ask personally for the Spirit (11:5-13).
 4. This was not an indwelling but a work of the Spirit related to the kingdom and prayer.
 5. This relation to the Spirit was not like the post-Pentecost relationship (Jn. 7:37-39).
 6. Christ breathed out the Spirit on them in John 20:22-23, indicating that the disciples never did ask.
 7. Note: with each of the above works, the Spirit never dwelt but was upon and filled. The Spirit no where in scripture is said to fill anyone with Himself. Even in Ephesians 5:18 ff., the filling is by the Holy Spirit but it does not consist of the Holy Spirit but rather character traits.

The Spirit at work today - His Coming in this dispensation Lesson #8

VIII. The Holy Spirit has a work today which is different from His work in the Old Testament.

- A. The Spirit changed His residence at Pentecost.
1. “Residency is the unlimited personal emphasis of the presence of a divine Person in a place in the essence which is contained in the universe. As a result the Person emphasizes His presence in a certain spatial limitation, such as the third heaven or the earth, in such a way that the divine Person is personally present in that space, without losing His possession of or relation to the total divine essence.”¹⁰ Before the birth of Jesus, the pre-incarnate Son was resident in heaven. He, as eternally is true, is omnipresent, but He manifested Himself in the Third Heaven. When He joined His person to a human nature, He became resident in that nature, though He remains omnipresent (cp John 3:13).
 2. Christ had said He would request the Father for another comforter (John 14:16).
 3. Christ said the Father would send the Spirit (John 14:26; 15:26). Note that Christ would also be involved in sending Him.
 4. Christ said, “When the Helper is come . . . I will send Him to you” (John 16:7). Christ would have to go away, in order to send Him.
 5. During the Christ’s earthly ministry the Spirit was not *here* (not resident but omnipresent) because Christ was not yet glorified (John 7:39).
- B. The Holy Spirit was promised to the believers, who were told to await His coming.
1. He was considered a promise from the Father (Acts 1:4; cp Luke 24:49).
 2. He was the source of power which the disciples received (Acts 1:8; cp Romans 15:13). That power made it possible for them to be these witnesses.
 3. It should be noted that “power” is the literal translation of many occurrences of “miracle” in the Gospels and Acts. What we read as “miracles” were literally, works or acts of “power”. The translation “miracle” then misleads us. While we do not experience this power by means of the spectacular “miracles” of the Gospels, that power is still very much at work in our lives. God’s power is displayed through us, not by means of a spectacular, awe-inspiring work but by the changes in our lives which glorify God.
 4. He was the fulfillment of the promise from the Father. A literal translation would be, “receiving from alongside the Father the promise consisting of the Holy Spirit” (Acts 2:33).
 5. He is called the promise by the Apostle Paul (Galatians 3:14; Ephesians 1:13).
 - a) The Spirit’s present work had a beginning at Pentecost
 - b) Believers were about to receive the Spirit, producing springs of living water coming out of their hearts. John 7:38-39 - As we have seen, these spring of living

¹⁰ H.L. Schafer, *op cit*, pp. 10-11.

water consist of eternal life (4:13-14), which is a product of the Spirit's regenerating work, by joining us to Jesus Christ.

- c) The Holy Spirit was alongside the disciples but would in the future be in them (John 14:17).
- d) The Spirit would come as a comforter - one called in alongside, to comfort or to exhort (John 14:16).
 - (1) The Spirit would teach and bring to remembrance what Christ had taught them they needed, when He would come (John 14:26).
 - (2) The Spirit would begin a work of glorifying Christ and testifying of Him (John 15:26-27; 16:14).
 - (3) The Spirit would begin a work of convincing the world of sin, righteousness, and judgment (John 16:7-11).
 - (4) The Spirit would guide the disciples into the truth which they could not then bear (John 16:12-14).

Lesson #9

IX. The convincing work of the Spirit in the World

This work is to the World. It is not to believers.

1. The Spirit would come and convince the World (John 16:8 ff.)
2. The Disciples were not of the World (John 15:19; 17:14, 16)
3. **Convincing** - This ministry consists of conviction of the unsaved.
 - a) Not all unsaved (John 16:8). [?]
 - b) Only those of the world but not the whole world.

A. The meaning of “convict”

1. To convince of a reality (John 8:46; Hebrews 11:1)
2. Presentation of facts in a way the mind will receive them (John 8:46; Luke 3:19; Matthew 18:15; 1 Timothy 5:20).
3. The word means: to put to proof, to test, to convict, refute, confute, detect, lay bare, expose, reprove, certain persuasion, authoritative examination, unquestionable proof, decisive judgment or punitive power. Conviction or reproof is the convincing of the mind of the reality of certain facts or the evidence to support these facts.

B. The need to convict the World

1. They are blind to the gospel (2 Corinthians 4:3-4).
2. Their minds are useless in respect to spiritual truths (Ephesians 4:17-18).
3. The gospel is the inherent power of God with reference to salvation (Romans 1:16).
4. Presentation of the gospel is the human means and conviction because of the gospel if the divine means (1 Corinthians 15:1-4).
5. Faith is the intermediate agency for the application of salvation (δία plus the genitive).

C. The areas of the Holy Spirit’s conviction

1. Of one specific sin - that of unbelief in Jesus Christ (John 16:7-8).
 - a) This was not possible before Jesus Christ was offered as a Savior (John 15:22, 24-25). His character stood in stark contrast to those among whom He walked.
 - b) This could not be true before the death, resurrection, and ascension of Christ (John 3:17-18). The gospel defines how much a person must know concerning Jesus Christ, in order to be saved. An individual does not need an entire course in Christology in order to be saved. The gospel states the facts which must be believed and believed with a purpose.
 - (1) Faith is based upon God and Jesus Christ (Romans 9:33; 10:11).
 - (a) Some believed upon Jesus Christ (Acts 11:17).
 - (b) Those Paul had been persecuting believed upon Christ [you] (Acts 22:19).
 - (c) People believe upon the one who raised Jesus our Lord from the dead (Romans 4:24).
 - (d) We find that many believed upon Jesus (Acts 9:42).

- (2) Faith is based upon Christ with a view to eternal life (1 Timothy 1:16).
- c) This is the basis from the human side for judgment of the lost (John 3:18). They who do not believe are already condemned.
- d) The Holy Spirit does not convict the world of their personal sins (John 16:9).
- e) This part of the conviction by the Holy Spirit is based on the first part of the Gospel, “Christ died for our sins...” (1 Corinthians 15:3).
2. Of righteousness - because Christ went to the Father and is no longer on earth.
3. This proves His righteousness is sufficient to allow Him in the Father’s presence.
 - a) He is the Righteous One (Acts 3:14; 7:52; 22:14; 1 John 2:1).
 - b) He is the end of the law in view of righteousness for all who believe. (Romans 10:4). It is for this reason that one believes “because of [εἰς] righteousness” i.e. Christ’s (v. 10).
 - c) This proves Christ’s righteousness is sufficient to keep Him in the Father’s presence. Romans 10:9-10 states that one believes because [A.V. unto] of righteousness.¹¹
 - d) This is applied to the one being convicted by causing a realization of their need of this righteousness and a desire for it. The one who believes receives this righteousness (Romans 5:18; 2 Corinthians 5:21; Galatians 2:21).
 - e) The unsaved one needs to know that he is not righteous, no one but God is [by nature] (Romans 3:10).
 - f) The gospel holds out the promise of righteousness to those who will believe in Christ as the crucified and resurrection One (Acts 13:39).
 - g) This is an application of the last part of the gospel (1 Corinthians 15:4; 2 Corinthians 5:21, He lives).
 - h) He was raised for our justification [the act of declaring righteous] (Romans 4:25). By raising and then ascending and sitting in heaven, He is now the person in Whom we are declared righteous.
4. Of judgment - because Satan is judged.
 - a) This proves the sinner’s case is lost.
 - b) The prince of the world is Satan, and he was cast out (John 12:31).
 - c) The one who does not believe will be cast into the same Lake of Fire which the devil will be cast (Revelation 20:10, 14).
 - d) The Lake of Fire was prepared for the Devil and His angels and this is the place into which the unsaved will be cast (Matthew 25:41).
 - e) The unsaved men will not escape judgment, demonstrated that the greater and more powerful angels will not escape judgment (2 Peter 2:4, 9, 11).
 - f) No one escapes, as God has appointed [generally so] that everyone will die and face judgment in the resurrection (Hebrews 9:27; John 5:29).
 - g) This provides the impetus to accept the previous facts of conviction.

¹¹ The preposition “unto” is εἰς and in this instances has a causal sense and should be translated “because of” in the sense that one believes in view of or because of Christ’s righteousness.

- h) The one who believes passes out of death into life and does not come into judgment (John 5:24).
 - i) This is the proof that the first two steps of conviction are the essentials to accept as a prelude to salvation.
- D. At this point the gift of faith is given, and the mind which is prepared accepts and uses the gift of faith toward Christ (Philippians 1:29 “given to believe”; 2 Corinthians 4:4, 6 “God commanded light to shine out of darkness”; Ephesians 2:8-9 where faith is part of the total package; Acts 16:14 God “opened her heart to attend”. This does not constitute works (cf. Romans 4:2-5).
- E. The Gift of faith is given and the act of faith exercised before the application of salvation.
1. Because prepositions are used which indicates faith precedes regeneration/salvation.
 - a) Romans 1:16-17 “unto”, “out of . . . into” ΕΙΣ... ΕΚ...ΕΙΣ
 - b) Ephesians 2:8 “through faith” ΔΙΑ
 2. Because Scripture reveals that faith precedes salvation.
 - a) cp Luke 8:12 which illustrates faith before salvation, though this is not during the present dispensation.
 - b) “believe . . . and you will be saved” (Acts 16:31).
 - c) “the gospel is the power . . . unto salvation . . . to the ones believing (Romans 1:16).
 - d) “believe ... be saved” (Romans 10:9).
 - e) “save them who believe” (1 Corinthians 1:21).
 - f) “you are saved through faith” (Ephesians 2:8).
 - g) “He believed and it was counted” (Romans 4:3).
 3. Because regeneration results in the life which the unsaved lack. Scripture states that this life, which some claim is necessary so that one may believe, follows faith.
 - a) Christ informed these men that if they did not believe they would die in their sins. They would die unforgiven (John 8:24).
 - b) John 3:15 and 16 both state that eternal life is the result of believing. “everyone believing in Him might have eternal life.”
 - c) Again we find, “everyone believing has eternal life” (John 3:36).
 - d) If one beholds [sees attentively] and believes, he should as a result have eternal life (John 6:40).
 - e) We find a people listening to a message. All who were appointed or set in order to eternal life, believed. There is a picture of people who are scheduled for eternal life. Because of the appointed time, these are believing (Acts 13:48).
 - f) Because this is simply the response of the illumined mind in accepting the facts of (John 16:7-9).
 - g) “God - who shined in our hearts, to illumine the knowledge of the glory of God in *the* face of Jesus Christ.” (2 Corinthians 4:6).

4. Because there is a human response presented in Scripture as necessary for the application of salvation.
 - a) 1 Corinthians 6:11 literally reads, “but you washed yourselves.” The verb wash is a middle voice. The Middle voice indicates that their own actions were done on behalf of themselves.
 - b) Revelation 7:14 also indicates “and washed their robes” The voice of this verb is Active. The response of these two groups is seen as action done on Actively and on behalf of themselves. It represents their act of faith in the person of Jesus Christ.
5. Because even though the unsaved person is dead spiritually he is not unconscious nor unable to reason and think: even in the state of physical death one can think (Luke 16:8, 27-29; Rev. 6:15-17). In the realm of spiritual death, the unsaved person’s mind is forceless or useless in the area of spiritual truth, not because he cannot reason, but because he can only take a negative attitude or draw wrong conclusions.
 - a) The minds are darkened separated from the life of God (Ephesians 4:17-18).
 - b) They do not welcome truth which is evaluated spiritually (1 Corinthians 2:14). “Receive” does not mean that he can’t learn the facts. He may learn the facts but he sees no value in those facts. He rejects them because he is unable of experientially relating to those facts.
 - c) Their minds are darkened and unable to see the glory expressed in the gospel (2 Corinthians 4:3-4). As a result, they evaluate the gospel as foolishness 1 Corinthians 1:18-24).
6. Those who put salvation before faith are wrong in at least the following areas:
7. They confuse the provision of salvation with the application.
 - a) Christ’s ability to save is directed to those who draw near. This does not limit the number for which provision was made. It only limits those to whom it is applied (Hebrews 7:25).
 - b) “He died for all, that they who live.” Here exists a distinction between the all for whom He died and those who live. He died for all, but not all will live. The second group have the results of Christ’s death applied to them (2 Corinthians 5:15).
8. They confuse death with unconsciousness. Spiritual death is separation from God and involves the inability to think rationally with reference to the value of truth which comes from God.
 - a) They confuse the act of faith with the attitude of faith.
 - b) The Scriptures distinguish the act of faith at the point of initial salvation from faith by which the believer lives, “out of an act . . . into a way of . . .” (Romans 1:17).
 - c) The “walk by faith” is a way of life not initial salvation (2 Corinthians 5:7).
 - d) The instruction “believe upon the Lord Jesus Christ” was for initial salvation. This is the unsaved person believing upon the Deity, the Savior who is Resur-

- rected (Acts 16:31). The Greek preposition *epi* means that the one believing comes to rest upon the Person of Jesus Christ for his eternal salvation.
9. They confuse election with the means of obtaining that election (2 Peter 1:10). They could make their election sure (cf. 2 Pet. 1:4).
 10. They confuse sovereignty with robotism or fatalism. God is sovereign but
 11. They confuse Scripture addressed to Christians with that addressed to the unsaved.
 12. They confuse faith with works.
 - a) Paul distinguishes faith from work (Romans 4:2-5).
 - b) Faith is related to grace not works (Romans 4:16).
 - c) It is of grace or works, it can not be both, or they cancel each other out (Romans 11:5-7).
 - d) Salvation is by grace as the instrument through the agency of faith, all of which is given as a gift from God to the believer (Ephesians 2:8-9).
 13. They confuse the cause with the effect.
 - a) Believing is the human response to the gospel, which does not save. God saves upon the occasion of the exercise of faith upon the Person of Jesus Christ (Acts 16:31).
 - b) Abraham believed God and in response to that act of faith, God logically counted Abraham's faith to be righteousness for him (Genesis 15:6).
 - c) Faith is the mediate cause, the conviction [proving / convincing work] of the Holy Spirit the ultimate cause, salvation is the effect.
 14. They confuse the different tenses of salvation.
- F. What Faith is. A biblical definition and progression of initial faith.
1. As a contract noun the word faith [πιστις] has the idea of an action.¹²
 2. Nothing about the word indicates the extent of the action or whether it is a single act.
 3. Context always determines whether this is one act or a continued action.
 4. Romans 1:16-17 describes an act of faith followed by continued acts. The latter is the believer's way of life (2 Corinthians 5:7). The former is the act of faith by which one is saved.
 5. An action emphasizes the process of the act rather than the fact of the act itself.
 6. In association with other words, it gets the idea of a single action or a continuous series of actions (an act of faith or an attitude of faith).
 - a) The believer can "walk by" (2 Corinthians 5:7).
 - b) Faith is the heart attitude that gives substance to that which God has promised and convinces one of its reality though unseen by the human eye as yet.
 - (1) Faith is the attitude of the heart (Romans 10:9).
 - (2) Hope involves something not seen (Romans 8:23-25).
 - (3) Hope is the basis of faith but is not faith as such.

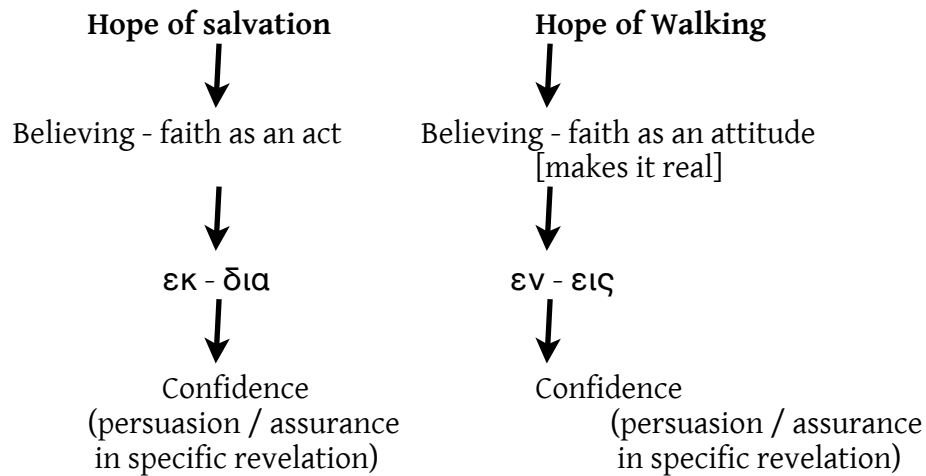
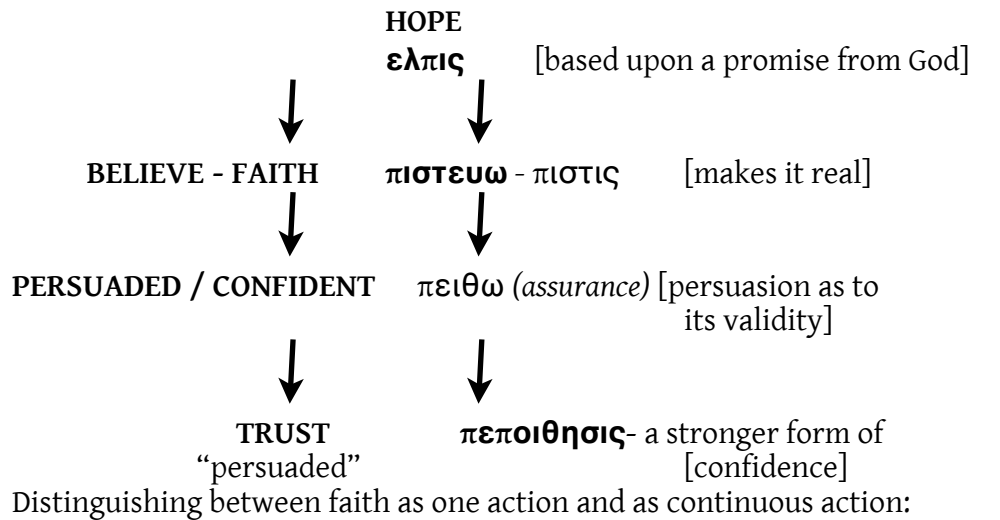
¹² cf. σῆς ending, in Bruce Metzger, *Lexical Aids for Students of N.T. Greek*, New York: Oxford, 1983, p. 55.

- (4) Hebrews 11:1 states that faith makes real or concrete¹³, that it gives substance to a thing for which one hopes.
 - (5) Abraham believed beyond hope and upon hope (Romans 4:18). Beyond [para] is the sense that he did not stop at hope but believed upon hope. If one hopes to get saved, but never believes the message in order to get saved, he remains at the hope and never moves beyond. Abraham moved beyond the promise and the hope is engendered.
 - (6) We are saved in hope, hope for that which is unseen (Romans 8:24).
 - (7) We have hope through the written Scriptures. (Romans 15:4).
7. Faith is the process of the believing and may be repeated, or not, to be determined by the context in which the word appears.
 8. Faith and believing are not synonymous with “trust”.¹⁴
 9. The order of these words:
 - Chronological Order
 - a) Logical Order
 - b) [actually simultaneous]

¹³ The noun “substance” is a σις ending noun [ὑπόστασις]. It describes that which undergirds or supports.

¹⁴ The above section adapted from Pneumatology Class notes by Dr. H. LaVern Schafer, Dispensational Theological Seminary, Gaston, OR.

10. Chronological Order



TRUST

[Trust is the confidence in the one in Whom you've believed.]

11. Order of faith in respect to conviction of the Holy Spirit: (this is a logical order, the works represented are instantaneous and perhaps simultaneous)
12. The gospel is preached (Romans 1:16-17; 1 Corinthians 15:1-4).
13. Conviction is produced by the Spirit (John 16:7-11).
14. The gift of faith is given (Philippians 1:29; Ephesians 2:8).
15. The individual believes (an act of faith) (Romans 1:17; Ephesians 2:8).
16. The Spirit then begins His work in the life of the new believer.
 - a) He baptizes the new believer into Christ. This is known as the baptism of/from the Holy Spirit (1 Corinthians 2:13a; Galatians 3:26-29).

- b) The Spirit regenerates (Titus 3:5). This involves instantaneously the whole process from conception to birth.
 - c) He indwells the believer (1 Corinthians 2:13b).
 - d) He seals the believer into Christ (Ephesians 1:13; 2 Corinthians 1:22). The latter gives the order.
 - e) He anoints the believer (1 John 2:20, 27; 2 Corinthians 1:21).
 - f) He becomes the earnest on the believer's full inheritance (Ephesians 1:14; 2 Corinthians 1:22; 5:5).
 - g) He constitutes the first fruits by providing an experience of the future (Romans 8:23).
 - h) He fills the believer with the necessary character for living like part of the fullness, the body of Christ (Ephesians 5:18).
17. The believer then enters into a life or an attitude of faith (2 Corinthians 5:7; Galatians 5:16-22).
18. This results in confidence, persuasion or assurance (2 Timothy 1:12).
19. The result is trust. Trust is the confidence of him who, as a believer waits for help. (Acts 18:4; 17:4; 26:28; 19:8, 26; 2 Corinthians 1:9; Philippians 2:24).

The Spirit at Work today in the believer

Lesson #10

Regeneration - Regeneration is the uniting of all Three Persons of the Trinity [Father, Son and Holy Spirit] to the one believing. It is a work of the Spirit, by which He causes Himself and the Father and the Son to indwell the individual. Each Person shares with the believer an aspect of His nature: the divine nature, the eternal life, the mind of Christ, the ongoing work of the Spirit. These results can then be expanded further to give us a larger picture of this work.

X. The work of regeneration -

- A. Several terms are used to express the work of regeneration.
 1. *Gennao anothēn* [γεννω ανωθεν] means “born from above” though *ana* is translated “again”. This expression views the spiritual birth of the believer as having come from above, the location of the Spirit and the Father.
 2. *Anagennao* [αναγεννω] is “to bear again, conceive again.” This looks at a new or fresh birth.
 3. *Paligennesia* [παλιγεννησια] “to bear again, conceive again.” This is distinguished from the last as it looks at the repeated birth of many saints.
 4. *Gennao* [γεννω] means to give birth or bear.
- B. The Statements regarding our birth - Often, believers become confused regarding our salvation because they confuse terms and truths. Adoption and Regeneration are not contradictory ideas. The Biblical concept of Adoption involves the placement of the child into the status of son, where he has position and privilege. The New Testament concept of Adoption could be described as a graduation within the family, from childhood to adulthood. However, the mistranslation “adoption” has misled many Christians from a proper understanding of what it means to be a child of God. We are not adopted into God’s family. But you can not be adopted if you are not part of the family. This is where the new birth explains our situation. We were genuinely born into God’s family by a spiritual birth.
 1. John 3:3 - “except someone is born from above” The Greek *anothēn* is used here of an “above” birth, because the Spirit was not yet resident upon the earth.
 2. John 3:5 - “except someone is born out of water even Spirit”
 3. John 3:6 - “That which has been born out of the flesh is flesh that which has been born out of the Spirit is spirit.” This verse explains where this birth affects the individual. This birth does not produce a new body or soul. This birth results in spirit. In accord with other Scriptures, this results in a renewing of the human spirit, allowing the believer to rationally think about matters which relate to God, outside of our sphere of experience.
 4. John 3:7 - “Do not be amazed that I said to you, it is necessary for you to be born from above.”
 5. John 3:8 - “The wind blows where ever it wants, and its sound you hear but you do not objectively know from where it is coming and where it is going. In this way, is

everyone having been born out from the Spirit.” The affect of the Spirit in our lives is evident but the Spirit remains unseen.

6. Titus 3:5 - “Not out of works consisting of righteousness, which we have done, but according to His mercy, He saved us through a laving consisting of regeneration and renewing from the Holy Spirit.” Here regeneration considers the conception which results in a birth.
 7. 1 John 3:9 - “Every one having been begotten out from God, does not sin, because His seed remains at ease in Him, and he is not able to sin, because he has been begotten out from God.” Because of the seed which results in a birth and a child with characteristics of the Father, no child of God can go on sinning indefinitely. God will always intervene in the life of His child who sins persistently. God does this because this child has His seed. This verse does not claim the absolute absence of sin as that would contradict other verses in this very letter, cp 1:10; 2:1
 8. 1 John 4:4 - “You are out from God little born ones,”
 9. 1 John 5:1 - “Everyone believing that Jesus is the Christ, has been born out from God, and everyone loving the one having given birth [borne] also loves the one having been born out from Him.” The birth is in response to faith in the gospel message, therefore, faith is in the Person of Jesus, specifically that He is the Christ, the resurrected and glorified one.
- C. We are genuinely God’s children
1. 1 John 3:1 - “Behold what unusual sort of love the Father has given to us, that we should be called the children of God, and we are!” Note, John makes it clear that we are not only called God’s children, we truly are his children. We are born into the family by the new birth. We are genuinely His children.
 2. John 1:12 - “But as many as did receive Him, to them He gave authority to become children of God, even to those who believed on His name.” This was under the last age in anticipation of the present age in which we are children. The Old Testament saints who believed in the very nature and character of Christ received authority to become in the future, children. They could not become children at that moment. We do not receive this authority, for we become children immediately upon believing.
 3. Romans 8:16-17 - “The Spirit bears witness with our spirit, that we are the children of God. Since children, then heirs, heirs of God and coheirs with Christ.”
 4. Galatians 4:28 - “Wherefore, brothers, we are not children of the slave woman but of the free woman.”
 5. Ephesians 5:1 - “Become imitators of God, as loved children.” This is explained in 5:8
 6. Ephesians 5:8 - “Walk as children of light” Light is the manifestation of God’s life in activity cp John 1:4; 8:32. Since we are genuinely children born from God, we have the potential to imitate Him by loving in the manner which He loved and by so doing, walking or ordering our lifestyle in light.

7. Philippians 2:14b-15 - "...do all things without murmuring and disputing, in order that you might become blameless and harmless children of God ..." We become children by the new birth, which the Spirit enacts in response to faith. Therefore, "become" is limited to the nature of the children "blameless and harmless" not the actual act of becoming a child.
 8. 1 John 3:2 - "Beloved, now we are the children of God, but it is not plain what we will be..."
 9. 1 John 5:2 - "By this we know that we are loving the children of God, when we guard His commandments."
- D. The results of regeneration -
1. New Nature -
 - a) 2 Peter 1:3-4 - This verse states that there is the potential for fellowship in the divine with reference to nature. Since there is potential for fellowship in the realm of the nature, the believer must have a nature which he can share in common with God. There is no article with "nature". Therefore, we do not possess the nature in its totality but as a sample.
 - b) The Subjunctive Mood "might be" or "might become" is used because the believer would be a partaker or share fellowship, if he used that nature. If he simply has it but does not use it, then no fellowship occurs.
 - c) 1 John 3:9 - The believer has the Father's seed in him. Seed translates the Greek *sperma* which is what a father contributes to the conception of a child. It is the means of the Father passing his nature on to the child. The Father's seed or in modern terms, His spiritual DNA, His genes is in the believer and is the basis of the new nature.
 - d) Since the above two are true, we understand what is meant by being children of God and born from the Father (1 John 3:1; 5:1-2). The believer has undergone a real birth in the realm of his spirit. That birth has resulted in the believer sharing the Father's seed and therefore His kind of nature.
 - e) Because God is spirit, the effect of the birth is upon the human spirit not the soul or body.
 - f) John 1:12 states that those who did receive Christ, rather than rejecting Him, during His earthly ministry, received authority to become at a future point in time children of God. Because the Spirit was not yet sent, this regenerating work of the Spirit was not yet taking place. Therefore, they could not become children at that time. They had to wait to become children at or after the day of Pentecost. We do not receive authority to become children of God. We immediately become children at the moment we believe the good news concerning Jesus Christ.
 - g) Benefits of the New Nature -
 - (1) We can walk as children of light, imitating God's kind of love, not by copying it, but by relating to truth in a manner by which that love is genuinely

manifested through us (Ephesians 5:1, 8). The fruit of “light” is that fruit which manifest’s God’s life in activity. God’s kind of life must operate with God’s kind of nature in the believer, so that the light can be seen.

- (2) We are heirs of God (Romans 8:17).
- (3) We can function as blameless and harmless children of God (Philippians 2:15).
- (4) We can be little lights in the midst of a crooked and perverse race (Philippians 2:16).
- (5) We can walk as children of light, that is, manifesting God’s kind of life in our activities (Ephesians 5:8). The fruit of light, that is the product of living out God’s life in activity is in the sphere of goodness, righteousness and truth (v. 9). This is closely joined with the benefit of eternal life.

2. New Life -

- a) 1 John 5:11-12 - It is plain that John desires his readers to know that they possess eternal life. The life exists in His Son - Jesus Christ. Eternal life is God’s kind of life. Eternal life was not something for which they hoped. Eternal life is the present possession of every believer in Jesus Christ.
- b) John 20:31 - John recorded the signs in his writing so that others might believe that Jesus is the Christ, the Son of God and that by believing they could have light in His name.
- c) John 17:3 - The purpose of eternal life is that we might experientially know God, specifically the Father and Son (cf. 2 Corinthians 4:6 where to experientially know the glory of the Father in the Person of Jesus Christ.
- d) Benefits of Eternal Life -
 - (1) We can walk in light (1 John 1:5-7).
 - (2) Light is God’s kind of life in activity (John 1:4). In John 8:12 we find the promise of the light consisting of life.
 - (3) Walking as a child of light combines our new nature with this new life in the activities of our daily life, pictured by the word walk.
 - (4) We can walk in love (Ephesians 5:2) Love and eternal life go hand in hand. We can know objectively that we have passed out of the state of death into the sphere of life because we love the brothers (1 John 3:14).
 - (5) A murderer, one who does not have love for his brother, does not have eternal life at ease in him (1 John 3:15).
 - (6) God promised us eternal life (1 John 2:25). This life is to be lived out, it is to abide at ease in us.
 - (7) We can lay hold of eternal life
 - (8) God intends that we use eternal life, therefore, we are to lay hold of it, snatch it, place our hands on it as a tool that we will use.
 - (9) 1 Timothy 6:12 - Timothy was to lay hold on eternal life, to live it out rather than the false ideas communicated by the false law teachers.

(10) 1 Timothy 6:19 - Timothy was to charge those who were rich in the material possessions of the world to lay hold of eternal life. They could use this life to energize them for doing good to other believers.

3. New Mind -

- a) 1 Corinthians 2:16 - "...now we have a quality of Christ's mind." There is not article with "mind" indicating that what we have is a sample of that mind. In the context this is why we are able to appreciate these truths. The Holy Spirit revealed them through Paul. He gives us discernment regarding its value. With the mind of Christ, we can then think these truths with God, Who has revealed them to us.
- b) This mind exists because we are joined to the Lord. The first part of this verse, "That he may instruct Him" should be "He who is knit to Him". The Greek word *sumbibazō* can mean instruct, as Luke uses it in his writings, though Paul uses it of knitting things together (cp 5:17).
- c) This new mind allows us to be transformed (Romans 12:2). "Transformed" is translated "transfigured" in the gospels and refers to be changed on the outside in conformity to what one is within himself (cp 2 Corinthians 3:18). The new mind allows the believer to think properly about his position within the Christ, the new man (Ephesians 4:22-24).
- d) It is the new mind which gives the believer the ability to know and think about his position in Christ. Without this new mind, the Spirit would not have a mental capacity within the believer with which to work. Because of this mind, the Spirit can direct the believer to use his mind with the truths of his position in Christ. 1 John 2:27; Romans 8:5-9.

XI. The work of baptism -

- A. It is a work carried out by the Holy Spirit.
- B. It was predicted by John the Baptist (Matthew 3:11). John's baptism is not our baptism. His was related to the kingdom and repentance ours is related to the work of the Spirit (Acts 19:1-6).
- C. It was predicted by Jesus (Acts 1:5). In Matthew 3:11, John stated that He baptized by means of water but Christ would baptize by means of the Spirit. Christ also stated that the believers would be baptized by means of the Spirit. When John placed individuals into the water, it was the means by which the baptism was accomplished. Combining both his and Christ's statements, we find that the believer is by the Spirit's work, placed into the Spirit and therefore, is also placed into the Son and Father.
- D. It is not synonymous with water baptism. Presently, water baptism is a picture, is visual testimony to the truth that the individual has been placed into the body of Christ.
- E. It is a work directed by the Son as He sent the Spirit.
- F. It is a work which places believers into Christ.
 1. The individual is placed into the body of Christ (1 Corinthians 12:13).
 2. There is only one body (Ephesians 4:1-6). There are not multiple bodies around the earth. This is important in understanding the saving nature of this baptism. God applies some of our salvation by this baptism of the Holy Spirit. If every assembly is the body or a body, then believers are saved by being put into these local assemblies. This would be salvation by local church association. There is one body. The local assemblies are not bodies but expressions of the body.
 3. It places us into Christ (Romans 6:3).
 4. It places us into His death and burial (Romans 6:3-4; Colossians 2:12). The Colossians 2 passage is not water baptism. Some equate it with water baptism making it the sign of the New Covenant as circumcision was to the Old. This misses the point that the baptism does circumcise us. The circumcision which we undergo is not the removal of a piece of flesh but the cutting off and removal of the individual from the body related to the sin nature from the flesh. This is the same idea Paul presents in Romans 6. The believer placed into Christ, is in that position only, cut off from, separated away from the sin nature and therefore declared righteous (Romans 6:7, 18).
 5. It places us into His resurrection (Colossians 2:12).
- G. The results of baptism are two-fold. The believer has a standing or position in Christ and the believer has possessions because he is in Christ.
 1. Positions - The following is a compilation of scriptures describing things which God the Father now counts true of believers because they are in Christ and things which God gives to believers because they are in Christ.

- a) Ephesians 1:3 - God says all good words [blessings] about me in Christ. All these things I have in Him are good things which God says about me in Christ. These are blessings because God says good things about me. He says, I am, with Christ, what I will be.
- b) Ephesians 1:6 - God has graced [A.V. "accepted"] me in Christ. I don't deserve Him to say any of these things. Especially when I understand that God graciously counts Christ's death to me, when I did not have to experience the suffering involved in that death. All the good things which God says about me in Christ, I have because of grace. See also Romans 5:2; 1 Corinthians 1:4; 1 Timothy 1:12; 2 Timothy 1:9; 2:1.
- c) Romans 6:8, 11 - We died with Christ, by being counted to be in Him (Galatians 2:20). We died because we were crucified with Him (Colossians 3:3). This death is specifically to the sin nature (Romans 6:11). Christ died once for all while upon the cross to the sin nature Romans 6:10. God the Father made Him sin in our place (2 Corinthians 5:21). The idea of "sin" here does not refer to our acts of sin, but to our sinful nature. While Christ hung upon the cross, God the Father imputed [logically counted or credited] Him to be the sinful creature we were by birth. This was spiritual death and involved the separation of the Father and Spirit from Christ while He hung upon the cross. God counts you and I to be participants in the work which Christ did upon the cross for us. This reminds us that in Christ we have been graced. It is grace that God would count you and I who deserved to suffer and die upon a cross to have participated in the innocent Christ's real suffering and death upon the cross.
- d) Romans 6:11 - We are living ones towards God. When Christ died to the sin nature, that death was spiritual. Before Christ died physically, He was spiritually made alive, that is, He was no longer cut off from the Father and Spirit in His human consciousness. We also were made alive to God.
- e) Romans 8:1 - We are not condemned [really judged]. Condemnation was a result of the fall. We all fell with Adam and the sin nature entered into the world (Romans 5:12). That sin nature brought condemnation (Romans 5:18). Since we died to that sin nature in Christ and are now alive to God in Christ, we are no-longer condemned.
- f) Romans 12:5; 1 Corinthians 12:12, 13; Galatians 3:28 - All believers united together are one body-the body of Christ (Ephesians 4:3 ff.). There is only one body. Christ does not have multiple bodies but one. A local assembly is an expression of the larger body of Christ but the Scriptures do not call it a body. The body of Christ only exists in Christ, though we can live as members of the body.
- g) Romans 15:17 - We have a boast in Christ because as priests we can do a temple work (cp 1 Corinthians 1:31; 15:31; 2 Corinthians 10:17; Philippians 1:26; Philippians 3:3). Doing temple work refers to the offering up of sacrifices and the carrying out of other activities such as Paul's offering up of the Gentiles.

- h) 1 Corinthians 1:2 - We are sanctified [set apart to God]. By being put into Christ, we are set apart from this world and placed at the Father's right hand, and in the Father. Since we are sanctified [made holy- set apart] we are saints [holy ones - set apart ones]. See also Philippians 1:1; 4:21; Colossians 1:2.
- i) 1 Corinthians 1:30 - Since, we are in Him, Christ is now wisdom for us. Some of God's knowledge is applied to us in Christ. We can avail ourselves of this wisdom as we relate to our position in Him.
- j) 1 Corinthians 1:30 - Christ has been made righteousness for us. We are made God's kind of righteousness in Him (2 Corinthians 5:21). Since Christ became what we were, since our sins have been sent away (Colossians 1:14), God now declares us righteous. The verbal form of this word is known as justification which is simply a Latin based expression in which God declares us righteous.
- k) 1 Corinthians 9:21 - We are in-lawed to Christ. In Him we can love and are not lawless. We have the ability to fulfill the new commandment (John 13:34-35).
- l) 2 Corinthians 3:14 - A Jew has his special blind removed when he is put into Christ. God has caused the unsaved Jews to have a special judicial blindness for their rejection of the Messiah at the cross. This blind or veil covers his heart so that he can not understand the Old Testament scriptures. But when a Jew believes the good news concerning Christ's death for our sins and His resurrection this blind is removed.
- m) Galatians 2:4 - We have liberty in Christ. We have been set free from the Law (Romans 7:4; 8:2). We are also liberated from the sin nature. This is a possession for we can not only know that positionally we are free but we can experience freedom from the sin nature (John 8:32-34; John 6:17-22).
- n) Galatians 3:14 - We [especially Gentiles] have benefited from one blessing which was given to Abraham. This blessing is that we are part of the Christ and Christ is the singular seed of Abraham who fulfills the fourth covenant of Genesis 22. The promise in the context of Galatians is victory over His enemies. We share in this victory, which means we can enjoy victory over the sin nature.
- o) Galatians 3:26 - We are sons [mature family members] not mere infants or children. The term huioi describes a male child which has come of age and is thus granted the position in the family of an adult, sharing the privileges of that status. A son is no more under tutors and household caretakers and neither does he have to learn obedience all traits of the maturity level (Galatians 4:1-4; Hebrews 5:8). We have this position but we also have the potential because of this position and the leading of the Holy Spirit to live as sons.
- p) Galatians 3:28 - We are not distinguished as to race [Jew or Gentile], status [slave or free], sex [male or female], we are one (cp Colossians 3:11; Ephesians 3:6). As a result physical circumcision or the lack of it does not count for anything (or "make anything strong" Galatians 5:6; 6:15). Since the old ways in which we re-

lated to others have past away, we are to no-longer relate to other believers according to the flesh but as part of the new creation (2 Corinthians 5:16-21).

- q) Ephesians 1:7 - We have complete redemption [purchased and set free] (cp Colossians 1:14; Romans 3:24). Of the four words translated redeem in the New Testament, this one [*apolutrosis*] describes the application of the full price resulting in a complete loosing or a complete freedom. In part, this redemption is the reason our sins and trespasses are sent away [see next one].
- r) Ephesians 1:7 - We have our trespasses [offenses in action or choice] sent away [forgiven]. Our sins are also forgiven (for which see Colossians 1:14). Trespasses are the offensive thoughts and actions which God does not call sin. This is important because God not only takes sin seriously but trespasses also. We were previously dead in trespasses and sins (Ephesians 2:1). God has sent them away just as He has dealt with sins.
- s) Ephesians 1:11 - We were made an inheritance for Christ in Christ. Think about that. God made you something which Christ inherited.
- t) Ephesians 1:13 - We are sealed into Him by the Holy Spirit. We can not be removed from our position in Him.
- u) Ephesians 2:5-6 - We were made alive together in Christ. (cf. Romans 6:11).
- v) Ephesians 2:6 - We are raised [resurrected] from a state of death (Colossians 2:12). We have been raised together with Him (3:1).
- w) Ephesians 2:6 - We are seated together in the heavenlies. Christ sat down at the right hand of the Father and we are seated in Him. Think of it, seated by God and in God. In Hebrews 4:16 this place in which we are seated is called the throne of grace.
- x) Ephesians 2:13 - We are made near to God. We were far away but now, seated in Christ we are very near to God even at His right hand.
- y) Ephesians 2:15 - We have been created together with others whether from the Gentiles or the Jews, into One New Man (cp Ephesians 2:10; 2 Corinthians 5:17). This is called the New Creation and is one man, not new men (Galatians 6:15).
- z) Ephesians 2:21-22 - We, with all believers in this dispensation, are being built into a spiritual house, a dwelling place of God. This dwelling place is a spiritual temple of God and we are the living stones that are being placed into it (cp 1 Peter 2:5-9).
- aa) Ephesians 3:6 - We [the Gentiles] are absolutely equal heirs with the Jews [not the nation of Israel] who are now in the body. Simply, Jews saved today, do not have something better than the Gentile who is saved today. They have an equal status, in fact they have ceased to be either Jew or Gentile in Christ. Jews and Gentiles are of the very same body and equal partakers (cf. Galatians 3:28).
- bb) Ephesians 3:12 - We have boldness and access. By Him, we have access to the Father (2:18). He is seated by the Father. He is in the Father. So we have a close access to the Father (Philemon 8). This access was initiated by Christ when we be-

- lied the gospel (1 Peter 3:18) and now exists as a boldness in our position in Christ, a freedom of speech with God because we are peace with God (Romans 5:1,2; Hebrews 9:8; Ephesians 2:14).
- cc) Philippians 3:3 - We have a priestly service in Christ (cf. Romans 15:17).
 - dd) Colossians 1:14 - We have our sins sent away [forgiven]. Since we are redeemed, the penalty is paid for and the sin is sent away. This is the result of complete redemption (cf. Ephesians 4:32).
 - ee) Colossians 2:10 - We were made the fullness. Fullness refers to the complete full grown New Man comprised of all believers in this dispensation, united to Jesus Christ the Head.
 - ff) Colossians 2:11 - We have been spiritually circumcised. We have been cut off from the body dominated by the flesh [sin nature] (Philippians 3:3).
 - gg) Colossians 2:12 - We have been buried together with Him (cf. Romans 6:3-4).
 - hh) Colossians 2:20 - We died with Christ to the basic elements of the world system. The Law is part of the elements (cf. Galatians 4:9).
 - ii) 1 Thessalonians 1:1 - We are in the Father. Christ is in the Father and since we are in Him, we are also in the Father. Therefore, positionally, we also have an intimate relationship to the Father (cf. John 14:20; Colossians 2:2; 2 Thessalonians 1:1; 1 John 4:16).
2. Possessions and Practice - Possessions are genuine benefits which I receive because I am in Christ and which I am able to use such as my spiritual gift. Practice refers to the application of my position and possession to situations in daily life.
- a) Romans 6:4 - You can walk in newness of life as we relate to our position as dead to the sin nature and buried with Christ (cf. v. 7).
 - b) Romans 6:11 - We are to logically count to be true, that we are dead ones towards the sin nature but living towards God in Christ Jesus our Lord.
 - c) Romans 16:22 - We can serve in the Lord, just as Tertius took dictation from Paul, but did it in the Lord [seeing himself as in the Lord, and serving the Lord and His body.] (cf. 1 Corinthians 9:1).
 - d) 1 Corinthians 7:39 - When we marry, we are limited to those in the Lord. If another is not in the Lord [because he or she is not a believer] we can not share these things with them.
 - e) 1 Corinthians 15:58 - We can labor in our position in the Lord. Such labor is not empty (1 Thessalonians 5:12).
 - f) 2 Corinthians 2:14 - We have been made to triumph in Christ.
 - g) Philippians 3:14 - He calls up to our position. God calls to come up and abide in our place in Christ. We are to make that position the frame of our mind (cf. 2:1 [think]; 4:2 Galatians 5:10). Paul was persuaded that the Galatians wouldn't reflectively think anything else.
 - h) Ephesians 5:8 - We are light in the Lord. In our position we can manifest God's kind of life (cf. John 1:4).

- i) Ephesians 6:1 - Children can obey their parents in the Lord (Colossians 3:20).
- j) Philippians 4:7 - God's peace will guard our hearts and minds in that position. When we make the position our frame work, then God's peace do this guarding.
- k) Philippians 4:19 - God will meet all our needs [spiritual not material, such as the spiritual strength in v. 13].
- l) Philippians 3:1 - We are to rejoice in the Lord. Such joy can be of a constant character because our position in the Lord is constant (cf. 4:4).
- m) Philippians 3:9 - We can do righteousness in Him. When we act outside of our position in the Lord, we are doing exactly what Paul didn't want, to be found in our own righteousness. But when we act, while making our position in Christ the frame of our mind, we can do righteous things (Romans 6:13, 19).
- n) Philippians 4:1 - We are to stand in the Lord.
- o) Colossians 1:4 - We can exercise faith, not at our position in Christ, but in a promise that if we frame our minds with our position we can be strengthened in the inner man to resist Satan and accomplish God's purposes for us (cf. Romans 5:1-4; 2 Timothy 2:1; Ephesians 6:10; 3:16; 1 Timothy 1:12; 14; 3:13; 2 Timothy 1:13).
- p) Colossians 1:28 - We can be mature [perfect] in Him.
- q) Colossians 2:6 - We are to walk [order/organize or daily life] in our position in Christ.
- r) Colossians 2:7 - We are to be rooted and set firm on a foundation in Him. You can not be grounded if you will not relate to your position in Christ.
- s) Colossians 2:7 - We are to abound. Once rooted and founded in Him, we can then abound.
- t) 1 Thessalonians 5:12 - Some can organize others as service in the Lord.
- u) 1 Thessalonians 5:18 - We can be thankful in all things in Him (cf. Ephesians 5:20
- v) 2 Timothy 3:12). We live godly in Christ. Godliness is only possible as we relate to our position in Christ.
- w) 1 Peter 3:16 - We can have good conduct [our daily routine] in Christ.
- x) 1 John 2:5 - We can know in our experience that we are in Him by His love being used through us (3:24; 4:13; 4:15, 16 [last one "in God"]).
- y) 1 John 2:27, 28 - We are to be at ease in our position in Christ. We can then be taught by the Holy Spirit ["Anointing"].
- z) 1 John 3:6 - When we are at ease in Him, we do not sin [at that point]. Simply, you can not choose to sin and at the same time have your position in Christ as the frame of your mind. You might "think" something about your position in Christ, but that is not the same as "reflectively thinking" or "setting your frame of mind" (cf. Romans 6:3, 4, 7, 11).

XII. The work of Indwelling -

- A. The Divine Holy Spirit now indwells the Grace believer.
 1. He is in you, if you are Christ's (Romans 8:9).
 2. He indwells in us (Romans 8:11). This verse not only states three times that the Spirit is in us, but uses the compound "indwell" [ΕΝΟΙΚΕΩ] with "in" [en] to emphasize His presence in us.
 3. He indwells us, making each of us a temple. Since, the Spirit, a Divine Person indwells us, our bodies become temples (1 Corinthians 6:19; 3:16). These two passages are important, because Paul states the Spirit is in them all, members of a carnal Church. Character doesn't determine His indwelling.
 4. He has been sent into our hearts (Gal. 4:6).
- B. What does the Holy Spirit do? What is His purpose for indwelling us? *
 1. The Holy Spirit came to draw attention to Christ (John 16)
 - a) He guides into all the truth (v. 13).
 - b) He speaks what He hears (v. 13).
 - c) He glorifies Christ (v. 14).
 2. The Holy Spirit accomplishes this through four key works in our lives.
 3. He teaches us.
 - a) He doesn't teach us everything that could be humanly learned such as math, history, physics, art, etc.. He teaches us God's truth as it has been revealed in God's Word.
 - b) He guides us into all The Truth (John 16:13).
 - c) The Truth is that body of doctrine which explains how we may have victory over our sin nature.
 - d) That victory is through the Person of the Holy Spirit.
 - e) He teaches us to abide in our position in Christ (1 John 2:27). Our position is the basis of victory over the sin nature. We died with Christ to sin and are alive to God in Him.
 - f) The Spirit's guiding and teaching ministry causes us to understand the value of the truths we come to know through reading the Bible or being taught God's Word.
 4. He gives us victory
 - a) We will not fulfill the lusts from our flesh when we "walk" by the Spirit (Galatians 5:17).
 - b) We walk by the Spirit, by reflectively thinking things [truths] from the Spirit (Romans 8:4-6).
 - c) We put to death the practices of our bodies by the Spirit (Romans 8:13).

- d) Truth apart from the Holy Spirit would not provide victory. He effectively puts the sin nature to death during the time the believer reflectively thinks upon his position in Christ, a truth to which the Spirit directs him to reflectively think.
5. He gives us Christ-like character
 - a) The Christ-like character is expressed in the Fruit which comes from the Spirit (Galatians 5:22, 23).
 - b) The one having the fruit from the Spirit has the character of Christ (v. 24).
“They that are characterized [of the quality] of Christ . . .”
 - c) The Christ-like character is expressed as glory, God’s opinion of Who the Son is and how He is seen through us (2 Corinthians 3:18).
 - d) We reflect as a mirror the glory of the Lord.
 - e) We are transfigured by the Spirit from one quality of glory to another quality of glory.
 - f) We have this potential because we are free from the Law (v. 17).
6. He makes it possible for us to serve.
 - a) *Diakoneō* [διακονεω]- to serve others - “minister”
 - b) We are made capable, sufficient ministers [*diakonos*] of the new kind of covenant, from the Spirit (2 Corinthians 3:6).
 - c) The ministry pertaining to the Spirit has a greater glory than service under the Law (2 Corinthians 3:8).
 - d) *Latreuō* [λατρευω]- to do priestly service
 - e) We do a priestly service by the Spirit who is God (Philippians 3:3).
 - f) This is in contrast to Judaizers trying to enforce the Law as a rule of life (vv. 1-2).
 - g) *Douloō* [δουλωω]- to serve as a slave
 - h) We have been released from the Law, by dying (Romans 7:6).
 - i) We now serve as slaves by a newness from the Spirit as opposed to oldness of the letter (Romans 7:6).
7. Each of these ministries of the Holy Spirit is in contrast to what had been under the Law.
 - a) The Holy Spirit was not the Divine teacher under the Law.
 - b) The Holy Spirit did not produce a victorious life in believers.
 - c) The Holy Spirit did not produce Christ-like character in believers.
 - d) The Holy Spirit did give some Old Testament saints insight and skill for some service but it was not the normal situation.
 - e) The Holy Spirit sustains a greater relationship to the Grace believer than that which was occasionally experienced by Old Testament believers.

XIII. The work of guaranteeing our salvation as a seal

- A. The Spirit sealed us after we heard the gospel and at the moment we believed (Ephesians 1:13).
 - 1. This was not a post-salvation experience. It was simultaneous with our belief. “After” in some translations simply indicates that the belief had to precede the act of sealing. Simply, you have to believe to be saved and sealing is a part of that salvation.
 - 2. All believers are therefore, sealed!
- B. The Spirit sealed us in Christ Jesus (Ephesians 1:12-13).
 - 1. “In Christ Jesus” is our position. It is imputed or credited to us by God the Father in the heavenlies.
 - 2. Therefore, our seal is upon our position in Christ.
 - 3. Positionally we are sealed! We can never be removed from our position in Christ.
- C. The Spirit sealed us in Christ until the day we are completely redeemed (Ephesians 4:30).
 - 1. This day is the Rapture, when everything God has promised us, will become reality.
 - 2. The context of chapter 4 relates to our position in Christ.
 - a) Paul was a prisoner in the Lord (v. 1).
 - b) There is one body (v. 4).
 - c) We, as the body, are to grow into Jesus Christ the head (v. 15).
 - d) The New Man is in Christ (v. 24, cp 2:15).
 - e) God forgave us in Christ (v. 32).
 - f) In all these relationships and more, we are sealed in Christ!
 - 3. Since we are sealed in Him, we should be moved to not grieve the Spirit (v. 30).
 - a) To grieve is to act in a manner contrary to what the Spirit would desire for us.
 - b) The Spirit brings about a unity or oneness in a bond of peace within the body (v. 3 ff.).
 - c) Speaking rotten words which demoralize others in Christ, with bitterness, fuming wrath, explosive wrath, outcries, and blasphemy grieves the Spirit, because it is contrary to the oneness in our position in the body of Christ.
 - d) Note: grieving does not break the seal, but the sealing work of the Spirit is the basis upon which Paul encourages us to stop grieving the Spirit!
- D. The Spirit sealed us into Christ guaranteeing all the promises in Christ for us (2 Corinthians 1:20-22).
 - 1. All the promises from God in Him (Christ) are “Yes!” (v. 20).
 - 2. All the promises from God in Him (Christ) are “Amen”, that is, “certain” or “rock solid” (v. 20).
 - 3. God makes us “firm” [set firmly on a rock solid foundation-the promises] in Christ (v. 21).
 - 4. God has sealed us with respect to our position in Christ and the accompanying promises in Him.

5. That seal, as we have already seen is the Holy Spirit Himself.
- E. Therefore, the sealing ministry of the Holy Spirit is related to our position! It is a positional relationship to the Spirit and Christ.

XIV. The work of guaranteeing our salvation as a down-payment

- A. He is the pledge [down-payment] of all we will receive in our salvation (Ephesians 1:14).
 - 1. We know God has plans for us in the future, even the heading-up [supremacy or rulership] of all things as a part of the Christ in the final dispensation (v. 10).
 - 2. We will be to the praise of His glory (v. 12).
 - 3. We will yet inherit most of our salvation (v. 14).
- B. He is the pledge [down-payment] of all God's promises to us in Christ (2 Corinthians 1:20-22).
 - 1. God counts our future to be already true in our position in Christ.
 - 2. God has anointed us by the Holy Spirit as the pledge that our salvation will be brought to its full completion. This anointing of the Spirit consists of His indwelling for us!
- C. He is the pledge that our mortal bodies will be swallowed up in life at the moment of the Rapture (2 Corinthians 5:5).
 - 1. We groan in this present body (v. 4).
 - 2. We desire not to be stripped of this body but rather to be clothed over from heaven (v. 4).
 - 3. God is preparing us for this very thing (v. 5).
 - 4. God has given us the Spirit as a pledge in preparation for this very thing (v. 5).
 - 5. *How does the Spirit as a pledge prepare us for this future? It indicates the "pledge" is not merely a promise of the future. It is much more.
- D. He provides the firstfruits for us (Romans 8:23).
 - 1. Firstfruits, was a sample of a whole harvest, with the anticipation that the remaining harvest would be the same.
 - 2. We suffer during this present life (v. 17). "If..." is a first class condition, an assumption, "Since generally we suffer together . . ."
 - 3. We should not compare our sufferings with the coming glory, because the sufferings aren't worthy facing the glory (v. 18).
 - 4. We groan in this present state (v. 23).
 - 5. We have the firstfruits from the Spirit which engender more hope of our great future (v. 23).
 - 6. We can have life in our mortal bodies from the Spirit (v. 11).
 - 7. We can be sons in our practice as we are led by the Spirit (v. 14).
 - 8. We have the firstfruits as an actual sample of what we will receive in full at the Rapture. The Spirit makes it possible for us to experience in a sample, a small taste, what our completed salvation will be!
- E. He is our pledge not merely as security of our salvation, though that is true, but even more so to assure us of our future by what the Spirit is accomplishing in our lives. Recall:
 - 1. He teaches, gives victory, gives character, gives the ability for service,
 - 2. If you lack assurance of your salvation:

- a) Acquaint yourself with the truth of security in God's Word.
- b) Let the Spirit do His work in you, as the pledge of what we will receive at the Rapture, that is, live the spiritual life.
- c) Consider the fact that He seals you in Christ and then consider whether your actions and words are grieve the Personal, Divine Seal!
- d) We have absolute eternal security!
- e) But we also have the challenge to allow the Spirit to exhibit His work in us!

XV. The work of filling

A. The Greek Words Translated Fill

1. πληθω [*plāthō* - πιμπλημι-*pimplāmi*] a filling that completely or fully pervades
 - a) Luke 1:57 - Elizabeth, Luke 2:6 - Mary, Luke 1:15 - John the Baptizer, 1:41
 - b) Acts 2:4 - Believers in the upper room.
 - c) Acts 13:9 - Last recorded use of this word for believers.
2. πληρωω [*plēraō*] a filling, which makes up a lack, a deficiency
 - a) Matthew 1:22; 2:15, 17 et al - Scripture fulfilled
 - b) John 16:24
 - c) Ephesians 5:18
3. πληρωμα [*plērōma*] - Fullness -the result of a filling which makes up that which is lacking or deficient
 - a) It is built on a Third Declension Neuter noun.
 - b) It is built on the stem of the verb πληρωω.
 - c) The ma ending indicates result of an action.
 - d) Mark 8:20 - baskets of bread, Matthew 9:16 - a patch on a garment
 - e) Colossians 2:9 - The fullness of the Godhead in bodily form in Christ.

B. The Significance of πληρωμα

1. Colossians 2:10 "And you all are in Him having been filled [made fullness - **πεπληρωμενοι**], Who is the Head with reference to every ruler and authority."
2. Colossians 2:17, 19; 3:10-11 - The individual within the Body.
3. Ephesians 1:22b-23 "The Church which is His body, the fullness [**το πληρωμα**] from the one filling [**πληρουμενου**] all things in all ways."
4. Ephesians 3:19 "to experientially know the love for the Christ which super-abounds beyond the experiential knowledge, in order that you might be filled [**πληρωθητε**] unto all the fullness [**το πληρωμα**] from God."
5. v. 14 - Paul's desire: made manifestly mighty in the inner man by the Spirit (v. 16)
6. rooted and grounded so the Christ is settling down at home in their hearts (v. 17)
7. to experientially know the love for the Christ (vv. 18-19)
8. that they would be filled with all the fullness from God (v. 19).
9. Ephesians 4:13 "until we all arrive into the oneness from the faith and the full experiential knowledge concerning the Son of God, unto a complete man, unto a measure consisting of stature - the fullness [**του πληρωματος**] of the Christ."
10. Philippians 4:19 - "My God shall fill your every need, according to His riches in glory in Christ Jesus"
11. Philippians 4:13, "I am endued with strength for all things in the one empowering me - Christ
 - a) **ισχυω** "I am endued with strength."

- b) ενδυναμωω “to be empowered” or “to make strong, strengthen.”
 - (1) -In Christ - 2 Timothy 2:1
 - (2) -By the Holy Spirit Ephesians 3:16
- C. The Grammar of Ephesians 5:18-21
 - 1. Be filled
 - a) - Imperative Mood
 - b) - Present Tense
 - c) - Voice is Passive
 - 2. Spirit [πνευματι] is in the Instrumental form, “be being filled by the Spirit”. The Resultant Present participles: speaking, singing, psalming, thanking, submitting.
 - a) This is the content.
 - b) The Spirit is not the content.
 - c) The Spirit is doing the filling. He is the instrument. Romans 8:9, 11; Ephesians 4:32
 - 3. The pronoun εαυτος is reflexive - “yourselves”
 - 4. The pronoun αλληλος is reciprocal - “one another”
 - 5. Speaking v. 19
 - a) Psalms-
 - b) Hymns -
 - c) Spiritual songs-
 - 6. Singing and Psalming v. 19
 - 7. Thanking [Giving Thanks] v. 20
 - “In the name of our Lord Jesus Christ.” cp 1 Peter 2:19, 20
 - 8. Submitting v. 21
 - a) Middle / Passive voice participle - “submitting for your own benefit to one another ...”
 - b) Example - 4:15-16
 - c) 1 Corinthians 12:7; Ephesians 4:12; 1 Peter 4:10
 - 9. The Context of Ephesians 5:18-21
 - a) 5:1-2 - be imitators of God - love
 - b) 4:3 - “being diligent to guard the oneness from the Spirit in the bond of the peace;”
 - c) 4:12 - edifying of the body of Christ
 - d) 4:13 - the fullness of the Christ
 - e) 4:16 - the growth of the body
 - f) 4:20 - learned the Christ
 - g) 4:24 - put on the new man [the Christ]
 - h) 4:29 - speaking to give grace to one hearing
 - i) 4:32 - becoming kind to one another; 3:6 - equal status between Jews and Gentiles in the Christ
 - j) 3:17 - the Christ would settle down at home in their hearts

D. A Parallel Passage - Colossians 3:16 ff.

E. Ephesians 5:18-22

18 ... **be filled** with the Spirit;

19 **speaking**

to yourselves

by means of *psalms* and

hymns and *spiritual songs*,

singing and psalming

in your heart to the Lord

20 **giving thanks**

always for all things

in the name of our Lord Jesus Christ

to God, even the Father;

21 subjecting yourselves

one to another in the fear of Christ.

22 Wives, submit for yourselves

unto your own husbands,

as unto the Lord.

F. Let the Word concerning the Christ dwell richly

1. The "Word of the Christ"

a) The Christ is a reference to Jesus Christ the head joined to His body. It places a strong emphasis on unity under the headship of Jesus Christ.

b) It can be seen in Ephesians 3:9-10 and 2:15f where we see that Christ created one new man (note: one, not many). 1 Corinthians 12:12 states that the Christ is one but made of many members. Colossians 3:9 indicates a unity which has no distinctions based on race or social status.

2. The Imperative is Active.

3. richly -

4. Galatians 5:22-23 - The fruit from the Spirit

5. v. 24 - "The quality of the Christ"

G. The Significance of Understanding the Nature of the Filling in Ephesians 5:18

1. The results are done to one's self [εαυτοϛ] (cf. James 3:1-2).

2. teaching -

3. admonishing -

H. The filling in Ephesians 5:18 is related to the fullness which is His body - Ephesians 1:22

1. It is also related to the fullness of Colossians 2:10.

Colossians 3:16 ff.

16... 16 **Let** the word of Christ **dwell** in you richly;

in all wisdom **teaching** and **admonishing** yourselves

by means of *psalms* and

hymns and *spiritual songs*,

singing by grace

in your hearts unto God.

17 And whatsoever you do, in word or in work, all in the name of the Lord Jesus,

giving thanks

to God the Father through him.

2. The filling of Ephesians 5:18 makes it possible for the individual to live out the fullness.
3. The Philippians need was not to have material needs supplied. They needed to function as a team (Philippians 1:17; 4:13, 19). In 1:17 the verb is **συναθλεω** [*sunathleō*] meaning to athletically compete. The preposition *sun* emphasizes “together”, therefore, as a team. They weren’t operating as a team.
4. The believer has a need to function as a member of the body of Christ (1:10, 27; 2:1-5, 12, 14; 3:15-17; 4:2-5, 21).
5. The filling consists of the Spirit filling the believer up so that the believer is able to live like a member of the body of Christ, so he can act like a part of the Christ (Ephesians 3:19, 13)

XVI. The Holy Spirit in Prophecy

- A. The Spirit will work in the Tribulation
 - 1. The Holy Spirit will depart from this earth.
 - 2. The Holy Spirit is present in heaven, seen as the Seven Spirits who is God (Revelation 4:5; cf. 1:4).
 - 3. The Holy Spirit will cease His restraining of the man of lawlessness (2 Thessalonians 2:6-7).
 - 4. The Holy Spirit has been resident since Pentecost.
 - 5. The Holy Spirit will be poured out, during the last days, upon all flesh (i.e. Jews) (Joel 2:28 ff.).
 - 6. The Holy Spirit will give individual believers the words to speak when they are taken before government officials, betrayed by friends and family (Matthew 10:17-22)
- B. The Spirit will work in the Millennium
 - 1. The Holy Spirit will be poured out upon all flesh (Joel 2:28 ff.; Acts 2:17, 33). Note that the Father and Son are on the Heavenly Jerusalem during the Millennial kingdom but the Spirit is absent (Hebrews 12:22-24).
 - 2. The Holy Spirit (God) will cause their hearts to be circumcised so that they may love the Lord their God (Deuteronomy 30:2-6). He is the Person of the God-head that applies directly salvation to the individual.
 - 3. The Holy Spirit will indwell resurrected Old Testament Israelites (Ezekiel 36:26-27; 37:13-14).
 - 4. The Holy Spirit will indwell those believers who come out of the Tribulation into the Kingdom (Ezekiel 36:24-27).
 - 5. The Holy Spirit along with the Church will extend an invitation to those living upon the earth to come up to the New Jerusalem and drink of the water of life (Revelation 22:1, 2, 17).
- C. The Spirit will work in Eternity - the Day of God
 - 1. This is the day of God (2 Peter 3:12). This is preceded by the day of the Lord extending from the beginning of the Tribulation through to the end of the Millennial kingdom up to eternity.
 - 2. The physical universe is destroyed during the day of the Lord in anticipation of the day of God (2 Peter 3:10-12). This is the time when new heavens and new earth are created and righteousness finally settles down at home in that new universe (v. 13).
 - 3. Since this is the day of God, it is the day in which all three Persons of the God head are seen in absolute unity. No Person is subject to another (1 Corinthians 15:28).