

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 "an individual characterized by a preference or liking for a specified thing"²

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. Person-hood is expressed by comparison to Christ. Christ called the Spirit "another of the same kind of comforter" (John 14:16). The Spirit would be a person like Jesus Christ, not a 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 op-

posed to "it".

2. "But the Comforter, the Spirit, the Holy One, Whom [Neuter - *ho* not *hon*]³ the Father will send in my name, That One [Masculine - *ekeinos* not *ekeino*]⁴ 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*]⁵ to you and that One [Masculine - *ekeinos* not *ekeino*] having come, He will convince the World..." (John 16:7b-8a).
 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 of Himself as "**Me**" (Acts 13:2).
 2. The Spirit speaks what **He hears** (John 16:13).

What difference does it make that we know the Spirit is a person and not God's power or force?

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

A. The Spirit does Divine Works.

1. He created man (Job 33:4, cp. Ecclesiastes

¹ H. LaVern Schafer, *The Doctrine of God*, p. 6.

² New Oxford American Dictionary, 2nd Ed.

³ ὅς not ὅ.

⁴ ἐκεῖνος not ἐκεῖνο.

⁵ αὐτον not αὐτο

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 only Jehovah is savior (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 Spirit has Divine Titles.

1. The Spirit is called God in the Old Testament. The Hebrew language uses the construct state, translated in English “xxxx **of** xxxx”, to describe the first by the second. A clarified translation follows 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.⁶
 - a) The Spirit of God (Matthew 12:28).
 - b) The Spirit of the Lord (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 Spirit exercises Divine Attributes.

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. 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. Eternality (Hebrews 9:14). Eternality is uniquely a characteristic of God. No other being is eternal.

D. The Spirit exercises Divine Prerogatives [rights or privileges].

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 sinned against, and one can only sin against God (Psalms 51:4).
4. He receives glory (Ephesians 1:14; 1 Peter 4:14).
5. He is worshipped (Isaiah 6:3,8; Acts 28:25; Revelation 1:4). Isaiah, is quoted in Acts, regarding the Spirit.

E. The Spirit is acknowledged as God.

1. Peter told Annanias that he lied to the Spirit - God (Acts 5:3-4).
2. Paul calls Him Lord (2 Corinthians 3:17).
3. The Spirit sovereignly places believers 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 divine essence. God created innumerable spirit being, commonly known as Cherubs, Seraphs, and Angels. “Holy” emphasizes that the Spirit is uniquely set apart. God is distinct from His creation. God is uniquely set apart to Himself. Therefore, the Holy Spirit is not a common spirit, but God. As the “Holy One” He emphasizes God’s set-apartness, His nature of being holy.

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

A. Several Old Testament words and preposi-

⁶ 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

tions 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. על [el] is "on" - (1 Samuel 16:13; 2 Kings 2:9). William Gesenius distinguished this preposition from *beth*. "על 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. נוּחַ [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" על גַּפּוֹל); 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 ב and על that the latter "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." The many definitions for ב should 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.
 - (1) 1 Samuel 29:1 "camped **by** the spring."
 - (2) Ezekiel 10:15 "living creatures **by** the river."
 - (3) Genesis 23:18 "those who are **before** the gate."
 - (4) Isaiah 66:20 "bring them **on** horseback."
 - (5) Genesis 29:18 "serving **for** Rachel."
 - (6) Joshua 10:11 "killed **with** the sword."
 - (7) Numbers 13:23 "carried the grape cluster **on** a rod."
 - (8) Genesis 21:23 "swearing **by** Elohim."
 - (9) 1 Kings 2:44 "Jehovah will return your evil **on** your head."
 - (10) Leviticus 20:9 "his blood is **upon** him."

B. Three Greek prepositions distinguish the Spirit's O.T. and N.T. relationships.

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.

1. ἐπι - epi "upon" (John 1:32-33).
2. εν - en - "in" (John 14:17).
3. παρὰ - para - "alongside" (John 14:17).
 - a) Christ summarized the Spirit's Old Testament relationship as "alongside." His new relationship would be "in."
 - b) The Spirit's relation to men in the Old Testament was to enable them for service.

C. The Spirit's presence with an individual was sovereign.

1. The Spirit was not given to all. The Spirit was given to enable men for a specific task. Often, when that task was completed, He departed. He enabled certain kings to rule, judges to judge, artisans to build, and prophets to prophesy.
2. The Spirit Who was upon Moses was given to the seventy elders. The seventy elders had not previously had the Holy Spirit (Numbers 11:25-26). He rested upon the elders indicating a long-term relationship (See also 2 Kings 2:15).
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. No indication is given that the Spirit's presence altered anyone's spiritual character. His 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 curse Israel but the Spirit came upon [al] him and caused Him to bless Israel (Numbers 24:2, 3-9). Was Baalam a believer? Probably not.
2. Samson was not a moral man yet the Spirit came upon him (Judges 14:6).
 - a) He didn't obey his parents and desired foreign women (Judges 14:1-3).
 - b) He killed Philistines to pay a wager (Judges 14:19-20). God used these latter two to accomplish His purpose.

c) He was immoral (Judges 16:1).

3. The Spirit could be given to Saul's men who had been sent to kill David. (1 Samuel 19:20-23). He caused them to prophesy (Hithpael stem) and in this way, God saved David. There is no evidence that all the men were 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 as with Saul (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 or song for a New Testament Grace believer to make. We will see that Spirit's relationship to New Testament Grace believer is permanent. The temporary character of the Spirit's relationship to Old Testament saints has been born out in the above scriptures.
6. David witnessed sharp changes in Saul's character. He certainly feared the same in his own life. He likely knew the difference in his own life from the time before the Spirit anointed him.

IV. The Holy Spirit carried on a work with

Old Testament people.

- A. He anointed men for service.
1. Anoint meant “spread a liquid (oil, paint) over”.⁹
 2. 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).
 3. The God-ordained rulers of Israel were anointed to carry out their service.
 - a) The Spirit came upon Saul (1 Samuel 9:16; 10:1; 15:17). He prophesied and was changed (1 Samuel 10:6, 9, 10).
 - b) The Spirit rushed upon David (1 Samuel 16:3, 13; 2 Samuel 12:7; Psalm 89:20).
 - c) Solomon was given an understanding heart (1 Kings 1:39; 3:9, 12; 1 Chronicles 29:22).
 - d) Jehu was anointed and did right before God (1 Kings 19:15-16; 2 Kings 9:3, 6, 12; 10:30 2 Chronicles 22:7).
 - e) Jehoash was anointed and did right before God all his days (2 Kings 11:12; 12:2).
 - f) Note: It was possible to go through the ceremony of being anointed 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 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 for service.
1. He enabled some to carry out extraordinary craftsmanship (Exodus 28:3; 31:3; 35:31). These were “filled” with wisdom.
 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 for the official stamp of God’s approval of men to serve as a Priest or King. The external action pictured the real “coming upon of the Spirit”. The context normally clarifies whether the individual was anointed by the Spirit or only underwent the ritual. Enabling followed the coming of the Spirit. The Spirit enabled these kings to fulfill at least in part, God’s will for them. Enabling could take place without a formal anointing. We can only say that the Spirit anointed those revealed in the Bible.
- V. **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. The Holy Spirit is the source of prophecy (2 Peter 1:20-21). The Bible is not the product of men alone.
 - a) No prophecy came by an individual

⁹ William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, p. 218 under מָשַׁח.

- loosing (v. 20) [A.V. “private interpretation”]. No prophecy arose by itself in response to a circumstance.
- b) No Biblical prophecy ever came by men’s desires (v. 21).
 - c) No Biblical prophecy arose from men’s determination to do so (v. 21).
 - d) The Holy Spirit bore [carried] these men along, like a wind would drive a ship upon the sea.
2. The Scriptures are God-breathed (2 Timothy 3:16).
 - a) 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”.
 - b) It is a possible allusion to the Spirit’s work in producing the Word of God. In such case, the verb would be translated, “God S/spirited -”¹⁰
 3. The Spirit chose the words spoken (and written?) (1 Corinthians 2:9-13).
 - a) The Spirit searches the deep things from God (v. 10).
 - b) The Spirit was been given to the apostles¹¹ for this purpose (v. 12). Paul described a unique work of the Spirit which assured the proper communication of the things of God.
 - c) Paul spoken in words taught by the Spirit (v. 13).
 - d) The Spirit compared the spiritual things [the ideas communicated] with spiritual words (v. 13). The Spirit compared the idea He desired to communicate with the words Paul knew that communicated those ideas. In this way every word Paul used, was exactly the word which the Holy Spirit desired to use, so that the revelation from God was stated exactly.
 - e) While Paul wrote this regarding spoken words, this agrees with the two previously considered passages regarding written revelation.
 4. The Spirit spoke through David.
 - a) Peter said that the Spirit spoke through David’s mouth (Acts 1:16).
 - (1) Through is διὰ describing the avenue.
 - (2) The Spirit was the speaker, and David was the vocal-chords.
 - b) David claimed that the Spirit spoke through him (2 Samuel 23:2).
 - (1) The Spirit spoke using David as the instrument.
 - (2) The Spirit placed His words upon David’s tongue. This is what Paul described in 1 Corinthians 2. The Spirit chose the words which David spoke.
 5. Each Scripture writer has his own unique style. David’s Psalms are different than Moses’ writings or the gospel of John. Yet God is the ultimate author of Scripture. The writers were not operating independent of the Spirit but rather as He bore [carried] them along. The 1 Corinthians 2 passage explains how each are true.
 - B. The Holy Spirit witnessed by Old Testament prophets concerning both the sufferings and glory of Christ (1 Peter 1:11).
 1. David wrote of the sufferings (Psalm 22).
 2. Isaiah wrote of the sufferings of Christ in Isaiah 53.
 3. Zechariah wrote of the coming of one who was pierced and wounded (Zechariah. 12:10; 13:6-7; cp Isaiah 61).
 - C. The Spirit spoke/revealed through men during the time of the Old Testament.
 1. Some scriptures are immediately attributed to the Holy Spirit (2 Samuel 23:2 cf. Jeremiah 1:7-9).

¹⁰ Homer Kent, *The Pastoral Epistles*, Chicago: Moody Press. 1958, p. 290.

¹¹ See R. Laird Harris, *Inspiration and Canonicity of the Bible*, Grand Rapids: Zondervan, p. 65.

2. The New Testament attributes some Old Testament scriptures to the Holy Spirit.
 - a) David spoke/wrote Psalm 110:1 which is attributed to the Spirit in Matthew 22:43.
 - b) The same is true of
 - (1) Psalm 41:9 in Acts 1:16,
 - (2) Psalm 2:1-2 in Acts 4:24-25
 - (3) Psalm 95:9-11 in Hebrews 3:7-11; 4:7.
 - c) Isaiah's words in Isaiah 6:9-10 are attributed to the Spirit in Acts 28:25.
 3. Azariah spoke to King Asa that God would be with him as he was for God (2 Chronicles 15:1ff).
 4. Jahaziel spoke to challenge the people that God was for them (2 Chronicles 20:14).
 5. Zechariah spoke against the King (2 Chronicles 24:20).
 6. Ezekiel spoke what the Spirit spoke to him (Ezekiel 11:5).
 - a) The Spirit came upon Ezekiel (v. 5).
 - b) The Spirit caused him to have visions.
 - c) The visions went from upon Ezekiel, indicating the Spirit left (v. 24).
 7. Micah was filled by the Spirit to reveal Jacob's transgressions (Micah 3:8).
- D. The Spirit spoke/revealed through men during the initial time of the New Testament.
1. The Spirit spoke to Peter. Luke states it was the Spirit who spoke (Acts 10:19).
 2. The Spirit testified through people of Paul's future captivity if he persisted on going to Jerusalem (Acts Acts 20:23; 21:4, 11).
 3. The Spirit speaks wordedly, that is, He speaks with carefully chosen words (1 Timothy 4:1).
 4. The Spirit, along with Jesus Christ, addressed the seven Churches (Revelation 2:7, 11, 17, 24; 3:6, 13, 22).
- E. The Spirit will speak in the future.
1. He will speak during the future Tribulation (Revelation 14:13).
 2. He, along with the Church, will invite people to come and drink from the water of life (Revelation 22:17).
- F. The Spirit does not speak in this manner today (2 Peter 2:1).
1. Peter warned of false teachers.
 2. Peter compared this to false prophets in the past.
 3. Therefore, today, God uses teachers who teach the Word, not prophets.
- G. Conclusion
1. Our faith rests in God and His promises.
 2. God has specially revealed Himself and His promises through His written Word.
 3. God has assured us of the accuracy of His revelation through the ministry of the Holy Spirit.
 - a) He controlled men's tongues as they spoke.
 - b) He chose the words they used to speak and write.
 - c) As a result, God's Word, as it was originally written, was inerrant (without error) and infallible (incapable of error).
 4. God has therefore assured that His Word is alive. The Bible is not a dead book (Hebrews 4:12; 1 Peter 1:23-25).

VI. The Holy Spirit was active during Jesus' earthly life.

- A. The Spirit produced the conception of Jesus.
1. God the Son is eternal. Therefore, this is the conception of His human nature: His human spirit, soul, and body.
 2. Mary was a virgin, she had never had a physical relationship with a man (Luke 1:34). When the angel announced to her that she would bear a son, she did not know how it was possible (vv. 31-33).
 3. The Holy Spirit came upon Mary to cause her to conceive (Luke 1:35).
 - a) "Come upon" meant simply to arrive, with the idea of accomplishing a task.
 - b) The power of the Highest overshadowed her, a verb of the word shadow. God's power cast a shadow over her.

- c) The result of this work would be the human nature of the Son, so that He could be called Son of God (v. 35).
- d) This passage stresses God's power, especially through the Spirit. The Spirit never takes a human form, therefore, this conception involved no physical act between God and Mary.
- 4. The Spirit was responsible for the human nature of Jesus. It was not the product of a man or a normal human conception (Matthew 1:18, 20). The Spirit was the ultimate source of the conception, indicated by the Greek preposition *ἐκ* "of."
- 5. The human nature was not tainted by sin, but free from the sin nature.
 - a) He did not experientially know sin (2 Corinthians 5:21).
 - b) He experienced temptation like us but none from a sin nature (Hebrews 4:15; 7:26; 1 Peter 1:19; 1 John 3:5). He did no sin (1 Peter 2:22).
- B. The Holy Spirit anointed Jesus when He was baptized in the Jordan river (Matthew 3:16; Mark. 1:10; Luke. 3:22; John. 1:32-33). At this time He became the anointed one, the messiah, or Christ.
 - 1. He anointed Jesus for the purpose of preaching (Luke. 4:18). He spoke precisely, for the Spirit was not partially given to Him (John 3:34).
 - 2. He anointed Jesus for the purpose of doing good and healing (Acts 10:38).
 - a) Jesus did some signs/miracles by His inherent power (Mark. 5:30; Luke 5:17; John 2:11; 9:5, 16; 11:25, 47).
 - 3. Jesus cast out some demons by the power of the Holy Spirit (Matthew 12:17-28).
 - a) When a person attributed Christ's power to cast out demons to Satan, he was blaspheming the Holy Spirit (Matthew 12:31, 32; Luke 12:10).
 - 4. The Spirit drove Jesus Christ into the wilderness "to be tempted" (Mark 1:12; Matthew 4:1; Luke 4:1-2).
 - a) Christ approached this temptation with a fullness from the Spirit (Luke 4:1).
 - b) Christ was tempted in the realm of his human nature not His divine nature. (God can't be tempted) He faced it as a man with a fullness from the Spirit.
 - c) Christ was declared righteous by the Spirit (1 Timothy 3:16). The Spirit placed Christ in a position to be tempted to prove that He is righteous. The God-head knew he was righteous, He is God, but the temptation proved it to men and angels.
- 5. The Spirit was the agent through Whom Jesus offered Himself unblemished to God (Hebrews 9:14).
- 6. The Spirit raised Jesus from the dead (Romans 8:11). This was a cooperative work of Father, Son, and Spirit.
- C. The Spirit's work in the life of Jesus demonstrated that Jesus lived in dependence upon the Spirit in the realm of His human nature. While He had the inherent ability to accomplish these works, He depended on the Spirit. According to Philippians 2:5-9, He took on Himself the form of a slave.
- D. The Holy Spirit worked in the lives of people during Christ's earthly ministry.
 - 1. The Spirit filled individuals with the ability to proclaim truth.
 - 2. John the baptizer was filled from his mother's womb (Luke 1:15, 17).
 - a) The Spirit sovereignly filled John.
 - (1) The filling depended solely on God.
 - (2) John did not choose to be filled nor did he fulfill any conditions.
 - b) The Spirit filled John to leap with gladness within his mother, when Mary arrived at and greeted Elizabeth (Luke 1:41, 44).
 - 3. Elizabeth was filled to proclaim Mary's blessedness (Luke 1:41ff.).
 - a) Elizabeth spoke of Mary's blessed-

ness (good things could/should be said about her).

- b) Elizabeth spoke of Mary being the mother of her Lord. This was supernatural revelation, she could not have otherwise known.

4. Zacharias was filled to prophesy of Christ's coming (Luke 1:67ff.).

- a) He prophesied about Christ.
- (1) God visited His people (v. 68).
 - (2) God was accomplishing redemption for His people (v. 68).
 - (3) God was raising a means of salvation (physical/political from their perspective) (vv. 69-71).
 - (4) God was showing mercy to the fathers of Israel (v. 72).
 - (5) God was remembering His covenant made in Genesis 22 (vv. 72b-74).

- b) He prophesied about his son John.
- (1) He would be a prophet (v. 75).
 - (2) He would go before the Lord to prepare the way (vv. 76-79).

- c) He prophesied regarding these matters which, he could not have understood to be fulfilled by the birth and life of his son John.

5. Note: with each of the above works, the Spirit never dwelt but was upon and filled. This filling is distinct from that explained in Ephesians 5:18, two different words are used: $\pi\mu\pi\lambda\eta\mu\iota/\pi\lambda\eta\theta\omega$ and $\pi\lambda\eta\rho\alpha\omega$, each have a distinct meaning.

- E. The Spirit gave individuals revelation.

1. Simeon received the promise that the Christ Lord would come before his death (Luke 2:25-27).
 2. The Spirit would speak through the disciples they were brought before governmental officials (Matthew 10:19-20; Luke 12:11-12 cf. 21:14-15).
- a) They were not to worry about how to

articulate an answer (Matthew 10:19).

- b) They were not to worry about what to articulate (Matthew 10:19).

- c) This was a promise to His disciples not the church saint. We are to labor and to be ready (cf. 1 Peter 3:15).

- F. 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 (v. 1).
2. Christ taught them how to pray in relation to the kingdom (vv. 2-4).
3. They could ask personally for the Spirit (vv. 5-13).
4. This was not an indwelling but a work of the Spirit related to the coming kingdom.
5. This relation to the Spirit was not like the post-Pentecost relationship (John 7:37-39).
6. At the end of His earthly ministry, Christ breathed out the Spirit on them, indicating that the disciples never did ask (John 20:22-23).

VII. The Holy Spirit does new works today.

- 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 within 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."¹²
2. Christ had said He would request the Father for another comforter (John 14:16).
3. Christ said that He and the Father would send the Spirit (John 14:26; 15:26).
4. Christ said, "When the Helper is come ... I will send Him to you" (John 16:7). Christ went away, in order to send Him.

¹² H.L. Schafer, *op cit*, pp. 10-11.

5. During 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).
 - a) The Spirit 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).
 - b) He is called the promise by the Apostle Paul (Galatians 3:14; Ephesians 1:13).
 2. The Spirit's present work had a beginning at Pentecost
 - a) 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 water consist of eternal life (4:13-14), which is a product of the Spirit's regenerating work, by joining us to Jesus Christ.
 - b) The Holy Spirit was alongside the disciples but would in the future be in them (John 14:17).
 - c) The Spirit would come as a comforter - one called in alongside, to comfort, encourage or help (John 14:16).
 - (1) He would teach and bring to remembrance what Christ had taught them they needed, when He would come (John 14:26).
 - (2) He would begin a work of glorifying Christ and testifying of Him (John 15:26-27; 16:14).
 - (3) He would begin a work of convincing the world of sin, righteousness, and judgment (John 16:7-11).
 - (4) He would guide the disciples into the truth which they could not
- then bear (John 16:12-14).
- (5) 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.
 - (6) "Power" is the literal translation of many occurrences of "miracle" in the Gospels and Acts. These "miracles" were literally, works or acts of "power". We don't experience the spectacular "miracles" of the Gospels. That power is very much at work in our lives. God's power is displayed through us by the changes in our lives which glorify God.
- C. The Spirit convinces the World.** This work is to the World. It is not to believers. [The following section is adapted from an outline by H.L. Schafer]
1. The Spirit would be sent by the Son (John 16:7). Only after being sent would the Spirit do this work.
 2. The Spirit would come and convince the World (John 16:8 ff.)
 3. The Disciples were not of the World (John 15:19; 17:14, 16)
 4. **"Convince" is not absolutely conviction.**
 - a) To convince of a reality (John 8:46; Hebrews 11:1)
 - b) Presentation of facts in a way the mind will receive them (John 8:46; Luke 3:19; Matthew 18:15; 1 Timothy 5:20).
 - c) 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.

5. The World needs this convicting.

- a) They are blind to the gospel (2 Corinthians 4:3-4).
- b) Their minds are useless regarding spiritual truths (Ephesians 4:17-18).
- c) The gospel is God's power with reference to salvation (Romans 1:16).

D. The areas of the Holy Spirit's conviction

- 1. He convinces of one specific sin - unbelief in Jesus Christ (John 16:7-8).
 - a) This wasn't possible before Jesus was offered as a Savior (John 15:22, 24-25). His character demonstrated other's sin.
 - b) This could not be true before the death, resurrection, and ascension of Jesus (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) People believe upon [επι] Jesus Christ (Acts 11:17; 22:19; 9:42). Their faith rests upon Jesus Christ because of who He is and what He has done.
 - (b) People also believe upon the one who raised Jesus our Lord from the dead (Romans 4:24). The Father declares righteous and forgives.
 - (2) Faith is based upon Christ with a view to eternal life (1 Timothy 1:16).
 - (3) Faith in Jesus Christ results in forgiveness of sins (Acts 10:43). Peter said "into" because forgiveness is in Christ, and by this

faith they moved into Christ.

- (4) Faith in Jesus Christ results in a declaration of righteousness (Acts 13:38).
- c) This is the basis for judgment of the unsaved (John 3:18). Unbelievers are already condemned.
- d) This convicting of the world by the Holy Spirit is not about their personal sins (John 16:9).
- e) This part of the convicting work 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.
 - a) The Spirit convinces the individual that Christ is righteousness to enter the Father's presence.
 - (1) He is the Righteous One (Acts 7:52; 22:14; 1 John 2:1).
 - (2) He goes to the Father and remains there (1 John 2:1). Jesus demonstrated His righteousness.
 - b) The Spirit convinces the individual of his need of righteousness. The unsaved one needs to know that he is not righteous (Romans 3:10).
 - (1) Jesus demonstrated men's inadequacy righteousness to be evil [*phaulon* worthless] (John 3:20).
 - (2) They rejected the Righteous One (Acts 3:14).
 - (3) They could not by their religious or law works be righteous before God (Romans 3:20; 4:2).
 - (4) They establish their righteousness by comparing themselves with themselves, not Jesus Christ (2 Corinthians 10:12).
 - c) The Spirit convinces the individual that Christ's righteousness is what he needs.
 - (1) Christ is the end of law in view of righteousness for all who be-

- lieve. (Romans 10:4).
- (a) One believes “because of” His righteousness (v. 10).¹³
 - (b) All who believe receive this righteousness (Acts 13:38-39; Romans 3:21-22).
- (2) Christ was raised for our justification [declaration of righteousness] (Romans 4:25). Raised and seated in heaven, He is the person and location in Whom we are declared righteous.
- (3) This addresses the second part of the gospel, “He was raised...: (1 Corinthians 15:4).
3. Of judgment - because Satan is judged.
- a) The Spirit convinces the individual that prince [Satan] of this world system is judged.
 - (1) Satan was cast out (John 12:31).
 - (2) The non-believer will be cast into the same Lake of Fire which the devil will be cast (Revelation 20:10, 14). The Lake of Fire was prepared for the Devil and His angels (Matthew 25:41).
 - (3) The unsaved won’t escape judgment, since the greater and more powerful angels will not escape judgment (2 Peter 2:4, 9, 11).
 - (4) 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). Christians are excepted, our judgment being borne by Christ (1 Peter 2:24).
 - b) The one who believes passes out of death into life and does not come into judgment (John 5:24).
 - c) The one who does not believe is already judged (it just hasn’t yet been carried out) (John 3:18).
- d) This logically follows the first two areas of proof. One who does not believe in Jesus Christ and does not have His righteousness, will be judged, just as the prince of the world. Compare Paul’s words in Acts 13:46, “You have judged yourselves *to be* unworthy of eternal life” because they refused to believe the good news about Jesus Christ.
4. We have five examples of the gospel being proclaimed in accord with the Spirit’s convincing ministry. Attached to appropriate notes will be underlined numbers indicate 1 - Of sin, 2 - of righteousness, 3 - of judgment.
- a) Peter announced the good news in Acts 2. He explained or announced the following facts.
 - (1) The Holy Spirit was causing people to speak in different languages, and that this was the same Spirit in the book of Joel (2:16-21)
 - (2) Jesus was from God (22).
 - (3) The Jews killed Jesus (23). 1
 - (a) Kill means to take away, remove a problem.
 - (4) God raised Jesus (24 & 32). 2 He quoted scriptures supporting Jesus’ bodily resurrection (25-31).
 - (5) God exalted Jesus whom they had crucified (33-36). 2
 - (6) The people were pierced, expressing a sense of guilt (37).
 - (7) They were to change their minds (repent) about Jesus: their responsibility for His death; His resurrection (38, 40). 1, 3 Who is worse, the soldiers who nailed Christ to the cross, or those who asked for His crucifixion?
 - b) Peter announced the good news in

¹³ 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.

Acts 3, after healing a lame man.

- (1) Peter denied that the man was healed by their (Peter and John's) power or reverence to God (12).
- (2) God glorified Jesus His servant (13) 2.
 - (a) "You betrayed Him."
 - (b) "You denied Him."
- (3) Jesus was the holy and righteous One 2.
- (4) They killed the originator/designer of life (15, 17). 1
- (5) They were to change their minds and turn from their actions (i.e. rejecting and killing). 1
- (6) Those who refused to listen would be totally destroyed (23).

3

c) Peter announced Jesus to the Jewish leaders in Acts 5.

- (1) The leaders were experiencing some sense of guilt (23).
- (2) They had seized Jesus with the intention of killing Him (30). 1
- (3) God exalted Jesus. 2
- (4) God offered repentance. 1
- (5) God offered forgiveness of sins.

1

d) Peter announced Jesus to the household of Cornelius in Acts 10.

- (1) Peter rehearsed the earthly ministry of Jesus (37-39a).
- (2) They killed Him (39b). 1
- (3) God raised Him (40). 2
- (4) He is the judge of the living and the dead (42). 3
- (5) Those who believe in Him receive forgiveness of sin (43). 1

e) Paul announced Jesus to those at Pisidian Antioch in Acts 13.

- (1) He rehearsed Israel's history from the fathers (Abraham, etc.) to David (17-22).
- (2) Jesus was the Savior descended from David (23).

- (3) The Jews killed Jesus, though He was innocent (27-28). 1, 3
- (4) God raised Jesus (30). 2 Paul referred to O.T. Scriptures describing Christ's resurrection (32-37).
- (5) Their sins would be forgiven if they believed (38-39). 1
- (6) They would be declared righteous if they believed (39). 2
- (7) He warned them of judgment (40-41). 3
- (8)

VIII. The Spirit Regenerates. Regeneration is the uniting of all Three Persons of the Trinity [Father, Son and Holy Spirit] to the one believing. It Spirit unites Himself, the Father, and the Son so they indwell the individual. Each Person shares an aspect of His nature with the believer: the divine nature, the eternal life, the mind of Christ, the work of the Spirit.

A. Several terms express regeneration.

1. Gennaō anōthen [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.
 - a) John 3:3, 7 - “except someone is born from above” The Greek *anōthen* is used here of an “above” birth, because that is where our Father is. He is the source of the birth. This birth is contrasted to an earth birth. This adverb is used in verse 31 to indicate from where the Son came.
 - b) John 3:4 demonstrates the Nicodemus did not understand what Jesus meant. He took the word *anōthen* to be a repetition or rebirth, while Jesus was indicating the source, “from above.” Nicodemus understood little of Jesus’ message because it was new.
2. Anagennaō [αναγεννω] is “to bear again, conceive again.” This looks at a new or fresh birth.
 - a) God bore us anew [caused us to be born anew] (1 Peter 1:3).
 - (1) It was through His abundant mercy. He pitied us, to relive our suffering from sin. This birth makes it possible for us to be released from some effects of sin.
 - (2) It was through the resurrection of Jesus Christ. He had to be alive, to give us life (cf Colossians 3:4).
 - b) God bore us anew from the unchanging seed - His Word (1 Peter 1:23).
 - (1) This is one part of God’s word, i.e. the gospel (25).
 - (2) The word served as the counter-

part to God’s seed.

3. Paligennesia [παλιγεννησια] “to bear again, conceive again.” This is distinguished from the last as it looks at the repeated birth of many saints (Titus 3:5).
 - a) God bore us again.
 - b) God did not do this in response to our “righteous works” (they didn’t exist).
 - c) God bore us again according to mercy. (See 1 Peter 1:3).
 - d) God renewed us. This renewal is a different view of this birth. The birth causes us to be renewed in our minds.
4. Gennaō [γεννω] is to birth, to bear.
 - a) One is born from God’s decision (John 1:12-13). No human will or desire caused anyone to be born from God.
 - b) One must be born from [his source] water even Spirit (John 3:5). The Spirit causes the birth. He is equated with water as elsewhere in John.
 - c) This birth from the Spirit affects our spirit (John 3:6). It doesn’t affect an individual’s body or soul. This is a renewing of the human spirit. The believer can rationally think about matters related to God, outside of his sphere of experience.
 - d) The Spirit remains unseen, but the effect in the life of one born from the Spirit is visible (John 3:8).
 - e) The one who practices righteousness is born from God (1 John 2:29). If John’s readers observed righteousness in others it was because they were born from God.
 - f) The one who is born from God does not continually sin (1 John 3:9).
 - (1) He may sin at times (1:10-2:1).
 - (2) He is not able to sin continually.
 - g) The one who is born from God loves (1 John 4:7). It is therefore consistent to love fellow believers.
 - h) The one believing Jesus is raised [the Christ] is born from God (1 John 5:1). Faith in the resurrected Jesus, implying He first died, is characteristic of

one who is born from God.

- i) The one who is born from God has been victorious over the world, because he has believed what God said about Jesus (1 John 5:4).
 - (1) The world denies that Jesus is God.
 - (2) The world denies that Jesus rose bodily from the grave.
 - (3) The one born from God does not think like the world but like God, and therefore, believes God's promises to him which are based on the deity and resurrection of Jesus.

j)

- 5. Apokueō [**ἀποκυέω**] means to bring out from (James 1:18).
 - a) God decided to bring us out, bear us out, through a word of truth (i.e. the good news).
 - b) God decided to make us a sample of His future creation.

B. We were genuinely born into God's family by a spiritual birth. "Adoption", as described in the New Testament, is an inner family activity, not how one comes to be in the family.

- 1. Those who are born from God do not sin (1 John 3:9).
 - a) "Does not sin" is a Present tense. It describes an ongoing activity. We might say, it is their character.
 - b) He doesn't sin because his Father's seed (spiritual DNA) is in him.
 - c) The believer now has a new nature from his Father and his old nature, or that which remains unchanged. He is unable to go on sinning because of the presence of the new nature, the very desires will interrupt the progress of sin. The presence of the new nature makes it impossible.
- 2. 1 John 4:4 - These are born ones from God. Two words communicate the idea of birth.
 - a) "Born ones" The Greek **τεκνον** is from **τικτω** (to bear) and then means "a born one."

b) "Out from God"

- 3. 1 John 3:1-2 - We are God's children.
 - a) We are called God's children. This is an unusual sort of love, that would do this.
 - b) We are God's children! "And we are!" Not only are we called God's children but we are actually His born ones.
- 4. People are born from God in response to their believing that Jesus is the Christ, i.e. He is raised from the dead (1 John 5:1)!
 - a) Their faith distinguishes them from the world.
 - b) Compare this with John 1:12-13 which indicates that people who believed in Jesus during His earthly ministry received authority to become children. Faith preceded birth/regeneration.
 - c) Those born from God have been victorious over the world (1 John 5:4).
 - (1) His faith distinguishes him from the world.
 - (2) He listens to those from God not those from the world (1 John 4:4-6). Greater is the one in the believer (i.e. the Holy Spirit contrast to the spirit in the world).
- 5. The Spirit witnesses to our spirit, that we are God's children (Romans 8:16-17).
 - a) The new birth is a birth in the realm of our spirit.
 - b) The Spirit's work in our spirit witnesses to the fact that we are God's children. Because He regenerated us, His work is with our saved spirit.
 - c) In the context it is truth to which we must mentally relate, and we do by means of our spirit.
- 6. We are not children of the slave woman but of the free woman (Galatians 4:28).
- 7. We have the potential to imitate God's character, because we are His loved children (Ephesians 5:1).
 - a) Love is an attribute of God.
 - b) As His children, with His kind of nature, we have the potential to love like He and the Son loved us.

- c) This is explained further in 5:8.
8. We can walk as children of light (Ephesians 5:8).
- a) Light is the manifestation of God's life in activity (cf John 1:4; 8:32).
- b) Since we are genuinely children born from God, we have the potential to imitate Him by loving in the manner which He loved. When we do, we walk or order our lifestyle in light.
9. We can do all things without murmuring and arguing (Philippians 2:14b-15).
- a) We become children by the new birth, enacted by the Spirit in response to faith.
- b) We become "blameless and harmless" in our conduct as children. We don't become children.
10. 1 John 5:2 - "By this we know that we are loving the children of God, when we guard His commandments."
- C. We have a new nature.
1. The believer is a child born from God.
 2. The believer has the Father's seed (spiritual DNA) in him.
 3. The believer now has a nature, which allows him to share something in common with God (2 Peter 1:3-4). To understand this we need to look at each part of these two verses.
 - a) The Divine power gave us this potential (v. 3).
 - (1) The word divine [θεϊαζ] means "divine nature." (cf Acts 17:3 - the divine nature can't be represented by man-made objects).
 - (2) Peter used this word because what we can share in common with God involves God's spirit essence and our spirits.
 - (3) God's power is that which He works in us (Ephesians 1:19-20).
 - (a) God used the power to raise Jesus.
 - (b) God works that power in us.
 - (c) That power operates in our inner man. This is our spirit, not our soul or body (Ephesians 3:16).
 - b) The power gave us everything necessary for life and godliness.
 - (1) Life is practical living.
 - (2) Godliness is that which honors God.
 - c) The power gave us potential through the experiential knowledge mentioned in verse two (the article refers back).
 - (1) This is real knowledge, involving our experience.
 - (2) It is knowledge of Jesus our Lord, who is God (v. 2).
 - (3) It is knowledge of the one calling us (v. 3). The Father calls us through the Spirit.
 - (a) He called us to His glory, to express His opinion or reputation by our lives.
 - (b) He called us to His virtue, acts of power which are worthy of praise.
 - d) The Divine power has given us precious and the greatest promises (v. 4). Five are mentioned.
 - (1) Life (v. 3).
 - (2) God-honoring life (v. 3).
 - (3) Glory (v. 3).
 - (4) Praise worthy power (v. 3).
 - (5) Fellowship (v. 4). This depends on the first four.
 - (a) We can live out God's life.
 - (b) That life honors God.
 - (c) We glorify Him by His power.
 - (d) That power is praise worthy.
4. The believer can fellowship with the Divine with reference to nature. The potential for fellowship in nature, requires the believer to have a nature he can share in common with God. We do not possess the nature in its totality but as a sample.
- a) In this context, divine nature refers to the power. We experience that power in our spirits.
5. The believer might share. The Subjunctive Mood "might" is used because the believer only has fellowship when he uses that nature.
- a) If he simply has it but does not use it, then no fellowship occurs.
- b) He can have fellowship, while he is

escaping the corruption in the world,
i.e. he has victory.

6. Benefits of the New Nature -
 - a) We can express power (1 Corinthians 4:19-20).
 - (1) One can see and enter the kingdom of God by the new birth.
 - (2) The kingdom of God is not seen or expressed by how good we talk but by how we live it - power!
 - b) We can suffer together by the standard of God's power (2 Timothy 1:8).
 - c) We can honor God by that power (2 Timothy 3:5). A specific power (from God) is necessary for godliness.
 - d) We can be productive in our Christian life by using these all things (2 Peter 1:8). To not use these is to be short-sighted regarding our salvation and God's great promises to us.

- D. We have eternal life because regeneration has joined us to God the Son. He indwells us. -
1. Eternal life is received by believing (John 3:15, 36).
 2. Eternal life is a result of regeneration (Titus 3:5-7).
 - a) God saved us through regeneration and renewal (v. 5). The Holy Spirit is the one who regenerates us.
 - b) God saved us so we could become heirs (v. 7).
 - (1) This heirship is by the standard (according to - $\kappa\alpha\tau\alpha$) of the hope that comes from eternal life.
 - (2) This is not hope of getting eternal life, but hope that comes from the life. This interpretation takes $\zeta\omega\eta\varsigma$ as an Ablative of source. It can not be the hope of getting eternal life because, believers already possess it.
 3. Eternal life is possessed by having (possessing) the Son (1 John 5:11-12).
 - a) John assured his readers that they possess (have) eternal life.
 - b) The life exists in His Son - Jesus Christ.
 - c) Therefore, the believer has the life by having the Son, life in Him, He in us, therefore, life in us.
 - d) Twice the Spirit is tied to the Son's being at ease in the believer, and in both cases it is "out of" ($\epsilon\kappa$) the Spirit (1 John 3:24; 4:13). The Son can be at ease (abide) because He is in us from the Holy Spirit, that is, the Spirit placed Him in us, or joined Him to us by regeneration.
 - e) Eternal life is a free gift in Christ Jesus our Lord (Romans 6:23). In keeping with John's statement, this is not "in Christ" truth as elsewhere in Paul. We receive eternal life by having the Son, i.e. through His dwelling in us.
 - f) Jesus Christ is our life.
 - (1) He is the true God (1 John 5:20). He is the nearest antecedent to the pronoun, and grammatically the terms God and eternal life are equated. They describe the same person, and the Father is never said to **be** eternal life.
 - (2) He is eternal life (1 John 5:20).
 - (3) He is our life (Colossians 3:4).
 4. Eternal life is God's kind of life.
 - a) It is the opposite of coming to ruination (perish) (John 3:16). God is always what He should be. He never comes to ruination. He does not change.
 - b) It is the life the Son has (John 5:26).
 - (1) The Father has life in Himself.
 - (2) The Father gave the Son to have life in Himself. The Son had life as God. This statement refers to the Son's human nature. He was the first human being to possess eternal life, before the resurrection. Old Testament saints didn't have eternal life on earth but were promised they would receive it in the resurrection (Daniel 12:2).
 - (3) The believer has eternal life and will not come into judgment (v. 24).
 - (4) It is therefore, the same life which the Father and Son have.
 - c) It is the abundant life the good shepherd gives to the sheep (John 10:10).
 - d) It is the life which is secure "out of My hand" (John 10:28).
 - e) It is the reversal of spiritual death. The one who is unsaved is alienated from the life of God (Ephesians 4:18).
 5. Eternal life is experientially knowing God (John 17:3). It is specifically knowing the Father and Son (cf. 2 Corinthians 4:6 to experientially know the glory of the Father in the Person of Jesus Christ). Since it is the life of the Father and Son (John 5:26), the believer gets to know God when he uses the life. The life, which is abundant, is given to that we might know God, not just know about God.
 6. Eternal Life has practical benefits. John

recorded some of Jesus' signs so that others might believe that Jesus is the Christ, the Son of God and that by believing they could have life in His name (John 20:31).

a) We have a hope of glory (Colossians 1:27).

(1) Paul was asking God that the believers would be filled with the knowledge of God's will (v. 9).

(2) Paul wanted them to walk worthy of the Lord, by growing in the full experiential knowledge of God (v. 10).

(3) Paul was given the dispensation for the believers (v. 25). He made known this mystery, and the riches of His glory (reputation/opinion) which pertains to this mystery (vv. 26-27). By relating to (living by) grace (the dispensation/ way of life) the believer can live out the eternal life. That is glory, Christ in you, and it is the basis of experiential life. *The believer must relate to who he is in Christ, so he can live out Christ in him. When he does, God's glory is seen through him.*

b) We can lay hold of eternal life (1 Timothy 6:12).

(1) God intends us to 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.

(2) Timothy was to lay hold on eternal life, to live it out rather than the false ideas communicated by the false law teachers, namely, love of money (1 Timothy 6:12, 5b-11).

(3) Timothy was to charge those who were rich in material possessions to lay hold of eternal life. They could use this life to energize them for doing good to other believers (1 Timothy 6:17-19).

c) We can have fellowship with the Father and Son (1 John 1:3).

(1) John was writing about the life as seen in the person of God the Son (vv. 1-2).

(2) John was writing these things so his

readers could have fellowship with him (us, v. 3). Believers can potentially share together.

(3) John wrote that our fellowship is with the Father and with the Son (v. 4). The real source of fellowship is with God.

d) We can walk in light (1 John 1:5-7).

(1) God is light (1:5; 5:4)

(a) Light is God's kind of life made visible in activity (John 1:4).

(b) We are promised the light which is life (John 8:12).

(2) 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).

(3) We can walk as a child of light (Ephesians 5:9). 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.

(a) A murderer, one who does not have love for his brother, does not have eternal life at ease in him (1 John 3:15).

(b) We live out this life by loving our brothers (1 John 3:16).

e) God promised us eternal life (1 John 2:25). This life is to be lived out.

(1) Some denied the Father and the Son (v. 22). By denying the Son's deity, they also denied the Father.

(2) We are to allow that which we heard to abide in us (v. 24). (Cf. eternal life-1:1, God is light-5; command to love-2:7; we should love one another-3:11).

(3) We are to abide in the Father and Son so light shines by love.

7. New Mind - We have a new kind [quality] of mind - "Christ's kind of mind."

a) The mind is a facet of human nature.

(1) Man is a tri-partite being (1 Thesalonians 5:23).

(a) Man has a spirit, a center

- for rational thought, beyond the senses.
 - (b) Man has a soul, a center for interpreting senses.
 - (c) Man has a body, a center for sensing surroundings.
 - (2) Man has parts which result from the combination of these parts.
 - (a) The heart is the combination of the three (thinking, emotions, and senses - in the brain) to make choices (e.g. Matthew 15:19).
 - (b) The mind is the combination of soul and spirit, where one thinks. It isn't identical with the spirit (1 Corinthians 14:14-15).
 - (3) Believing man is born anew in his spirit (John 3:5-6). Therefore, by changing the spirit, the heart and mind are changed.
 - b) 1 Corinthians 2:16 - "...now we have a quality of Christ's mind."
 - (1) God has revealed some of His plans for us, "things" (2:9-10).
 - (a) The things aren't welcomed by soulish people (v. 14).
 - (b) The things are evaluated by spiritual people (v. 15).
 - (c) The soulish person certainly has not known the mind of the Lord (v. 16).
 - (d) The spiritual person does for he has Christ's mind.
 - (2) There is no article with "mind." It is a sample, a small sharing in his mind. In the context this is why we are able to understand and appreciate these truths.
 - c) This mind exists because we are joined to the Lord (1 Corinthians 6:17). We are on spirit with the Lord.
 - d) This mind is necessary because the normal mind of man is vain [ματαιος], it can never draw proper conclusions regarding God's truth (Ephesians 4:17).
 - e) This mind is renewed by the spirit part of the mind (Ephesians 4:23).
 - f) This mind exists because we were renewed by the regenerating work of the Spirit (Titus 3:5). The noun is ἀνακαινώσεως.
 - g) This renewed mind enables us to be transformed (Romans 12:2).
 - (1) "Transformed" is the same word "transfigured" in the gospels. It is a change on the outside in conformity to what one is within himself (cp 2 Corinthians 3:18).
 - (2) It is affected by a renewed mind. "Renewing" is a noun (the same as in Titus 3:5) not a participle. The mind has been renewed.
 - (3) The new mind allows the believer to think properly about his position within the Christ, the new man (Ephesians 4:22-24).
 - h) This renewed quality is in the inner man (2 Corinthians 4:16). Our inner man is renewed daily. The mind is always fresh. We only need to use it.
 - i) It is the new mind which gives the believer the ability to know and think about his position in Christ. The new mind is foundational for the Spirit communicating truth to the believer. (1 John 2:27; Romans 8:5-9).
- E. The Kingdom of God -
1. The Kingdom of God is a rule over those who submit to God (Psalm 103:19).
 - a) They fear Him (v. 17)
 - b) They keep His covenant (v. 18).
 - c) Angels perform and obey His word.
 - d) His host serve Him, doing His will.
 2. One can see the kingdom of God if he is born from above (John 3:3).
 - a) See is *ιδειν* [« *οραω*»] - to see with mental direction.
 - b) Apart from this birth one might observe the kingdom but never with mental direction, can not grasp it.
 - c) He sees it in others.
 - d) He sees it in himself.
 - e) He sees with the mind of Christ.

- f) The mind of Christ makes it possible to recognize the kingdom of God
3. One enters the kingdom of God if he is born from above (John 3:5).
 4. The kingdom is not about physical eating and drinking (Romans 14:17).
 - a) These are -σις ending nouns emphasizing action, therefore, "... it doesn't consist of eating and drinking."
 - b) It consists of righteousness, i.e. acts of love for the best of others saints.
 - c) It consists of peace, that which is calm or promotes a calm among others.
 - d) It consists of joy, the ability to appreciate what God is accomplishing and to help others do the same.
 - e) In the context, the Roman saints were dividing over foods and days (vv. 1-3).
 - f) The mature believers should reflect their salvation, and realize that this kingdom is not about eating and drinking, but manifesting and encouraging this Christ-like character.
 5. The kingdom of God is seen by traits reflecting regeneration (1 Corinthians 4:20).
 - a) This is a verbless clause, and it takes its verb from the preceding phrase "know" (v. 19). It is known by ...
 - b) It is not known by word, i.e. how well one can debate or articulate truth.
 - c) It is known by power, i.e. how one lives out truth. This implies one can articulate truth sufficiently for living.
 - d) This is contrasted to the problem in the Corinthian church.
 - (1) They were to consider their calling (1:20).
 - (a) Where is the wise - philosopher?
 - (b) Where is the scribe - the scholar?
 - (c) Where is the debater - apologist?
 - (2) God saves by heralding, not by these three (v. 21).
 - (3) God called few wise, powerful, and well bred people (v. 26).
 - (4) God called mostly foolish, weak, despised nobodies (v. 27).
 - e) They should remember how God works: a life which matches talk.
- One's earthly status or condition is not part of the kingdom of God.
6. God called us into His kingdom and glory (1 Thessalonians 2:12).
 - a) These two are closely related.
 - b) The kingdom is the sphere of rule.
 - c) The glory is God's reputation which can be made plainly visible because of regeneration: the life, nature, mind.
 - d) God is the one who works in us (v. 13).
 - e) God enables us to be mimics for we all share the same regeneration (v. 14).
 7. God counts people worthy of His kingdom (2 Thessalonians 1:4-5).
 - a) They exhibit patience under persecution and pressure (v. 4). Patience is an exercise of the mind and possible because of regeneration.
 - b) They exhibit faith under persecution and pressure (v. 4). Faith implies acting upon God's promises.
 8. The kingdom of God was proclaimed by Paul and others as part of salvation. Therefore, it is part of the gospel (Acts 19:8; 20:25; 28:23, 31; Colossians 4:11).
 9. The kingdom of God has a future aspect. The believer does not possess all that God has promised him, so he will inherit more in the future, though the unsaved do not inherit it (1 Corinthians 15:50; 6:9, 10; Galatians 5:21; Ephesians 5:5).
- F. The Divine Holy Spirit now indwells the Grace believer. His indwelling is part of regeneration.
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" [ἐνοικεω] with "in" [ἐν] 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.

G. What does the indwelling Holy Spirit do? What is His purpose for indwelling us?

1. The Holy Spirit came to draw attention to Christ, not Himself (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 several works in our lives. These works are classified below according to similar ideas. Following is an overview.
3. He teaches and leads. These are not identical but are closely related.
 - a) He teaches us to abide (1 John 2:27). (In this passage He is the anointing) This implies that they know two things.
 - (1) They are in Christ.
 - (2) How to abide in Christ.
 - b) He leads us and those who follow His lead are sons (Romans 8:14).
4. He is our downpayment (literally a sample of that which is to come).
 - a) He fills us with qualities necessary to act like part of the body (Ephesians 5:18).
 - b) He empowers us with strength for our spirits (Ephesians 3:16).
 - (1) The empowerment is through [δία] the agency of the Spirit. This is because the Spirit uses eternal life in us.
 - (2) This empowerment is in our inner man [τον εσω ανθρωπον] a references to our spirits as opposed to our bodies.
 - c) He produces fruit, qualities which reflect or express our indwelling God (Galatians 5:22-23).
 - (1) It is fruit versus works, because fruit is produced through us, like a vine producing fruit through a vine.
 - (2) The fruit manifests Christ (v. 24).
 - (a) Christ is Genitive case. It is a Genitive of description,

“of the quality of the Christ.”

(b) This is one way in which the Spirit glorifies Christ.

5. The Spirit does these works together to produce Christ-likeness through us so that Christ is glorified.
 - a) He teaches us to abide.
 - b) He leads us to abide.
 - c) He gives us what is necessary when we abide.
 - d) He produces through us Christ's kind of fruit.
- H. He teaches us. This is closely related to guiding and leading us (not identical).
 1. He taught the disciples (John 14:26). Jesus promised that the Spirit would teach His disciples, so they could understand what He told them in the upper room (John 13-17).
 2. He is our anointing (2 Corinthians 1:21-22). As our anointing He acts as a downpayment, therefore teaching
 3. He is our anointing, so that we “know all things” (1 John 2:20).
 - a) These were the young believers [παιδια] (18). One needn't be mature to know these things.
 - b) They knew the Truth (21) as fact [οιδα] not yet as experience.
 - (1) He doesn't teach us all human knowledge (e.g. math, history, physics). He teaches us God's revealed Word.
 - (2) The Truth explains how to have victory and manifest eternal life.
 - c) He is our anointing, teaching us to abide in Christ (1 John 2:27). “In Christ” is the basis of victory over the sin nature (We died to sin and are alive to God in Him) and the manifestation of the life.
 - (1) They didn't need human teachers to tell them about Jesus (contrary to the false teachers' lies).
 - (2) Jesus is the Christ (22). He is the God-man who died and rose bodily.
 - (3) Jesus is God (22). If you deny

Him, you deny the Father, for they are one God.

- (4) They could abide in Him, because He is alive!

4. He taught the apostles by comparing spiritual truths with spiritual words (1 Corinthians 2:6-16). Paul was contrasting His method of teaching to the popular philosophy, scholarship, and debate used by some of the Corinthian saints (1:20-21).

- (1) Paul didn't speak in human-wisdom-taught words (2:13).
- (2) Paul spoke in Spirit-taught words (2:13).
- (3) We read the words of Scripture which resulted from this process.
- (4) We don't receive new information as Paul did, nor do we find secret messages in the text.
 - (a) The Spirit limits His teaching ministry to that revealed in the Word of God.
 - (b) New prophecy and knowledge, which were incomplete, ended when the complete form of prophecy and knowledge arrived, i.e. the New Testament (1 Corinthians 13:8-10).

b) He gives the ability to value New Testament truth for Christian living, "spiritually discerned" (2:14-15).

- (1) The verb *ανακρίνω* means "to sift; to examine closely; ... to scrutinize, scan; to try judicially" [*Mounce's Complete Expository Dictionary of Old and New Testament Words*: 1082].
- (2) The key facet of the Spirit's teaching ministry, is not the communication facts (human teachers can do that) but of truth's value.
- (3) The Spirit uses human teachers to communicate facts, to connect truths (1 Corinthians 12:8-9, 28).
 - (a) Christ taught through teachers (Ephesians 4:11, 21).
 - (b) God taught the Thessalonians to love (1 Thessalonians 4:9).
 - (c) In both of these human teach-

ers communicated facts, the Spirit put it together in their minds.

- (4) The Colossians needed spiritual understanding (Colossians 1:9).
 - (a) Understanding is the ability to put things together. Here, that one's knowledge should affect one's walk (10).
 - (b) It is spiritual, because it is the Spirit's work.
- (5) Timothy needed understanding regarding Paul's words (2 Timothy 2:7). The Lord would give Him this understanding (?through the Spirit?).
- (6) He needed to:
 - (a) not entangle himself in mundane matters, (4)
 - (b) to do God's task God's way, (5)
 - (c) to enjoy the fruits of the work God accomplished through him (6).

1. The Spirit's leading and guiding ministry directs us in the use of what He taught us.

1. He teaches us to abide in Christ (1 John 2:27). Therefore, He teaches two things. He does this through human teachers or the reading of God's Word.

- a) He teaches us that we are in Christ.
- b) He teaches us to relate to the truth that we are in Christ.

(1) We are to logically count it true of ourselves (Romans 6:11).

(2) We are to take the truths of who we are in Christ and make them the framework of our mind (Colossians 3:1-3). Framework means that those truths become the fence with which we corral in our thoughts.

2. He taught us these basics, now He will lead us to use those basics.

- a) The believer is capable of walking according to [by the measure or standard of] the flesh or the Spirit (Romans 8:4).

- (1) The one walking by the Spirit fills full the righteous results of the law (v. 4).
- (2) The one being according to the flesh reflectively thinks [φρονεω] the things from the flesh (5).
 - (a) “Reflectively think” is to frame one’s mind, to corral in one’s thoughts.
- (3) The one being according to the Spirit, “corrals in his thoughts” with things from the Spirit (5). This is an expanded idea.
- (4) Therefore, Paul’s metaphor “walking” meant to restrict or corral in one’s thoughts. This is accomplished by using a specific set of thoughts as the fence or frame work for other thoughts.
- (5) The frame of mind [φρονημα] from the flesh is death (6).
 - (a) It expresses death.
 - (b) It ends in death (physical).
- (6) The frame of mind from the Spirit is life and peace (6).
 - (a) It expresses life (cf. 5:21).
 - (b) It expresses peace (cf. 5: 1).
- b) The believer is capable of putting to death the practices of the body by the Spirit (13).
 - (1) The one living according to the flesh is about to die.
 - (2) The one who puts the practices of his body to death will live.
 - (3) The Spirit is the one who puts to death the practices of the believer’s body. He does this by directing us to things about our position in Christ.
- c) The believer is capable of being led by the Spirit (14).
 - (1) These people are sons.
 - (2) This “leading” goes back to the walking and putting to death.
 - (3) The Spirit leads us by directing us to frame our minds with the things He has taught us. (See 1. above.).
- d) The believer has received the Spirit related to son-placement (15).
 - (1) The Spirit doesn’t lead us to be slaves, either to law or sin.
 - (2) The Spirit leads us to live as privileged ones, sons.
- e) The believer is to walk by the Spirit so that he does not perform the lusts from the flesh (Galatians 5:16).
 - (1) The flesh and Spirit are in conflict within the believer (17).
 - (2) The one led by the Spirit is not under law (18).
 - (a) Being led is tied to walking.
 - (b) Being led is contrasted to being under law. Law is an-artharous, so it is any law.
 - (c) Being led would result in the fruit (21-22).
 - (d) Being led results in a hope of righteousness (5).
- J. The Spirit is our down payment.
 - 1. The word down payment translates αρραβων *arrabōn*.
 - a) The word occurs in three passages.
 - b) The word is translated guarantee [ESV], pledge [NASB], deposit guaranteeing [NIV] earnest [ASV & AV.]
 - c) This word transliterates the Hebrew עֲרָבוֹן *erabōn*, it was the pledge which Judah gave to Tamar: his seal, cord, and staff (Genesis 38:18, 20).
 - d) The Greek word is a “pledge or deposit guaranteeing what is to come.” [Mounce: 520].
 - e) Consistent with this definition, this word always occurs in the context of a future event.
 - 2. The Spirit guarantees that God’s promises are not yes and no (2 Corinthians 1:21-22).
 - a) Paul determined to visit the Corinthians (15-16).
 - b) Paul didn’t determine this lightly (17). Paul had been accused of saying yes and then changing to no, and was therefore, not dependable.

- c) Paul assured them that God's promises are certain.
- (1) They are not yes and no (19-20)!
 - (2) They are yes and amen [dependable or sure].
- d) The Spirit guarantees the promises from God (21). Guarantee is tied to anointing (22).
- (1) The promise that we can always triumph in Christ (2:14).
 - (2) The promise that we can make plain the fragrance of Christ (2:14).
 - (a) It is a fragrance of death to death for those perishing (15-16).
 - (b) It is a fragrance of life to life for those being saved (15-16).
 - (3) WHO CAN DO THIS? (16)
- e) The Spirit provides us with the ability (sufficiency/competency) (3:5-6).
3. The promise that we can manifest the knowledge of Christ (2:14; 3:17-18).
- a) The Spirit liberates us (3:17).
 - b) The Spirit causes Christ to be reflected by us (3:18).
 - c) The Spirit causes us to have the knowledge of the reputation [glory] of God in *the* person of Jesus Christ (4:6).
 - d) We don't lose heart, because the Spirit assures us of these promises (4:16).
 - (1) The outside (the clay pot/ our bodies) are breaking down (16).
 - (2) The inner man (our spirit/mind) is renewed daily (16).
 - (3) We can view our daily pressures as light pressure (17-18).
 - e) We are courageously bold so that we make it our ambition to be well-pleasing to God (5:9). We walk by faith not sight in achieving this(5:7).
4. The Spirit guarantees our inheritance (Ephesians 1:14).
- a) We were made an inheritance (11).
 - (1) This is tied to His "predestining" which in verse five is to "son placement." (How is this tied to our being Christ's inheritance?)
 - (2) We are being conformed to the image of the Son, so that He would be the firstborn (heir) among many brothers (Romans 8:29).
 - (3) We were made this inheritance that we might be to the praise of His glory [fame/reputation] (12). That glory involves His grace (6, 2:7; 3:21).
 - (4) We were sealed into Christ (13).
 - b) We were given the Spirit as a down-payment of this inheritance (14).
 - (1) That inheritance involves, in part, that we will be sons before God in love (5).
 - (2) That inheritance involves the complete redemption [*απολυτρωσις*] of the special purchased possession.
 - (a) This redemption word lays stress on the payment and freedom/release secured.
 - (b) We have this redemption in Christ (7).
 - (c) We await a future aspect of this redemption at the Rapture (4:30).
 - (d) This future redemption will involve the body (Romans 8:23).
 - (e) This future redemption involves a future placement as sons (Romans 8:23).
 - (3) The down payment of the Spirit is not only a guarantee of our future release, and inheritance, but that we can experience that daily.
 - (a) We can live as sons.
 - (b) We can live as free ones.
 - (c) We can live to the praise of God's glory.
 - (d)
- K. He makes Christ-like life plainly visible through us.
1. The Christ-like character is expressed in the Fruit which comes from the Spirit (Galatians 5:22, 23).
 - a) Fruit is singular with nine parts, like orange, grapefruit, or grapes.

- b) Love is the desire for that which is best for another, without regard to personal cost.
 - (1) Love is an attitude, but is seen in action.
 - (2) Jesus demonstrated love by washing feet (John 13:1, 4-11, 34-35).
 - (3) The Thessalonians had a labor from love (1 Thessalonians 1:3).
- c) Joy is the ability to appreciate God's work. It isn't "happiness."
 - (1) We are to rejoice always (1 Thessalonians 5:16).
 - (2) John rejoiced to find believers walking in truth (2 John 4).
- d) Peace is the calmness of mind regardless of circumstances.
 - (1) Believers who walk according to the standard of the Christ [Christ + Body] have peace (Galatians 6:16). Therefore, the believer who is outside God's will doesn't have this divine peace.
 - (2) The peace which pertains to the Christ is to act as an umpire in your heart (Colossians 3:15). Some were umpiring against them, and disrupting their peace (2:18).
- e) Longsuffering is the opposite of a short temper, to control one's mind so as not to react harshly to others.
 - (1) God exercised longsuffering in the days of Noah (1 Peter 3:20). God didn't destroy the earth until the ark was done.
 - (2) We are to be longsuffering (not be quick tempered) with all (1 Thessalonians 5:14).
- f) Kindness is the ability to put others at ease in one's presence.
 - (1) Christ's yoke is kind (Matthew 11:30).
 - (2) We are to be kind to one another (Ephesians 4:32).
- g) Goodness is the desire for that which makes others happy or causes a sense of well-being. It is not morality, that confuses goodness and righteousness.
 - (1) Believers are to do goodness to all, in the context, providing for them (Galatians 6:10).
 - (2) We were created unto good works (Ephesians 2:10).
- h) Faith is the ability to accept God's promises as true, making them concrete for one's actions.
 - (1) Abraham believed God's promise regarding his future (Romans 4:3). By believing Abraham became the father of many nations (4:18).
 - (2) We believe that we can live out righteous activity (Galatians 5:5).
- i) Meekness is the control or tamedness of one's mind, maintaining focus.
 - (1) Christ is kind and offered rest to those who would come to Him (Matthew 11:29).
 - (2) We are not to resort to anger to accomplish God's righteousness, but meekness (James 1:20-21).
- j) Self-control is the control one's appetites so that they do not interfere with doing God's will.
 - (1) Paul exercised self-control so that his conduct matched what he taught (1 Corinthians 9:25).
- k) The one having the fruit from the Spirit has the character of Christ (v. 24). "They that are of the character [of the quality] of Christ . . ."
 - (1) This is a Descriptive Genitive [David A. Black, *It's Still Greek to Me*, 50].
 - (2) Some examples of Descriptive Genitive are 2 Corinthians 3:3 "letters of Christ"; 2:15 "scent of Christ"; 8:23 "glory of Christ"; 10:7 "themselves to be Christ-like".

- L. The Spirit Fills (Ephesians 5:18). Filling is related to fulness and the body of Christ.
1. The Holy Spirit has filled in different ways, distinguished by the different Greek words translated fill.
 - a) The New Testament writers used two verbs, to describe the Spirit's filling work. Each has a different emphasis.
 - (1) The first is the verb *pimplēmi* [πιμπλημι > often as πληθω plāthō]; a filling that fills so completely that it exhibits a form of control over the situation.
 - (a) An emotion could fill people so that it controlled the situation (Luke 4:28; Acts 13:45).
 - (b) It described the time for Mary to give birth (Luke 2:6).
 - (c) It was used of boats being filled with fish, causing the boats to begin sinking (Luke 5:7).
 - (d) The following individuals were filled by the Spirit in this manner: Elizabeth (Luke 1:57), Mary (Luke 2:6), John the Baptizer (Luke 1:15), Zachariahs (Luke 1:67).
 - i) In each case, the individual made statements which he/she had not planned. The Spirit controlled every word coming out of their mouth.
 - ii) John is especially important because he was filled even before he was born. He did nothing to be filled. The Spirit controlled him so that he spoke and acted accurately.
 - (e) The believers in the upper room were all filled in this manner (Acts 2:4). They then spoke the wonderful works of God in different languages (vv. 5-7).
 - (f) The last recorded use of this word for believers is in Acts 13:9.
 - (2) The second is the verb *plēraō* [πληρωω] meaning to fill full, leaving no lack, or deficiency.
 - (a) It is used of fulfilled Scripture (Matthew 1:22; 2:15, 17 et al).
 - i) When something spoken in Scripture comes to be, that Scripture is filled full, it is completed, nothing is left to be done for that Scripture.
 - ii) The verb *pimplēmi* is never used of fulfilled Scripture because its meaning is not appropriate to the idea of filling up a Scriptural statement or prophecy.
 - (b) It is used of joy being filled full, not a partial but full joy (John 16:24; 1 John 1:4).
 - (c) This is the word used in Ephesians 5:18 for the work of the Spirit.
 - (3) Therefore, before the Spirit fills something full, something is not full, it is deficient.
 - (a) The filling does not indicate what was lacking.
 - (b) The filling does not indicate with what one is filled.
 - b) The New Testament writers used a related (cognate) noun "fulness" [plērōma πληρωμα].
 - (1) It is built on the stem of the verb *plēroō* πληρωω, the *μα* ending indicating result.
 - (2) It indicates that which is filled full, that which results from the act of filling full.
 - (3) This noun is illustrated from other passages.
 - (a) The disciples collected twelve **full** baskets of bread (Mark 6:43; 8:20).
 - (b) A new patch has made full for the garment (Matthew 9:16; Mark 2:12).
 - (c) Christ is the fullness of the Godhead in bodily form (Colossians 2:9).
2. The filling of the Spirit is related to the use of the verb *plēraō* πληρωω and noun *plērōma* πληρωμα. Paul used these words in several passages which are vital to understanding the filling.

Colossians 2:10 καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλή
 "And you all are in Him having been filled [made fullness], Who is the head
 πάσης ἀρχῆς καὶ ἐξουσίας.
 with reference to every ruler and authority."

 - (1) Paul wrote this to an assembly who were experiencing a division based on a mixture of law keeping and religious philosophy. This divided the church into those who were of above average intelligence or imagination and those who were average, normal, or below average.
 - (2) Paul considered the individual believer within the body of Christ.
 - (a) Law is only a shadow of things coming, but the body is pertains to Christ (2:17).
 - (b) The believer who attempts to live by law does not hold firmly to the head, that is, he doesn't really live like a member of the body of Christ (2:19).

(c) The believer should put on the new man (the body of Christ; 3:10). He ought to live like a member of the body.

(d) The believer should put on the new man, knowing there exists no differences in the body regarding nationality, religious background, sophistication, or social status (3:11).

Ephesians 1:22b-23 τῆ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα

“The Church which is [the] ~ His body,~ the fullness

τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου

from the one the all things in all ways filling full.”

The body is called the fullness. From God’s perspective, it is already filled out, though not all the members are yet physically present. Its full character is attributed to Jesus Christ who fills all things in all ways.

Ephesians 3:19 γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα

“to experientially know the love which surpasses the knowledge [love] for the Christ, that

πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

you might be filled unto all the fullness from God.”

(1) Paul’s prayer that the Ephesians be filled up to the fullness which he mentioned in chapter one. They needed to see themselves as part of the body of Christ which is the fullness, and be filled up so they as individuals could live as members of the fullness.

(2) Paul expressed several prerequisites to answer this prayer (Ephesians 3:14).

(a) They needed to be made mighty in the inner man by the Spirit (v. 16). Living as a member of the body requires mental strength.

(b) They needed the Christ to settle down at home in their hearts (v. 17). “The Christ” [ὁ Χριστός] is not a reference to Jesus Christ but Jesus Christ seen united together with His body. [8x of the Christ in Ephesians, see appendix]

(c) They needed to be rooted and grounded in love (v. 17).

(d) They needed to know the love for the Christ (vv. 18-19). They weren’t to limit themselves to just loving believers like themselves. This was a Jewish and Gentile division.

(e) They needed to be filled with all the fullness from God (v. 19).

Ephesians 4:13 μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ

“until we all arrive [the all] into the oneness from the faith and

τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον,

the full experiential knowledge concerning the Son of [the] God, unto a complete man,

εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

unto a measure of stature - the fullness of the Christ.”

(1) We will all arrive at the oneness of the faith when Christ comes for us in the Rapture.

(2) We will all arrive at the full grown height of the Christ when He comes for us. Full height means all the believers who make up the body will be in the body. While God sees the body as complete in Christ, it won’t be complete until about the time that Christ comes for us.

Philippians 4:19 - ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν

~ now the ~ God my, will fill full all your need

κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

according to (the) ~His riches~ in glory in Christ Jesus.

(1) The Philippians didn’t need physical riches from God.

(2) The Philippians needed the same spiritual strength to get along as the Ephesians.

(3) The Philippians could know that Paul had this same strength (v. 13), “I am endued with strength for all things in the one empowering me - Christ

(a) ἰσχυῶ [ischuō] “I am endued with strength.”

(b) ἐνδυναμῶ [endunamō] “to be empowered” or “to make strong, strengthen.” is a participle, literally, “the one strengthening me.” (cf. 2 Timothy 2:1).

(c) This is the strength which comes by the Holy Spirit (Ephesians 3:16).

Conclusion - The filling of the Spirit is directly related to the body being the fullness

3. The need for the filling in Ephesians 5:18

It has been seen that filling is related to the body of Christ being the fullness. This filling is about the believer being filled with the ability to live like a member of the body of Christ.

The Grammar of Ephesians 5:18-21 helps explain the need for the filling

- a) “Be filled” is in the Imperative Mood.
 - (1) It is the main verb.
 - (2) It is a present tense verb, normally taken as iterative, meaning repeated. It could be translated, “Be being filled” or “be filled *as often as necessary*.”
 - (3) It is a Passive voice verb, meaning, we don’t fill ourselves, it is accomplished by another, in this case, the Holy Spirit.
- b) Spirit [**πνευματι** *neumati*] is in the Instrumental form, “be being filled by the Spirit”.
 - (1) The Instrumental form of nouns is not used with the word fill to describe the content with which a thing or person is filled, e.g. it would be the pitcher used to fill a glass not the liquid in the pitcher.
 - (2) The Genitive case [**πνευματος**] is used with the word fill to describe content.
 - (3) Therefore, the Spirit Himself is not the content of the filling. He is the one acting as the instrument. He is the one who accomplishes the filling.
- c) The main verb is followed by a string of participles: speaking, singing, psalming, thanking, submitting (v. 19).
 - (1) These are resultant participles, activities which result from being filled. Being filled produces these. Doing these does not cause one to be filled.
 - (2) These participles are the content of the filling.
 - (3) The Spirit fills the believer with these activities. He is the instrument (Romans 8:9, 11; Ephesians 4:32).
- d) The pronoun is “yourselves” (v. 19).
 - (1) It is a reflexive pronoun **εαυτου** [*heautou*], meaning “yourselves”, that is, one to himself.
 - (2) Many English Bibles translate this “one another.” NASB, ESV, ASV, NKJV, NIV. The AV and Darby have “yourselves.”
 - (3) The pronoun **αλληλος** [*allalos*] is reciprocal, and can be translated “one another”. It is used in verse 21.
 - (4) Translating this “one another” is inaccurate, and misses the point of the filling. The individual needs to address himself first. It is often the speaking to others first that causes problems and divisions in local assemblies, or among believers in general.
- e) The believer speaks to himself (v. 19).
 - (1) Psalms are statements of praise, recognizing God’s character. In its traditional use, God’s character could be connected with both benefits received as well as needs. For example, David could cry out for God’s deliverance, appealing, “Answer me, O Jehovah; for your loving-kindness is good: according to the greatness of your tender mercies, turn to me; and do not hide your face from your servant, for I am troubled: answer me quickly.” (Psalm 69:16-17).
 - (2) Hymns are statements which focus largely on God’s character. They could be musical but not necessarily.
 - (3) Spiritual songs are songs which are expressed from the Spirit. These aren’t written songs but those which come from the Holy Spirit’s work within the believer.
 - (4) All the above consider the character and work of God in the believer’s life. They focus on truth, especially that which is true of God, rather than focusing on other people.
- f) The believer sings and psalms (v. 19).
- g) The believer thanks God the Father [Giving Thanks] (v. 20).

- (1) “In the name of our Lord Jesus Christ” does not mean that the believer tacks the phrase, “in the name of ...” on the end of his thanks. It means that he gives thanks in the character of the Lord. He thanks as Jesus would give thanks. (cf. 1 Peter 2:19, 20).
 - (2) He gives thanks always. Often when believers are at odds, or dividing for non-biblical reasons, the believer is not thankful.
 - (3) He gives thanks in place of all things. Thanks is the recognition of God’s good grace, of the good benefits from God’s grace. Believers need to recognize God’s grace and the Spirit makes it possible.
- h) The believers submit to one another (v. 21).
- (1) This participle is in the middle/passive voice. “Submitting for your own benefit to one another ...”
 - (2) The object of the submission is “one another” [ἀλλήλοις].
 - (a) 4:15-16 is an example of believers submitting to one another as each uses his/her spiritual gift.
 - (b) The following Scriptures note the importance of spiritual gifts to the growth of the body of Christ, 1 Corinthians 12:7; Ephesians 4:12; 1 Peter 4:10.
 - (c) If one is to act as a member of the body of Christ (the fullness), he needs to allow other members of the body to use their gifts for his benefit. This is submission. If he refuses to submit because the other is a Jew or a Gentile, a man or a woman, a slave or a free man, etc. then he is missing out on God’s plan for the body’s work.
- i) The Spirit fills the believer with the ability to speak to himself first, then God, and only after these to others: submitting.

Conclusion

The filling is accomplished by

The filling provides the believer with

4. The filling by the Spirit can be understood by comparing Scripture with Scripture.
 - a) The Ephesians knew a great deal of truth.
 - (1) Paul had taught in Ephesus for nearly three years (Acts 20:31).
 - (2) Paul had declared to the Ephesians all the counsel [plan] of God (Acts 20:27).
 - (3) Paul could simply refer to many truths in this letter, without explaining them detail.
 - (4) Paul could say, “be filled” and they knew what he meant and how.
 - b) The Colossians knew less truth in detail.
 - (1) Paul had not met the Colossians (as a whole) (Colossians 2:1).
 - (2) Paul explained some truths in greater detail to them.
 - (3) Paul had to tell the Colossians exactly how to be filled, though he does not use the word “fill.”
5. Colossians 3:16ff is a parallel passage to Ephesians 5:18ff.
The following is a comparison of the two passages, noting what they have in common.

Ephesians 5:18-22

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

19 **speaking**

to yourselfs by means of **psalms** and **hymns** and **spiritual songs**,

20 **giving thanks** always for all things in the name of our Lord Jesus Christ to God, even the Father;

21 **submitting** yourselves one to another in the fear of Christ.

22 Wives, **submit** for yourselves unto your own husbands, as unto the Lord.

Colossians 3:16-18

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

in all wisdom **teaching** and **admonishing yourself**s by means of **psalms** and **hymns** and **spiritual songs**, singing and psalming in your heart to the Lord 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.

18 Wives, **submit** for yourselves to your husbands, as is fitting in the Lord.

6. Colossians reveals our responsibility to be filled. “Let the Word about the Christ dwell richly in you.”
 - a) The “Word of the Christ” is that revelation about the body and the Head, Jesus Christ.
 - (1) It does not refer to the whole Bible. That would be the Word of God.
 - (2) It does not refer to words spoken by our Lord. When that is meant, “word” is used in the plural, “the words of our Lord” (cf Acts 20:35; 1 Timothy 6:3).
 - (3) It refers to “the Christ”, Jesus Christ the head of the body viewed with His body
 - (a) It is the new man, created without differences as to persons (Colossians 3:9-11).
 - (b) It is the new man created by Christ in Himself (Ephesians 2:15f).
 - (c) It is the many members making up one man (1 Corinthians 12:12).
 - b) The believer is to let this specific truth dwell richly in him (Colossians 3:16).
 - (1) The verb is an active imperative.
 - (a) It is active where as Ephesians 5:18 is passive.
 - (b) Ephesians 5:18 stresses the importance of the Spirit’s work and the believer passively allowing it to take place.
 - (c) Colossians 3:16 stresses the believer’s responsibility, the believer’s part. How do you let the Spirit fill you? You let the truth about the Christ dwell richly in you.

- (2) The verb is “dwell in” [ἐνοικεῖτω enoikeitō], with the idea of being at home. While many believers might be schooled in this truth, it is quite another thing for this truth to be at home, for it to find a comfortable place in the believer.
- (3) The adverb richly emphasizes that home idea. It isn’t just acknowledged but valued.
- c) The believer experiences the same results as he does when filled.
 - (1) Paul expanded on the idea of speaking (v. 16)
 - (a) The believer teaches himself by songs, hymns, and spiritual songs. He needs instruction regarding God and God’s work.
 - (b) The believer admonishes himself by songs, hymns, and spiritual songs. He needs warnings regarding God and God’s work.
 - (c) The believer does these to himself. He needs the instruction and admonition.
 - (2) Paul expanded the idea of thanks (v. 17).
 - (a) The believer gives thanks in whatever he does.
 - i) In words.
 - ii) In works.
 - (b) The believer gives thanks for all things.
 - (c) The believer gives thanks in the character of the Lord Jesus.
7. Understanding the nature of the filling in Ephesians 5:18 is significant for unity.
 - a) The results are done to one’s self [ἑαυτῶς heautos] (James 3:1-2).
 - b) The flesh produces works which do not lead to unity (Galatians 5:19-21).
 - c) The Spirit-produced fruit expresses the character of Christ (Galatians 5:22-23). “Those who are Christ’s” is literally, “Those of the quality of Christ” which means they express Christ-likeness.
 - d) The Context of Ephesians 5:18-21
 - (1) 5:1-2 - They needed to be imitators of God regarding love.
 - (2) 4:3 - They needed to be diligent to guard the oneness from the Spirit in the bond of the peace.
 - (3) 4:12 - They needed to edify the body of Christ
 - (4) 4:16 - They needed to be concerned for the growth (maturing) of the body of Christ.
 - (5) 4:20 - They needed to remember how they had learned the Christ (body truth).
 - (6) 4:24 - They needed to put on the new man [the Christ].
 - (7) 4:29 - They needed to speak to one another so as to serve grace to one hearing.
 - (8) 4:32 - They needed to be kind to one another.
 - (9) 3:17 - They needed the Christ to settle down at home in their hearts
 - (10) They needed the Spirit to fill them with those qualities and activities that would make it possible to live like real members of this new creation - the Christ!
8. Conclusions
 - a) Filling is -
 - b) Filling is necessary for -

M. The Spirit Baptizes believers into Christ.

1. The word baptize means immerse or to put into something. "The verb *baptizo* literally means "to put or go under water," although it has several different senses." [Mounce: 52].
2. It is used of different water baptisms.
 - a) John baptized in light of repentance (Acts 19:3-4).
 - b) Jesus was baptized to fulfill all righteousness (Matthew 3:13-15).
 - c) We are baptized in the name (character) of Jesus Christ (Acts 19:5).
3. It is used of other types of baptisms.
 - a) Some of Israel will be baptized by means of fire (Matthew 3:11). Fire is the means by which they are put into a future benefit in their kingdom.
 - b) Israel was baptized into Moses' leadership by going through the sea and being under the cloud (1 Corinthians 10:1-2). Traveling through the sea and under the cloud was the means of putting them into Moses' leadership.
 - c) We are baptized by the Spirit (Acts 1:5). The Spirit is the means by which we are put into Christ.
4. It is used in several passages of the Spirit's work of placing believers into Christ: into the body, into His death, into His resurrection (this is c) above).
 - a) The Spirit placed believers into Christ (1 Corinthians 12:13).
 - (1) We were all placed into one body.
 - (2) This is the body of Christ (v. 12).
 - (3) This is not the indwelling or coming-upon of the Holy Spirit, that is the drinking of the Holy Spirit in verse 12b.
 - b) The Spirit did not literally move us from earth into Christ, but initiated this new thinking in God's mind regarding us.
 - c) The Spirit did not place us in water but in Christ. Several of the results tied to baptism demonstrate that this is our position or standing in Christ,

not a physical reality such as water baptism.

- (1) We were put into Christ's death (Romans 6:3).
 - (a) This is not water baptism.
 - (b) Water baptism does not put anyone in Christ.
 - (c) Water baptism testifies to our union in Christ but does not cause it.
 - (2) We were put into Christ's burial (Romans 6:4).
 - (3) We were buried with Christ by baptism (Colossians 2:12). Spirit baptism placed into Christ, and God counts us to have been buried with Him (see (2) above).
 - (4) We were also jointly-raised by baptism (Colossians 2:12).
 - (5) We were put into Christ, so that we have put on Christ (Galatians 3:27). Placing someone in water does not cause them to put on Christ.
5. The result of Spirit baptism is that we are in the members of the God-head.
 - a) It is clear that this baptism places us into Christ (see above Scriptures).
 - b) It is also true that we are in the Father because we are in Christ (John 14:20).
 - (1) Christ is in the Father.
 - (2) We are in Christ.
 - (3) Therefore, we are in Christ and the Father, "in Us" (John 17:21).
 - c) It is also true that we are in the Spirit (Romans 8:9).
 - (1) When John baptized, he used water to picture repentance. He put people into water, and water was the means.
 - (2) Similarly, we are put in the Spirit, and the Spirit is the means of putting us in Christ. The Spirit initiates this reality.
 6. The baptism enacted by the Spirit results in the believer having a position in Christ.

- a) Position is a theological word, used to describe the location in Christ credited to the believer by God the Father.
- b) The benefit of being in Christ, consists of those things which God the Father counts (credits) to us. We considered some of these in the last study.
- c) The benefits are divided into two categories.
- (1) Some benefits are counted or credited to us in Christ, e.g. I am crucified with Christ.
 - (2) Some benefits are genuinely given to us on the basis of being in Christ, e.g. I have a gift.
- d) The benefits of being in Christ can be found by noticing texts of Scripture in which the phrases “in Christ”, “in the Lord...”, “in Him” etc. occur, then noting what is said about the believer.
- e) The following are some of the benefits which God credits to us in Christ.
- (1) God says good things (blesses) about us (Ephesians 1:3).
 - (2) God says all these good things because He has graced (made accepted) us in Christ (Ephesians 1:6).
 - (3) I am crucified with Christ (Galatians 2:20-21).
 - (4) I died with Christ (Romans 6:3, 8, 11).
 - (5) I died with Christ to the basics of this world (Colossians 2:20).
 - (6) I was circumcised (cut off from the sin nature) in Christ (Colossians 2:11).
 - (7) I was buried with Christ (Romans 6:4; Colossians 2:12).
 - (8) I was raised with Christ (Colossians 2:12; Ephesians 2:5-6).
 - (9) I am now a living one to God (Romans 6:11; Colossians 3:1).
 - (10) I am not condemned, because I died to the very sin nature which caused my condemnation (Romans 8:1).
 - (11) I am part of the body, the church, the new man (Romans 12:5; 1 Corinthians 12:12-13).
 - (12) I am set apart (made holy/sanctified) to God (1 Corinthians 1:2).
 - (13) I am in-lawed to Christ (united in love, 1 Corinthians 9:21).
 - (14) I am liberated.
 - (a) I am liberated from the law, because I died to it (Romans 7:6; Galatians 2:4).
 - (b) I am liberated from the sin nature (Galatians 5:13).
 - (15) I am a son (Galatians 3:26).
 - (16) I am no longer known as a Jew or Gentile, circumcised or uncircumcised, slave or free, male or female, cultured or ignorant (Galatians 3:27-28; Colossians 3:11).
 - (17) I am redeemed (He paid my debt to set me free) (Ephesians 1:7; Colossians 1:14).
 - (18) I am forgiven of my trespasses and sins (Ephesians 1:7; Colossians 1:14).
 - (19) I am made an inheritance for Christ (Ephesians 1:11).
 - (20) I am seated in the heavenlies (Ephesians 2:6).
 - (21) I am made near to God (Ephesians 2:13).
 - (22) We are created with all believers into one new man (Ephesians 2:15; 2 Corinthians 5:17).
 - (23) We are being built into a dwelling place for God (Ephesians 2:21-22).
7. The Spirit’s work of baptizing believers into Christ provides the believer practical applications or benefits of that position in Christ.
- a) We have a spiritual gift because we are in the body in Christ.
- (1) The word *charismata* [χαρίσματα] means that which is a result of grace. Therefore, these

are grace gifts, they are un-earned.

- (2) The word *pneumatika* [πνευματικα] means that which is characteristic of the Spirit. Therefore, these are spiritual gifts.
- (3) We are varied members of the body and as such, we have varied gifts (Romans 12:4-6; 1 Corinthians 12:12).
- (4) We have a variety of gifts given by Christ when He ascended (Ephesians 4:7-8).
 - (a) Christ gave areas of service (v. 12; 1 Corinthians 12:5).
 - (b) Christ is the head of the body and directs its service.
- (5) We have a variety of gifts given by the Spirit (1 Corinthians 12:4, 7-11).
 - (a) The Spirit gives gifts as provisions of grace (v. 4).
 - (b) The Spirit gives gifts as He determines (v. 11).
 - (c) The gifts are diverse just as
- b) We all receive the ability to serve.
 - (1) The believer has all the abilities which comprise the gifts.
 - (2) The believer can serve in all those capacities to a limited degree. Never use the excuse, "that's not my gift."
 - (3) The believer, however, has only one gift, one primary area of service (1 Peter 4:10).
 - (4) The believer doesn't have all the gifts (1 Corinthians 12:28-30).
 - (5) The believer is equipped for a work of ministry (an area of service unique to his gift) (Ephesians 4:12).
 - (6) The believer serves so the body of Christ is built up (Ephesians 4:12).
- c) We need to know what gifts the Spirit gives today.
 - (1) Some gifts were given as signs to authenticate God's new work.

- (2) Some gifts were given to lay the foundation (Ephesians 2:20).
- (3) Some gifts continue today.
 - (a) Service attends to our needs (Romans 12:7).
 - (b) Teaching focuses on truth which isn't for our practice (Romans 12:7).
 - (c) Encouragement challenges us to practice what we've learned (Romans 12:8).
 - (d) Giving attends to the generous provision for our material needs (Romans 12:8).
 - (e) Organization matches our gift to those who need us (or visa versa) (Romans 12:8).
 - (f) Mercy cheers us when we suffer (Romans 12:8).
 - (g) Faith focuses us on God's promises on which we need to act (1 Corinthians 12:9).
 - (h) Helps assists us when we struggle in our Christian living (1 Corinthians 12:28).
 - (i) Administration keeps us on God's revealed course for us (1 Corinthians 12:28).
 - (j) Evangelist reaches the unsaved and brings them into assemblies (Ephesians 4:11).
 - (k) Shepherd-Teachers care for local flocks (churches) by teaching for spiritual growth (Ephesians 4:11).

Are you serving?

- d) We can serve as priests in Christ.
 - (1) We are built into a temple (ναος) of God (Ephesians 2:20-22).
 - (a) This temple is built on the foundation of Christ (v. 20).
 - (b) This temple is built in Christ (v. 21).
 - (c) This temple consists of many believers (v. 21).
 - (d) This temple is built by the Spirit (v. 22). He places believers into Christ.

- (2) We are built a spiritual house (1 Peter 2:5).
- (a) Christ is the select living corner-stone (v. 4, 6-8).
 - (b) We are living stones (v. 5).
 - (c) We exist for (εις) a holy priesthood (ιερατευμα) to offer spiritual sacrifices (v. 5).
- (3) Paul and Peter's descriptions mean that we are a temple and priests in Christ. Therefore, by being in Christ, we can use the benefits of being in Christ to serve as priests.
- (4) We can do temple work (ιερουργεω) as priests in Christ (Romans 15:16-17).
- (a) Paul was given grace to be a people-worker (λειτουργος) of Christ Jesus (v. 16).
 - i) The word is used of service in the tabernacle (Hebrews 8:2; 10:11).
 - (b) Paul did temple work regarding the gospel of God (v. 16).
 - i) His goal was that the Gentiles would be well-received, set apart by *the* Holy Spirit (cf v. 18). Paul explains this message in 16:25-26).
 - ii) His goal involved his service as an apostle (Romans 11:13).
 - iii) His use of his spiritual gift was priestly service.
- (5) We approach God with boldness because Christ is our great high-priest over the house of God, of which we are part (Hebrews 10:19-22; 4:14).
- (a) We are part of a household over which Christ is Son (Hebrews 3:6). As the household of Aaron were priests, so those of this house are priests with the right to enter the tabernacle.
- (b) We enter through the Christ, as His presence in heaven provides us access to God (Hebrews 10:20; Ephesians 3:11-12).
- (6) We offer sacrifices as priests (1 Peter 2:5).
- (a) We offer our bodies as living sacrifices (Romans 12:1).
 - i) This is sacrifice as priestly service (λατρευω).
 - ii) This is the basis of serving our gifts (vv. 3-8).
 - (b) We give to the needs of others (Philippians 4:18). This involves faith (2:17).
 - (c) We praise God with our lips (Hebrews 13:15). Praise means we connect God's character with God's works.
 - (d) We do good (Hebrews 13:16).
 - i) This involves the use of one's spiritual gift.
 - ii) This can involve acts such as giving.
 - (e) We fellowship (share in common) with other believers (Hebrews 13:16).
 - i) This is connected in the context to doing good.
 - ii) It involves living out our salvation while others are doing the same.
8. We have a source of wisdom in Christ (1 Corinthians 1:30).
- a) The Corinthians believers had a problem with wisdom.
 - (1) Some were pursuing the wisdom of the world, which is philosophy (1 Corinthians 1:20-21). Wisdom is used negatively or of human wisdom in 1:17, 19, 20, 21, 22; 2:1, 4, 5, 13; 3:19.
 - (2) Philosophy is the study of fundamentals, such as trying to rea-

- son why one should believe in God, or how the christian life can be lived.
- (3) The Corinthians used this to distinguish believers, the intelligent-sia from the common man, and this divides the body.
- b) The Corinthians needed to know that God had made Christ wisdom for us (1 Corinthians 1:30).
- (1) Real wisdom is knowledge of how to apply other knowledge.
- (2) Paul spoke of God's wisdom positively in 1:24, 30; 2:6, 7.
- (3) Paul spoke wisdom (2:6).
- (a) That wisdom was in the form of a mystery (2:7). A mystery was a new truth, therefore, this was a new application of God's knowledge for the believer.
- (b) God caused His grace to over flow (abundant) in ... wisdom (Ephesians 1:8).
- (c) God is manifesting that His wisdom has many facets by how He applies His grace today (Ephesians 3:9-10).
- (4) God's wisdom is in Christ in three areas (1 Corinthians 1:30).
- (a) Christ has become righteousness.
- i) We are made God's kind of righteousness in Christ (2 Corinthians 5:21; Ephesians 4:24).
- ii) We can do acts of righteousness when we operate in Christ (Galatians 5:5-6).
- (b) Christ has become sanctification (holy/set apart).
- i) We are set apart in Christ (1 Corinthians 1:2; John 17: 17, 19).
- ii) We can be set apart in our conduct by the Truth (1 Thessalonians 4:). The Truth involves our position in Christ (Romans 6:11).
- (c) Christ has become redemption (ransom and release).
- i) We are ransomed and released in Christ (Colossians 1:14).
- ii) We can experience the freedom/release as we operate in Christ.
- (5) Paul pointed out that real wisdom exists in Christ.
- (a) God the Father has applied His knowledge for our benefit in Christ.
- (b) God the Father has provided us more than a theoretical knowledge or analysis (philosophy) but the potential to experientially know these truths (1 Corinthians 2:15) in contrast to the soulish (unsaved) man who can not experientially know these truths and can only theorize about them via philosophy (2:14).
- (c) Wisdom means we can use what we have in Christ!
9. We are promised victory as part of Abraham's seed in Christ (Galatians 3:16).
- a) God gave Abraham four covenants.
- (1) A covenant is a form of contract.
- (2) A covenant involved a promise or promises and may involve conditions to be met by one or both parties.
- (3) A covenant once enacted could not be annulled or have additions made to it (Galatians 3:15).
- (4) The first covenant God made was in Genesis 15:18-21. It promised Abraham's descendants possession of the land from the river of Egypt to the Euphrate

- tes. This was unconditional and required nothing from Abraham.
- (5) The second covenant in Genesis 17:7-8 promised Abraham's descendants that God would be their God and they would possess the land of Canaan. This was conditional and required Abraham's family to keep the next covenant. This condition is why God could dispossess the land when they served other gods.
- (6) The third covenant in Genesis 17:9-14 required Abraham's family to circumcise their males to be part of the people who would possess the land.
- (7) The fourth covenant in Genesis 22:17-18 promised Abraham a numerous seed which would possess the gates of His enemies.
- (a) This is not called a covenant in Genesis 22.
- (b) It is called a covenant in Luke 1:72-73. It was sworn (cf Genesis 22:16).
- (c) It promised a multiplied seed (Genesis 22:17).
- (d) It promised a victorious seed, "He will possess the gates of His enemies." (Genesis 22:17).
- b) Paul interprets this fourth covenant in Galatians 3.
- (1) The promises of the covenant in verse 15 were spoken to Abraham and to his seed (v. 16).
- (a) God didn't say "seeds" that is many, but seed (v. 16).
- (b) God meant Christ by the singular seed (v. 16).
- (c) God multiplied that singular seed (Genesis 22:17).
- i) That's an oxymoron, singular yet multiplied.
- ii) We are Abraham's seed by being in Christ (Galatians 3:29).
- iii) We are not seen with earthly distinctions in the body, but we are one in Christ Jesus (Galatians 3:28).
- iv) The seed is singular, one = Christ + His church. It is plural because many make up the Church.
- (2) The promise of victory is explained by Paul in Galatians.
- (a) The heir as a babbling toddler is like a slave (4:1).
- (b) We are sons in Christ, not babbling toddlers (3:26; 4:4-7).
- (c) We were given the Holy Spirit as part of this promise (3:14).
- (d) We can walk by the Spirit so that we do not complete the lusts from the flesh (5:16). This requires being led by the Spirit versus law, and this distinguishes us as sons (5:18; Romans 8:12-15).
- (e) We walk and are led by setting our minds to our position in Christ (for more details, see outline p. 45).

10. We can mature in Christ.

- a) We can be stabilized (Romans 16:25ff). The believers in Rome were struggling with how to relate to immature believers (Romans 14:1; 15:1).
- (1) The immature were weak in the faith, that is the Christian life (Romans 14:1).
 - (2) The weak believers had doubts about what they could eat or drink, and thought some days were special for religious reasons (Romans 14:2, 5).
 - (3) Some believers were mature and had no problems with these things (Romans 14:2, 5).
 - (4) This caused a point of tension between these groups of believers within this church (14:3).
 - (a) The strong despised the weak.
 - (b) The weak judged the strong.
 - (5) Paul told them to receive one another in Christ as Christ had received them (Romans 15:1).
 - (6) God gives us the same attitude toward one another by the standard of Christ Jesus (15:5).
- b) Paul explained that God is the one who will bring the weak believer along so as to address the point of tension.
- (1) He stated that God is able to make him stand (Romans 14:4).
 - (2) He wrote 16:25-27 between 14:23 and 15:1. These verses occur in four places among various Greek manuscripts. This location has the best support. It explains how God will make him stand.
 - (3) He stated that God is able to make him stand firm (Romans 16:25).
- c) Paul detailed how the weak believers could be made to stand in Romans 16:25-27.
- (1) God is able to make him stand by the standard of Paul's gospel (v. 25). That good news is about this stability.
 - (a) It involves the standard of a revealed mystery (vv. 25-26).
 - (b) It results in the Gentiles being obedient by believing (v. 26). If they would believe this good news, they could act upon it, be obedient.
 - (2) God is able to make him stand by the standard of the proclamation concerning Jesus Christ (v. 25). The believer needs to understand who Jesus Christ is.
 - (a) We are declared righteous through faith in Him (3:22).
 - (b) We have peace with God through Him (5:1).
 - (c) We were put into Him (6:3).
 - (d) We died, were buried, and raised with Him (6:3, 4, 11).
 - (e) We have eternal life which is in Him (6:23).
 - (f) We are not condemned in Him (8:1).
 - (g) We are freed by the Spirit, as a principle (law) of operating in Him (8:2).
 - (h) We are not condemned by Him (He's the judge) because of everything He does on our behalf (8:34).
 - (i) All these described grace without using the word! Grace as a way of life was a mystery, and based on who Jesus Christ is. Since it is a mystery they first learn it as standing and then as grace.
 - (j) Christians need to know who Jesus Christ is for their benefit. As they understand this, God is able to make them firm, because they see that their standing with Him is based on who Christ is, not what they eat, drink, or what day they observe.

11. We are rooted and set on a foundation in Christ (Colossians 2:7).
- a) The Colossians had a division problem between the supposedly intelligent and the commoners. It was a division which taught that some had more capacity for deeper thinking and engaged in philosophy.
 - b) Paul wrote that his goal was to present every man mature in Christ (1:28).
 - (1) If this was his goal, that means he thought it was possible.
 - (2) If it was possible, that means that all believers have the capacity for maturity, not just some elite ones.
 - (3) Since it was possible, Paul labored to this end (1:29).
 - c) Paul explained that the first point of unity comes by understanding that we are all in the Father and the Son (2:2).
 - (1) In this relationship exists a wealth wisdom (Paul is using a term used by the philosophers) (2:3). There is something better than philosophy.
 - (2) In this relationship exists a wealth of experiential knowledge, they can live it out (2:3).
 - d) Paul knew there was a stability for the saints in Christ (2:5).
 - e) Paul told them to walk in Christ (2:6).
 - (1) To walk means to set one's frame of mind, as it affects one's daily life (cf Romans 8:4-5).
 - (2) The standard of this walk was like their reception of Christ.
 - (a) They had believed in who He is and what He did.
 - (b) They did not receive Him by following a path alongside logic, nor did they receive Him as a possible scenario (2:4).
 - (3) The walk is based on their having sunk roots in Christ (v. 7). They knew they were firmly joined in Christ.
 - (4) This walk results in their continuing to be built (metaphor of a building) in Christ (v. 7).
 - (5) This walk results in their continuing to be firm in the faith (christian life) (v. 7).
 - (6) This walk results in their overflowing in thanksgiving (v. 7).
 - f) Paul reviewed their standing in Christ.
 - (1) They were filled full in Him (v. 10). This refers to the whole body and head, not just the elite.
 - (2) They were cut off from their body characterized by the flesh (i.e. sin nature) (v. 11). This is being dead to the sin nature/flesh.
 - (3) They were jointly-buried with Christ (v. 12). Co-buried emphasizes the whole body united.
 - (4) They were jointly-raised with Christ (v. 12). This is the body.
 - (5) They were dealt with graciously by God, regarding their offenses (v. 13).
 - g) Paul explained how they were to respond to this standing in Christ.
 - (1) They were not to let others judge them by what they ate or drank, or by what religious festivals they observed (v. 16).
 - (2) They were not to let anyone act as an umpire over their christian lives, calling them safe or out based on what religious activities they observed (v. 18).
 - (3) Since they died, they were not to allow the basic rules of this world to rule over them (v. 20).
 - (4) Since they were raised, they were to set their frame of mind to those things which are true in Christ (where He is) (3:1-2).
12. We should fulfill God's will in three areas in Christ (1 Thessalonians 5:16-18).
- a) Paul gave three actions or responses which are God's will for us in Christ.
 - b) You are to always rejoice in Christ (v. 16).

- (1) Joy is not happiness; that is represented by the word **μακαριος**.
 - (2) Joy is not gladness; that is represented by the word **αγαλιαω**.
 - (3) Joy is the appreciation of an event, experience, or benefit.
 - (a) Joy can be earthly (Romans 12:15).
 - (b) Joy can be Spirit produced (Galatians 5:22).
 - (4) Joy in the Lord is always appropriate and encouraged (Philippians 3:1; 4:4).
- c) You are to worship unceasingly (v. 17).
- (1) Though translated “pray” this word (**προσευχη/προσευχομαι**) does not mean “ask”.
 - (2) The Old Testament word **προσκυνω** is used four times in the letters to the Church.
 - (a) Three times it describes others who are not New Testament believers (angels: Hebrews 1:6; Jacob: Hebrews 11:21; unbelievers: Revelation 3:9; 1 Corinthians 14:24-25)
 - (b) One time it describes the response of an untaught believer (1 Corinthians 14:24-25).
 - i) It is accompanied by physical prostration.
 - (c) Because the worship changed from the Old Testament to the New Testament (cf John 4:23-24), the Holy Spirit chose a new word for worship.
 - i) The old word involved a physical act.
 - ii) The new word does not involve a physical idea.
 - (d) “Praying” [worship] is tied to communicating a hymn (Acts 16:25).
- i) Paul and Silas were singing a hymn by worshipping.
 - ii) “Hymnizing” is the main verb, an imperfect.
 - iii) “Praying” is a participle describing how they hymnized.
 - iv) “In general, *hymnos* refers to songs to the gods, particularly a song in praise of the divinity, as distinct perhaps from *epainos*, praise given to men.” [K.H. Bartels in *Dictionary of New Testament Theology* 3 vols. ed. Colin Brown, 3:668.]
- d) You give thanks in everything (v. 18).
- (1) Thankfulness is the recognition of benefits God provides by His grace.
 - (2) Thankfulness is second only to worship as a form of communication for the believer today.
 - (3) The believer filled by the Spirit gives thanks always for all things (Ephesians 5:20).
 - (4) We can give thanks for what we eat (Romans 14:6; 1 Corinthians 10:30-31; 1 Timothy 4:4).
 - (5) We can give thanks to God for other saints (Ephesians 1:16; Philippians 1:3; Colossians 1:3).
 - (6) We can give thanks for God’s work in believers’ lives (Colossians 1:12).
 - (7) We can give thanks for the attitude and work of other believers (1 Thessalonians 1:2-3).
 - (8) Paul thanked God for His grace in the lives of the Corinthians (1 Corinthians 1:4)
- e) Each of these is to be done in our position in Christ (v. 18).
- (1) In Christ is the location from which we worship God.

- (2) In Christ it is always appropriate to respond to God with joy, worship, and thanks.
 - (3) In Christ is where we can do this as part of God's will.
13. We are to operate within the boundaries of our position in Christ as sons.
- a) We have seen that we are sons in Christ (Galatians 3:26).
 - (1) Those led by the Spirit are not under law (Galatians 5:18).
 - (2) Those led by the Spirit are son Romans 8:14). This is practice.
 - (3) Being led by the Spirit involves set our frame of minds to things from the Spirit, which involves primarily our position in Christ.
 - (4) Therefore, to act like or experience the benefits of being a son, we need to operate in Christ.
 - b) We have freedom in Christ (Galatians 2:4). This is freedom from law (5:1-4).
 - (1) Christ freed us to be free (5:1).
 - (2) We are not to return to the slavery of life under law (5:1).
 - (3) If a person submits to law regulations, he is not benefiting from the work of Christ (5:2).
 - (4) If a person submits to part of the law (e.g. circumcision), he is obligated to do the whole law (5:3).
 - (5) If a person attempts righteous living by law, he falls (in practice) from grace in Christ (5:4).
 - c) We are freed from the sin nature (Romans 6:18).
 - (1) We are not to continue living our lives in our sin *nature* (6:1).
 - (2) We died to the sin *nature* by being placed into Christ's death (vv. 2-3).
 - (3) We are alive, so we can live (walk) in newness of life (v. 4).
 - (4) We are to mentally count ourselves to be dead ones to the sin *nature* in Christ (v. 11).
 - (5) We are to mentally count ourselves to be living ones to God in Christ (v. 11).
 - (6) We need to know that sin (including the sin nature) can not be our boss (have dominion) because we are not under law, we are under grace (v. 14).
 - (7) We need to know that law triggers the sin nature for the purpose of making it plainly visible and undeniable. Therefore, attempting to live by law will only incite the sin nature (cf Romans 7:7, 13; 1 Corinthians 15:56).
 - (8) We are freed from the sin nature and spiritual death by the principle of the Spirit (Romans 8:2). That rule is "frame your mind with truths the Spirit leads you to use" i.e. your position in Christ. This is being led by the Spirit, acting like a son.
- d) We are in the One (Christ) who triumphed over fallen angels (Colossians 2:10).
- (1) He is the head of all rulers and authorities (these are ranks of spirit beings/angels) (v. 10).
 - (2) He disarmed the rulers and the authorities (v. 15).
 - (3) He triumphed over them by His cross (it - $\alpha\upsilon\tau\omega$) (vv. 14-15).
 - (a) They couldn't prevent Him from rising from the dead.
 - (b) We are both dead and raised with Him.
 - (4) We are not to let anyone put us under different rules for Christian living: humility, worship of angels (v. 18).
 - (a) This is the idea of an umpire, telling us whether we have won or lost based on these standards.
 - (b) Worship [$\theta\rho\eta\sigma\kappa\epsilon\iota\alpha$] involved careful attention to form and ritual. Some

- wanted the Colossians to do religious duties for or show special devotion to angels.
- (5) We have no need of this, because we are victors over these spirit beings. We don't serve them.
- e) We have overcome the world by faith in Christ (1 John 5:4-5).
- f) We are led triumphantly in Christ (2 Corinthians 2:14).
- (1) Triumph describes a triumphal parade, a victor's march, led by the winner of the victory.
- (2) Paul saw himself among the ranks of victors.
- (a) Freed from law.
- (b) Freed from the sin nature.
- (c) Triumphant over spirits
- (d) Victor over the world.
- (3) God makes known the fragrance of the knowledge of Christ as we march in victory.
- (4) We live in victory and freedom when we live our lives in Christ.
14. We are to know the limits which our position in Christ provides us.
- a) We are able to do righteous activity in Christ (Philippians 3:9).
- (1) Paul wanted to be found in Christ (v. 9). In the context this is contrasted to Paul depending upon his earthly status (vv. 4-6).
- (2) Paul did not want to be found having his own righteousness (v. 9). His own righteousness would be law righteousness, that is the result of obeying law.
- (3) Paul wanted to be found having righteousness which is produced through faith concerning Christ (v. 9). This is practical righteousness which results from operating in one's position in Christ.
- (4) Our position in Christ is the limit or boundary for righteous activity.
- b) Children are to obey their parents in the Lord (Ephesians 6:1).
- (1) This has three interpretations.
- (a) Children in the Lord (i.e. saved) obey their parents.
- (b) Children (assumes that believer are reading this) obey their parents who are in the Lord (i.e. saved).
- (c) Children obey their parents (both are saved) in the Lord (it can be righteous and not mere obedience).
- (d) View three fits the last part of the verse, "this is right" i.e. a righteous act. A child can do right before God when he/she obeys while frame his/her mind with the that which is true in Christ.
- c) We can marry only in the Lord (1 Corinthians 7:39).
- (1) Paul was answering questions the Corinthians had about marriage.
- (2) Paul addressed the remarriage of widows (vv. 39-40).
- (a) She can remarry the one she desires, only in the Lord (v. 39). She can marry only those who are in Christ.
- (b) Paul's words addressed widows because their age/ previously married status allowed them to choose whom they married.
- (c) Paul in this context also addressed the issue of parents allowing their daughters to marry (1 Corinthians 7:36-38). In their culture, unmarried daughters did not normally choose their own spouses.
- (d) The freedom allowed to widows would imply that God's will is for believers to marry only those who are "in the Lord."

- d) We can have our hearts and the results of our minds guarded in Christ Jesus (Philippians 4:7).
- (1) The Philippians were struggling to maintain unity (e.g. 2:14).
 - (2) The Philippians had anxiety over this situation (4:6).
 - (3) The Philippians could communicate to God about this (4:6).
 - (4) The Philippians could then guard against future anxieties by restricting their thinking to that which is true in Christ (v. 7; 2:1).
- e) We can labor in Christ (1 Corinthians 15:58).
- (1) Paul assured the Corinthians of their future resurrection and glorification (vv. 50-55).
 - (2) Paul assured the Corinthians that in the intervening time, their service done in the Lord was not in vain (v. 58).
 - (a) Vain [κενος] means empty of content.
 - (b) When the believer labors with his/her mind framed in Christ, that service has content from God's perspective, regardless of men's evaluation.
 - (c) Men often evaluate labor by its outcome.
 - (d) God is more concerned with how it done. This is because God brings about the outcome, not the one laboring (Romans 15:18; John 3:20-21; 1 Corinthians 15:10).
- N. The Spirit also placed us into the Father.
1. We are in the Father by being in the Son (John 14:20).
 - a) "I in the Father"
 - b) "and you in Me."
 - c) Since the Son is in the Father and we are in the Son, we are in the Father.
 2. We are one thing in the Father and Son (John 17).
 - a) Christ asked that we all might be "one thing" (v. 21). He did not ask for functional unity but for one entity, the body of Christ, the Church.
 - (1) Everything Christ asked, the Father heard (He responded positively; John 11:41-42).
 - (2) Even His garden communication was answered (Hebrews 5:7; cf. John 12:27).
 - (3) If Christ asked for functional unity among believers, His request was largely unanswered.
 - b) The "one thing" is compared to the unity of the Father and Son (v. 21). It is an organic unity, the Father and Son are one God. We are one body (Ephesians 4:3-6).
 - c) The world will believe the Father sent the Son because of this oneness. This is a future belief (cf. Revelation 3:9).
 - d) Christ gave to the believers the glory the Father had given Him (v. 22).
 - (1) This glory involves having eternal life.
 - (2) This glory enables believers to be one as the Father and Son.
 - (3) This oneness involves having the same life.
 - e) Christ summarized the provision of glory and position the basis of the world knowing two things (v. 23).
 - (1) The Father sent the Son.
 - (2) The Father loved believers like He loved the Son.
 3. We are in the Father and Son (1 Thessalonians 1:1; cf. 2 Thessalonians 1:1).
 - a) Paul spoke the gospel of God to the Thessalonians after their salvation (2:2, 8).
 - (1) This was spoken as a comfort, not as evangelism (2:3).
 - (2) This was spoken while Paul was treating the Thessalonians with tender gentleness (2:7-9).

- (3) This was how Paul dealt with believers (2:10).
- b) Paul spoke this to console the Thessalonians and encourage them to walk worthy of God (2:11-12). This good news is both comforting and practical.
- 4. We can be at ease in the Father and Son (1 John 2:24).
 - a) These believers had heard the new commandment from of old (2:7).
 - (1) The new commandment was about love to other saints.
 - (2) The new commandment required one to have eternal life, a new nature and be in Christ.
 - b) These believers were dealing with the departure of anti-christs from their assembly (2:22-23).
 - (1) Anti-christs denied Jesus was the Christ (not God in flesh; v. 22).
 - (2) Anti-christs denied Jesus is God (Father and Son; v. 23).
 - (3) By denying these two truths, the anti-christs were unbelievers without love.
 - c) These believers could let that which they heard from *a* beginning be at ease in them (2:24).
 - (1) This accompanied their being at ease in the Son and Father.
 - (2) This abiding (being at ease) relationship is tied to God love (4:13, 15, 16).
- 5. Believers are in both the Father and Son.
 - a) The relationship is tied to a unity of believers.
 - b) The relationship has practical implications for how we live with one another and love one another.
 - c) The relationship can be our focus, and in this way, affect our love.
 - d)

- O. The Spirit seals us in Christ
 - 1. The Spirit sealed us the moment we believed (Ephesians 1:13).
 - a) They heard.
 - b) They believed
 - c) They were sealed in Christ.
 - d) All believers are therefore, sealed!
 - 2. The Spirit sealed us in Christ Jesus (Ephesians 1:12-13).
 - a) “In Christ Jesus” is our position. It is imputed or credited to us by God the Father in the heavenlies.
 - b) Our seal is upon our position in Christ.
 - c) Positionally we are sealed! We can never be removed from our position in Christ.
 - (1) We are Christ’s inheritance (v. 11).
 - (2) Since we are sealed He will get His inheritance.
 - (3) Since we are sealed we’ll become what we are in Christ, an inheritance.
 - 3. The Spirit sealed us in Christ until the day we are completely redeemed (Ephesians 4:30).
 - a) This day is the Rapture, when everything God has promised us, will become reality.
 - b) The context of chapter 4 relates to our position in Christ.
 - (1) Paul was a prisoner in the Lord (v. 1).
 - (2) There is one body (v. 4).
 - (3) We, as the body, are to grow into Jesus Christ the head (v. 15).
 - (4) The New Man is in Christ (v. 24; 2:15).
 - (5) God forgave us in Christ (v. 32).
 - (6) In all these relationships and more, we are sealed in Christ!
 - c) Since we are sealed in Him, we should be moved to not grieve the Spirit (v. 30).
 - (1) To grieve is to act contrary to what the Spirit desires for us.
 - (2) The Spirit produced unity in a bond of peace within the body (v. 3 ff.).
 - (3) The forms of harsh speech grieve the Spirit, because they are contrary to the oneness in our position in the body of Christ.
 - (4) Grieving does not break the seal.
 - (5) The word ἐν ᾧ “by whom” are translated “in whom” in 1:11-13. While both translations are legitimate, it is likely that Paul meant that we are sealed by the Spirit by being in the Spirit. This is a position in the Spirit.
- 4. The believer is in the Spirit (Romans 8).
 - a) The Spirit directs believers to frame their minds with “in Christ” truths (vv. 4-6).
 - b) The frame of mind which comes from the flesh is hostile against God (v. 7).
 - c) Those who are in *the* flesh are unable to please God (v. 8). - That leaves us hopeless because we’re still in flesh.
 - d) We are not in flesh (this is positional), for we are in the Spirit (v. 9).
 - (1) That position secures us in Christ.
 - (2) That position is tied to the work of the Spirit in us (v. 9). As in John 14:20 - we in Christ, Christ in us, so here, we in the Spirit, the Spirit in us. We need both sides of this work!
 - (3) The Spirit can make alive our mortal bodies so we can please God (v. 10-11).
- 5. The Spirit sealed us into Christ guaranteeing all the promises in Christ for us (2 Corinthians 1:20-22).
 - a) All the promises from God in Him (Christ) are “Yes!” (v. 19).
 - b) All the promises from God in Him (Christ) are “Amen”, that is, “certain” or “rock solid” (v. 20).
 - c) God makes us “firm” in Christ (v. 21).

- d) God has sealed us with respect to our position in Christ and the accompanying promises in Him.
 - (1) We're promised comfort/encouragement in Christ (Philippians 2:1; 2 Corinthians 1:3-God of all encouragement).
 - (2) We have peace in Christ, contrasted to pressure in the world (John 16:33).
 - (3) We can have victory and glorify God in our mortal bodies (Romans 8:11 see above). He guarantees that we can always count on this promise in Christ.
- e) That seal, as we have already seen is the Holy Spirit Himself.
- 6. Therefore, the sealing ministry of the Holy Spirit is related to our position! It is a positional relationship to the Spirit and Christ.
- IX. The Holy Spirit has limited the use of some spiritual gifts.
 - A. We previously saw that the Spirit has given gifts to individuals as members of the body of Christ. (see Section VIII.M.7 on page 61 of these notes).
 - B. We will now go back and consider why some of the gifts given at the beginning of the Church are no longer given.
 - C. We need to know the purpose of "miracles."
 - 1. Miracle describes that which is not ordinary or happens despite the normal laws of nature.
 - a) Christ walked on the water, not according to the normal laws of nature.
 - b) "*A miracle is a less common kind of God's activity in which he arouses people's awe and wonder and bears witness to himself.*" [Wayne Grudem, *Systematic Theology*, 355].
 - 2. A survey of miracles in the Old Testament helps understand their purpose.
 - a) God brought a flood upon the whole earth (Genesis 7:11-12; 6:5-8).
 - b) God confused the languages of men so they would scatter (Genesis 11:5-9).
- c) God prevented the women in Abimelech's household from conceiving (Genesis 20:18).
- d) God appeared in a burning bush that was not consumed (Exodus 3:1-3).
- e) God brought plagues on the Egyptians so He could be glorified through Pharaoh (Exodus 4:21-23; 7:1-7).
- f) God brought Israel through the Red Sea on dry land and then destroyed the Egyptians as they followed (Exodus 14).
- g) God appeared on Sinai in clouds, lightning, and fire so Israel would believe in Moses (Exodus 19:9).
- h) God caused the walls of Jericho to collapse because God gave it into Joshua's hand (Joshua 6:1-2, 16, 27).
- i) God brought fire on Elijah's altar to prove that he was God's prophet (1 Kings 18:21-40).
- j) God performed miracles in the days of Elisha (2 Kings).
 - (1) Poisonous water was purified (2:19-22).
 - (2) Jars were filled with oil (4:1-7).
 - (3) A son was given to the Shunamite woman (4:8-17).
 - (4) The son of the Shunamite was received back to life (4:18-37).
 - (5) Poisonous stew was made safe (4:38-44).
 - (6) Naaman the leper was healed (5:1-14).
 - (a) God is the only God (5:15).
 - (7) An axe head floated (6:1-7).
 - (8) In all these Elisha prophesied.
- k) Jesus performed works the Father had given Him to do (John 10:25, 38).
- l) God displayed that Jesus was His man by signs, wonders, and various miracles (Acts 2:22).
- m) God performed works of power through the apostles (Acts 4:29-31; 5:21).
- n) God bore witness to Paul and Barnabas' message through works of power (Acts 14:3; 15:12).

3. The miracles are in four primary groups.
 - a) The days of Moses.
 - b) The days of Elijah and Elisha.
 - c) The days of Jesus.
 - d) The days of the apostles.
 - e) Three of these period involved the beginning of something new.
 - (1) The law through Moses.
 - (2) The King had come as Jesus.
 - (3) The Church with a new relationship came with the apostles.
 - f) The miracles of Elijah and Elisha authenticated their prophecies as God rebuked Israel for her disobedience, her rebellion against God.
 - (1) They faced false prophets leading Israel astray.
 - (2) This was also true of God's other prophets.

- D. need to know why Christ performed works of miracles, signs, and wonders.
1. He performed miracles as part of the kingdom program.
 - a) Jesus proclaimed two kingdoms.
 - (1) He announced the kingdom from the heavens (Matthew 4:17, 23). This kingdom was the anticipated kingdom.
 - (2) He announced the kingdom from God (Mark 1:15).
 - (3) These were similar yet distinct kingdoms, the first includes believers and unbelievers (Matthew 13:36-41), while the latter includes only believers (John 3:3-6).
 - b) Jesus proclaimed a kingdom which is both spiritual and genuinely physical.
 - (1) It is a kingdom with real people.
 - (a) Christ will rule (Matthew 25:31).
 - (b) The church will rule (Revelation 2:26-28; 3:21).
 - (c) Martyred tribulation saints will rule (Revelation 20:4, 6).
 - (d) The apostles will rule (Matthew 19:28).
 - (e) Faithful Jews (servants) will rule (Luke 19:11-27).
 - (2) It is a kingdom with real subjects.
 - (a) Living Jews coming out of the tribulation will be subjects. They are slaves over others (Matthew 24:45-51); virgins awaiting the groom (25:1-13); slaves (25:14-30).
 - (b) Living Gentiles coming out of the tribulation will be subjects (Matthew 25:31-46; Zechariah 14:16-19).
 - (c) The children of the previous two groups will be subjects of the kingdom (Isaiah 65:19-21).
 - (3) It is a kingdom with real animals (Isaiah 11:6-9; 65:25; Zechariah 14:20).
 - (4) It is a kingdom with level, productive real estate (Isaiah 40:4-5; 11:9; 65:25; Amos 9:13).
 - (5) It is a kingdom with a real central city and a river flowing to the east (Ezekiel 45:6; 47:1-12).
 - (6) It is a real kingdom, with real people [see b)(2) above] who will need real healing (Ezekiel 47:12; cf Revelation 22:2).
- c) Jesus proclaimed the kingdom promised in the Old Testament.
- (1) It is a kingdom over which the Son will rule (Psalm 2:4-9).
 - (2) It is a kingdom over all kingdoms of the earth (Isaiah 2:1-4, mountain of the Lord's house...on top of the mountains).
 - (3) It is a kingdom which includes healing for people (Isaiah 1:5-6).
 - (a) God was using sickness as a metaphor for Judah's spiritual rebellion (cf vv. 2-4).
 - (b) God brought judgment on Israel so that they could not turn and be healed at that time (Isaiah 6:10).
 - (c) Jesus made healing (physical and spiritual) possible through His work (Isaiah 53:3-4; Matthew 8:17).
 - (d) Jesus announced that He was the fulfillment of Isaiah 61:1-2a (Luke 4:18-19). Note Isaiah 61:2bff was not fulfilled in His earthly life.
 - (e) Jesus answered John the Baptizer's question by pointing to healing as well as proclamation (Matthew 11:5; Isaiah 35:5; 61:1).
 - (f) Jesus proved His ability to forgive sins by His ability to heal (Matthew 9:2). It is easier to make a claim than to perform a demonstrable work.

- E. We need to understand the purpose of apostolic signs and wonders. To do so we will survey the signs and wonders in Acts covering approximately 30-60 AD. All Scriptures are from Acts unless otherwise noted.
1. The 120 in believers in Jerusalem were filled with the Spirit and spoke in other languages (2:4-13).
 - a) They spoke in languages which the Jews from other countries could understand (vv. 8-11).
 - b) This allowed Peter to proclaim the resurrection of Christ (vv. 22-36).
 - c) Note that Peter did not claim this was a fulfillment of Joel's prophecy but that it was the same Spirit (v. 16).
 2. *Wonders and signs were performed through the apostles as they taught (2:42-43).
 3. *Peter healed the lame man (3:1-10).
 - a) Peter gave the credit to God (v. 12).
 - b) Peter proclaimed the death and resurrection of Christ (3:13-21).
 4. *The believers asked God for boldness after Peter and John were threatened not to proclaim Christ (4:18, 24-30).
 - a) They asked God to stretch out His hand to perform signs and wonders in support of their proclamation (v. 30).
 - b) God shook the place (v. 31).
 - c) All were filled with the Spirit (v. 31).
 - d) All spoke God's Word with boldness (v. 31)
 5. God supernaturally killed Ananias and Saphira for their lie (5:1-11).
 6. God performed signs through the hands of the apostles (5:12-16).
 7. God miraculously released Peter and John from prison (5:19-21).
 8. **The Holy Spirit witnessed along with the apostles (5:32).**
 9. *Stephen performed signs and wonders in connection with his message (6:8f).
 10. *Philip proclaimed Christ (8:5).
 - a) People paid attention by hearing and seeing the signs (vv. 6-7).
 - b) People had previously paid attention to Simon the magician (vv. 9-11).
 - c) People received the Holy Spirit, evidenced by something (vv. 14-18).
 11. Ananias healed Saul's blindness (9:17-18).
 12. Peter healed the paralyzed man (9:17-18).
 13. Peter raised Tabitha (9:36-43).
 14. God sent an angel to Cornelius (10:3-6).
 15. *God showed Peter a vision of animals in a sheet (10:10-17).
 16. *The Holy Spirit caused these Gentiles to speak in other languages (10:44-46).
 - a) Peter first evangelized (vv. 34-43).
 - b) The languages were proof to the Jews that God saved these Gentiles (v. 45).
 17. **The assembly in Antioch were the first to live as anointed ones, after a year of Paul and Barnabas teaching (11:25-26).** This demonstrates that anointing has more to do with lifestyle than with supernatural works of power.
 18. Agabus prophesied of a coming famine (11:27-30).
 19. God miraculously released Peter from prison (12:6-10).
 20. God supernaturally killed Herod (12:20-25).
 21. The Holy Spirit spoke in Antioch (13:2).
 22. *Paul made Bar-Jesus blind (13:9-11).
 23. *God did signs and wonders to support the speaking of Paul and Barnabas (14:3). Witnessing is a plural participle, and giving is a singular participle.
 24. Paul made a lame man walk (14:8-10).
 - a) They first evangelized (v. 7).
 - b) The people rejected Paul and stoned him (v. 19).
 25. Paul rose up after being stoned (14:20).
 26. Judas and Silas (prophets) encouraged the church (15:32).
 27. Paul cast out a demon (16:12-18).
 28. God caused an earthquake (16:25-26).
 29. The Lord appeared to Paul (18:9).
 30. **Disciples spoke in tongues (19:6).
 31. God was doing extraordinary powers (19:11-12).
 32. Paul raised Eutychus (20:9-12).
 33. Agabus prophesied of Paul's imprisonment (21:11).
 34. An angel appeared to Paul (27:23).

35. Paul was not harmed when bitten by a snake (28:3-6).
36. We notice that the signs and wonders are more frequent in the first half of the book (about 26 times) than in the last thirteen chapters (9 times).
37. We also see that signs were often given to draw attention to those speaking God's Word.
- F. We need to see the change from signs and wonders to life of faith.
1. The occurrences of signs change from early to late books.
 - a) The word sign occurs 48 times in the gospels, 13 times in Acts, 9 times in the letters, 7 times in Revelation.
 - b) Signs and wonders authenticated Paul's message and apostleship (Romans 15:19; 2 Corinthians 12:12; cf. Hebrews 2:4).
 - c) Signs were sought by the Jews, and tongues were a sign (1 Corinthians 1:22; 14:22).
 - d) Sign refers to Paul's signature (2 Thessalonians 3:17).
 - e) Signs in 2 Thessalonians 2:9 are of Satanic origin.
 - f) Four of seven signs in Revelation have Satanic (13:13, 14; 16:14; 19:20).
 - g) The other three signs in Revelation are in the heavens (12:1, 3; 15:1).
 2. The occurrences of healing change from early to late books.
 - a) Healing is described by the word **θεραπεύω** 36 times in the four gospels, five times in Acts, never in the letters, twice in Revelation. This word emphasized care or service and thus healing for those in need of such care.
 - (1) The two Revelation occurrences are Satanic (13:3, 12).
 - b) The noun occurs once in Luke 9:11 of Jesus healing, and in Revelation 22:2 of the leaves of the tree of life.
 - c) The verb **ιαομαι** properly means to heal (a noun form describes Luke as a physician).
 - (1) It occurs fifteen times in the gospels, three times in Acts.
 - (2) James used it once when addressing different types of illness in James 5.
 - (a) The physically sick are addressed in verse 14.
 - i) They could have other worship over them.
 - ii) They could be oiled with oil.
 - iii) They are not promised healing.
 - (b) The mentally wearied are addressed in 15-16.
 - i) They could deal with their weariness by a vow pertaining to their faith.
 - ii) They as a group should agree regarding their sins for healing.
 - iii) It is implied by the vow and confession that this is the sin dealt with in the book, sin against the body by favoritism to the rich, and setting out to get rich (2:9; 4:17).
 - (3) It is used in the gospels twice, and once each in Acts, Hebrews, and 1 Peter of spiritual healing.
 - (4) The noun form is used once in Luke and twice in Acts of physical healing.
 - d) Consider illnesses in the letters. These will be listed in chronological order.
 - (1) The Lord would not remove Paul's thorn in the flesh (he was beat up) (2 Corinthians 12:7-10).
 - (2) Epaphroditus was sick long enough for the Philippians to get word of it and the Lord had mercy on him (Philippians 2:24-30).
 - (3) Paul counseled Timothy to drink wine to deal with his frequent illnesses (1 Timothy 5:23).

- (4) Paul left Trophimus sick at Miletus (2 Timothy 4:20).
3. The occurrences of miracles change from early to late books.
- a) The word “miracle” translates the Greek **δύναμις** which means inherent power. The nature of the power must be determined by context.
 - b) In the Gospels and Acts it describes supernatural acts (miracles) fifteen times, other acts of power fourteen times, and God’s power usually as a bridge between the two above ideas eighteen times.
 - c) In the church letters it describes miracles eleven times, God’s power thirty-five times, and other forms of power twelve times.
 - (1) The references to miracles occur in Romans 8:38; 15:19; 1 Corinthians 2:4; 12:10, 28, 29; 2 Corinthians 12:12; Galatians 3:5; 1 Thessalonians 1:5; Hebrews 2:4; 6:5.
 - (2) All of these but Hebrews were written before Paul’s imprisonment
 - (3) Ephesians (a prison letter) has power as that in the inner man, not of miracles.
 - (a) God’s power is to those who believe (Ephesians 1:19).
 - (b) The Spirit empowers us in the inner man (Ephesians 3:16).
 - i) This is so the Christ can settle down in your heart (v. 17).
 - ii) This is so you can grasp the love for all the Christ, not just those like you (e.g. Jews or Gentiles) (vv. 18-19).
4. The occurrences of these signs and wonders terms demonstrate a change.
- a) These occurred frequently during the earthly ministry of Jesus Christ.
 - b) These occurred frequently during the ministry of the apostles.
 - c) These waned in the later years of the Church from c. 58 AD.
5. Included below are further passages illustrating the new emphasis of power in the church letters.
6. Paul wished that God would fill the Romans (Romans 15:13).
- a) With Spirit produced qualities necessary for operating in the body of Christ.
 - (1) To fill them with joy.
 - (2) To fill them with peace.
 - (3) Both are parts of the fruit from the Spirit (Galatians 5:22).
 - (4) Both are expressions of the kingdom of God (Romans 14:17).
 - b) With the ability to believe.
 - (1) Believe is the verbal form of faith.
 - (2) Believe means there is a promise which produces a hope (cf Hebrews 11:1).
 - c) With the ability to overflow in the hope.
 - (1) This is hope from the Holy Spirit.
 - (2) Paul explained that we have a hope for the future, which gives us the ability to take adverse pressure (tribulation) with patience (Romans 5:2-5).
 - (3) Paul explained further that we have a hope for the future in Romans 8:20-24.
 - (a) We have a hope of being unveiled as God’s sons (8:19).
 - (b) We have an eager expectation of the redemption of the body (8:23).
 - i) Redemption refers to the payment and the resulting release.
 - ii) This is our future change from dust to glory.

- (c) We were saved upon that hope (8:24).
- (4) Paul explained further that we rejoice in the hope (Romans 12:12).
- (5) Paul explained further that we can direct this hope of a future change at the needs of other believers (Romans 14-15:13).
 - (a) Romans 14:1-3ff address the conflict between strong and weak believers.
 - i) It was a conflict over foods.
 - ii) It was a conflict over observing certain days (sabbaths).
 - (b) Romans 16:25-27 should be inserted between 14:23 and 15:1.
 - i) These verses occur here in many Greek manuscripts.
 - ii) These verses explain how God will make believers stand firm, and it involves faith.
 - iii) These verses form a promise which can become a hope.
 - (c) The Roman saints were to please their brothers in Christ first, not themselves (15:2).
 - (d) The Roman saints needed to overflow in the hope that God would bring us all to glory and that giving up our rights for the sake of brothers was worth it.
 - (e) The Roman saints needed power to mentally keep it together so they would act in the best interest of their brothers.
 - (f) The Roman saints didn't need each other to perform miracles for each other.
- 7. Paul determined to know the power in the Corinthians (1 Corinthians 4:19-20).
 - a) Paul was admonishing the Corinthians as his children (4:14).
 - (1) He admonished them because some were puffed up against others (4:6-13).
 - (2) He admonished them so they would imitate him (4:14-17).
 - b) Paul was hoping to come and would deal with those who were puffed up (4:19).
 - (1) He would not know their word (speech) (v. 19).
 - (a) Some were giving their attention to philosophy, scholarship, and power to accomplish God's purpose and had exalted themselves over others (1:20).
 - (b) Some were giving attention to prophecy, tongues, and knowledge (all speaking issues) and exalted themselves in this way (13:8-10, cf 13:1-3).
 - (2) He would know their power (v. 20).
 - (a) Power is characteristic of the kingdom of God.
 - (b) Power affects love (13:1-4).
 - (c) Power affects service (3:5ff).
 - i) They were servants (3:5).
 - ii) They were farm works (3:9a).
 - iii) They were construction workers (3:9b).
 - iv) They needed to build, not exalt.
 - (3) Their need was not for miracles but for power that would affect their lives toward each other.
- G. 1 Corinthians 12-14 contribute to a proper understanding of the signs and wonders gifts.
 - 1. The section 1 Corinthians 12 established the background of gifts.
 - a) Every gift is given by the Spirit (12:7-11).

- b) Every gift is important as a part of the body (12:14-20).
 - c) No gift can be considered unnecessary (12:21-22).
 - d) Every gift contributes to an equality in the body (12:23-26).
 - e) No believer has all the gifts (12:27-31).
2. The section 1 Corinthians 12:31b-13:13 establishes a “superior way” (12:31b).
- a) The superior way recognizes the necessity of love (13:1-3).
 - (1) Speaking without love is just annoying noise (v. 1).
 - (2) Prophesying and knowledge without love is nothing (v. 2).
 - (3) Generosity and sacrifice without knowledge is no benefit (v. 3).
 - b) The superior way recognizes that love doesn’t fail (13:8a).
 - c) The superior way recognizes the limitations of gifts (13:8b-13).
 - (1) Some gifts will cease (v. 8b).
 - (a) Prophecy will be rendered inoperative (Passive verb).
 - (b) Tongues will cease (Middle verb).
 - (c) Knowledge will be rendered inoperative (Passive verb).
 - (2) Gifts are not exhaustive but partial (v. 9).
 - (a) We know (gift of practical knowledge) partially (from a part, v. 9). Whenever a word of knowledge (12:8) was given, it was not exhaustive of all we need to know but gave only a part of what we needed to know.
 - (b) We prophesy partially (from a part, v. 9; 12:10). See above comments
 - (3) Some gifts will be rendered idle when a complete (perfect) thing arrives (v. 10).
 - (a) A perfect (complete) things arrives (v. 10).
 - i) Perfect is a neuter adjective (τελειον).
 - ii) The words for “coming” or “kingdom” (Christ’s coming/kingdom) are not neuter.
 - iii) Christ, himself, is not referred to by a neuter pronoun or adjective.
 - iv) Mature people (τελειος) are described by the masculine form.
 - v) Maturity (τελειοτης) is a feminine noun.
- (b) Perfect (complete) is contrasted to partial (v. 9).
- i) It is complete knowledge.
 - ii) It is complete prophecy.
 - iii) The complete thing will render the partial inoperative.
- (c) The partial is comparable to toddlerhood (inarticulate babbling) (v. 11).
- i) Speaking
 - ii) Thinking
 - iii) Logically reckoning
- (d) The complete is tied to being an adult (vv. 11-12).
- i) We see (prophecy) as though we are looking in a mirror. It is never clear.
 - ii) We will know, like we are known.
- (e) Now remains (implying the others were on their way out) three qualities which are necessary
- 3. Prophecy has value (14:1).
 - 4. Tongues in a local assembly are not spoken to men but to God (14:2). This is because in an assembly, it is normal that the group all speaks the same language. If one spoke in another language, the group would not understand it, therefore, only God could know it.
 - 5. Prophecy edifies men (14:3). They can hear it and understand it.

6. Tongues was great especially if they were interpreted so that others could be edified (14:5).
 - a) Tongues were of value to others if it provided needed information (14:6).
 - (1) revelation
 - (2) knowledge
 - (3) prophecy
 - (4) teaching
 - b) A musical instrument is appreciated if it gives a recognizable sound (i.e. a distinct song, not random notes; 14:7).
 - c) A bugle could not call people to battle if it gave an unclear (as opposed to easily understood) sound (14:8).
 - d) Tongues without a plain word (communication) is speaking in the air (14:9).
 - e) Languages in the world all have a clear sense (14:10-11).
 - (1) One speaking sounds like a foreigner to he who doesn't know the language.
 - (2) The Corinthians should have sought for edification (14:12).
 7. Tongues should be used properly (14:13-19).
 - a) If one spoke in a tongue, he should worship so that he might interpret it 14:13).
 - (1) Worshipping or psalming in a tongue had limitations (14:14).
 - (a) The human spirit worships.
 - (b) The mind is unfruitful.
 - (2) Worshipping or psalming should be done in both spirit and mind (14:15).
 - b) If one doesn't interpret, other are unable to say, "Amen." (14:16).
 - (1) The one speaking can.
 - (2) Others can not.
 - c) Paul would rather limit himself to five intelligible words for the benefit of others (14:19).
 8. Tongues had a purpose which should be understood (14:20).
 - a) God planned to use tongues to show something to the Jews (14:21).
 - (1) Paul quoted Isaiah 28:11-12 in which God foretold His judgment on Ephraim, taking them into captivity (2 Kings 18:9-11).
 - (2) God would speak to His people by people of other languages.
 - (3) The first three groups mentioned in Acts 2:9 (Parthians, Medes, Elamites) refer to Israelis who had been taken away in the Assyrian and Babylonian captivities of 722 and 605-586 BC.
 - b) God used tongues as a sign (14:22).
 - (1) It is not a sign for believers.
 - (2) it is a sign for unbelievers (i.e. unbelieving Jews).
 - c) God used prophecy for believers (14:22).
 - d) God had a purpose both in the assembly (14:23-25).
 - (1) If an unbeliever or uninstructed person visited an assembly while all spoke in a different language, he would conclude the group was insane (14:23).
 - (2) If an unbeliever or uninstructed person visited an assembly while all prophesied, he would be convinced that God was among them.
- H. We need to recognize that signs and wonders function under the sovereignty of God.
1. God is eternal and transcendent. Transcendent means that God lives above the confines or principles of this creation.
 - a) He is high and lifted up dwelling in eternity (Isaiah 57:15).
 - b) He is so high that man can not contribute anything to God.
 - (1) Can't really build a house for God (Isaiah 66:1-2).
 - (2) No one ever become God's counselor (Romans 11:34).
 - (3) No one has ever given God anything so that God owes them something (Romans 11:35).
 - c) He doesn't think in the same manner that man thinks.

- (1) His thoughts are not man's thoughts (Isaiah 55:8).
- (2) His ways are not man's ways (Isaiah 55:8).
 - (a) The two are as divided as earth from heaven (v. 9).
 - (b) God's large forgiveness illustrates the difference (v. 9).
2. God is good (Psalm 145:9; 135:3). Goodness means that God is content and has a sense of well-being and desires the same for the objects of His goodness.
3. God is righteous in all He does (Psalm 145:17).
4. God does not take pleasure in wickedness (Psalm 5:4).
5. God is sovereignly in control.
 - a) God will not violate His righteousness and goodness in the exercise of His sovereignty. That does not mean righteousness and goodness from man's perception but from God's. Remember, God doesn't think like we do. Our thinking is very limited and short-sighted.
 - b) God does what He pleases in all places (Psalm 135:5-6).
 - (1) He is above all gods (i.e. anything which is called a god: idols, demons, etc.).
 - (2) He works all things according to His good pleasure (Ephesians 1:11).
 - c) God exercises control in life and death (Deuteronomy 32:39; 1 Samuel 2:6-7).
 - (1) He causes to die and live. Die is a causative (hiphiel) verb stem.
 - (2) He shatters and heals.
 - d) God creates light and darkness (Isaiah 45:5-7).
 - e) God speaks and both evil (disaster/calamity) and good go out (Lamentations 3:37-38).
 - f) God breaks the counsel of nations but His stand forever (Psalm 33:10-11).
 - g) God hinders the plans of the nations but His remain for generations (Psalm 33:10-11).
- h) God moves the heart of kings for both good and bad (Proverbs 21:1; Ezra 6:22- good; Revelation 17:17 - bad).
- i) God accomplishes His purpose even when men or creation believes they are accomplishing their own will and are sometimes at variance with God's purpose.
 - (1) God does not "react" in the sense that He's trying to make lemonade because He ended up with lemons.
 - (2) Joseph knew God's will was done despite what his brothers had planned (Genesis 45:4-8; 50:20).
 - (3) What happens does not take place because of the one wishing or the one running,
6. God's sovereignty is seen in the earthly life of Jesus.
 - a) The day Christ entered the world as a man was determined (Galatians 4:4).
 - (1) In the fullness of the time.
 - (2) The time is singular and articular pointing to a specific time, i.e. a time appointed by the father.
 - (3) God sent out the Son.
 - (4) "Born from a woman" means God had prepare the mother for this time. She wasn't a random character in the incarnation.
 - (5) "Born under law" means that God planned for the Son to live under a law system, specifically the Mosaic system. This was for the purpose of buying out from law those who under law, so they could become sons (v. 6).
 - b) The body of Jesus was prepared by God (Hebrews 10:4-5). The Old Testament reference has "dug ears for me" an idiom related to the forming of a body.
 - c) The city which His earthly family were from and the city in which He were born were prophesied in the Old Testament, therefore, God exercised

- sovereignty for where His family had to live.
- d) Jesus would bring His Son out of Egypt (initially Israel as the larger son). This meant that in God's sovereignty He moved events so that the family would be in Egypt.
 - e) The works Jesus did were given to Him by the Father to perform (John 5:36; 17:4).
 - f) His death and the treatment at the hands of men were exactly what God had determined (Acts 2:23; 4:27-28).
 - (1) Jesus knew that God had planned specific events which He was awaiting (John 2:4).
 - (2) God knew Christ as the Lamb slain long before He died (1 Peter 1:20).
7. God's sovereignty is illustrated by the historical account of Job. When people suffer, others make false assumptions about the cause of their suffering. Job demonstrates the believer's need to grasp God's sovereignty in his life. This will help him avoid becoming hostile towards God.
- a) Job was a man of upstanding character by God's evaluation (Job 1:1, 8).
 - (1) He was blameless.
 - (2) He was upright.
 - (3) He feared God.
 - (4) He turned from evil.
 - b) Job was allowed to experience real calamity at the hand of Satan.
 - (1) Satan is the accuser of the brethren (Revelation 12:10). God's character is flawless, therefore he uses us to get to God.
 - (2) God asked Satan to consider Job (Job 1:8). Satan was looking through the earth, and God pointed out the character of Job.
 - (3) Satan challenged God that Job was only upstanding because God had materially prospered him (Job 1:9-11).
 - (4) God allowed Satan to bring two attacks upon Job.
 - (a) Satan first took Job's wealth and children (1:13-19).
 - (b) Satan later took Job's health (Job 2:7-8).
 - c) Job still did not sin (Job 1:22; 2:10).
 - d) Job was joined by three friends, who attempted to account for Job's sufferings (Job 2:11).
 - (1) Eliphaz: the innocent do not suffer (Job 4:7-9).
 - (2) Bildad: God would restore the upright (Job 8:5-7).
 - (3) Zophar: don't let wickedness dwell in your tents then you could life your face without defect (Job 11:14-15).
 - (4) Job argued with them for his innocence (Job 6:10; 9:1-4; 13:1-8).
 - e) God confronted Job (Job 38-41).
 - (1) He asked Job to instruct Him since Job presumed to know so much about how God works.
 - (2) He spoke of His power to create (Job 38:1-7).
 - (3) He spoke of His power over the sea (Job 38:8-11).
 - (4) He spoke of His power over day and night (Job 38:12-15).
 - (5) He spoke of His power over those parts of creation far removed from man on earth (Job 39:16-24).
 - (6) He spoke of His power over water (Job 38:25-30).
 - (7) He spoke of His power in the stars (Job 38:31-33).
 - (8) He spoke of His power in the sky (Job 38:34-38).
 - (9) He spoke of His power regarding wild animals (Job 38:39-39:30).
 - (10) He spoke of His authority in righteousness and justice (Job 40:6-14).
 - f) Job acknowledged God's sovereign authority in creation.
 - (1) God can do all things (Job 42:2-3). His attempts to get God to answer him was hiding coun-

- sel without knowledge, i.e. Job didn't really know anything (v. 3).
- (2) Job had spoken and realizing his presumption, closed his mouth (Job 40:4-5).
- g) Job teaches us that suffering isn't always about us. In Job's case God was teaching something to spirit beings who witnessed Satan's challenge. Job knew nothing of this, though we read it from the beginning of the text. This agrees with what God is doing today, teaching spirit beings about His wisdom (Ephesians 3:10).
- h) Job teaches us that events in our lives are not always about just us.
8. God's sovereignty relates to who we are as individuals, our physical appearance, health and length of days.
- a) God could have done miracles in Tyre, Sidon, and Sodom (Matthew 11:20-23).
- b) If He had done these miracles in Tyre and Sidon they have repented (v. 21).
- c) If these miracles had been done in Sodom, it would have remained to the time of Jesus (v. 23).
- d) Why didn't Jesus do those miracles in those cities? Because it wasn't God's will. He appeared to Abraham just prior to the destruction of Sodom. He could have gone down to the city and performed those miracles (Genesis 18:16-33).
9. God has already determined the length of our days.
- a) David knew this to be true (Psalm 139:16).
- b) Job knew this to be true (Job 14:5).
- c) Therefore, signs and wonders will not alter this. When people were raised from the dead, it was part of God's plan, and they lived the length of days God planned for them. It wasn't God's will for all these, therefore, most died and were never raised.
10. It is necessary to understand the effect of God's sovereignty on our lives.
- a) Whether we can do business and get gain is ultimately a matter of God's will, not our plans (James 4:13-17).
- b) Whether we have health or illness.
- (1) Job's health was affected by Satan but only after God allowed him to strike Job (Job 2:3-6).
- (2) God allowed a messenger from Satan to strike Paul (2 Corinthians 12:7-10). God used this to demonstrate that His power is best seen when it is not confused with our own power, therefore, our weakness makes His power visibly clear.
- (3) We are living in clay pots (a metaphor for our weak bodies) so that God's glory can be seen (2 Corinthians 4:7-10). God's glory doesn't have to compete with our inherent abilities.
- (4) It may be God's will that we suffer persecution for doing right (1 Peter 3:17).
- (5) Suffering produces growth (Romans 5:3-5).
- (a) We boast in pressure (v. 3).
- (b) Pressure ultimately brings approval as part of the growing process (v. 4-5).
- (6) We need to learn to be content in whatever circumstance we find ourselves (Philippians 4:11-13). Paul had grown since the time referred to in 2 Corinthians 12.
- (7) God works all things together for the good of those who are loving Him (Romans 8:28).
- (a) We are suffering (v. 17-18).
- (b) We are groaning and withering in pain in this present body (v. 22-23).
- (c) We live in hope of our bodies being released [redemption] (v. 23-24).
- (d) We have no promise of release here, but the promise that God uses our struggle

for our good, i.e. to be conformed to the Son (v. 29).

(8) We know God’s future plans so that we live with grief but grief in hope. We distressed for a little while (1 Peter 1:6).

c) God will remove pain and death in eternity, but they are part of life in this present world (Revelation 21:1-4).

d) While God can do signs and wonders, the Biblical evidence does not support that they are taking place today.

X. The Holy Spirit has a work in the future.

A. The Spirit will depart from this earth at the conclusion of this dispensation (the church’s time on earth, 2 Thessalonians 2:6-8).

1. He has exercised restraint of men in the past (Genesis 6:3). “Strive” best fits the picture of Romans 1, where God “gave them over...” three times. Therefore, this was the Spirit restraining them until those three events.

2. He is presently restraining Satan from introducing the man of lawlessness (2 Thessalonians 2:6-7).

a) Paul was encouraging the Thessalonians to not be alarmed by any attempt to tell them they were in the day of the Lord (vv. 1-2). The day of the Lord begins with 7 years of wrath followed by a 1,000 year kingdom.

b) He reminded them that the day of the Lord can not begin until the departure [apostasy=rapture] and revelation of the man of lawlessness take place (vv. 3-5).

c) There is someone or something who/ which is restraining the man of lawlessness (vv. 6-7).

(1) “Restrain” [ASV, NASB, ESV, Darby] is translated “withholdeth” [AV] and “holds back” [NIV, NET]. In most of NT occurrences these are good translations.

(2) The verb is *katecho* [κατέχω] in both verses.

(3) It is an articular neuter present active participle in six.

(4) It is an articular masculine present active participle in seven.

(5) In verse seven the one restraining will leave. Several versions translate it “taken out of the way” as though someone else removes him, though the verb is a Middle voice indicating personal interest and activity. Therefore, Darby’s “until he be gone” is better.

d) Several have attempted to identify the one restraining.

(1) John Chrysostom and Jerome (4 C.) - Roman Empire. Yet secular government doesn’t restrain this one but will join him.

(2) J. Oliver Buswell, *A Systematic Theology of the Christian Religion*, 1972: A.H. Strong, *Systematic Theology*, 1907 - God’s sovereign power. While ultimately true, it doesn’t explain the switch between genders.

(3) Fernand Prat, *The Theology of Saint Paul*, 1926 - Michael the archangel. Yet Daniel (12:1) reveals that Michael does not leave at that time but takes his stand.

e) The Holy Spirit best fits the description as the restrainer.

(1) He is a person, therefore masculine is appropriate but the title Spirit is a neuter noun in Greek.

(2) The mix of neuter and masculine references to the Spirit also occur in John 14:26; 15:26; 16:7b-8a, 13-14 and Ephesians 1:13-14.

(3) He is God with the sovereign power to restrain Satan from revealing this man and yet can leave on His own when His work here is completed.

3. The Holy Spirit can not leave without us.

a) The Spirit indwells no one during the Old Testament and Daniel’s 70th

week completes the dispensation of Law.

- b) Christ promised us that being sent the Spirit would remain with us into the age (John 14:16).
 - c) The Spirit indwells us, if He leaves, we must leave also (John 14:17).
 - d) This reminds us that we have no earthly part in Daniel's 70th week.
- B.** The Spirit will do a work during Daniel's 70th week which is distinct from His work today in the dispensation of grace.
1. The Spirit will be present in heaven as the seven Spirits of God (Revelation 4:5; cf 1:4).
 - a) We take "of God" as a Genitive of description, that is, the seven Spirits are/is God. In 1:4-5 He is described like this and placed between the Father and Son as the source of grace.
 - b) He is the seven Spirits as He relates to the seven churches.
 - c) He is, therefore, not resident on earth at the beginning of the Tribulation. He left subsequent to the church's departure. Residency is a theological idea that God makes His presence known in a specific location: the Father and Son presently manifest themselves in the third heaven on the Father's throne, and the Spirit on earth.
 2. The Spirit will give individuals the words to speak when they stand before rulers (Matthew 10:19-22).
 - a) This can not refer to the twelve disciples/apostles for their travels will not be completed until the Son of Man comes (v. 23).
 - b) This most likely applies to the 144,000 sealed from the twelve tribes of Israel.
 - c) The 144,000 are sealed after the sixth seal of Revelation 6 and right before the middle of the Tribulation (Revelation 7:3-8).
 - d) The 144,000 are the remnant from Israel who are not divinely protected in the wilderness (Revelation 12:17).
 - e) They are sealed to protect them from the judgments which are enacted in the last half of Daniel's 70th week, also known as the Great Tribulation.
 - f) They have the witness of Jesus (Revelation 12:17). The result of their witness is the salvation of an innumerable group from all over the world (Revelation 7:9-17).
 - g) They are the "least of these my brothers" mentioned in Matthew 25:40, 45.
 - (1) The judgment of the sheep and the goats is a judgment of the Gentiles (nations) who come out of the Great Tribulation (Matthew 25:32).
 - (2) The judgment of the Gentiles is based upon how they treat these scattered Jewish brothers.
 - (3) They are judged on whether they visited some of these brothers in prison.
 - h) Some of these will be imprisoned for their testimony.
 - i) When they appear before rulers at that time, they are not to fear, for the Holy Spirit will give them exactly what to speak. This is for them under the Jewish system and law. It is not for us who are to be prepared to give an answer (1 Peter 3:15).
 - j) Jesus spoke similar words to the apostles (Luke 12:11-12). These words likely applied to the apostles and were spoken in a different context about nine months to a year later.
- 3.** The Spirit will resume His Old Testament work, which was not a residency work: He didn't indwell anyone, but anointed some.
- a) His anointing may involve giving some the ability to speak.
 - b) He anoints the two witnesses in Revelation 11:3-7.
 - (1) They are the two olive trees and lampstands before the Lord of the earth (Revelation 11:4) the same picture used of Joshua the

priest and Zerubbabel governor of Judah, empowered by the Spirit in Zechariah 4:1-14.

c) Questions:

(1) Is the seal upon the 144,000 the Holy Spirit? We don't have enough revelation to say.

C. The Spirit will work during the 1,000 year kingdom.

1. The Spirit will be poured out on all Israel during their last days (Joel 2:28ff).

a) "All flesh" in v. 28 is all Israel as demonstrated by the four groups which are "yours" (vv. 28-29).

b) This is at the end of Daniel's 70th.

(1) The unbelieving rebels within Israel have been culled from the nation (Ezekiel 20:37-38).

(2) One third of the Israelis going into Daniel's 70th week will survive (Zechariah 13:8).

(3) At the end all Israel will be saved (Romans 11:26). All the Jews left at the end will be believers.

c) Others prophesied that the Spirit would be poured out upon Israel (Ezekiel 39:29; Isaiah 32:15).

d) The Father and Son will be on the heavenly Jerusalem during the 1,000 year kingdom, while the Spirit is absent (Hebrews 12:22-24).

e) In Acts 2:17 and 33 Peter did not state that Joel 2 was fulfilled, but that both events involved the same Spirit. Nothing in Joel 2 happened in Acts 2 and visa versa.

2. God will circumcise the hearts of the Jews so they may love the Lord their God (Deuteronomy 30:2-6). Circumcision is a metaphor for cutting them off from their sin natures (at that time, cf Colossians 2:11). "God" refers to the Spirit, as the one who is poured out upon them.

3. The Spirit will give them one heart, not many hearts which pursue different gods (Ezekiel 11:19; 18:30).

4. The Spirit will indwell resurrected Old Testament saints (Ezekiel 36:26-27; 37:6, 10-14).

a) God gives each a new heart and human spirit (v. 26).

b) God will remove their heart of stone (v. 26). Stone means that it is unresponsive.

c) God will put His Spirit in them (v. 27).

d) God will put His Spirit in them after He has raised them from the dead (37:10-14).

5. The Spirit with the Church will invite those living upon the earth to come to the New Jerusalem and drink of the water of life (Revelation 22:1, 2, 17).

D. The Spirit will work in the day of God

1. This is the day of God (2 Peter 3:12).

2. This is preceded by the of the Lord which extends from the beginning of the Tribulation until the destruction of the present heavens and earth at the beginning of eternity.

3. The physical universe is destroyed during the day of the Lord in anticipation of the day of God (2 Peter 3:10-12).

4. The day of God is when righteousness will settle down at home in the new heavens and earth which God will create (v. 13).

5. Since this is the day of God, it is the day in which all three Persons of the Godhead are seen in absolute unity. No person is subject to another (1 Corinthians 15:28). God is all in all.