

# THE HOLY SPIRIT

**John 3:7,8**

The Spirit of God is like the wind. The wind is so immaterial that we can put our hand through it as though it had no reality at all and yet it possesses such great power it can destroy a city. As we cannot see the wind but we can see its effects, so it is with the Spirit. He is intangible and invisible. But his work is more powerful than the strongest wind. The Spirit brings order out of chaos and beauty out of ugliness. He changes people. He is the transformer of life as well as the life-giver.

One of the things we notice about the Spirit as we read the New Testament is that he is called the "Holy Ghost" (used 90 times) and the "Holy Spirit" (used 4 times), Jn. 1:33; 1 Thes. 4:8. This is basically because the English language is a fusion of two language groups, one Germanic in origin and the other French or Latin. Prior to 1066, the year in which William the Norman conquered England, the language spoken in England was Anglo-Saxon and was Germanic in origin. After the Norman conquest a whole new vocabulary entered England due to the fact that the Normans spoke French. As the languages fused to give us English, in many cases both words were preserved. For instance, we still have the word "ox," of Anglo-Saxon origin or Germanic, but we also have the word "beef" of French origin. The word "brother" is Germanic in origin, but we also have the words "fraternize," "fraternal", and "fraternity", which are based on French origin. This doubling of words has also taken place in some biblical terms. Let's take the words "saint" and "holy", for example. These words are identical in their root meanings. If we picked up a bible in Germany we would find the words (die heilige schrift) "the Holy Scriptures" on the cover and the gospels of "Holy Matthew, Holy Mark, Holy Luke,

and Holy John). The French call their bible (la sainte bible) the Saint Bible, and their gospels are by "Saint Matthew, Saint Mark, Saint Luke, Saint John". We have kept the word "saint" for the authors but not for the bible, and the word "holy" for the bible but not for the authors. Yet the two words are essentially identical.

It is the same with the words "Spirit" and "Ghost", although the word ghost has taken on a different coloring over the last nine hundred years of usage. It now refers to a dead person supposedly returning to haunt a place. Nevertheless, this is not the sense in which the word "ghost" is used in the phrase "the Holy Ghost". The Holy Ghost is identical with the Holy Spirit.

In the Latin language from which we get our word "spirit", the word is "spiritus", which means "breath". Some of our words derived from it are: aspire, conspire, inspire, perspire, and expire. They all refer to different ways of using one's breath. When we aspire, we take a deep breath and try harder. When men conspire they put their heads together and breath in and out with one another. A man is inspired when another man or God blows some of his breath into him. A person perspires by breathing out through the skin. When we expire, we breath out for the last time; we die. Jesus used the word *wind* to teach Nicodemus about the Holy Spirit because it is an excellent symbol of God's breath. Jesus taught that God allows his breath to go where he wishes and to produce effects of his choosing.

In the Greek language the corresponding word is "pneuma." It refers to breath also. This word is much harder for English-speaking people to pronounce than the Latin word "spiritus" because of the initial two consonants, "pn". So we don't have so many words based upon the Greek. Nevertheless, we still have the words "pneumatic" and "pneumonia". Pneumatic refers to any tool that is air operated, as a pneumatic drill. Pneumonia refers to a disease of the lungs or breath box.

Finally, just as the Latin and Greek words for "spirit" refer to breath, wind, or air, so also does the Hebrew word. This word is "ruach", which cannot Even be

said properly without exhaling. It is the sound of breath. A person is born again as the result of God breathing new life into him. It never happens merely at man's volition but according to the good pleasure of God or grace, verses 7,8; 1:13. Breath we associate with the idea of life, which exists Wherever it is, and ceases Wherever it is withdrawn, so the name seems to be given specially to the Spirit, as the originator and preserver of life, both natural and spiritual.

Acts 2:2...on Pentecost the Spirit came "as the sound of a rushing mighty wind", and that sound "filled all the house". It wasn't a mighty wind that came into the house, but the sound. The breath of God came upon them and the Spirit of God, as little flames of fire, settled on each member, v-3, the whole church, anointing it and empowering it for it's ministry, just as Jesus was at his baptism. It was, I believe, this sound coming from heaven, so mysterious because there was no wind, that arrested the interest of the multitude. They heard the sound and gathered where the sound finally ended up, in the house when the first church was gathered, v-6. If they could be heard outside the house, people praising God in different languages would hardly draw a crowd on a Jewish holiday when many of the people spoke different languages anyway. It was when they saw that they were Galileans that they were amazed, v-7. Tongues were just a sign to the Jews, 1 Cor. 14:21,22. It wasn't the tongues that produced conviction, either of sin or of Christ, it was the preaching of the Word of God and the mysterious work of the Holy Spirit, v-36,37

## **THE HOLY SPIRIT IS A PERSON**

One of the first things we see about the Holy Spirit as we read

God's Word is that he is not an "it" (a force, power or thing), but is a "he." The Holy Spirit is a person. Personality includes intelligence, will, and individuality. A person Acts intentionally. No force can Ever "intend" to do anything. Good or bad intentions are limited to the powers of personal beings.

Acts 13:2...notice the words "me" and "I" ascribed to the Holy Spirit. Also the Holy Spirit speaks and gives intelligible, intentional instructions.

John 15:6...here Jesus refers to the Spirit as "whom" and as "he".

John 16:13...notice the "he's" and the "his".

### **Personal relationship**

B. The bible calls us to "believe" in the Holy Spirit. We are baptized into his name as well as the name of the father and the son (Mat.. 28:19). The benediction in 2 Cor. 13:14 includes reference to fellowship and communion with the Holy Spirit. We are exhorted not to lie against the Holy Spirit (Acts 5:1-5), not to resist or quench the Holy Spirit (Acts 7:51; 1 Thess. 5:19), and not to grieve the Holy Spirit (Eph. 4:30). He is set forth as a person whom we may either please or offend, and we can have personal fellowship with him.

### **"He performs personal tasks"**

C. The Holy Spirit relates to us as a person. He does things to us and for us, things that we normally associate with personal activity. He teaches us. He comforts us. He guides us. He encourages us. As he performs these tasks, the bible describes his activity as involving intelligence, will, feeling, and power (John 15:13; 14:26; Eph. 5:18). 1

Cor. 2:9-3:4...the central truth of this context is presented in verse 9. God has prepared certain "things" for them that love him---things which are not gained by the eye, the ear, or the heart (reasoning power). We have received the spirit who is from God---"that we might know" the things God has freely given us. He communicated in "words" taught by the spirit, matching up spiritual concepts with spiritual words! That's inspiration. He took man's words, used human writers and speakers with all their fallibility and frailty, to say exactly what he wants us to know---in human language. The Holy Spirit of God places us in a position to receive and understand the transcendent truth which he knows. Man can know no more than "the things of man," which are within range of "the spirit of man which is in him." but the child of God also has the spirit of God within him who transcends the range of man to God and the spiritual realm.

The natural man cannot receive (that is, accept and understand) spiritual things because he is a sensual, natural, or animalistic, being and can only accept and understand that which is comprehended by the senses, (Jude 18,19). The word natural or sensual comes from the word "soul", and is the immaterial life held in common with the animals and the ruling principle is a person's animalistic instincts. Therefore, all things spiritual are instinctively "foolishness" to him.

The carnal Christian demonstrates his fleshliness by his inability to receive the deeper truths which are likened to strong meat as in contrast to milk, (1 Cor. 3:2; Heb.5:12-14). "Flesh" is a synonym for "soulish" here in verse 2 and means that the carnal Christians life is ruled by the flesh or his sin nature. The carnal Christian cannot receive the things of the spirit because he is an enemy of God's and his affections and pursuits are toward earthly things, in fact, he is dead to the things of

God, Romans 8:5-8. The need of the carnal man is "sanctification" and not regeneration. It can be seen here that accepting and understanding spiritual truth is directly related to the spirituality of the Christian. The more we yield our lives to the leadership of the Holy Spirit the more he is able to teach us and cause us to grasp the things he reveals.

We can conclude that if the Holy Spirit can do all these things, he must be a person. But the question still remains: is the Holy Spirit a distinct person? Does he have a personality that may be distinguished from that of God the father and God the son?

### **"The Holy Spirit is God"**

A. We have seen that the bible reveals that the Holy Spirit is a person, not a thing. We call him "he" rather than "it". At the same time, the bible also reveals that the Holy Spirit is a divine person. He is God. In the Old Testament what is said of God is also said of the spirit of God. The expression "God said" and "the spirit said" are interchangeable. The same thing occurs in the New Testament. Paul quotes Isaiah 6:9 where God speaks and says, "go and tell this people." Paul ascribes the speaking of God to the Holy Spirit, Acts 28:25,26.

Acts 5:3,4...a lie to the Holy Spirit is a lie to God himself. He is eternal, Heb. 9:14. He is omniscient, 1 Cor. 2:10,11. He is omnipresent, Psalms 139:7,8. We notice in this passage that the presence of the Holy Spirit is identified with the presence of God. Where the spirit is, there God is. Such attributes are attributes that belong to the being of God and are not shared by creatures. For instance, not even angels, spiritual beings that they are, have the ability to be present at more than one place at the same time. Although angels, including the fallen angel Satan, are spirits, they are finite spirits. They remain bound by space and time. They belong to the order of creatures. No created being is omnipresent.

The Holy Spirit is omnipotent. He operates with special works that are the

kind of works only God can perform. We see this both in the work of creation and in the work of redemption.

Scripture reveals that the work of creation is attributed to all three persons of the Godhead. In describing the preincarnate Christ John says in John 1:3. Paul echoes this teaching of John in Col. 1:16,17.

The Holy Spirit is mentioned or alluded to frequently in scripture in connection with power only God possess, Psalms 104:30; Job 33:4. He was the power source for the conception of Jesus in the womb of Mary, Luke 1:35. He is the power source for the resurrection of Christ from the dead, 1 Pet. 3:18, and the giver of spiritual life, he gives life to the dead, 8:11. To bring life out of death requires the omnipotent power of God.

The Holy Spirit is a person and he is God. As soon as we make this dual affirmation we collide with one of the most important yet perplexing doctrines of the Christian faith---the trinity.

### **"The mystery of the trinity"**

One of the best-known declarations of the bible is the great commandment, Deut. 6:5. Jesus spoke of this commandment in Mat. 22:38-39. By "first" Jesus meant first in order of importance.

There was a setting in which the great commandment was first given. This setting is called the "shema" among Jewish people. It was recited frequently in Jewish worship. The "shema" introduces and prefaces the great commandment with these words: Deut. 6:4. "The Lord is one!" this confession of faith marks Israel as a nation absolutely committed to monotheism. "Monotheism" means belief in one God and only one God.

Most ancient neighbors of Israel practiced "polytheism". Their devotion was

directed toward many Gods and Goddesses, Even if they believed in a chief God. They had special deities for war, fertility, love, nature, and so on. Israel, however, was committed to the one almighty God. The first commandment of the ten commandments reinforced this command, Exodus 20:3.

This law totally excluded the worship of any other God or Goddess besides Jehovah (yahweh), the true God. The words "before me" in the law did not mean "ahead of me in preference." it did not imply the idea that it was permissible for the Jews to worship and serve other deities as long as they did not rank ahead of Jehovah in terms of preference or status. The "before me" meant, "before my presence." what God was saying is that he would not tolerate the intrusion of the worship of any other deities (false as they are) at any place or at any time.

It is because of this passionate commitment to monotheism in the Old Testament that the concept of the trinity causes so much confusion. If God is one how can we justify the worship of three persons---father, son, and Holy Spirit?

We can understand that in ages when revealed religion had to hold its own in the environment of pagan idolatry, nothing that would imperil the oneness of God could be freely given. Of most importance in the light of polytheism was to declare the existence of the one living and true God, and to this task the Old Testament is principally dedicated. But once the substance of the doctrine is explicitly revealed in the New Testament we can see many implications to its teaching in the Old Testament, like Gen 1:26,27, a striking case of plural and singular interchanged, suggesting plurality in unity, also Gen 3:22; 11:6,7; Isa. 6:8. Isaiah 63:8-10; here we have the three persons of the trinity, v-8 Jehovah, v-9 the angel of his presence (the son), v-10 the Holy Spirit. Isa. 48:16; Haggai 2:4,5,7.

The concept of the trinity (three in unity or one) is designed to answer that question above. The formula of the trinity is: "God is one in essence or substance, three in person."



The formula seeks to protect Christianity from serious combat on two fronts. On the one hand, the church wants to maintain its strict adherence to monotheism. Which is the first part of the formula---"God is one in essence." this means simply that there is only one being whom we call God.

On the other hand, the church seeks to be faithful to the clear biblical Revelation of the deity of Christ and the deity of the Holy Spirit. Therefore the church distinguishes among three persons in the Godhead---father, son, and Holy Spirit. This accounts for the second part of the formula---"three in person."

One of the main objections to this concept is that the word "trinity" is not found in the bible. But the test is not nonbiblical words, but are they communicating biblical concepts? And the test of our concepts must be: are they validly derived from scripture?

There are good reasons why the church uses extrabiblical language to formulate biblical concepts. The church is forced to do so because heretics twist and distort biblical words to make them mean something other than what the bible intended. It has always been the ploy of heretics to try and hid their doctrines in biblical language. Paul warns the Ephesians about this very thing in Ephesians 5:6. The "empty words" of which the apostle writes are words that have been stripped of their meaning, drained of their genuine content.

The purpose of technical theological language is to achieve precision of meaning as well as to safeguard the flock from cunning and subtle distortions of doctrine. Calvin writes regarding this problem: "the early Christians, when harassed with the disputes which heresies produced, were forced to declare their sentiments in terms most scrupulously exact in order that no indirect subterfuges might remain to ungodly men, to whom "ambiguity" of expression was a kind of hiding place." ambiguity means doubtful, uncertain.

It was the Arian crisis of the fourth century that demonstrated the need for

precise formulation of the doctrine of the trinity. The chief of the controversy was a priest by the name of Arius. Arius confessed that Christ was "God" and the "son of God". However, under close scrutiny it was seen that Arius had redefined the word "God" so that it became virtually an empty term. The word "God" in Arius's vocabulary was ambiguous. Arius insisted that although Jesus was "God" by a process of divine adoption, he was nevertheless a created being. (If "God" no longer means "eternal deity", then God has become an empty word.)

The term "trinity" did not come about because the church was indulging itself in idle Philosophical speculation. As Calvin insisted, the church was forced to use such terminology because of heretics who were subverting the biblical Revelation concerning the Godhead.

The same type of controversy rages today concerning the nature of scripture itself. Those who deny the full inspiration and revelatory character of the bible will not hesitate to refer to the bible as "the word of God" or Even as "infallible," yet they will choke on the theological term "inerrancy." J. I. Packer, an outspoken defender of inerrancy, calls the word "inerrancy" a shibboleth. As the difficult-to-pronounce word "shibboleth" functioned as a password to distinguish between true Israelites and spies (see Judges 12:6), so the term "inerrancy" functions in like manner. When the word is proposed to assert the full truthfulness of scripture, the dogs begin to bark. The word "inerrancy", like the word "trinity" functions as a safeguard against those who have no scruples against using empty words.

### **"Essence and person"**

When we speak of the essence of God we are talking about his being, the sum total of his infinite perfections. Being refers to what something is. His being is Pure spirit, John 4:24.

When the church speaks of three persons in the Godhead, it appeals to the bible for support

Let's go to John 1:1,2...there are some striking statements made by John here about the word (Greek. Logos). The first is that the word was "in the beginning." John goes on to declare that the word was active in creation. "In the beginning" refers to the time of creation and indicates that the word preexisted the creation. That is, the word existed before the universe did.

John then says that the word was "with" God. There are two important aspects to this statement. First, in the Greek language there are three words that may be translated by the English word "with." there is the word "sun", from which we derive the prefix "syn"--(as in synthesis, synagogue, synchronize). When we synchronize our watches, we match their times together "with" one another. The word "synagogue" uses this prefix to indicate a place where people gather together to be "with" each other.

The second Greek word is the word "meta". This is usually translated to mean "with" in the sense of being "alongside of". When you walk down the street beside your wife or girlfriend, holding hands, you are "with" her in the sense of "meta".

The third word is the most intimate of the three. It is the Greek word "pros". The implied sense of "pros" is to be with someone in a face-to-face relationship. This is the word John uses here. When he declares that the word was "with God" in the beginning, the idea is conveyed that the word enjoyed a close, intimate, personal relationship with God.

The second important feature of this statement is that here John clearly distinguishes between the word and God. This is a chief reason why we must make distinctions in the Godhead. The bible clearly distinguishes among the father, son, and Holy Spirit. You might call John 1:1 exhibit a of this distinction.

John does not rest at saying merely that the word was with God. He goes on to declare: "and the word was God". Here we find one of the clearest assertions of the New Testament of the deity of Christ (Tit. 2:13,14). Whereas in the previous

statement John distinguished between the word and God, now he declares the two are one in being or essence.

Two things are clear from this passage: 1. We must maintain the unity of being between the word and God. 2. We must distinguish between the word and God without doing violence to their essential unity. Though the two are distinguished, the distinction must not be an essential distinction or separation.

When we confess belief in the trinity we are saying that God is one being and there are three subsisting personalities in the Godhead, God the father, God the son, and God the Holy Spirit. Pure white light may be said to be one essence. Looking through a prism we can see subsisting within the pure White light are the three basic Colors, red, yellow, and blue. The Colors subsist simultaneously as the personalities of the Godhead do. The Colors are not interchangeable, the red cannot become blue nor can the yellow become red, neither can the father become the son or the Holy Spirit the father. They each are distinctive in their own personality. (Think "God"; say "God"; write "God").

D. The persons of the Godhead each possesses a personal consciousness different from that of the others. The second person is conscious that he is the son, and not the father, when he says, "O father, glorify thou me," Jn. 17:5. The first person is conscious that he is the father and not the son, when he says, "thou art my son, this day have I begotten thee," Heb. 1:5. The third person is conscious that he is the spirit, and neither the father nor the son, Acts 13:2. These three personal consciousnesses constitute the one "self-consciousness" of the divine essence. By reason of, and as the result of these three forms of consciousness, the divine essence is self-contemplative, self-cognitive, and self-communing. God is completely self-sufficient. He doesn't need anything or anybody else. His love has an object and it also has agreement toward that object within himself. The father has always loved the son, John 17:24.

That God is a trinity implies that it is the basis of all true fellowship in the

world and this is important to Christians. Since God is within himself a fellowship, it means that his moral creatures who are made in his image find fullness of life only within a fellowship. This is reflected in marriage, in the home, in society, and above all in the church whose fellowship is built upon the fellowship of the three persons. Christian fellowship is, therefore, the divinest thing on earth, the earthly counterpart of the divine life, as Christ prayed for his followers, John 17:21. Because God is a trinity he has something to share: his own life and communion.

E. There is diversity in the life of God. God the father designs, God the son creates, God the spirit beautifies and quickens. This diversity of life, operation, and activity shows us that if the universe is a manifestation of God, we can expect diversity within the whole of the created universe. All the wonders of creation, all the forms of life, all the movement in the universe, are a reflection, a mirroring, of the manifold life of God. There is no monotonous sameness, no large-scale uniformity of pattern, for nature reflects the many-sidedness of the nature and character of the living God.

### **"Subordination within the Godhead"**

In the plan of creation and redemption we read of the subordination of certain persons in the Godhead to others. For example, though God the son is co-eternal and co-essential with the father, in the work of redemption it is the father who "sends" the son into the world. The son does not send the father (Rom. 8:3).

Likewise, the Holy Spirit is sent by The father and the son together (John 14:26). In the work of redemption, as the son is subordinate to the father, so the Holy Spirit is subordinate to both the father and the son.

To be subordinate in the work of redemption does not mean to be inferior.

The son and the Holy Spirit are equal with the father and with each other in being, glory, dignity, power, and worth, (Phil. 2:6). It is subordination in respect to order and relationship. In the order, a father, whether divine or human, is the first, and a son is the second. The sonship is subordinate to the fatherhood in their relationship towards one another. The Holy Spirit in his relationship to the father and the son is subordinate to both the father and the son, John 14:26; 16:7).

One fact about the son. Christ has always been the son. He did not become the son when he was born into this world. The relationship between the son and the father has eternally existed. He was the son when the father sent him (1 John 4:10; Gal. 4:4; Rom. 8:3). Some have become confused over Romans 1:4. What is being said is not that he was appointed son of God, but that he was appointed son of God "with power". The contrast is between a time when he was the weak and humiliated son of God and a time when he became the son of God in full majesty and authority. The resurrection marks the end of his weakness and humiliation. It was a "coronation", not an adoption (Heb. 2:9).

### **"The Holy Spirit in creation"**

A. When Paul wrote to the Corinthian church to admonish and guide them because of the disorder caused by their charismatic free-for-all, he said in 14:40: "let all things be done decently and in order." and in 14:33 he said: "God is not the author of confusion." his command that all things be done decently and in order rested on the principle that: disorder and chaos are out of keeping with the character of God. These characteristics flow from fallen creatures, not from God.

At the heart of this principle is the role of the Holy Spirit in creation. Genesis 1:1,2...the first verse declares the mighty power of God in bringing the world into existence out of nothing, not molding or shaping of preexistent matter. God's divine act was bringing something out of nothing, an action only God can perform. No human being has the power to be creative in the sense God is creative. All creative people use some already existing medium to display their creativity. A

painter, for instance, uses paints, brush, and canvas.

In the second verse we encounter a controversial passage. What makes this verse controversial is the presence of three descriptive terms---without form, void, darkness. Because of the threatening character of these terms, various theories have been introduced to explain their presence.

A relatively recent and widely popular view is the so-called gap theory or restitution hypothesis. In this view, only verse 1 of Genesis refers to the original act of divine creation. What follows after verse 1 is a description of God's redemptive restoration of an already fallen universe. That is, there is a massive time gap between verse 1 and verse 2---perhaps billions of years. In that time gap the fall of Lucifer and his angels occurred, as did the despoiling of the original universe.

A key consideration in this theory is the verb "was" in v-2. The gap theorists have observed that the Hebrew verb found here may be rendered by the English word "became". Therefore they render the verse: "the earth became without form and void." in this rendition v-2 describes the disintegration of the universe into chaos as a result of Satan's fall. The scriptures never says anything about Satan's fall disrupting the earth. What it does say is that "Adam's" sin disrupted the universe. Satan's sin appears to be confined to the spiritual realm, for him to effect the material world he must work through a material being. On the other hand, Romans 5:12 indicates that when sin entered into the material realm through Adam (world=kosmos=the material universe) death came and things changed. Things began to die and run down, become corruptible, (Rom. 8:19-23).

The gap theory is attractive to many because it offers a viable explanation for the presence of the threatening terms. It also offers a way of escape for those who are convinced that the book of Genesis reflects a life situation of relatively recent origin (4004bc) as opposed to so-called scientific theories and evidence that the universe is billions of years old and man at least millions of years old.

I used to like the gap theory and could put up a pretty good argument for it, but as I get older I now tend to take God's word for what it says instead of what I can make it say. The plain sense of the opening verses of Genesis indicate a unified sequence of Events that are tied together. I think we can use the same plain sense of God's word to determine if there is life on other planets, see Isa. 45:18.

I now favor the interpretation of the opening verses of Genesis as a description of the stages of creation whereby the elements of verse 2 describe the yet unordered and unfilled creation. It describes the condition of the earth in its initial stage before it reached its final state six days later.

B. How did God perform his work of creation? What was the role of the Holy Spirit? The only clue we get regarding the "how" of creation is found in verse 3 and a few other scriptures, Psa. 33:6,9; 148:1-5; Heb. 11:3. The power of creation is found in the power of God's command. God created the world out of the sheer force of his command. He spoke, "let there be!"--and there was.

How did Jesus raise Lazarus from the dead? Jesus uttered a command--- "Lazarus, come forth!" At the sound of Jesus' voice, brain waves were activated, his heart began to pulse and blood began to flow, and Lazarus burst the cords of death.

God commanded and the matter of which the universe was to be composed came into being. This Mat.er was void of life and without form and in a state of darkness. Added to the divine command was the Holy Spirit (the breath of God) as he "moved" over the face of the waters. The term "moved" is applied to a bird brooding on her nest, imparting heat and life to her eggs, and in due time giving birth to offspring. What was the purpose of this moving by the spirit of God? It's obvious that it doesn't indicate a mere presence of the Holy Spirit, but that his presence is mentioned for a purpose. The purpose apparently is that an active power goes forth from the spirit of God to the earth substance that has already been created, Psalms 104:30. Who or what are the "they" whom the spirit creates



and renews? Wherever you find "he" doing something in this Psalms it is the spirit of God moving, see v-10, 13, 14, 19, 24-26, 29. Year after year he clothes the earth in beautiful garments, bringing forth new grass, flowers, trees, etc., and continually he supplies it with the living creatures that abound on its surface, or dwell in its depths. In Genesis 1 the verses that follow verse 2 are the result of the spirits "moving". As the spirit moves over the waters there is no more formlessness, the unstructured universe began to take form and order. When we think of the earth without form and void, it is like the valley full of dead and dry bones, Eze. 37:1. In v-3 the Lord asked Ezekiel, "can these bones live? Can this confused mass of Matter be formed into a beautiful world? Yes, if the spirit of life from God enters into it, v-8-10. As Elijah stretched himself upon the dead child, so did the Holy Spirit move over the face of the deep and life came forth. The darkness disappears when God says, "let there be light", and the spirit of God gave light. Man, God's creation today, is like the earth described in Gen 1:2, void of life, without form or comeliness (beauty), and darkness. But when the Holy Spirit moves upon man a new creation come into being, life springs up where there was only death, (Eph. 2:5), darkness disappears in the face of light, (2 Cor. 4:6), and form or beauty takes place as he becomes more and more conformed to the image of Christ, (2 Cor. 3:18). There is a singular change in the history when the account of man's creation is introduced in verse 26. What had been previously done comes under the statement in verse 2; "the spirit of God moved on the face of the waters." in Genesis 1:6-8 Jesus spoke and the waters parted and went to their appointed place as he did at the flood, Psalms 104:5-10, and the spirit set them in their circular motion, Eccl. 1:7. As we saw in Psalms 104:30, the spirit moved and brought forth plants and animals and made them self-reproductive and gave them life. In all living things it is the seed sown that brings forth new life along with the active action of the Holy Spirit and I see this as a type of the word of God, which Jesus calls the seed (Luke 8:11), and the work of the Holy Spirit to bring new life to those who are dead in trespasses and sin.

As the spirit did on the earth, so also he did in the heavens above, Job 26:13. The "crooked serpent" is usually taken to mean the milky way with its unnumbered constellations. In Psalms 33:6 we have the three persons of the Godhead, the word, the Lord, and the breath (spirit) involved in creation. Five things appear to have been specially committed to the spirit in creation; to bring order and beauty, to endow it with life, preserve it and perfect it. We can see the same work of the Holy Spirit in redemption. He gives life to the believer, he seals, preserves, protects us, he beautifies us by leading us unto holiness, and he has perfected us and is perfecting us. This principal is recognized by Paul when he is speaking to the Corinthians in 2 Cor. 4:6. In the old creation God commanded the light to shine by the Holy Spirit, and in the new creation it is the same, see 3:18, which chapter 4 is a continuation. The spirit gives light to the understanding and directs it. By this he is bringing order out of the chaos of our lives and beautifying us as we become more and more conformed to the image of Christ.

### **"The Holy Spirit is the power source for life"**

When God creates life, he works through the Holy Spirit, (John 6:63; 2 Cor. 3:6). He is called the spirit of life, (Rom. 8:2,10). We are accustomed to think that the only persons who "have" the Holy Spirit are believers. The believer is indwelt by the Holy Spirit and therefore has the Holy Spirit in a redemptive sense.

B. However, there is another sense in which all mankind, believers and unbelievers alike, "have" the Holy Spirit. In the sense of creation Everybody participates in the Holy Spirit. Since the Holy Spirit is the source and power supply of life itself, no one can live completely apart from the Holy Spirit, Acts 17:27,28. It is in God, through his spirit, that we "live and move and have our being." without the Holy Spirit there is no life, no motion, no being. The spirit is the power supply for all of these things. It is by the Holy Spirit that men become living beings, Job 27:3, here Job likens his own breath and life to the immediate presence of the Holy Spirit; 33:4, Ezekiel 37:9,13,14; alive spiritually John 6:63; 2 Cor. 3:6.

C. Genesis 2:7...we see in this passage that man receives life as a result of God "breathing" life into him. This word can be translated as "breath" or "spirit". God did something here that he had not done in any previous order of creation. God breathed something of his own spirit into man. What made Adam of central importance was his inward makeup of soul and spirit. Man received a spirit which was from God and alive to God (to which the Holy Spirit imparted reason and understanding of the things of God, (Eccl. 12:7; Job 32:8), and a soul (to which the Holy Spirit imparted life for the body which living principle is in the blood (Deut. 12:23,24); and individuality (personality, self), which includes, intellect (which is the soul knowing), will (which is the soul choosing), and emotion (which is the soul feeling, desires, affections), in the natural Realm, natural meaning that which is adapted to or governed by the soul, 1 Cor. 15:44. Another faculty usually not considered too much is the conscience which probably reflects more fully that which is in the likeness of God. The conscience is not subject to the will, but rather sits in judgment over the will and all other features of the life of man. The conscience Judges thoughts and actions in respect to their moral worthiness. Adam and Eve became ashamed and hid when their consciences convicted them of their sin (Gen 3:7,8). This is one of the works of the conscience, to convict of sin, or moral impurity, (John 8:9). The conscience may become a torment, which is all but unbearable (Psa. 32:3,4). The conscience can be defiled (Titus 1:15), Evil (Heb. 10:22), seared (1 Tim, 4:2), it can be good (1 Pet. 3:16). A good conscience is free from self-condemnation. When Adam and Eve ate of the tree of the knowledge of good and evil they knew consciously and bitterly what evil was and how it differed from good. They were instantly self-condemned and became ashamed. In this way the tree became "the tree of the knowledge of good and evil. Paul in Romans 9:1 says that his love for his brethren is born out by the witness of his conscience as it echo's the enlightenment of the Holy Spirit, which indicates that the spirit uses our consciences to convey us right and wrong.

Man is not spirit, but has it: he is soul. Man, as originally created, was of two

realms, heaven and earth. Soul stands for the whole natural person (Gen 12:5; 17:14; 1 Pet. 3:20). Jesus gave up his spirit to the father (John 19:30; Luke 23:46), but his soul, which included his body, his whole human person, he gave as a ransom (Mat. 20:28; John 10:15), which corresponds to man's soul and body that needs to be redeemed, (1 Pet. 1:9; Jas. 1:21; Heb. 10:39; Psa. 49:8,15; Rom. 8:23; Phil. 3:20,21). Death itself cannot kill the soul, only God can destroy it, Mat. 10:28. The soul departs the body at death (Gen 35:18). The soul may be lost (Mat. 16:26), but this is never declared of the spirit.

Man, made in the image and likeness of God, was in complete harmony with God, in knowledge, righteousness, and true holiness, Eph. 4:24; Col. 3:10. On this basis God and man had fellowship. (In my opinion, the one ingredient missing in this fellowship was the demonstration of love on God's part. The demonstration of love is the sacrifice of self. Adam could show his love toward God by being obedient to his word, John 14:15,21,23. But how could God demonstrate his love? He demonstrated it by letting sin take its course and then he gave the ultimate demonstration of his love by sending his son and laying down his life for man, 1 John 4:9; John 15:12-13). In the matter of Adam's transgression, God treated Adam as being wholly accountable and this fact informs us of the moral development in which Adam was created. God created a mature man who possessed values to the degree required for maturity of action. Adam knew what was well-pleasing to God and the one thing that was displeasing to him, disobedience to his word.

When Adam sinned, man lost that reason and understanding of the things of God and his natural reason and understanding became corrupted, Eph. 4:17,18,23,24; and his mind reprobate (void of judgment), Rom. 1:28. Yet, in some way, man after the fall seems to have retained the image of God, Genesis 9:6; James 3:9; 1 Cor. 11:7. Man is not a divine image, nor the express image, as Christ was, Heb. 1:3, but a copy of the image of God. Image doesn't refer to what God looks like, but what he is like as a person. This image may refer to man as a

reasoning, intellectual, moral, and emotional being, though lowered by the loss of Purity and spirituality. Man is in the likeness of God in that he is a social being, enjoying Fellowship, companionship, and love. When he is born again, his life is lifted to a plane which is supernatural. He is alive to God again, through the Holy Spirit and the word of God of which he is the author, And can reason and understand the things of God and his mind can be renewed in knowledge after the image of God, 1 Cor. 2:12; Titus 3:5,6,7. Through the work of the Holy Spirit and the word of God, man is restored and at the same time being restored to what he formerly was when God created him.

D. The Holy Spirit is the power of life itself. The Greek word that is used frequently with reference to the power of the Holy Spirit is "dunamis" which means "ability, might". We get two English words from this word, dynamite and dynamic. When we use the word dynamic, we usually mean that which is "lively" and "active". It is the Holy Spirit who supplies the dynamic for the created world. By his power the universe has life and motion.

E. He is also the source and generating power of spiritual life. His work in redemption mirrors his work in creation.

### **"Types and symbols of the spirit"**

A. There are several types and symbols of the Holy Spirit that describe him and his work. For instance, "oil" used for healing, comfort, illumination, and anointing or consecrating; "water" used for cleansing, satisfying, reviving, and refreshing; "wind" invisible, yet powerful and effective, carries both judgment and blessing Wherever it wills. God's prophets were borne along as a ship driven by the wind to say and write what he wanted; "the dove" a symbol of hope, peace, and joy; and the "seal" a symbol of ownership, authority, genuineness, and security.

One of the most outstanding types of the Holy Spirit in the bible is recorded in Genesis 24:1-67. He is seen in the trusted servant whom Abraham sent to secure a bride for Isaac, v-4. Abraham is a type of God the father here and other places, as Isaac is a type of the son of God in many places. The servant is sent to a distant place to secure a bride for the son and each step of his journey is descriptive and suggestive of the Holy Spirit's present mission in the world and the calling out of the bride of Christ. Canaan, the promised land, is a type of heaven where the father and son wait for the return of the servant and the son's bride. The servant had with him an earnest of all Abraham's wealth, soon to be the son's and his bride's, v-10. In v-22 the servant gave Rebekah a foretaste and earnest of Isaac's riches to show his good faith in what he was going to tell her. He then proceeded to tell her the gospel, v-33-36. No more uninviting proposal could be advanced than to ask a maiden to leave her home, never to return, to go with a stranger she did not know, on a long, difficult and dangerous journey, and to marry a man she had never seen. But in verse 58 she said, "i will go." prefiguring the words of Peter 1:8; "whom having not seen, ye love." as they traveled, I'm sure the the servant told Rebekah all about Isaac, his miraculous birth, of his willing sacrifice on mount Moriah, of his position of honor and wealth, as Abraham's only beloved son and heir, As the spirit reveals to us Jesus, the true Isaac. On each step of our journey he takes the things of Christ and shows them unto us. In the meantime, Isaac is waiting while the servant does his work, as Jesus is waiting while the spirit does his work. As our story comes to a climax we find Isaac in a field when he meets Rebekah, his bride Vv-62-66. It was not at his father's house that he met her, nor was it at her home, but in between. Christ is going to meet his bride, not at his father's house, nor in this world where his bride lives now, but in the air, between heaven and earth. He had just come from the well "lahai-roi", that is, "the presence of him that liveth and seeth". Rebekah alights from the camel. The journey is over. There are no more dangers and weary days now. The time of her rest and joy has come. The longed-for moment has come, v-67. The longed-for moment, the hope of Every

Christian is almost here and then we too will find rest, joy, and love forever.

### **"The striving of the spirit"**

A. Genesis 6:3...there is a sense that the spirit strives with all men, the wicked and the righteous. Here is this text the wicked are intended, v-5. God says that his spirit will not always strive (admonish and plead) with men. What he is saying is that he would not subject his spirit to the perpetual neglect and despisement by man but would punish them.

B. How does God strive with man? The ministry of Noah was employed for this purpose. Peter tells us, in 2 Pet. 2:5, that Noah was a preacher of righteousness and Paul tells us, in Heb. 11:7, that by faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world. Both by the testimony which he bore, warning and entreating the men of his times; and by the work in building the ark before their eyes, to prepare a place of safety against the threatened deluge, he called upon them to repent that they might not perish in the day of God's visitation. He was not the only witness, for Jude informs us, Jude 14,15, that Enoch was also a witness.

Another witness by which the spirit strives with man is his written word, 2 Tim, 3:16, for he is the author of it, 2 Pet. 1:21. Another is by conscience, 1 Tim, 4:1,2. Another is by providence, Micah 6:9. The spirit of God strives with man by the word, by prophets and witnesses, by conscience, and by providence.

C. Who are they that he strives against? Prov. 1:22,23. There are three classes, the simple, scorers, and fools. "The simple", these are the ignorant. They have no apprehension of truth. They don't know they are sinners, how evil sin is, or how hateful to God. They Don't know about hell or heaven, nor Christ, and what he has done to deliver them from one and elevate them to the other. They have

never asked themselves whether they are on the highway to heaven or to hell. They have no thought, no purpose, no plan for the future and certainly not for eternity. Isaiah described them in Isa. 5:11,12. The second class are the "scorners". Their condition is advanced in iniquity. Psalms 1:1 tells us that we are not to be guided by the council, principles, or plans of the ungodly or to be associated with sinners or to share in the revelry and pleasures of the scorners. In the walking, standing, and sitting, a steady progress in sin is indicated. The scorners have become hardened, treating the truth of God with ridicule, either opposing or mocking it. The remaining class are "fools". Not that they are weak-minded. Their characteristic is added, when it is said, "they hate knowledge". They are in love with sin, and hate the gospel because it strongly condemns it. They are not ignorant of knowledge of the truth, but hate it because of the restraint it puts them under. Jesus speaks of these in John 3:19,20.

We might find these three on the day of pentecost in Acts 2. In verse 7 the simple were amazed and marvelled, in verse 12 the fools were in doubt saying, "what meaneth this?" and in verse 13 the scorners mocked saying, "these men are full of new wine". But by the power of the spirit and the preached word of God prov. 1:23 was answered in verses 33,41.

### **"The voice of warning"**

A. If the voice of encouragement is not heard, that of judgment will be lifted up in due time, Isa. 63:10. The Jews rebelled against his counsels and entreaties in the scriptures, and by the prophets; the spirit was vexed (grieved) by their conduct, implying that he had been longsuffering towards them. At length he became their open enemy, and fought against them. They were delivered to captivity and the sword, and learned their sin against God, by the cruelties of their oppressors. Later, they rejected their own messiah in opposition to all the testimony of the spirit in his life, by his apostles, by prophecy fulfilled, and miracles wrought before their eyes. They were therefore cast off as an unclean thing. And to this time they



remain a warning to mankind. The spirit strives with man today and with his church as can be seen in the letters to the seven churches in rev. 2 & 3. Seven times it's repeated, "he that hath an ear, let him hear what the spirit saith unto the churches." how long will he strive? I don't know and I don't think it would be profitable to find out, for judgment always followed his striving.

### **"The spirit's work in the OT dwellings of God"**

A. The tabernacle, Solomon's temple, and the temple built after the dispersion were the spirit's workmanship, just as the dwelling place of God today, the Christian and the church, is the spirit's workmanship. Therefore, we should be able to find some correlation and principles for the church to follow today. We will look at four main passages of scripture; Exodus 31:6; 1 Chronicles 28:11,12; Zechariah 4:6,7. These passages cover three distinct periods of history; the construction of the tabernacle in the wilderness, the erection of the temple at Jerusalem, the rebuilding of the temple at Jerusalem.

B. Exodus 25:8...Moses is on mount Sinai talking to God and in verses 8,9, God tells Moses to have the people make him a dwelling place following the pattern God will show him, and again in verse 40. But God didn't just leave it at that, he gave certain men the ability through the spirit to do the work in exact detail, 28:3; 31:1-3,6; 35:30,31,34. When they were done God blessed their work in which they followed the Lord's commands "exactly", 39:43; 40:34-38. Conformity to the will of God was extremely important.

C. A similar lesson is taught regarding the first temple, 1 Chronicles 28:11,12,13,19,20; 2 Chronicles 5:13,14; 8:15. It can be seen that conformity to God's commands again bring God's blessing and presence.

D. In the second temple also we see that it is the spirit of God who is the builder, Zechariah 4:6-9; Ezra 6:14,15. There was a lot of opposition to the building of this second temple. The Jews had to work with a sword in one hand and a trowel

in the other. But they triumphed over all opposition and finished the temple through the power of the spirit. There is deadly opposition against the church today and the labours must work as they did of old, with the Sword of the spirit (the word of God) in one hand and a trowel (the gifts of the spirit) in the other. Success depends upon the spirit of God, not on a mighty army or by the mental and physical strength of man. All of man's might And power cannot advance or retard the accomplishment of God's purpose. It was the spirit of God who moved the hearts of the kings of Persia to send the Jews back to build the temple. It was the spirit who moved them to give gold, silver, animals, etc. Toward the building of the temple, its sacrifices, and the care of the Jews. It was the spirit who moved these kings to give tribute to those Jews so their work would not be hindered. It was the spirit who moved 42,360 Jews to go back to Jerusalem to rebuild the temple and the city. As Zerubbabel laid the foundation of the second temple and was destined to finish it, so Christ laid the foundation of the church (himself), 1 Cor. 3:11; Eph. 2:20, and he also will finish it through the work of the spirit.

E. What lessons can we learn from these brief observances? First, it is by the spirit we are furnished with the church's and our own pattern and guide, which is his inspired word. We are expected to follow it's commands down to the minutest detail, not adding to, or subtracting from, or in any way changing God's commands. Some believe that they are at liberty to change them according to circumstances. Let's look at the ordinance of baptism instituted by Christ himself, Mat. 28:18,19. He first announces that "all power (authority) was given to him," and then he proceeds to exercise it in appointing the ministry and baptism. Who else has the power or authority to do so if "all" power was given to him? He also added in verse 20 that all was to be taught which he commanded, implying that nothing else was to be taught. Jesus did not say, all power is given unto me and I now give it unto you. The church doesn't have the authority to change any commands of God, that

authority rests exclusively in Christ Jesus.

F. Secondly, it is the spirit who gives the different ministries to the church and enables people to fulfill them to build the dwelling place of God according to his pattern, as he did certain men like Bezaleel in the OT, Eph. 4:11-14.

G. Thirdly, the church is the workmanship of the spirit, 1 Pet. 2:5. Our Christian lives are also the work of the spirit, 2 Cor. 3:18.

H. Fourthly, it is the spirit that leads us unto holiness because the dwelling place of God is holy, which we are, as Ezekiel's temple, Eze. 43:12; 1 Cor. 3:16 (the church).

I. Fifthly, the temples were God's possessions and the people could not do what they wanted in and around God's house. When Jesus came into Jerusalem to the temple he drove the people out saying, "my father's house is a house of prayer, you have made it a den of thieves." we too are God's possession and we can no longer do the things we want to in and around this temple. 1 Cor. 6:19,20 (the body); 1 Cor. 3:16,17 (the church).

J. Sixth, as God's people followed his commands his presence with them through the spirit was known as his glory shown in the temple. When they became wicked his presence departed. The same is true of us. While we are walking close to God we know his presence, but when we depart from his ways so does the knowledge of his presence.

K. The temple was a place of sacrifice. The church is the place of spiritual sacrifices, 1 Pet. 2:5

### **"The spirit and Christ's conception"**

A. The conception of Jesus was miraculous because of the manner in which he was conceived, and because it was accomplished by the work of the Holy Spirit, without any human interference, Mat. 1:18-20; Luke 1:26-35. The design of the

miraculous conception was to provide a suitable savior for man. By the agency of the spirit we are furnished with a savior, who is at once a man, yet perfect and sinless, and able to redeem a lost world.

B. The nature of our redeemer was first announced to Adam and Eve after the fall, "the seed of the woman shall bruise the head of the serpent." and it was understood from the beginning that a mighty deliverer was expected to rise up among the children of men. As time went on, it was announced that the promised one would be of the seed of Abraham and later that he would spring from the family of David, and from the tribe of Judah. All the prophecies made him a partaker of human nature and there was no exception to the belief that this mighty one would be a man, of the same nature as his brethren. And the manhood of Christ has been a fundamental and essential doctrine of the Christian faith, Heb. 2:14-18. The purposes of Christ's mission required him to be a man. He must possess the nature of those on whose behalf he came into the world. He must die under the curse pronounced upon sinful men, and therefore, he must assume a nature capable of dying, Heb.2:9. His priesthood demanded not merely a nature that could be offered in sacrifice, but a sympathy with its sufferings, which experience alone could teach, which enables him to know how we feel and what we are going through so he can help, v-18; 4:14,15. The implication of scripture is plain, unless he were a man he could not be the savior of men.

C. The miraculous conception by the Holy Spirit was so the savior might be man, yet sinless. If Christ was born by the ordinary generation as other men, he would be like them, and have been sinful. Like begets like. He would have been in the image of Adam as Seth was, Gen 5:3. But through the spirit, Christ was the image of his father, Heb. 1:3; 1 Cor. 15:47-49. A sinner cannot atone for his own sin, much less for the sins of others. Innocence is one of the essential qualifications to the work of atonement and was prefigured by the arrangements of the law, that required the offerings to be the best of their kind, without spot or blemish.

Scripture reveals with utmost carefulness that while he was "the seed of the woman", and therefore a man, yet, he was by the manner of his birth, kept free from the taint of corruption, which attaches to all the children of men, 2 Cor. 5:21; 1 Pet. 1:19.

D. While the miraculous conception by the spirit produced the sinless and perfect humanity of Christ, it did not destroy his divine nature. Christ Jesus was not only suitable to redeem a lost world, he was also able, for he was God, John 1:1,14. When Matthew quoted Isaiah 7:14 and declared that it was accomplished in the birth of Christ, he explains the name "emmanuel" to signify, "God with us", Mat. 1:23. In Luke 1:32 & 35 Jesus is called the "son of the highest" and the "son of God". All these passages imply that there was in Christ more than mere humanity. He was a man, sinless and perfect, and he referred to himself as "the son of man" referring to his relationship to humanity, he is our kinsman redeemer. But he was more. He was at the same time God and man, divine and human. Paul sums up this doctrine in 1 timothy 3:16. The son of God became the son of man and a savior was born.

### **"The spirit and the character of Christ"**

A. As a man, Christ's mental and moral character was formed by the Holy Spirit, Isa. 11:1-3. Seven things are mentioned and seven symbolizes the perfect work of God or spiritual perfection. The rod from the stem of Jesse will be endowed with the perfect equipment of the Holy Spirit as he begins his messianic ministry. To have this "wisdom" is to have intelligence, insight, and judgment of spiritual Perspectives, which is a much higher degree than natural perspectives. This "understanding" is of spiritual things which enables wisdom to have the right perspective, to make the right choices, to say and do the right things. The spirit of "counsel" indicates that Christ was always under the guidance and leadership of the spirit, Luke 4:1,14. By this counsel he never deviated from the purpose and plan of the father. Because Christ followed the counsel of the spirit he "prevailed", he had cour-

age and power in his life. This "knowledge" is a knowledge of God coupled with the "fear" of the Lord that leads to a right relationship with God by a man who truly obeys him. If one really recognizes God as holy and all-powerful, it will be reflected in his attitude and daily life in the form of reverence, awe, and piety. "Quick understanding" seems to indicate that he will have clear discernment or perception and he will not need to judge by appearances, which can be deceptive, but by the understanding of the heart which brings true, right judgment. "Man looks on the outward appearance, but the Lord looks on the heart."

### **"The spirit and Christ's baptism"**

A. Matthew 3:16; Luke 4:18-21...these two passages refer to the same Event, his designation to his public ministry by the Holy Spirit. Immediately after his temptation we find him engaged in the public preaching of the word and healing all manner of sickness, and all manner of disease among the people, Mat. 4:17,23,24. In Luke he justified his preaching of the word by quoting and appropriating the scriptures in Isaiah to himself.

B. Let's look at the account in Matthew 3:13-17. John's words in verse 14 imply that not merely did he consider himself personally unworthy to administer the ordinance to Jesus, but that he did not see why he needed to be baptized at all. After Jesus was baptized both the father and the spirit bore testimony to the son. The spirit descended like a dove and "lighting upon him", doesn't this bring to mind Luke 4:18; "the spirit of the Lord is upon me, because he hath anointed me (chosen and set me apart) to preach the gospel"?

C. Why did the spirit appear like a dove? Because a dove is a symbol of peace and Christ came to bring peace between God and man. He came with a message of peace from God to man. He is the prince of peace, our peace, John 14:27. It is a symbol of love and Christ's message of peace was about the love of God towards man. He demonstrated that love by dying in our place, John 15:13. It is a symbol of hope and his message of peace and love gave hope to man. He is our hope, our

blessed hope, Titus 2:13.

D. Luke 4...the design of Christ's mission is presented here in these passages. The words used in verse 18 represent the distresses of men and Christ came to relieve them all. The "poor", destitute of all things, hopeless and helpless. Jesus gave them a message of unsearchable riches and hope of eternal life, 2 Cor. 8:9; Eph. 1:18. The "brokenhearted", one of his first announcements was; "blessed are they that mourn, for they shall be comforted", Mat. 5:4. And he gave to them the spirit, to be their comforter who gives peace and joy, Rom. 14:17. "Deliverance to the captives", slaves of sin and Satan. Jesus set them free from the guilt and dominion of the one as well as the slavery of the other, John 8:36; Rom. 8:2; Col. 1:13. "Recovering of sight to the blind", Jesus did physically heal the blind, Mat. 20:30-34, but more important, spiritually he opened the eyes of the blind and caused them to see, Acts 26:17,18; John 8:12. "Set at liberty them that are bruised", oppressed and broken by the worries of life. Slaves of the worlds systems and death, 2 Tim, 2:24-26. Christ's message to them was that they would be delivered from the bondage of corruption into the glorious liberty of the children of God, Rom. 8:21. "To preach the acceptable year of the Lord." Christ's message was a message of hope to a sorrowing, despairing world. A message of gladness, victory, deliverance, for all the evils that oppress humanity. The "acceptable year of the Lord" was pictured in the "year of jubilee", lev. 25:8-11. Every fiftieth year there came to Israel a great festival that lasted a whole year. All labor ceased and all their needs were supplied from the previous year. Nature rested, man rested, and Every home and synagogue and sanctuary and spot became the scene of festival and gladness. Everything and everyone was set free and every debt was canceled. All this Jesus Christ came to fulfill in a higher and grander sense by proclaiming an Everlasting jubilee for all who accept his grace. Christ's message to man is indeed the gospel, good news, glad tidings. A kingdom of righteousness, peace, and joy in the Holy Spirit. This was the ministry on which Jesus entered when he was baptized, and the spirit descended on him as a dove.

## **"The spirit and the temptation of Christ"**

A. Matthew 4:1...Mark says that the spirit took him "immediately" after his baptism. The word "tempted" means to try or make proof of. It seems that the Holy Spirit, at the outset, wanted to prove Christ's qualification in so great an Undertaking By allowing him to be tried by a desperate and deadly conflict with the prince of this world, the one who ruined the first Adam. Satan's temptations were cunningly executed and each one was adapted toward the human nature of Jesus.

B. There was another purpose of the spirit in taking Christ through these and all the other of his temptations and sufferings. It was to qualify him still more for his gracious work, teaching him to sympathize with his tempted people, Heb. 2:17,18; 4:14-16; 5:6-9. Jesus was deeply exercised under the pressure of these and other trials by which he was made perfect in his humanity and a perfect high priest. In his humanity he increased in wisdom and stature, and favour with God and man (Luke 2:52) and under pressure of his own trials he Learned more of the nature which he had assumed. He was better qualified to enter into the feelings of those who were clothed with the same.

C. The trials and temptations of Christ were for his and our benefit. The spirit also exercises the family of God with trials and allowing temptations for their benefit, Rom. 5:3-5; 1 Pet. 1:6,7; James 1:2-3. The spirit deals with the servant as he did with our Lord, leading him into the wilderness to be tempted of the devil, that his own work in him may be both tested and advanced. That their faith might be proved, Deut. 8:2,3. To whom? To themselves. As the trials that Jesus went through perfected him in his human nature, so do the trials we go through perfect us in our Godly nature allowing our faith to be strengthened and allowing us to see things from a totally different perspective, the way God sees things.



D. Three temptations are recorded. The meaning of temptation here being "an enticement to evil." the three temptations here recorded followed his forty days and nights in the wilderness. The first was a physical temptation, based on the fact that our Lord was suffering from hunger, v-2,3. The devil tried to instill distrust of the father's care and support. He tried to get Jesus to fend for himself by unlawful means instead of depend on God. Also Jesus didn't have to prove to Satan that he was the son of God, Satan already recognized him just as the demon spirits recognized him (Mk. 1:23,24). Jesus recognized the ploy of Satan to get him to go against the will of the father. Jesus refused to work a miracle to avoid personal suffering when such suffering was part of God's will for him. Addressed as the son of God, (the "if" here means "since") Jesus affirmed his intention to live on our earth as a human being. Subject as you and I are, to the hungers and drives and needs which seek to pull us into sin. Notice the first word of his answer to Satan, "man" does not live by bread alone. Rejecting the privilege that was his by virtue of his deity, Jesus cast his lot fully with you and with me, just as Moses did when he refused to be called the son of the Pharaoh's daughter; choosing rather to suffer affliction with his people. Jesus did not meet the testing of Satan in his deity; he met each test in his human nature as a true man, dependent on the Holy Spirit and the word of God of which the spirit is the author. In this we can find hope, for we have these same resources. You and I have physical needs. And it is all right to satisfy them. But we are more than our bodies. For all of us who feel trapped in a pleasure-seeking society, dominated by our desires, Jesus' victory offers us hope. The physical need not dominate in our lives. Through the spirit we can choose to live by the word of God.

In the second temptation, v-5-7, Satan tries to get Jesus to prove his claim that he lives by Every word that came from the mouth of God. He also comes back with scripture, which he feels Jesus will be willing to follow, to enforce his request. But he used it, not to instruct, but to deceive, to cast doubt. Satan tried to urge Jesus to presumption. To wantonly demand a proof or display of God's promise. It's

true that God promises to protect his own, but at the same time, we are not to tempt God by deliberately seeking danger just to provoke him to action, for we would forfeit the right to expect preservation in such a case. Putting God to the test is not faith but doubt, as Israel's experience had proved, Exodus 17:1-7. At that moment of pressure they forgot all about God's goodness and previous demonstrations of his power and love, and in questioning his presence and his love, they "put God to the test." how quickly, when troubles or pressures come, do we begin to doubt God and to question his love and cry "is God still here? Did I make a mistake? We need to remember the principle that Jesus himself applied. We do not need proof. We can trust God. In our relationship with God faith is demanded.

In the third and last temptation Satan gives up trying to get Jesus to prove he is the son of God, v-8-10. In this last temptation Satan throws off all pretenses and shows outright that he is the rival of God himself in his claims on the homage of men. This was the deadliest thrust of all. Satan offered Jesus all he came to reclaim without any difficulty at all, no suffering, no death, just acknowledge Satan as his benefactor. Jesus came back with Deut. 6:13, 10:20. The coupling of worship and serve in Jesus' reply is significant, for the one involves the other. For Christ to bow before Satan would have been to acknowledge the devil's Lordship. Satan left defeated in all points at the command of Jesus, "get thee hence, Satan". James says in 4:7, "resist the devil and he will flee from you."

In Every temptation Jesus used the "sword of the spirit" (which is the word of God) and the "shield of faith" to parry and block Satan's attack. Satan was conquered by the ministry of the spirit through his word and it's the same with us today. David said in Psalms 119:11 "thy word have I hid in mine heart, that I might not sin against thee." that's one reason why it's so important for us to know what the spirit says in the word of God. But Jesus did not just quote scripture. I've been tempted and quoted scripture and when I was through quoting I found I had already surrendered to the temptation. As one commentator put it, I was using the

bible as something like Hindu prayer wheel, saying words as though there were something magical in the words themselves. Jesus' use of scripture was different. In effect, he said, "here is a principle to live by...and I will live by it." Jesus chose to act on what God's word revealed to be God's will. It was in the "doing of the word" as James says (1:22) that Jesus found victory. The Spirit didn't tempt Jesus with evil but allowed him to be tempted with evil by Satan. He allows this to happen to us just as he did to Job, but the end result is to increase our faith by experiencing the power and faithfulness of God through his spirit, and to know him more intimately.

### **"The Spirit, Christ, and demons"**

A. Matthew 12:28...three things can be observed in this verse.

B. First, the possession of men by a Satanic agency is assumed as a fact. It was a popular belief in Christ's day, and he never denounced it, but confirmed it. It was permitted by God that the triumph of Christ over evil might be more noticeable and complete. It demonstrated Christ's sufficiency and ability to overthrow Satan in all his attempts upon the destruction of either Christ himself or his people.

C. Secondly, "if I, by the spirit of God, cast out devils". Jesus takes it for granted he cast out demons, but only by the power of the spirit. And not in a single instance, and there are many recorded, did that power fail him. In Every case he triumphed over the wicked one. Jesus places the Holy Spirit in opposition to Satan, to whom the pharisees ascribed his power. The whole history of Jesus is identified with the spirit, Even his resurrection and his entering heaven, 1 Pet. 3:18; Heb. 9:14. Why? It shows that the restoration of the human nature to its original perfection is committed to the spirit. He has given us a model of what he can and will do, in the character and history of our Lord Jesus Christ. It demonstrates to us by what power the triumphs of holiness over sin must at all times be achieved. Even Christ is seen to have done all by the spirit.

D. Thirdly, "the kingdom of God is come unto us." the casting out of devils by the spirit in the ministry of Christ was evidence that the kingdom of God was about to be set up among men. In verse 26 Jesus said that no organized society can stand---whether kingdom, city, or household---when turned against itself. But the works that I do are destructive of Satan's kingdom: that I should be in league with Satan, therefore, is absurd. In verse 29 Jesus gives an illustration of how this kingdom is apparent. The strong man was Satan. The house occupied by him was the human heart. Jesus bound this strong man, the evidence being the casting out his servants. Jesus' victory over Satan at the temptation (4:1-11) demonstrated our Lord's superiority. In their place he would set up the kingdom of God in the hearts and lives of men.

What is this kingdom? Luke 17:20,21; Rom. 14:17. We are told what the kingdom is not and what it is. The seat of the kingdom is the heart. The nature of the kingdom is spiritual and is the work of the Holy Spirit. He sets Christ upon the throne of our hearts and makes the soul subject to him, which in turn gives forth the characteristics of the kingdom which is the fruit of the spirit. It is in the world, but not like the worlds kingdoms, it doesn't have specific visible boundaries because it is not an earthly kingdom but a heavenly kingdom and is therefore invisible except for the characteristics of its subjects, John 18:36,37. It is a realm of enlightenment, Col. 1:7-13.

E. In these passages on the Holy Spirit and Jesus we have seen the working of the Holy Spirit in the humanity of Jesus. Jesus was fully dependent on the Holy Spirit for teaching, leadership, power, and the forming of his mental and moral character. His was a life characterized by a complete subjection to the Holy Spirit and by that subjection Jesus was enabled to live a perfect sinless life. He walked in the spirit, lived in the spirit, and was led by the spirit. In a measure, we too can live and walk as Jesus did, because we too have the same spirit in us. This is our next subject on the Holy Spirit:

## **"The spirit to be given"**

A. John 7:37-39...it was the last day of the feast of tabernacles (v-2). It was a feast of rejoicing and celebration immediately following the somber and judgmental high holy days of rosh hashanah (the feast of trumpets) and yom kippur (the Day of Atonement). It is a remembrance of the 40 years wilderness journey, when they were led by the hand of God, and their entrance into the promised land, but it also looks forward to the earthly reign of the messiah on the throne of David. This feast will continue to be kept during the millennium, Zech. 14:16,17.

Each day of the feast, water and wine was brought to the altar and poured into a basin and then flowed through pipes to the brook of kidron. This was first of all a symbolic and ritual prayer for abundant rain. Summer was ended and the rainy season was about to begin. It also looked forward to the coming messiah and the outpouring of the Holy Spirit. It's interesting that the punishment during the millennium for non-attendance at this feast is the withholding of the rain, Zech. 14:18,19.

The last day of the feast was called the "great hoshana". Hoshana means "save now" and the people would shout "hoshana (hosanna) to the son of David", meaning, "save us son of David." they would also sing Psalmss beginning with the words, "save us." it may have been while all this was going on, the pouring of the water, the blasting of the trumPets, the singing of the Psalmss, and the prayers of the people saying, "save now, I beseech thee, o Lord," that Jesus stood in the temple crying out, "if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water", John 7:38. The deepest cravings of the human heart are here, as in the Old Testament, expressed by the figure of "thirst", and the eternal satisfaction of them by "drinking." he said almost the same thing to the woman at the well, John 4:13,14. What Jesus was saying by implication was: "i am the answer to your prayers." "I am the rock in the wilderness out of which the waters of salvation

flow." The Jews who heard him understood that that was what he was saying, v-40-44. From all who refuse to believe will be withheld the outpouring of the spirit. Jeremiah 2:13 seems to fit this last day of the feast.

The promise of new life in abundance is attributed to the Holy Ghost. The living water, a new life in the spirit, Jesus offered them would continually cleanse, refresh, and satisfy the soul and make them fruitful. The spirit is to be given in a way he was not before. In the Old Testament the spirit was with men and upon them, dwelling in the tabernacle and the temples, but now, when the son of God is glorified, he shall be in man and man shall be the temple in which he dwells, John 14:16,17; 1 Cor. 6:19. The spirit is for all, by the simplest of all means, by faith in Jesus Christ, (Gal. 3:2). "Out of his belly" implies that Out of the depths of the heart would flow satisfaction, refreshment, and cleansing. The believer, in turn, would become a blessing to others as a conductor of rivers of living waters. But this could not occur until the son of man died and was resurrected and ascended up into glory and took his place at the right hand of the father.

### **"The spirit promised"**

A. John 16:7...the death, resurrection, and ascension are here alluded to for the securing the gift of the Holy Spirit. This precious gift was purchased by Christ's sufferings and on that basis he could ask the father for the spirit to be given to his people (John 14:16).

B. The spirit is revealed here as a distinct person in contrast to Christ and the father. The son would depart, and the spirit would come in his place and on his behalf, sent by the father. He would be one who is in the same category as Christ (another of the same kind). The spirit would take over as counsellor, guide, friend, instructor, having the same love, power, and interests as the son. This is why he is also called the spirit of Christ.

C. It was expedient or better because Christ in his humanity was limited to

one place at one time, the spirit had no such limitation. Also, the Spirit would be able to give believers power in their lives to live a life pleasing to God, which the law could not give. It is also evident that the arrangement in the plan of redemption, made before the world was created, was that each person of the trinity was to perform their part. It was not the work of the spirit to make atonement, so it was not the work of the son to apply it. The father supplied the means of redemption by giving and sending his son into the world, the son became the sacrifice on behalf of men, and the Holy Spirit applies that sacrifice to sinners and redeems them. In this we witness the perfect, gracious, harmony in the work between the persons of the Godhead.

### **"The spirit glorifies Christ"**

A. John 16:14...this is the crowning work of the Holy Spirit---to glorify Christ. Not only is this his crowning work but it has Ever been his work. He glorified Christ in the prophecies, and sacrifices, and promises, all of which pointed to Christ. In all things the spirit will glorify Christ. In verse 13 it says he will guide us into all truth. Jesus said, "I am the truth", and the spirit will guide the church in all truth that exalts and glorifies Christ, his person (the God-man); his ministry and its purpose; his death, burial, and resurrection and its meaning; his offices of prophet, priest, and king; the doctrines of service and ministry, and things of Christ and the future. The whole New Testament is here declared to be the work inspired by the spirit's guidance of the apostles' mind into the truth. Though there are no new Revelations or truth today, the spirit still works to accomplish the same goal, to glorify Christ, and therefore leads us through his revealed word and the renewing of our minds to do the same. To know and do the spirit's leading is to glorify Christ, Col. 3:17, which is to glorify God, 1 Cor. 10:31. If it is not glorifying to Christ, it is not the leadership of the spirit.

When Christ came, he spoke the message of his father in heaven. The Holy Spirit likewise will not speak his own message, but the message of Christ. In verse

15 Jesus is saying that the message of the father is the same as the message of the son, therefore he could say, "he shall take of mine, and shall shew it unto you." we can see here the perfect unity of the trinity. They are one in purpose, of the same mind, and we should be too, Phil. 2:2.

### **"The other comforter"**

A. On the night before his death Jesus spoke to the disciples in the upper room about the person and work of the Holy Spirit whom he promised to send.

John 14:16-18...Jesus speaks of "another comforter". The Greek word is "paraclete". The first thing we notice is that Jesus promises "another" paraclete. This means that the promised paraclete is not the first to appear on the scene. For if there is to be "another" of anything, there must at least be one prior to it. Jesus is "the" paraclete. The Holy Spirit assumes the title of "another paraclete" in the absence of Jesus. He is to be Christ's substitute or replacement.

B. There are two words translated "another" in the New Testament. One means "another of a different kind" like Galatians 1:6,7. Paul said that the gospel they were believing was not the true gospel but a gospel of a different kind. The other word means "another of the same kind" which is what is used here in John. Jesus wasn't just sending anybody, he was sending someone just like himself. With the same power, the same authority, the same purposes, in other words Jesus was going to send someone with the same qualifications he had and who would be capable of finishing the work that he had started.

C. What is a paraclete? The term Paraclete means "one who is called alongside". In the ancient world a paraclete was someone summoned to give assistance in a court of law. The paraclete was a legal adviser who pleaded a



person's case in court. This is the central sense in which it is used in 1 John 2:1 (advocate). Here the word "advocate" is paraclete. Jesus is the paraclete here, not the Holy Spirit. Jesus is the paraclete before the bar of God. He is our defense attorney. A record of his role as advocate can be seen in the record of the stoning of Stephen, Acts 6:12,13.

Stephen underwent the mockery of a trial, with trumped-up charges against him. The earthly assemble behaved like a kangaroo court. After Stephen's speech in his defense, his Judges reacted with fury, Acts 7:54. In their anger and hostility the tribunal lashed out in judgment against Stephen. In this same moment, by the grace of God, Stephen was given a reMarkable vision into the court of heaven: Acts 7:55,56, Stephen said, "look!" if he hadn't been beside himself from the glorious scene he was enjoying, he would have realized that nothing would be more futile than to tell his accusers to look. They couldn't possibly see what God was allowing his eyes to witness.

He saw Jesus "standing" at the right hand of God. Jesus has the exalted position of being seated at the right hand of God, from which he exercises kingly dominion and judicial power. However, when Stephen saw Jesus he was not seated, but standing. The defense council stands when it's his turn to try a case.

The irony of Stephen's vision is that at the very moment his earthly tribunal is condemning him to death as a heretic, the judge of all the earth rises in the court of heaven to plead Stephen's case for him before the father. He was Stephen's advocate in heaven. He is our advocate, defense attorney, in heaven right now.

D. The Holy Spirit is our "other" paraclete, our holy advocate. He makes Our prayers acceptable to the father by interceding for us in the things we ask, Romans 8:26,27. He is our "mouthpiece" before human beings as well. Jesus promised his disciples that in their moment of crisis the Holy Spirit would be there to assist them in speaking before men, Mark 13:11. At the same time he is our defense attorney, he is the prosecuting attorney against the world, John 16:8. We

see that one of the Holy Spirits tasks is legal.

E. Another task of his is "consolation". Both the word "consolation and the title "paraclete" are derived from the same word forms. (Consolation is "paraklesis" in Greek), part of the consolation we enjoy is the certain knowledge that the Holy Spirit is called alongside of us in our time of trial.

When we think of comfort or consolation, we usually think of it in terms of being ministered to after we are wounded. Though he does comfort us when we are wounded, he also does something to assist us before we are wounded. He works to provide us with strength for the battle as well as consoling us after the battle. Comfort comes from Latin. (Com--means "with") (fortis-- means "strong"). A comforter was someone who came to give strength for the battle rather than solace after the battle. This is where the emphasis of comfort belongs. Paraclete also means "helper and counselor, showing that he gives us not only strength but wisdom and guidance. Acts 1:8;

F. The Holy Spirit is a witness to the finality and sufficiency of Jesus Christ's atonement for us (Heb. 10:14-18). The writer contrasts the ineffectiveness of the yearly levitical sacrifices (v-1) with the sacrifice of Christ, which was offered one for all and once for all (9:28; 10:12). Our conscience could never be finally relieved of it's burden of sin by the continual animal sacrifices that brought remembrance (10:3). But the Holy Spirit bears witness to us that by one offering he (Jesus Christ) has perfected for all time those who are sanctified (v-14). He also bears witness to us that we are the children of God (Rom. 8:16: Gal. 4:6,7).

D. In John 14:16,17 the spirit is not only called the comforter (advocate), one who walks along side and undertakes and manages our cause, but he is also called "the spirit of truth." he has revealed truth. The word of God that we hold today has proceeded from him (2 Pet. 1:21; 2 Tim, 3:16,17). Not only has he revealed the truth in the written word,; it belongs to him to open the mind to comprehend and apprehend it. He gives us the understanding, without whom the

truth could not be known (1 Cor. 2:12-14). He brings up scripture to our minds for warning, or consolation, or encouragement or direction, or example, or threat, or law, and so presents it that it determines the right course of conduct (John 14:26).

E. John 14:17..."whom the world cannot receive, because it seeth him not, neither knoweth him." the world is mentioned to prepare us for what would be the general acceptance and practice of men. The reason they cannot receive him is because they cannot see him. The world desires evidence of his existence, evidence of a carnal sense. Whatever they cannot perceive by their senses, what does not gratify their sight, or taste, or feeling, makes no impression on them. But God will give only that of his own testimony and our experience. "Neither knoweth him" the world cannot know the spirit because they refuse the only evidence given by God. The world is completely ignorant of the spirit and his working in the lives of men. But God's people know him, "but ye know him". We know him by the testimony of God and by our experiences, by the change that has come about in the way we live, act, and love, by the gift or gifts we were given, etc.

### **"The indwelling of the Holy Spirit"**

A. John 14:17...that Every child of God has the spirit of God dwelling within him is seen in Rom. 8:9; 1 Cor. 6:19,20. The realization of the spirit's presence, power, and guidance constitutes a whole new method of daily living and is in contrast to that dominance and authority which the mosaic law exercised over Israel in the age that is past, Rom. 7:6. The believer now has the enablement to honor God in his daily life Through the leadership of the Holy Spirit, whose presence provides the resources needed to accomplish this goal.

B. 1 Samuel 16:14...in the Old Testament the Holy Spirit did not appear to indwell God's people universally. He exercised his sovereign freedom in entering and leaving those upon whom he came. When Saul decided to act independent of God's will, the spirit departed from Saul as a judgment upon him, and an evil spirit was allowed to bring fear into Saul's heart. Psa. 51:11...maybe remembering God's

judgment upon king Saul, David prays that he may be spared the same judgment. He knows that the spirit might---so far as any promise to the contrary was concerned---leave him and never return. Evidently, David was conscious to some extent of the advantage and blessing which the presence of the spirit meant to him.

### **"The Holy Spirit and regeneration"**

A. Titus 3:5-7...birth and rebirth. Both are the result of the operation of the Holy Spirit. Just as nothing can live biologically apart from the power of the Holy Spirit, so no man can come alive to God apart from the spirit's work. Washing here refers to "bath" or "laver", a total cleansing. What is this bath or laver? The word of God, Eph. 5:26. What does the washing do? It "regenerates" or "restores" what was polluted and lost by the fall to that which God originally created and for the purpose man was originally created, to please, honor, and glorify God and for fellowship with God. This is done by the "renewing" of the Holy Spirit, that is, a revival of his power, developing the Christian life. God has shed (poured out) upon us abundantly the Holy Spirit through Jesus Christ our savior. Not by works of righteousness are we justified, but by God's grace, who through the Holy Spirit creates a new creature, 2 Cor. 5:17, 3:18. "Renewing" is used several times in the New Testament referring to the change in a believer. The word used in these verses does not refer to recent but to being different. 2 Cor. 4:16 refers to the daily renewal of "the inward man" which is continually renewed in spiritual power, in contrast to the physical frame which is constantly deteriorating and growing weaker. Col. 3:10 speaks of the "new man" which is being renewed in true knowledge in Christ, in contrast to the old unregenerate nature. Rom. 12:2 refers to the renewing of a believer's mind, that is, an adjustment of the moral and spiritual vision and thinking to the mind of God, which is designed to have a transforming effect upon the life of the believer. In Eph. 4:23 a different word is used which refers to "recent" not different. In the spirit of our minds the Holy Spirit

has revealed new (recent in us but originally in Adam) knowledge which is to control the walk of our new or different man, v-24, in contrast to the old man who walks according to the vanity or emptiness of his mind, vv-17,22. This new or different man is the product of the work of the Holy Spirit, Eph. 5:9.

B. In regeneration we become new creatures. What happens within us that makes us new creatures? Ezekiel 36:25-27 pretty much sums up what happens. Though God is talking specifically to Israel here, the New Testament reveals that this promise to Israel is also a promise to all who believe on Jesus Christ, Rom. 2:29. The fulfillment of v-25 is seen in Heb. 10:22, v-26 in 2 Cor. 3:3, v-27 in Gal. 3:14, 4:6. First, v-25, we are made clean, all guilt is removed, and this clean water is provided by God. This may allude to the red heifer offering (num. 19:17-19). This clean water is a picture of the blood of Christ that cleanses us from all sin and guilt through the sprinkling of the blood by the Holy Spirit, 1 Pet. 1:2. Secondly, v-26, we are given a new heart. Our heart of stone which refuses to respond to God, is inflexible, Cold, unfeeling, stubborn, obstinate, and dead to the things of God. It needs to be renewed. This new heart is of flesh, soft, moldable, warm, and alive. God gives us new thoughts, feelings, and desires, Heb. 8:10-12; Eze. 11:19,20; Jer.. 31:33,34. Thirdly, v-26, a new spirit will God put within us, a spirit that is sensitive to the things of God. A spirit of obedience and spiritual discernment, through which the Holy Spirit works, Rom. 8:16; 1 Cor. 2:12,14; Zech. 12:1. Fourthly, v-27, God will put his spirit within us to lead and guide us, John 16:13; Gal. 5:18. The Holy Spirit produces a holy character, which expresses itself in a holy life, a life of obedience, submission, and conformity.

C. John 3:3...also has to do with regeneration. To be "born again" is to experience a second Genesis. It is a new beginning. When something is started, we say that it is generated. If it is started again, it is regenerated. In the spring the face of the earth is renewed. It is changed to what it was before, beautiful and full

of life and Color. This change upon the face of the earth we saw in Psalms 104:30 was brought about by the spirit of God. To be regenerated means that we are changed to what we were in Adam before it was lost in the fall, from spiritually dead human beings into spiritually alive human beings. This change is also brought about by the Holy Spirit of God.

The central thought of regeneration is that Everlasting life is imparted, John 5:24. The bestowed Everlasting life cannot be revoked, it never has to be renewed. It declares the unchangeable purpose of God to bring the regenerated person to glory, Rom. 8:29,30; Phil. 1:16. Nowhere in scripture do we find anyone who is regenerated a second time. We can see in John 5:24 regeneration is presented as a new birth A spiritual resurrection. Previously we saw it presented in the figure of a new creation, a new man created in righteousness and true holiness with a renewed mind, Eph. 4:23,24; 2:10, and in 2 Cor. It is presented as a new creature.

D. We first meet the Holy Spirit when we are saved, when we receive Jesus Christ as our substitute, our savior, and we turn to God. Briefly, let's look at something in 1 Corinthians 2:9-14. Notice in verse 14 that Paul speaks of a kind of spiritual discernment that is not "natural" to us. In our fallen human state we lack the ability to receive the things of God. In fact, Paul emphatically declares: "nor can he know them." the word "can" has to do with ability or capability, fallen man does not possess the ability to understand spiritual things. Regeneration is an act of grace by God through the agency of his spirit whereby our minds are renewed, that is, given the capability of understanding and believing the things of the spirit.

It is impossible for an unspiritual person to discern spiritual things. We are not by nature spiritual persons. A person cannot discern spiritual things until that person is first made alive to spiritual things by the spirit of God. It is the spirit's work of regeneration, of spiritual birth, that enables us to have spiritual discernment. When a person says they are saved they are bearing witness to their

new spiritual state. Something mysterious happens. We don't see anything happen (there are no tracks in the sand), but we can see the effects of what happens, like with Caralee, they became something other than what they were. This is the work of the Holy Spirit, he gave her spiritual life. The preaching of the cross is no longer foolishness to her because she has spiritually discerned the truth about herself, and of her need and that God has supplied the answer to take care of both in Jesus Christ.

E. When we are born of the Holy Spirit our eyes (understanding) are opened, we are no longer blinded to spiritual things of God (2 Cor. 4:4; 3:14-18). We become new creatures with a new awareness. We now have the Holy Spirit dwelling in us and we become the temple of God (1 Cor. 6:19), we no longer own ourselves (1 Cor. 6:20), We are sealed (which indicates security, permanence, and ownership) by the Holy Spirit (Eph. 1:13,14), it is the stamp of the power and authority of God. We now have eternal life (1 John 5:13), and this life is of the Holy Spirit in Jesus Christ, from God (2 Cor. 1:21,22; Eph. 1:3).

As the Holy Spirit works in us he begins to sanctify us by changing our thinking, Rom. 12:2. We become aware of a new perspective of life, a whole new value system. But for us to "do" truth, that consciousness must involve an intensity level that we call conviction.

The Holy Spirit works not only to give us an awareness of the truth; he works to convince us of the truth. He convicts us of sin and righteousness (John 16:8). I may think it is wrong to steal. Yet if that realization is vague and weak in my mind it is unlikely that my behavior will change. I must realize the sinfulness of sin and against whom I am sinning before my behavior can change.

F. The conscience of man is a powerful but changeable mechanism. It has been called the "internal voice of God," a kind of built-in governor that either accuses or excuses us, Romans 2:14,15. The conscience serves as a monitor of our behavior. The problem with our conscience is that it may be acutely sensitive to the

word of God or it may be desensitized, 1 Timothy 4:2. As sinners we are adept at searing our consciences. We are masters of rationalization by which we mute the accusing sound of the inner voice or we make evil good and good evil (Isa. 5:20,21).

Jeremiah 2:35...Jeremiah compared Israel to one who has "a harlot's forehead; you refuse to be ashamed" (3:3). Like the harlot, Israel, through constant and repeated sin, lost her ability to blush.

Israel's sin reveals the deadly result of a seared conscience. She grew comfortable with her sin to the point that she could sin and no longer feel guilty. She had effectively silenced the voice of conscience. Her conscience began to work to excuse her when it should have accused her.

A good conscience is one trained by the Holy Spirit through the word of God (Romans 9:1). When we understand God's truth clearly and are convicted by it firmly, then the governor of conscience begins to rule us unto righteousness. We will feel guilt when we are truly guilty. This is as essential to spiritual health as real pain is to physical health. Pain signals illness. If we lose the capacity to experience pain we have no alert system to serious illness. In the same way the Holy Spirit works in our conscience guilt when we sin and that signals us that we have the Need of the great physician.

### **"The spirit and God's love"**

A. Romans 5:5..."the love of God is shed abroad"; one thing we notice is that it does not say that the Holy Spirit sheds abroad in our hearts a love for God; but that the spirit, coming from God into our hearts, imparts the same kind of love to our hearts that dwells in God. He causes us to love just as he loves---to love the same things that God loves, and to love them in the same way that God loves them. This love is described in verse 8. It is a love motivated by grace. It is totally unmerited. This love kindles in our hearts love for God, 1 John 4:19. It is this kind



of love Flowing out of Christians that make us different because it does not seek something in return nor does it fulfill a self-gratification. How can Jesus expect us to love our enemies, Mat. 5:43-48? With the same kind of love with which he loved us and sheds abroad in our hearts by his spirit. We are to have compassion for their souls as God did for us, he sent his son to die for us while we were yet his enemies.

B. "Shed abroad" indicates a filling and flooding of the soul with a joyous awareness of the loving favor of God. It is a joyous awareness because it is unmerited, freely given to us who do not deserve it, vv-6-8. This awareness of God's loving favor becomes, by divine grace, the possession of Every believer. It is not merely something to be admired but is to be appropriated and held and enjoyed and expressed toward God and man. Love that is received and returned, produces an experience of strong and joyful feelings. God channeled his love to earth through the person of his son. He channeled his love into our hearts through the person of the Holy Spirit. He then channels his love out to those in need through the person of his redeemed children. We become channels of blessings when we reach out in his love toward others for Christ's sake. Love is the key to his redemptive program: received, it becomes our salvation; responded to, it becomes our sanctification; released to others, it becomes our service. It is the out-flowing of this love that makes soul winners.

C. The danger with ordinary Christians lies in the tendency of regarding religion to much in terms of Duty. But duty is not the right motivator and will encourage the flesh to rebel. Only God's love can be a true motivator. It's like studying the bible, the three most important things are context, context, and context. In living a life for God the three most important things are God's love, God's love, and God's love. God's love is not to begin and end in the heart, it is to become a motive to action, a principle of endurance, and an inspiration to cheerfulness and contentment. We need to meditate constantly on the love of God revealed in Jesus Christ and must rejoice in the Revelation. It must be present in

the soul not only in times of prosperity and happiness, but in trials and distress.

D. How can this come to pass? How can a nature, prone to sin and selfishness, come to take such pleasure in the pure love of a giving and merciful God? It's the agency by which the gift is bestowed that makes the difference, the Holy Spirit. He imparts to us the assurance and reality of God's love just as he imparts to us faith to believe. It is a demonstration of his power. God's love is something that we all of a sudden know to be a reality and it becomes something we can experience and rejoice in as we build our lives around that love. God's love was proven and demonstrated in Jesus Christ, 1 John 4:9, and if he loves you that much, he will love you to the end.

E. 2 Cor. 5:14,15...Paul said in v-13 that, "if he was, in their opinion, beside himself or mad, it was for the honor and glory of God and for the service to them. The reason given in v-14 was the love of Christ. That love motivated and impelled Paul to serve God by serving them. V-15...Christ died not only to redeem them from the guilt of sin, but also from their vain conversation, that they would not live unto themselves, for their own profit, honor, reputation, lusts, or passions, but to live in obedience to him who died to redeem them from the guilt and power of sin, and rose again to quicken them to newness of life and way of living, v-17.

F. Paul's point was this. There is only one thing that will really bring about change in a believer's life and move him or her toward Christlikeness. That is the love that Christ himself pours into the heart in which he dwells through the Holy Spirit. The effect of that love caused him to respond by living his life for him who died for him. Mere human forms of motivation---the attempts to coerce, to shame, to move by guilt---may bring conformity of action, but they will never change the heart, and it is the heart with which the Christian ministry is concerned. The heart is the center of man's inward life, the hidden man, the real you, prov. 4:23. Character, personality, will, mind, are terms that reflect something of the meaning of "heart" in biblical usage. One of the purposes in the cross was to change us and

change the focus of our lives from self to Christ. It is the heart that needs changing, Jer. 24:7; Eze. 11:19. It is the heart that is "deceitful above all things, and desperately wicked" (Jer.. 17:9). It is what "comes out of the heart that defiles the man" (Mat.. 15:18-20). It is only the love of God in Christ, through the Holy Spirit that can change the heart and cause his people to comprehend that love, Eph. 3:14-19.

As our hearts are changed from worldly love, which is largely self-centered and working for self-interest, self-gratification, and self-protection, God's love, which is completely unselfish, begins to direct and control all the Christians relationships with others, Col. 3:12-14; Mat. 22:36-39; Mat. 5:44. Whether in relation to God or man, God's love is not merely emotion, but devotion, shown in commitment and measured by self-giving (Phil.. 2:6-8), practical action (1 John 3:18), and sacrifice (John 15:12,13). This love, poured abroad in our hearts by the Holy Spirit, flowing out of the hearts of Christians is how true Christians are to be known (John 13:34,35).

John 15:9-11...legalism ousts love as the motivator in the Christian life (and so banishes the joy of serving and fellowshiping), by reducing both to obedience or conformity to a set of external commands or rules. Love allows us to delight in the law, find fulfilling joy in keeping the law, and let the Holy Spirit fulfill the law in us as we will see in our next study.

### **"The spirit of life"**

A. Romans 8:1...the distinctive character of a believer is expressed when he is said to, "walk not after the flesh, but after the spirit. We all know what it is to walk after the flesh. It's fulfilling the desires of the flesh and of the mind, Eph. 2:3. These desires are expressed in Gal. 5:19,20.

B. To walk after the spirit is to put off the old man, Eph. 4:22-32. Walking in the spirit is a studied observance of the new law or regulative principle of the spirit

of life, Rom. 8:2. The absence of condemnation in verse 1 is based or grounded on the freedom achieved by the "law of the spirit" referred to in verse 2. This in turn is grounded or based on the fact that "God has done what the law could not do...he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk according to the spirit not according to the flesh" vv-3,4. Because a believer is walking in the spirit he can truly love God with the whole heart, soul, and mind, and their neighbor as themselves. The believer is justified by faith and is no longer at enmity with God, but has peace with God, and the love of God is given to him by the Holy Spirit, Rom. 5:1,5. So he lives by faith working through the love of God, Gal. 5:5,6,13,14, and in so doing he keeps the law. It is fulfilled in him by the Holy Spirit. It appears that there are two laws here, the law of the spirit and the law of sin and death. But they are really the same law, v-3,4; 7:12,14. The law of Moses stimulates sin and condemns to death so it is called the law of sin and death. It's the relationship of the sinner to the law that is changed. A lost person is under a law which detected his sin and denounced a sentence of death against him. That law, therefore, he feared, hated, and disobeyed. But when that person is made alive by the spirit of life through faith in Jesus Christ, he is transferred by the Holy Spirit from the dominion of the law of sin and death and brought under the law of the Holy Spirit of life in Christ Jesus. In Christ the law is satisfied with him. It declares him free from its condemnation. It now becomes his friend. He, therefore, loves it, and obeys it, and delights in it, 7:22. David felt this way, Psa. 119:16,33-35,48,97,127,129,146,163,167,174. This is how a child of God reacts to the law and the commandments of Christ when he is walking in the spirit. Christians should memorize the scriptures that teach how they are to be, like, Phil. 2:1-5. We need to know God's law, all his instructions and commands. How can we begin to walk in the spirit if we don't Even know what we are supposed to be or act or what attitude we are supposed to have. Most Christians don't walk in the spirit because they haven't yet learned how to walk. According to Psalms 119, David knew God's instructions and commands and many times it says that he

meditated upon them, v-15. Those he didn't know he asked God to teach him so he could keep those too, v-33,66. Those he didn't understand, he asked God to give him understanding so he could keep them with his whole heart, v-33. Paul is not talking about imputed righteousness; that is justification. He is talking about the "object" of regeneration and sanctification which is to make a personal righteousness. The object of regeneration and sanctification is that "in us" the law might be fulfilled as well as "for us" in the death of Christ. It is not enough to be delivered "from" sin and justified. To be happy, we also need to be delivered "from" the love of sin through regeneration and the "dominion" of sin which is through the process of sanctification. When the heart is not purified from the love of sin, the effort to control it by penalties excited it to be more rebellious, Rom. 7:8. The spirit set us free from the law. We are no longer under the penalties of the law so the love of sin is dead. To be delivered from the dominion of sin we need to be like David and walk in the spirit. This should be our longing, to know, learn, understand, meditate upon, and obey those things that God wants us to do and be, ps. 119:20,40. The inner man must be trained, educated, and brought under the purifying word of God so that the flesh can be overcome, mortified, crucified, so it can be in harmony with the word, Rom. 8:13; 1 Cor. 9:27.

Christ condemned sin in the flesh, that is, he destroyed its power. Formally, sin condemned us, but now sin itself has been condemned, deposed from its rule in the flesh. We are, therefore, to consider ourselves dead to sin, Rom. 6:6-13. Baptism pictures what has already taken place within us. Our old man (sin nature) is dead and buried and we are raised to the new life of the spirit of life, Rom. 6:4; 7:6. He set us free from the reign of sin, Rom. 6:22. The purpose of Christ's victory over sin was that the requirement of the law (righteousness) may be fulfilled in us through the domination of the spirit of life in our lives, Rom. 8:4.

Can the righteousness of the law be fulfilled in us by the Holy Spirit without Love? I don't believe it can. The fulfilling of the righteousness of the law is "love",

Gal. 5:14; Rom. 13:8-10; Mat. 22:36-40. That's why he fills us (spreads abroad in our hearts) with the love of God so that love, responded to, can motivate our will, Rom. 8:28. Notice that "all things work together for good \*\*to them that love God\*\*." all the experiences we go through in this life, whether good or bad, work together to make us more mature spiritually. But this can only be accomplished in those who love God, because love causes them to yield themselves, by faith, to the Holy Spirit who uses the experiences in life to make them grow, Gal. 5:5,6. It's that yielding, by faith, to the Holy Spirit's leadership, out of love for God the father and his son Christ Jesus, that is walking in the spirit.

Besides a lack of love for God in the believer, there is also a problem with yielding in faith to the Holy Spirit. There appears to be a paradox when it comes to the working of the Holy Spirit in our lives: evil cannot be overcome apart from the energizing power of the spirit, yet all this power cannot be experienced where evil is not being overcome. It is an "attitude" of faith that energizes the power of the Holy Spirit. Like the law energizes or stimulates the flesh, faith energizes or stimulates the power of the Holy Spirit. We don't wait to feel the power, we have faith that it is present and act accordingly. As we begin to act, the spirit enables us to overcome or fulfill the will of God.

The Christian experiences an unceasing, simultaneous, threefold conflict--- with the world, the flesh, and the devil. The Christian's life is likened to a race, a walk, and a warfare.

In the race the weights or conflict is outward and calls for separation or laying aside those influences of the world that entangles us, Heb. 12:1,2; James 4:4 (this reference to adultery means forsaking of right love and loyalty toward God, substituting in their place the things of the world). Also see 1 John 2:15-17; 5:4. It is by faith or confidence in the power of God through the Holy Spirit that enables us to be delivered from the influences of the world from day to day.

In the walk the power of the flesh is to be overcome and is the inward desires

of our hearts, the sin nature, that expresses and manifests itself through the body. How to perform that which is good is the problem, Rom. 7:17. The difference between chapters 7 & 8 is not salvation, but deliverance, "freedom", from the power of the law of sin and death, Rom. 8:2. The answer is twofold: he will be delivered "through" the saving work of the Lord Jesus Christ (7:25) and "by" the personal intervention of the Holy Spirit (8:2). The actual deliverance is by the Holy Spirit, but such a deliverance is made possible only through the death of Jesus Christ as a sacrifice for sin, which condemned sin in the flesh, Rom. 8:3; Gal. 5:24 (all that are Christ's "have" crucified the flesh. This is the divine achievement in and through the death of Christ and it refers to a positional rather than an experimental reality. For it to become an experimental reality we need to believe it and to reckon it to be true, and then rely on the Holy Spirit to bring it to pass, Rom. 6:6,11)(-23); 7:6; 8:4. All the spirit's work, from saving to delivering is grounded on the death and resurrection of Christ and is therefore seen to be "through Jesus Christ our Lord", Rom. 6:23. It takes complete reliance on the Holy Spirit by faith for victory, Gal. 5:16,17. The conflict must be turned over to the Holy Spirit with constant faithfulness and an attitude of faith maintained, Rom. 8:4.

In the warfare the conflict is against a person and he must be resisted with the armor of God, Eph. 6:10-12. Not one of these enemies is superior to the Holy Spirit. To believe this, and to claim his power by an attitude of faith is the key to a victorious, God honoring life. See 1 John 4:4,13; 1 Pet. 5:8,9; Eph., 6:10. Contrast put off and put on, Eph. 4:22-32.

C. This is also what Rom. 8:5,6 means. We know that to be spiritually minded means that our minds need to be renewed by the Holy Spirit through God's word, Rom. 12:2; Col. 3:10; Eph. 4:23. "Do mind" in Rom. 8:5 means "to pursue" "to strive after". A person walking in the Spirit pursues the things of the Spirit. What are the things of the spirit? All things that glorify God, 1 Cor. 10:31; Col. 3:17,23,24. What things specifically are we to pursue? Col. 3:12-24; 4:1-6; Phil.

2:2-5; 4:4-9; 1 Thes. 5:11-22, etc. The last portions of Paul's epistles are usually things we are to pursue, the first part of his epistles are usually what God has done for us.

D. We cannot walk in the spirit by our own effort, we need help. That help is the Holy Spirit, here in Rom. 8:9 called the spirit of God and the spirit of Christ since he was sent by both the father and the son, who dwells in us, Phil. 2:13. It does not seem to be a Matter of the Holy Spirit compelling us to make the right choices whether we will to do so or not, but as we depend on the spirit our "desire" to do God's good pleasure is strengthened. We are not conscious of the presence of the Holy Spirit, he doesn't leave tracks in the sand. The spirit's presence is made evident by the fact that the will is making choices which honor God and by the fact that there is victory experienced instead of defeat. Another thing we notice is that we are able, in a lot of cases, to see God's hand in whatever we are going through as to whether our faith is being tested or we are being chastised or maybe just reaping what we sowed. A parallel of the spirit's dealing with the human will in this manner is seen in the salvation of those who are lost, in which the choice of Christ by the action of the heart is developed by the spirit to a point of passionate desire, but all the same the human will Acts without being dragged kicking and screaming but by voluntary choice. The spirit's presence was known, not because he was felt but because of the choice made. "Ye are not in the flesh", in one sense we are and are painfully consciousness of it and we cry with Paul in 7:24, "o wretched man that I am! Who shall deliver me from the body of this death." the picture is of a murderer whose sentence is to carry the body of his victim, chained to his back, Everywhere he went. The stench of corruption Ever increasing until that corruption indwells his own body and he dies. The answer to that question is in 8:11. The spirit who raised Christ from the dead will deliver these bodies of corruption. Any person that has the spirit is assured of final salvation. As he consummated his work in Christ, he will do the same in Everyone in whom the spirit dwells. He formed the body of Christ, upheld him through all his ministry, delivered him in his agony and



death, and raised him from the grave. This is a sign and earnest of what he will accomplish for all who have him, Phil. 1:6. Instead of the corruption Ever increasing it will decrease because in another sense we are not in the flesh, but in the spirit. We refuse to allow the flesh to be our master. Notice that "we" must "walk in the spirit"; "he" must deliver us "from the law of sin and death"; "we" must pursue the "things of the spirit"; "he dwells in us, if not we are "not his"; "he" will "quicken our mortal bodies"; "we" through the help of the spirit must "mortify" (make to die) the deeds of the body, or the old practices of the flesh through which they expressed themselves, v-12,13. We are to not only consider ourselves dead in relation to sin, we are also to treat our former sinful practices and dead in relation to ourselves.

Notice the contrast in v-13 between dying and living. Mankind in general always think they are really living when they give way to the flesh, when, in reality, they are dying and heading straight for eternal death.

### **"The Spirit of adoption"**

A. Romans 8:14-16...if we are led by the Spirit we know we are children of God. How? By the reason we serve God, v-15. We don't serve out of fear as slaves do, but out of love and trust in our father in heaven. We can feel the difference in our relationship to God, a sense of belonging to him. Adoption was not only foreordained, Eph 1:5, it is not only our privilege, John 1:12, but the Holy Spirit has also made us aware or conscious of the fact in our hearts by corroborating the evidence of our new found love for God with our spirit, which is our consciousness of the things of God, Gal. 4:6. This awareness is expressed by an emotional cry to God as father. We are comfortable calling God, father, it seems a natural thing to do. It is natural to approach him as our father in heaven. The reference of adoption is a roman legal process by which one man took another's to be his own son. The adopted son took the name and rank of the one adopting him and stood in exactly the same legal relation to him as a born son.

B. As we walk after the spirit, he will work in us to fulfill the righteousness of the law (Rom. 8:4); as we mind (pursue or set our affections on) the things of the spirit, he will work in us life and peace (v-6); as we, through the spirit, mortify (consider, reckon ourselves dead unto sin) the deeds of the body, he will not only lead us unto a life pleasing to God but will give us an awareness and conviction that God is our father and we are his children (vv-13-16); as we are led by the spirit, he will give us hope (earnest expectation) of our inheritance of glory (v-18), the redemption of our bodies (v-23-25), and the end of vanity, corruption and sorrow (v-19-22).

Despair comes when the light of hope has vanished, when the present enjoyment of future good is no longer a reality. Hopeful, in the book *Pilgrim's Progress*, had a lot of trouble keeping Christian's head above the waters of despair; but he comforted him saying, "brother, I see the gate, and men standing by to receive us."

Where faith looks at the promise and believes, hope looks at the thing promised and with patience waits for it (v-25). Hope gives us encouragement, comfort, strength, and joy.

### **"The Spirit of intercession"**

A. Romans 8:26,27...there are two intercessors for the Christian, Christ at the right hand of the majesty on high and the Holy Spirit within the Christian himself. There are also two sources of encouragement, comfort, strength, and joy open to the Christian; the hope he has within himself that buoys and strengthens him, v-25, and the help and intercession of the Holy Spirit. The spirit helps our "infirmities" or "weakness", that is, an inability to produce results. Infirmity has to do with illness or weakness caused by a disease. The disease that weakens us is sin. Like the rest of creation Christians "groan" within themselves, long to be free from this diseased body (Rom. 7:24). To aid us in our longing the spirit gives us hope. Likewise, to aid our present infirmities he intercedes in our behalf. It appears that

one example of these infirmities is given. It's not that we don't know how to pray, it's our ignorance of "what" we should pray for as we ought and therefore we have the inability to produce those prayers that are most beneficial to others and ourselves. We want many things, and we may pray for them, which, were they granted, would prove our greatest misfortune; sometimes we ask for much less than we need; while we do not want, and never ask, for many things which would be to our greatest blessings. We are in a process of learning right now and just as children growing up are not mature enough to know what is best for them and need guidance, so do we, for in most cases we are short-sighted and dimly perceive and inadequately understand spiritual realities. We still look through eyes of flesh and our vision is limited. The word "help" signifies "assistance given to another who then mutually carry the same load between them". In other words, the Holy Spirit helps us when we pray, not when we don't. It's when we put forth effort that he puts forth effort.

B. The spirit makes "intercession" (5241) for us, that is, he makes the Petition on our behalf in a way that is inexpressible. In verse 27 the word "intercession" (1793) means to converse with in favor or against something or someone. The father knows the mind of the spirit because he always pleads in favor of the saints, that is, for those things that are for their good according to the will of the father. Part of the Holy Spirit's intercession is to make our prayers conform to the purpose and will of God so that all things work together for our good, v-28. All of life's experiences are combined by God "for good". That "good" is defined in verse 29; "to be conformed to the image of his son." this is true when we meet the experiences of life with love for God; it is not true automatically.

### **" the teaching of the Spirit"**

A. Isaiah 54:13,17...by the prophet Isaiah we have this promise and confirmation of the words of Paul in 1 Cor. 2:4-16. To be taught of the Lord is the

illumination of the mind by the Holy Spirit and this is the view we are going to look at in these verses, their representation of the work of the spirit in the enlightenment of the sinner's mind.

The first instance we run across is in v-4, "the demonstration of the spirit." Paul is not talking about a demonstration "of the truth" of what he is saying, but of "the perception" of the truth. The Holy Spirit has certainly demonstrated the truth of the gospel by prophecy, miracles, and the effects of what he has taught through believers, but here he is talking about the full conviction which he, who has been taught of the spirit, possesses in his mind of the certain knowledge of the truth. Their minds were enlightened to understand and grasp Paul's instructions. Paul writes to Timothy in 2 Tim, 3:7 that certain persons were "Ever learning but never able to come to the knowledge of the truth." they were always ready to receive whatever new discoveries might be made to them and were thus always vacillating between conflicting views. They were never certain that they had discovered the undoubted truth. What they held to-day they might abandon to-morrow and their whole life is spent in doubt and hesitation. This is not the way of those who are taught of the spirit. Verse 8 tells us that they resist the truth. Why? Because they have corrupt minds that are void of judgment in things concerning faith. How different this testimony is from John in 1 John 2:20,27. (When John speaks of all truth I believe he means all the fundamental principles that are essential to the truth of the gospel. Though there may be diversities of opinion held by Christians, no one who is saved and taught of the spirit in God's word can deny the deity of Christ, the evilness of sin, the total depravity of man, man's need of a savior, the virgin birth of Christ, the incarnation, the total sufficiency of Christ to save, the fulness and freeness of his salvation, the gift of the Holy Spirit, faith in Christ as the only way to be saved, not of works, and the obligations of holiness.) reality or truth is spiritually discerned and believed and those without the Holy Spirit to enlighten and convince cannot discern the truth apart from him because of their corrupt minds and lack of good judgment. Therefore the truth is foolishness to them. This is what

Paul is talking about when he mentions the "demonstration of the spirit." those to whom Paul was talking to had their minds enlightened and could understand and know the reality of what he was saying to them and be convinced of the truth. This is the demonstration of the spirit in the hearts and lives of men, v-5.

B. The next thing we notice about the spirit's teaching is it's "of power, v-4." power here refers to "one being able or capable." the Holy Spirit is able to give to man the ability to have faith in the gospel Even through, in the worlds judgment, the weak, foolish, and the non-persuasive preaching of Paul. Heb. 11:1 says that faith is the evidence of things not seen. Because we have faith, that faith supplies the evidence of the truth of God's word and that faith is by the power of the Holy Spirit. The demonstration of the spirit was in the fact that it wasn't in the persuasive reasonings of man that convinced and produced faith in his hearers, but the divine ability of God through his spirit, v-5.

Let's look at a couple of examples. As plain as the testimony of God's word and experience is as to sin, still many dispute it. Nor are they convinced by argument. But suppose one is enlightened to see his own depravity. His experience accomplishes what argument could not. He sees himself as he really is and is astonished at the discovery. The doctrine of sin is no longer a subject for debate, but a fact about which there can be no question with him. Now let's take the doctrine of the deity of Christ. It too is fully attested to in God's word. Yet many do not receive it. But when the Holy Spirit enlightens the minds of those who are convinced of their sin, whether by preaching, teaching or reading the word of God, they understand that the only one who can meet their need is an almighty savior. The plan and purpose of God in salvation is the only way that makes sense and it becomes a fact, no longer debatable. This enlightenment and conviction is the demonstration of the spirit and of his power, 1 Thes. 1:5.

C. The teaching of the Holy Spirit gives us satisfaction and contentment that is not found in the world. Man is never satisfied or content with what he has in this

world. He always wants more, or better, or that which he can't have. But those who live under the teaching of the Holy Spirit are satisfied and content. This idea is set forth in verses 9 & 13. Whatever it is in v-9 that God has prepared is something that cannot be determined by the senses, but by Revelation through the teaching of the Holy Spirit, v-10. It is not talking about things we will know in the future glory, but things we can know now. This is indicated by the use of the past tense, "God hath revealed" v-10; "we have received" v-12. Paul must be talking about the present privileges of believers, for instance, 1 John 3:1,2; 5:13. These things are made known, not only in the word of God, but to the minds of those who are enabled by the spirit to see into its meaning. The enlightened soul sees by faith what others do not discern, he hears what never catches the ears of others, and in his heart are emotions that are unknown to the lost. In v-13 Paul says that he only preached what was revealed to him by the Holy Spirit, who compares and combines Old Testament Revelation with New Testament Revelation, not by worldly-wise words of man but by spiritually-wise words of God. For instance, the types of the Old Testament sacrifices pointed towards and were pictures of the sacrifice of Jesus Christ, the lamb of God. Old Testament types and figures were spiritual concepts of a spiritual reality. If we apply what the Holy Spirit has taught us to our lives we will be satisfied and content with this life and with what we have as we wait upon the Lord.

D. Verse 14...this verse does more than imply that the teaching of the Holy Spirit is essential and goes back to verse 4. We are not only dependent on the spirit's teaching but also spiritual discernment. Without the enlightenment of the Spirit we cannot perceive the truth that is revealed. First of all, the natural man cannot receive the testimony and teaching of the Spirit of God because he is not receptive to the truth. Secondly, spiritual truth is foolishness because it is not the way of man. Thirdly, he can't know spiritual truth because he doesn't have the ability, he is blind, deaf, and dead to the things of the spirit. And fourthly, they are only spiritually discerned. It is only as the spirit enlightens a person with power that

he is able to discern or examine the truth and become convinced.

E. Verse 15...on the other hand, those who are enlightened judges or examines all things as to their true value, but he himself cannot be examined by the natural man because the natural mind cannot discern or understand the spiritual mind. Verse 16, "for who has known the mind of the Lord, that he may instruct (prove) him?" this is the demand of the spiritual man to all who judge him. To judge the spiritual man is like judging God and the natural man's mind is void of judgment or rejected by God. "but we have the mind of Christ", to have the Holy Spirit is to have the Spirit of Christ (Rom. 8:9) and all that the Spirit teaches are the things of Christ. We therefore have the mind of Christ, we see as he sees, feel as he feels, act as he acts, judge as he judges, and desire what he desires, 2 Cor. 3:18.

### **"THE SPIRIT AND THE DIVERSITY OF GIFTS"**

A. 1 Corinthians 12:3-6...as previously mentioned, in the godhead there is unity and diversity. This is seen in creation, however great the uniformity, there is always diversity. No two blades of grass or two leaves of the forest or snowflakes falling from the sky, however closely they may resemble one another, will be found to be exactly the same. Everyone resembles all the rest, yet there is something peculiar to distinguish each. This is true also of the body and the mind. The same holds true of the gifts of the Spirit. In verse three we see that the Spirit never forgets his office, as it is described by Jesus; "he shall glorify me, for he shall receive of mine, and show it unto you." if, therefore, any man is found who entertains low conceptions of Christ, either of his sinlessness, teachings, etc., it is proof that such a one is not under the teaching of the Spirit. On the other hand, no one can of himself entertain views of Christ that are sufficiently elevated and honorable. The human mind will never rise to

the lofty conceptions it ought to entertain of the person, character, work, and offices of Christ, unless it is enlightened by the teaching of the Spirit, and upheld and strengthened by his power. Christ is the source of all gifts and graces and this teaching must be imparted by the Holy Spirit. Paul reminded the Corinthians that they had been pagan worshipers of "dumb idols", v-2. It was not their own doing that they now worship the true and living God through Jesus Christ, it was the Spirit of God who enlightened them and convinced them of the truth. The gifts also were not of their doing or deserving, but of the Spirit. The Corinthians were lifting themselves up because they had a certain gift and some thought themselves superior to others. Paul says that it is the Spirit who enables some men to serve in one way and others in different capacities; yet all will be working together to bring about the will of God. The Holy Spirit does not equip someone for personal gain or pleasure, Acts 8:18-21. He enables believers to serve God and others in the church for the profit or good of everyone, v-7. There is no cause for boasting because every ability is a gift of God through his Spirit to his honor and glory, 1 Cor. 4:7. Another thing to notice about the gifts is that a gift did not imply maturity. The Corinthians were carnal even though they lacked in no gift, 1:7; 3:1. Maturity only comes with study of God's word and application of same through the Holy Spirit, 2 Tim, 3:16,17. We need to thank God for the gifts that he has given our church, no matter what they are, to do the work of the Lord in serving one another and enabling us to glorify him.

Verse 4...the Spirit is the dispenser of all gifts in harmony with the Father and the Son, vv-5-7, 11. v-5, though there are different administrations or ministries, they are all under the leadership and authority of the Lord Jesus Christ.

## **"THE TRANSFORMING SPIRIT"**



A. 2 Corinthians 3:18...there are several things we want to look into in this verse. The first of which is "the glass" into which we are to look. In a glass or mirror we are looking at a reflection of something or someone and by studying the reflection we can learn something about the object which we are looking at. The mirror that we are looking into are the two ministrations, that of Moses in contrast to that of the Spirit, vv-7-9. We notice that Moses' ministration was a ministration of death. Of itself the law could only condemn, it offered no pardon, and demanded perfect obedience. But the ministration of death was glorious of which the radiance of Moses' countenance was an emblem. It was glorious in that it was "holy and just and good", Rom. 7:12. Yet, it was to be done away to give place to the more glorious ministration of the Spirit. The law was designed to be only temporary and preparatory. We have good reason to rejoice in this fact, because in itself, and independent of the better ministration it was designed to introduce, it was simply, and is in verse 9 pronounced a ministration of condemnation.

B. On the other hand, the ministration of the spirit is a ministration of righteousness. The righteousness of God is revealed in the gospel of this ministration, Rom. 1:16,17, 3:24-26. Christ is the end of the law for righteousness to everyone that believeth, for in him all the claims of God against us are satisfied, Rom. 10:1-4,13. And believers are made the righteousness of God in Christ, 2 Cor. 5:21. Where the ministration of death was temporary, the ministration of the Spirit is permanent, v-11. It provides all that sinners need, it provides Christ. The ministry of the law, which was temporarily glorified in the face of Moses, no longer appears with glorified face, as the splendor of Moses' countenance faded away, it too has faded and paled away because of the glory of the ministration of righteousness, which is in Christ Jesus and his gospel, that far exceeds the glory of the law, v-10. The law was given by Moses, but grace and truth came by Jesus Christ, John 1:17. The Holy Spirit is the administrator of this New Testament that does not condemn but through him continually gives life, v-6.

Vv-12,13...we don't have to do like Moses, who after he finished talking to Israel, put a veil on his face to hide the fading glory so that the Israelites might not gaze on the end of that which was passing away. The fading radiance of the face of Moses was a type of the fading glory of the ministration of the law. The ministry of Moses was interrupted by intervals of concealment, and the gospel ministry is marked by boldness, confidence, openly given because where Moses' needed his face continually renewed in glory, in the face of Christ the glory abides forever.

C. What do we see as we gaze into the glass? We behold the glory of the Lord. It is not the image of the Lord we see, but the glory of that image. By glory is meant the revealing of his perfections, those things by which God is known. Psalms tells us that "the heavens declare the glory of God, and the firmament showeth his handiwork", and Romans 1:20, 21 tells us that that glory is his eternal power and godhead, worthy to be glorified. In the ministration of the Spirit Christ displays his divine character as it never been seen before, his purity and righteousness, the extent of his love, his grace, his truth, his wisdom, his mercy, etc. Christ could reveal the character of God because he is God, the express image of his person, Heb. 1:3.

D. We behold his glory with open or unveiled face. V-14,15...the veil that Moses covered his face with that prevented them from seeing the fading away of the glory of the law was a figure of the one preventing them also from seeing in the Old Testament the temporary character of the ministration of death which was taken away in Christ, Acts 13:27-29. The Israelites read the divine scriptures, but they could not see Christ in them. The very object which they were intended to reveal they could not discern. Moses, when he talked with God, removed the veil, so we too see the glory of god without the hardness of heart and blindness of mind that would hinder our perception of the truth and meaning of the gospel. The mind is opened, the veil pushed aside, so the realities shown to us in Christ about God and his redemptive plan can be received.

2 Cor. 3:15,16...there is a time coming when the heart of Israel will turn to the Lord and the veil taken away, and wherever the veil is taken away there is liberty, freedom from slavery to the letter of the law through the Spirit of the Lord. There is freedom from sin's power, guilt, and penalty.

E. "Are changed into the same image" or "being transformed". As we behold the glory of the Lord we are being changed little by little into his image, his characteristics, that is, God's image as reflected by the glory of Christ. Someone has said that "looking at Jesus Christ will save, but gazing upon him sanctifies." We began to admire and imitate him and as our love for him increases, we want to be more like him. As we are enlightened we see more and more the truth of his word and the reality of following it for his glory and our own good. This change doesn't come about all at once but from glory to glory or from one characteristic to another. As the reflection of the glory of God was renewed each time Moses was in the presence of God, as he moved away from God the radiance faded, so is his glory renewed in us when we are in his presence, and so to, does it fade when we move away, Jas. 1:23,24. To remain in his presence is to abide in Christ and his word and then we will continually show forth his glory.

F. "by the spirit of the lord". This transformation doesn't come from ourselves, but proceeds from and is produced by the Holy Spirit. As we look in his word the Spirit receives the things of Christ and shows them unto us as he begins to transform our lives by renewing or renovating our minds, Rom. 12:2. He changes our moral and spiritual outlook and thinking to the mind of God. As we begin to see and think as God sees and thinks, our lives begin to conform to this new and different way. The things of this world begin to become less important as the things of God become more important. We become less selfish, looking more and more to the well-being of others, etc.

## **"THE SPIRIT AND HIS WORK IN THE BELIEVER"**

A. Galatians 5:16,17,18,25...there are two thoughts in these verses; first, the work of the Spirit in the believer and second, the reasons why we should be careful to maintain it. Three terms are used that we want to look at, namely, "to live in the Spirit, to walk in the Spirit, and to be led by the Spirit."

B. "we live in the spirit" v-25...the verb "live" here means to dwell, to reside. (7 Greek words translated live and many more different shades of meaning). To get a better idea of the meaning let's go to Col. 3:5-7. In both passages it is a moral sphere of existence, the environment in which we choose to live. Where our chosen moral sphere of existence was once in the sphere of worldliness and vice, our practice or walk corresponded to the state in which we lived, v-5-9. To change the sphere of our moral existence, our minds must be changed, vv-1,2. The word "set" (17 different words trans. Set) in v-2 means to exercise the mind, to have thoughts and understanding in a certain direction. The abiding state of our passions and sights need to be transformed from the world to heaven, from trusting man to trusting Jesus Christ. It requires a completely new mental orientation, vv-9,10; Rom. 12:2. In 3:5-4:6 Paul lists some examples of behavior which should be shunned and some which should be adopted. Knowing and saying the right things are important, but this mental activity is empty without the authentication of doing the right things or walking. This is exactly what Gal. 5:25 is saying. In verse 17 Paul gives a good rule of thumb for Christian behavior. If we are Christ's, Gal. V-24, we have no life except in the Spirit. The purpose of crucifying the flesh, reckoning themselves dead to sin, was to make the domain of the Spirit their sphere of existence. It was a necessary step if they were to live in the Spirit. Though dead they were alive (2:20). Our domain or sphere of existence is now in the Spirit. Jesus said in John 17:14 that though we are in the world we are not of the world, just as he was not of the world. We live in the kingdom of heaven which is spiritual and pure. The corruptions of the world have no place in which we live. If our practice corresponded to the state in which we live, it would be the fruit of the Spirit. To live in the Spirit is to be continually under his guidance and influence.

C. "walk in the spirit" "walk" (4748) means "to walk in line", "to be in unity with." we are to be in harmony with the spirit. It's like two people rowing a boat. If they aren't in unity and in harmony with one another they won't get anywhere. When we are not in harmony with the Spirit our progress toward conformity to Christ is slowed or stopped. We have to follow the Spirit, which is walking in the steps of Christ, having the same rule and therefore we walk in unity and harmony with the Spirit and with each other, 6:14-16; Phil. 3:16; Rom. 4:12. There must be a principle of life before it can become visible in the outward way of living. There must be a correspondence between the outward walk and the inner standard. In Gal. 5:26-6:6 are humane rules (a spiritual standard) to regulate inter-personal relations, our walk of v-25. The absence of self-centeredness, of pre-occupation with my own dignity and standing, v-26. Instead, I am to have a true concern which places myself in the position of another, who is going through oppressive trials, and acts to that other as I would then wish others to act towards me, vv-1,2. Yet this forgetfulness of self, this unselfconscious thought for others, can be expected only of one who has learned to live with himself; to accept his own abilities and calling, and the place where God has put him. As he weighs how God has used him, he can rejoice in his own labor and have assurance and confidence of a responsibility taken and conscientiously fulfilled, vv-3-5. For everyone has his own due responsibilities which he has to bear, v-5. For instance, i have a responsibility to God and you to teach God's word to the best of the ability given to me. It is mine and mine alone to bear and failure is not a pleasant alternative, Jas. 3:1. In verses 6-10 there is emphasis on generosity and unselfish stewardship of material possessions.

D. Gal. 5:16...while "walk" in verse 25 tells us we are to be in unity and harmony with the Spirit, "walk" (4043) in verse 16 deals with the influence of the spirit over all activities of our life. His influence will cause us to "walk in newness of life" (Rom. 6:4); "walk after the Spirit (Rom. 8:4; "walk by faith" (2 Cor. 5:7); "walk in love" (Eph. 5:2); "walk in honesty" (Rom. 13:13); "walk in good works" (Eph. 2:10); "walk in wisdom" (Col. 4:5); "walk in truth" (2 John 4); "walk after

Christ's commandments" (2 John 6). If we walk (or go) in the Spirit it won't be possible to walk "after the flesh" (Rom. 8:4); after the manner of men (1 Cor. 3:3); in craftiness (2 Cor. 4:2); by sight (2 Cor. 5:7); in the vanity of the mind (Eph. 4:17); disorderly (2 Th. 3:6). We may still have evil lusts, but we will not fulfill them.

The reason we won't fulfill the lust of the flesh is because they are contrary to the desires or yearnings of the Spirit. The result of this tugging back and forth is that neither the one or the other can do what they want so neither the lust of the flesh nor the desire of the Spirit is fulfilled. Up to this point it is a draw. The deciding factor is to which we yield ourselves, which leads us to the next verse and the last phrase we want to look at.

E. Verse 18..."led" means to rule or govern. To be "led" of the Spirit is to surrender and yield completely oneself to the authority and guidance of the Holy Spirit, Rom. 6:16; 7:6; 8:1,5. We are to yield our minds to the Spirit and energetically pursue the leadership of the Spirit. If led by the Spirit you are not under any law as a system of condemnation because there is no law and never has been a law against the fruit of the Spirit, Gal. 5:23, which once yielded to the Spirit will produce. Laws were and are made for the natural man and the works of the flesh, not the righteous man and the works of the Spirit, 1 Tim. 1:9.

A question arises with respect to being free from the law. Is Paul saying that while those who are led by the Spirit are no longer under the law, those who are not led by the Spirit are under the law? While the ceremonial law is done away, the moral law, more fully perfected by the teaching of Jesus and his apostles, are still in effect. To those led by the Spirit the letter of the law is now their helper, no longer their absolute rigid rule; as a rule it is superseded by the law written in the heart, Heb. 8:8-11. It becomes a delight, Rom. 7:22. But in the degree that a Christian is not spiritual, to that degree must he use the letter of the law, in the New Testament as well as the old, as the rule of his conduct. We must either be persuaded and

influenced by the Holy Spirit within or be bound by the law without. Christians may be divided into three classes: those who are spiritual, Gal. 6:1; those who are in bondage to the letter, 4:21,5:1; they who are carnal, 1 Cor. 3:3.

### **"THE SEALING OF THE SPIRIT"**

A. In Ephesians 1:3 Paul tells us that God by his grace has blessed us with all spiritual blessings in Christ. He then goes on to tell us these blessings of electing love, adoption, favor, and forgiveness of sins. He then adds the blessing that we are going to look at in verses 13,14. One thing we notice is the time this blessing is said to have been enjoyed, "after ye believed." all who believe possess this blessing of being sealed by the Holy Spirit. Believing is the only requirement.

B. In the Old Testament a seal was used as a sign of authenticity and authority, Gen 41:42; Esther 8:8-10. It was a symbol for something as yet unrevealed, Dan. 12:9. It was used as security that what is proposed may not be changed, Dan. 6:17.

In the New Testament it is used literally like the sealing the tomb of Christ against unauthorized entry while figuratively as a sign of authority. It was used by Paul as a sign of approval of the gentile contribution to the saints at Jerusalem, Rom. 15:28, of man's approval of the truth of God, John 3:33, of God's approval and witness of Christ, John 6:27, of authentication, 1 Cor. 9:2, of safeguarding and possession, Rev. 7:2,3, 14:1; 2 Tim, 2:19, and in Eph. 1:13 as a guarantee. We can say then that when God seals us with the Holy Spirit we are guaranteed that he will never change his purpose or his promises concerning us and our final redemption, and what we shall be is not revealed in us as yet, but we know that when Jesus comes we shall be like him. The seal of the Spirit is his pledge of the fulfillment of his promises and his work in us. That we are approved by him, the Spirit being his witness, that we are his eternal possession, bought and paid for by

the blood of Christ, and that we are eternally safe and secure, that we are by his authority, when we are sealed, his authentic, genuine, sons and daughters, as the Spirit bears witness with our spirit.

God is the sealer, not the Spirit, 2 Cor. 1:21,22. The Holy Spirit is the seal. And this sealing is in direct relation to our union with Christ. Maybe this seal is what caused the demons in Acts 19:15 to recognize Jesus and Paul and not the Jewish exorcists. They didn't have the stamp of God and so were not authentic.

### **"THE SPIRIT AND THE SCRIPTURES"**

A. 2 Timothy 3:16...inspiration of God means that all scripture is given by or proceeded from the exhaled breath of God or by his Spirit. They are the product of the creative breath of God. Inspiration guarantees accuracy and gives divine authority to the scriptures. It is this that makes them profitable. Man may have written them, but they did not originate in the mind of man, but in the mind of God and communicated to the mind of man by God's Spirit, 2 Sam. 33:2; Neh. 9:20; Jer. 1:7-9, 25:1,2; Acts 1:16; 28:25; 1 Cor. 2:16. In Psalms 16:9,10 David said much that would apply to himself. He could say that his heart was glad, that his flesh rested in hope. David knew that his soul would not remain forever in hell. But when David said that his body would not see corruption, he transcended his own experience to that of Christ. He was moved beyond his own thoughts to record those of the Spirit. Peter states this fact in his sermon on the day of Pentecost, Acts 2:25-31, as he points out the difference between Christ and David. The scriptures do not contain the word of God, they are the word of God to man. They were designed to be profitable to us, not for speculation or amusement. The scriptures have not served their purpose if they have not proved to be profitable in our growing to maturity. If we are not growing more and more into the image of Christ, then they are not profitable. David said it all in Psalms 19:7-14.



2 Peter 1:20,21..."knowing this first," that is, the first principal never to be forgotten is that no prophecy of the scripture is of man's own origin or inspiration. Though being the speaker or the writer, the prophet could not always fully interpret what he said or wrote, which shows that it was plainly not his own, 1 Pet. 1:10-12. The words of scripture didn't come by the will of man, by his knowledge or wisdom, which would be but fables, v-16. This also indicates that since the scriptures didn't come from man's knowledge and wisdom it is foolish to think that man can interpret them by his knowledge and wisdom. Since the word is the Holy Spirit's, only he can interpret or teach man the truth. Men spoke as they were "moved" or "borne along" as by a mighty wind. They were passive instruments of the Spirit although they did not waive their human intelligence, their individuality, their literary style, their personal feelings, etc. Since scripture is not of man but of God, we need to give heed to them, looking for the Spirit's illumination in our hearts, v-19. The word of God is well called "a light shining in a dark place," as the dawn bursts through the darkness so does Christ create the full brightness of day in our hearts by his Spirit through giving heed to his word. That both the Old and the New Testaments are indicated can be seen in 3:1,2.

### **"SAFE AND SOUND BY THE HOLY SPIRIT"**

A. The third person of the trinity is named the Holy Spirit. We wonder why the title "holy" is ascribed in a special way to him. The attribute of holiness belongs to the Father and to the Son as well. Yet we normally do not speak of the trinity in terms of the Holy Father, the Holy Son, and the Holy Spirit.

Though the Spirit is no more and no less holy than the Father and the Son, the "holy" in his name calls attention to the focal point of his work in the plan of redemption. Most of the time in the Old Testament the Holy Spirit is referred to as the Spirit of God or my Spirit, etc. (Gen 1:2). But in the New Testament his work within believers is toward holiness (Eph. 5:16,18; 1 Thes.4:7,8). He is the sanctifier

(2 Thes. 2:13). He gives believers the ability to have joy, peace, and hope, (Rom. 15:13). He unlocks the believer's heart to the knowledge of the love of God, (Rom. 5:5).

B. The evidence of the Holy Spirit is experienced in our lives by faith, hope, and love (charity), (Gal. 5:5,6). The ability to cry "father" is the work and therefore the evidence of the Holy Spirit (Gal. 4:6,7; Rom. 8:15-17). He assures believers that they are, through the son, truly sons of God. When we pray, we experience and exhibit that Spirit-given faith in God the Father. Gal. 5:5 "we wait for the hope of righteousness". The Spirit directs believers not only to the redeeming past and the living present, but to the exciting future (Col. 3:1-4; Rom. 8:18-25). The Christian, through the Spirit, not only believes, he hopes. The Christian's hope is not an unsure wishing, but through the Holy Spirit it is a strong and sure expectation (Eph. 1:13,14; Rom. 8:15-17). Hope is the expectation of faith. Gal. 5:6 "faith working through love". Faith, which is the work of the Spirit, evidences itself, energizes itself, in love. Christian love requires the energy of the Spirit. This energy is received by faith (Gal. 5:5). Love is not an explosiveness of emotions; it is the controlling of emotions with patience (1 Cor. 13:1-7). It is not so much a matter of speaking as it is of service (1 John 3:18; John 14:15,21). Evidence of the Holy Spirit is in the ability to do as the scripture says. Through the Spirit, by faith, we understand the grace-free gifts already given to us (1 Cor. 2:12). Through the gift of the Spirit a Christian not only has the gifts of grace, he is enabled to have some discernment of what these gifts are and mean. What are some of these gifts? Phil. 3:20; Eph 2:18; Col. 1:12,13,20; Rom. 7:6; 1 John 3:2.

C. 1 Peter 1:3...we are a newly begotten people vested with a hope for the future. In the light of this gracious work of re-creation and regeneration Peter adds this exhortation: 1:13-16. Peter's exhortation begins with the word "therefore". This word signals a conclusion that is about to follow based on the premises already set forth. In light of the marvelous work of regeneration we are challenged to a

diligent pursuit of holiness. Holiness is beautiful and the Holy Spirit's work is to beautify. The Holy Spirit works in us to conform us to the image of Jesus Christ (1 Cor. 3:18),, and this transforming work is a life-long process in which he enlightens us with the word of God (1 Cor. 2:9,10), notice that Paul does not say God reveals these things to us by his word (although that is where we find them), but rather he does it by his Holy Spirit through his word, verse 12. Also see (Rom. 12:2; Eph. 4:23).

Back in 1 Peter what follows the word "therefore" is a strange-sounding metaphor: "gird up the loins of your mind." Peter uses the image of the Roman Soldier preparing for battle, like Paul did in Eph. 6:14. The Roman Soldier wore a robe or toga and it fell to ankle length for normal daily wear. When the bugle sounded for battle, the soldier hitched up his robe above the knees, securing its folds about his waist with a belt. This was the action of girding up the loins. If he didn't gird up his loins it became a hindrance, slowing him down or tripping him.

Peter applies it to the mind. This signifies that once a person is born again, he must get ready for war. Entrance into the Christian life is entrance into war.

D. When we enter the Christian life, we enlist for the duration. This war is not over in four years unless the Lord calls us home. This war lasts as long as we live.

To survive in this battle, we need to gird up the loins of our minds. The battle with Satan is chiefly a battle for our minds, 2 Cor. 4:3,4; (new agers and cults go for the mind). The battle with our sin nature is chiefly for our minds, Rom. 8:5-7. It's the mind the Spirit wants to renew, Rom. 12:2; Eph. 4:23.

E. We are what we think or maybe it would be better to say, "we become what we think." if our thoughts are constantly impure, the impurity will soon begin to show itself in our lives. If our thinking is confused, our lives will be muddled and chaotic.

In the process of sanctification, the Spirit is our teacher. His textbook is the Bible. The Spirit seeks to inform our thinking. Repentance itself, the first fruit of regeneration, is a changing of the mind.

E. The Holy Spirit is also the Spirit of truth. When Paul spoke of girding the loins in Eph. 6:14 he said that the item we need for girding is truth. It is the truth that turns the spiritual soldier from a clumsy unprofessional into a swift and agile warrior, able to use the sword of the spirit, like Christ did against Satan (Luke 4:1-13). It is the truth that makes us free, John 8:31,32. Only "the" truth can set the mind free from its bondage of ignorance, prejudice, and evil habits. This truth comes by "abiding" in his word, (reading it, studying it, living it, so continuously that it becomes part of the believer's life, a permanent influence and stimulus in every advance in holiness).

F. The Holy Spirit is the author of the scriptures. He is the one who inspired the original writings, 2 Peter 1:20,21. He is the one who opens the word to our understanding. He is the one who uses the word to bring us under conviction. When we witness to someone it is the Holy Spirit who works in their heart to convict them of their sin, of their need and of the judgment they are under. Sometimes we get the idea that our arguments convince the person we are talking to, but it's the Spirit not us. In winning the lost, there is no factor more vital than the work of the Holy Spirit in which he convinces or reproves respecting sin, righteousness, and judgment.

G. John 16:7...why did Jesus have to go away? 1. Jesus, by his presence, his deeds, his miracles, his sacrifice, his death, his resurrection, revealed God. A revealed object of faith was thus provided. But when this revelation was complete, it was withdrawn to give way to the higher life of faith, (John 1:18; 2 Cor. Rom. 1:16,17). 2. As we live the life of faith, we have a gift from Jesus and the Father to carry us through, the Holy Spirit. Jesus furnished the basis of the spiritual life

through the power of the Holy Spirit because the humanity of Jesus was lived through the leadership of the Spirit, (Luke 4:1,14; Gal. 5:5,6). His going was beneficial (expedient) for us in that we now have an advocate in heaven who sympathizes with our infirmities and an advocate here on earth to help us, (1 John 2:1; 14:16,17). 3. By his Spirit, Christ is not limited but equally present in every part of his dominions so that all the world, in every age, can have the blessing of Christ's presence, authority and grace, (Mat.. 28:20). 4. The hope and mind of Christians is removed from earth to heaven. It is the prospect of going to him who has gone away from earth which lends hope to the Christian's future, (John 14:1-3; 1 Thes. 4:17,18). 5. In his humanity he could not give them the inner power and peace, but his spirit could, (Acts 1:8; Rom. 5:1,5).

Verse 9..."of sin" the Spirit will convince or convict or impart to their understanding their sin of rejecting Christ and his salvation. The sin of not believing God's word (both living and written) is the principal sin by which men are guilty. It was the Jews' rejection of the Son of God that was made the great truth that was instrumental of their conversion, Acts 2:22,23,36,37; 3:13-15; 4:10,26-28,31-33; John 3:36; 1 John 5:10,11.

Verse 10..."of righteousness" of Christ's justification and innocence. The resurrection and ascension to God would demonstrate his righteousness and his innocence because God would not raise up an imposter. By raising Jesus from the dead God gave his approval of Christ's sacrificial work, conclusive evidence that Jesus was sent from God, (Rom. 4:24,25).

Verse 11..."of judgment" the hour of Satan's apparent triumph was in reality the hour of his fall. The hour of Christ's death was the hour when he "destroyed him that had the power of death" (Heb. 2:14,15; Col. 2:14,15). In his resurrection, Jesus led captivity captive, and robbed death of its sting, (1 Cor. 15:55-57). Satan is no longer the ruler over men's hearts. A new king is established, Jesus Christ, the son of God. The Holy Spirit convicts men that judgment will be executed upon

them, because if God's great enemy, Satan, was subdued, all of his enemies will be subdued, (1 Cor. 15:25,26).

In these verses we have a condensed view of the work of the Holy Spirit in the conversion of sinful men as he awakens, convinces, and renews.

H. Verses 12-15...in the previous verse Jesus described the work of the Holy Spirit in reference to the world. Here he declares what is the work of the Spirit on behalf of the church.

"guide you into all truth", these verses are especially for the disciples. The Holy Spirit would lead them in a supplementary new revelation which thereafter would become the authoritative standard of doctrine within the church, the New Testament, Eph. 3:2-5 (Paul's unique role, along with some of the other apostles, was to receive and record these revelations). The Holy Spirit would also bring to their minds past things that Jesus taught them himself, John 14:26. In John 14:26 Jesus points to the historical part of their revelation, in 16:13 about the doctrinal portion of their revelation, and in 16:14 he points to the prophetic revelation. These things are taught to us in order that the Lord Jesus Christ might be glorified.

The truth the Holy Spirit will guide the church is embodied in revelation, in the law, the gospel, and especially in the Lord Jesus Christ, who is the truth. In other words, the truth is in the word of God. There are no "new" truths to be revealed today. The truth exists in the revealed counsels of God, and especially in the character of Jesus. Truth is "reality as perceived by God" and into this will the Spirit guide the church. The world has its own reality, values and principles of life, which are not really principles, but preferences. Since each person has different values and nothing to base their beliefs upon, they cannot be consistent. Whatever they prefer is right in their eyes, but it's not the truth, Proverbs 16:25; 14:12,13; 21:2. Man comes from nothing but chance and goes to nothing but annihilation. He is caught between a meaningless origin and a meaningless destiny. Yet, somehow, between his origin and his destination he acquires supreme dignity. Where does he

get it? Out of thin air. Francis Schaeffer said, "the humanist has both feet firmly planted in midair." there is no foundation upon which his values are established because he rejects God's holy word, which is the only foundation of truth given to man.

I. In the darkness of midnight man cannot see and appreciate the landscape, but when the sun rises and pours out its rays of light upon the landscape man can appreciate and find pleasure in what he sees. This is the case with the soul of man, who because of sin is in darkness to the things of God. He needs the divine light in order to value and enjoy divine truth. Jesus was that light, (John 1:1,4,5).

L. The Holy Spirit teaches, leads, and speaks to us through the word and with the word, not apart from or against the word. Many of us wonder why we don't have power in our lives to overcome sin. The reason is really simple I believe. The spirit leads, guides, and speaks to us through the word, empowers us as we practice the word in our lives and yet most of us know very little about the bible or have very little practice in it. We don't read it, meditate upon it, memorize it, study it, live it. Joshua 1:8; Psalms 119:1-3,4,9,11,105; 19:7-11

### **"THE MEANS OF THE HOLY SPIRIT"**

A. There is one essential pre-condition for the coming of the Holy Spirit to man. Two obstacles must be removed before man can receive the promise of the Spirit. These two obstacles are the holy law and unholy sin. The redeeming work of Christ has taken out of the way these obstacles and all who are in him receive the Holy Spirit, (Gal. 3:10-14, 4:4-6; 2 Cor. 5:21; Rom. 8:1-4; Col. 2:13,14).

B. How does God impart his Holy Spirit to men? Galatians 3:1,2: the means of the Spirit comes through "faith" in the message of the fulfilled condition of the Spirit, namely the message of Jesus Christ upon the cross for us. This message and

the gift of the Spirit which comes through it, both calls for and creates what it calls for..."faith"...hence, "hearing or message of faith".

The Galatian letter is addressed to Christians who are being tempted to think that there is another, fuller gospel which will bring the Holy Spirit to them in a fuller measure, (1:6-9). Paul's message is not totally repudiated by the bearers of the new gospel: they recognize faith as the way to initial salvation. But they believe that faith should be supplemented by obedience to the law and that this fuller obedience will be honored by God through a fuller gift of his Spirit. The new gospel was earnest, plausible, appealing, and based on the bible (though out of context) and therefore "bewitching" or "attractive".

Paul tells them in verses 2 and 3 of chapter 3 that "the greatest miracle in your life occurred without your assistance or effort through the power of the gospel alone through faith, and now you think there is a higher means? For Paul, the message of faith in Christ was the beginning and the continuing means for the living of the Christian life. The message of faith yesterday, today, and tomorrow is God's one means of giving his Holy Spirit to men.

In verse 5 Paul says, "when God gives you continually the Spirit and works miracles among you," "why is this? Is it because you keep the law, or is it because you have faith in the gospel message?" Paul's appeal is that it is either one or the other, where the subtlety of the heresy was to both. There are no other means for the full gift of the Holy Spirit than the message of faith in Christ's finished work, either initially (v-2) or continually (v-5). There are no keys, secrets, steps, and conditions that bring the Christian into a higher, deeper, fuller or more victorious life. There is only faith (Gal. 3:6-9; 2:20 2 Cor. 5:7).

Notice in Gal. 3:2 the words, "by the hearing of faith." the gospel message comes requiring faith and, because it is more than a law, it comes "giving" what it requires. It gives the hearing of faith to receive the message. Rom. 10:16,17



God gives us his righteousness and acceptance, Spirit and presence---and he gives them constantly---not to our worthiness but to our faith. Rom. 4:4,14,16

C. What then is faith? Faith is constantly contrasted by Paul with the works of the law. If God's gift is by faith apart from works then this means that there is at least one thing faith cannot be; a work. Faith must be the opposite of work or of something one does; it must be something which God does and enables and which one unworthily and unworked-for simply receives. Faith must flow "to" the recipient, not "from" the recipient.

"faith" whether natural or spiritual is the belief of and the trust in a person and a testimony. In Hebrews 11:1 it is a belief of and a trust in God and his testimony. Faith must have a foundation to rest upon, and that foundation is the word of him that cannot lie, (Rom. 10:17). There are two kinds of hearing; outward and inward. The one merely informs; the other influences.

Faith gives substance (reality) to the things hoped for and causes us to act accordingly. Faith is the firm confidence, or assurance, that the things hoped for (expected with desire) will come to pass.

"Things hoped for or expected" are those promises wrapped up in the coming of Christ and his kingdom and those things we receive now; forgiveness, peace with God, victory over our sin nature, and a growing likeness to the image of Christ, etc.

"evidence" means "to convince by demonstration". Faith itself is the evidence, the demonstration, the proof of things not seen because it is a gift of God. To the natural man in this world of senses "seeing is believing". But in spiritual things "believing is seeing" and that believing or faith is by the gift and power of God and not found in all men, (2 Thes. 3:2).

"things not seen" include God, a being of almighty power, infinite wisdom, perfect, holy; the human soul, that part of man that thinks, feels, hopes, fears, loves and hates; angels, heaven, Satan, etc.

## **"The fruit of the Spirit"**

A. Galatians 5:16...the Christian life is a pilgrimage. In the imagery of the scripture, it is a journey that we travel by foot. Most of us move along this journey at a snail's pace, we do not race and leap through the obstacle course of temptation. There are barriers that impede our progress. At every point we face the speed-bumps of the flesh.

Galatians 5:17...here is the battle. The old man is pitted against the new man. The sin nature of the flesh fights to choke the influence of the Spirit. When the Spirit is victorious, we see the fruit of it. When the flesh wins, we also see the outward evidence.

Galatians 5:22,23...fruit is something that is produced in us. It is not of ourselves. The flesh produces nothing but more flesh. The deeds of the flesh are the fruit of the flesh. The flesh profits nothing, John 6:63. Luther declared, and that "nothing" is not a "little something".

Like begets like. The product comes from the producer. Only the Holy Spirit can conceive and bear the fruit of the spirit. Fruit in the vegetable world is the matured product and is not only pleasant but also, in most cases, useful to life. Fruit that kills or is poison like some mushrooms, berries, etc. Are like the fruit of the flesh, fruit that is good to eat and necessary to life are like the fruit of the Spirit, wholesome and glorifying to God with thanksgiving.

Many of these virtues appear common on the surface. Even the lost seem to produce these same virtues. If unbelievers can exhibit the virtues mentioned in the fruit of the spirit, how can we know if the presence of these virtues in any way indicates the presence of the Spirit in our lives? No single fruit of the Spirit, externally exhibited, is a proof of regeneration. Why? Because the singular use of the word fruit appears to indicate that where one is, they all are. In other words, a person cannot have love and at the same time not be long-suffering.

B. But there is a difference and Christians need to be able to discern the difference. The fruit of the spirit is uncommon and extraordinary. It is the difference, for example, between a love that is common and a love that is uncommon, between ordinary love and extraordinary love, between natural love and supernatural love.

Though, as some believe, the fruit is divided into the first three toward God, the next three toward others, and the last three toward self, the context seems to indicate that Paul is more concerned to show what, under the influence of the Spirit, the Christian's state will be, and in what manner Christians in that state will act towards one another, (v-13-15; 26).

Love....the fruit of love that is born of the Holy Spirit is a transcendent love. It rises above the commonplace virtue of natural affection. It is described in 1 Corinthians 13. It is one thing to love the lovely. It is quite another to love one's enemies. Natural love is like gold mixed with an abundance of dross. It is tarnished by selfish interests. It is mixed with the lead of envy and the alloy of rudeness. It is an inconsistent love. In 1 Cor. 13 Paul tells us that love does not envy, boast, exhibit pride, is not rude, self-seeking or easily angered. It keeps no records of wrongs received. It does not delight in evil. The fruit of love flows from the heart that has been changed by God the Holy Spirit toward all mankind, regardless of merit, color or creed, Mat. 5:44-48, though its greatest intensity is toward God and brothers and sisters in Christ, Gal. 6:10; 1 John 4:20.

Joy....this joy is not the joy we encounter for a moment when our favorite team wins the super bowl. Like transcendent love, the Christian's joy is a transcendent joy, a joy born of God's grace. An unbeliever experiences positive emotions that evoke smiles, but no unbeliever has ever experienced the joy of salvation. The joy of the spirit is permanent. It doesn't need outside influences of good things to bring it on because it is a joy within and can abide even in the midst of suffering. Jesus was able to weep. Yet his tears could not dissolve the joy that

was set before him, Heb. 12:2. Full joy is experienced in the close fellowship with God and his people, 1 John 1:3,4; John 15:10,11. It is a joy unspeakable, 1 Pet. 1:8.

Peace....the peace of the Spirit is likewise transcendent. It is a peace wrought by permanent victory, John 16:33. The Hebrew word is "shalom". The Jews wanted peace so badly that their greeting and goodbye was "shalom", and still is today. There is a vast difference between the world's peace and God's peace. The world's peace is always uneasy and never permanent. Someone always takes it away, John 14:27. Peace is our inheritance from the prince of peace. The world can't take it away because it is an inner peace that passes understanding, Phil. 4:7, Col. 3:15. If the peace of God rules (is the arbitrator) in our hearts it will produce and maintain harmony amongst us towards one another. It stands in contrast to strife, variances, seditions, etc. And points to peacefulness in the Christian church. It flows from our justification by which we have peace with God, Rom. 5:1. We are no longer at war with God. We have a peace treaty that will never be broken because it is ratified by the blood of the son of God on the cross. He will never declare war upon us again. If you have the Spirit's peace you can tell the difference from world peace. Those that have this peace will make peace, James 3:17,18.

Long-suffering means makros="long", thumos="temper".....endures the insult and the malice of others. It is not judgmental. It is slow to anger, forbearing even in the face of provocation and does not hastily retaliate. It is in contrast to hatred and wrath. It has the capacity to wait.

Gentleness (kindness)....involves a willingness to keep one's power and authority in check, always tempering justice with mercy and judgment with charity. Jesus was strong and gentle. When he encountered the powerful and arrogant, he asked no quarter and gave none. But when he met the weak and broken-hearted, he was gentle. His rebuke of the woman caught in adultery was in gentleness, "neither do I condemn you; go and sin no more". It denotes fairness and

moderation in dealing with others, being considerate and reasonable. It is in contrast to variance.

Goodness....is when a person's desire is for someone else's well-being even when doing good requires other than gentle means. It expresses itself in grace, tenderness, and compassion.

Faith....faith is trust. It means far more than believing in God. It means believing God. The fruit of the spirit involves trusting God with our lives. But it also involves more than trust. It means we become trustworthy. A person of faith is not only a person who trusts but a person who can be trusted. Faithfulness and loyalty to God is a mark of his character. It is in contrast to heresies.

Meekness.... Is not weakness. Moses was a meek man but he certainly was not a weak man. Meekness is being humble, bold without being arrogant. Moses was a man of humility. It is one who in humility is submissive to the teachings of God's word, James 1:21; Psa. 25:9.

Temperance....is self-control under even extreme circumstances and stands opposed to v-19, and drunkenness and reviling's. The power bestowed on us by God thru the Holy Spirit can be abused and it takes the controlling power of the Spirit on our will to use it right. In 2 Pet. 1:6, temperance follows knowledge which suggests that self-control is needed to put that knowledge into practice.

### **"Filled With the Spirit"**

A. Ephesians 5:18...to be filled with the Spirit is to be "under the influence of the Spirit" just as those who are drunk with wine are said to be "under the influence". To be under the influence is to be "controlled" by whatever has us under its influence. Speech changes, actions change, character changes, one's walk changes, one's mood changes, one's outlook changes. It is not a once for all filling, it literally means, "keep on being filled with the Spirit". In John 7:38 Jesus speaks of the flow of "rivers of living water" speaking of the Holy Spirit (verse 39). This is a

continuous flow so the Christian can be continuously filled with the Spirit. God never stops the flow, it is never exhausted, it is always fresh. The only hindrance is the dam we put up by disobedience and lack of faith.

Being filled with the Spirit is to let him do the leading and if the Holy Spirit is the source of our life we are to let him be the source of our living also (Gal. 5:16,18,25). A person who is filled with the Spirit may not even be conscience of it. Not one biblical character said, "I am filled with the spirit." but others have seen the evidence. The Holy Spirit does not draw attention to himself (John 15:26; 16:14). For this reason, it is hard for us to tell when the Spirit is working in us. Most of us are like the Jews, we want a sign. We do have signs, but we fail to recognize them as such. If Christ is becoming more evident in my life then the Spirit is working. It reminds me of Elijah in 1 Kings 19:11,12. I look for the Holy Spirit in the wind, the earthquake, and the fire, but he is that still small voice. Quietly doing his work in me to glorify Christ Jesus.

B. I usually feel terribly inadequate to teach anyone and I come like Paul in 1 Cor. 2:3: "I was with you in weakness and in fear and in much trembling." and yet I know that that is what God wants me to do so I trust him to see me through and the Holy Spirit to use me however he chooses and to give me the ability to stand before others and share what I have learned.

C. How does the presence and power of the Holy Spirit become a reality in each of our lives? The bible nowhere gives us a one, two, three formula for being filled with the Spirit. That indicates to me that it is natural, if we live a life according to God's word in faith we will be filled and have power. The Holy Spirit, faith and God's word are all we need for a Spirit filled life as we yield ourselves to them (2 Tim, 3:16; Rom. 6:13,16,19). To "yield" means "to place yourself at the disposal of someone." the same word is used in Rom. 12:1, "Present".

D. When we yield ourselves to God and his will and to his word, we are filled with the Holy Spirit. Now we are to "act" on that truth and "walk" with full

assurance that God has already filled us, and we are under his control (Rom. 6:11). The word "reckon ye" was used in the first century in accounting. After a business deal, for example, the amount of money would be computed and entered in the books. The entry in the accounting books demonstrated that the deal had already taken place and payment had been made. Now when we yield ourselves to God we are to "walk by faith", believing that we are "dead" to sin. The entry is in the accounting book (the Bible), the transaction has already taken place, the payment is made, and we are a new creature, (v-3,4,6). We are to realize that this is a fact and lay hold of it.

E. The Holy Spirit didn't come to make us Holy-Spirit conscious, but Christ-conscious. The filling of the spirit is not a matter of feeling, but of faith. Instead of trusting in our feelings, we must trust God's promises.

### **"Gifts of the Spirit"**

A. 1 Corinthians 12:4,7...every Christian has at least one gift of the Holy Spirit, though every Christian does not have the same gift (v-29,30). The Holy Spirit distributes special gifts to Christians according to his will (v-11), and for two reasons, to manifest (give a visible sign, to show openly to sight) the Holy Spirit working in a Christian's life, and for the profit or good of all in the body (v-7,12). If the gifts are for the profit or good of the body then the gifts are given to the local church of which the body is a simile (note the "as" in verse 12). A simile is a comparison of two unlike things using adverbs such as "like" and "as". For instance, Rev. 6:12. The Corinthian church was a body of Christ in simile, not in actuality (v-27), here the body is used as a metaphor which is similar to a simile but without the adverb "like" or "as". For instance, Joel 2:31. Also note the body has a head (v-16,17). The church is not a headless body. God has made the church complete just

as he has made the body complete (v-18-20). In Colossians 1:18 Jesus is said to be the "head" of the body, the church". "Head" here is used metaphorically of Christ in relation to the church, like a husband and wife (Eph. 5:23-25,31,32). The head has authority over the body. The head is where all direction comes from. The members of the body do what the head tells them to do. When they act independently of the head the indication is that something is wrong, there is a sickness in the body. The same is true of the church. When a member acts independently of the Holy Spirit and God's word, through whom Christ directs, the church cannot function properly, it is weakened.

The Greek word "charisma" is used to refer to the various gifts of God given by the Holy Spirit to the church. In English today the word describes someone who has a certain indefinable quality which attracts people to his personality. But the biblical meaning is a "gift involving grace". Gifts of the Holy Spirit are not earned, in fact, a person won't or can't do whatever the gift is until he gets it. I believe God has given me the gift of studying and teaching. I did not ask for it, nor could I do it before, nor would I. Though some think that gifts are natural talents. I do not believe they are the same. How can a talent that a person had before he was saved manifest the Spirit (v-7)? This is not to say we are not to use our natural talents to serve Christ and his church. We are to use our whole being.

How can we discover what our gift is? Diligent prayer is I think, the first step. Pray for charity. Charity is a higher love that is not an impulse from feelings, sometimes it runs contrary to our natural instincts or inclinations, nor does it spend itself only upon those for whom some affection is discovered. Charity is a giving of yourself without ever hoping of receiving anything in return. It's entirely selfless. Charity seeks the welfare of all. In 1 Cor. 12:31 Paul says that it's alright to desire the greater gifts but that there is a better way, a more excellent way to the gifts. Paul goes on in chapter 13 to explain that charity is the more excellent way and he describes what charity is in action (v-4-7). Charity is to be pursued for its own sake



and is within the reach of any believer, but it is also I believe, a way to discover your own gift. A genuine selfless care for the well-being of others in their standing before God will reveal the gifts of the Holy Spirit in your lives as charity is put into practice.

Charity is the old English translation of the Greek word "agape". It was not in common use before the New Testament, but Christians took it up and made it their characteristic word for this higher love. It was a new word for a new idea. It was the word that described the love they saw displayed on the cross. All the translators up to and including the 17th century recognized the unsuitability of rendering "agape" as love. Even Jerome in his Latin version of the vulgate about 390 AD would not use the Latin word "amor" as a rendering of the Greek word "agape", but the Latin word for charity. Only our modern translators use the word love.

Then look for things you are doing now that you didn't do before, that are sort of out of the ordinary for you. For instance, I found myself reading and studying which I had never done before I was saved. I acquired an ability I didn't have previously. Also, as new opportunities and challenges come we may find gifts emerging. We can try various ministries of the church and become aware of something we can do. Other Christians may tell us that they think we have certain gifts.

## **“The Baptism of the Holy Spirit”**

### Pentecostalism

A. The Pentecostal theology, in most cases, the emphasis on the baptism of the Holy Spirit falls upon the idea of being "empowered or gifted for ministry". The word "charismatic" itself derives from the New Testament Greek word for "gift" or "spiritual grace".

The basic trend in Pentecostal theology is to see the baptism of the Holy Spirit as a special work of the Holy Spirit by which a believer is endowed with power for life and service. He is now gifted for ministry. This work of the Holy Spirit is distinct from, and usually after, the Spirit's work of regeneration, and the trend is that speaking in tongues (glossolalia) is the initial evidence of Holy Spirit baptism.

B. Pentecostalism derives its name from its emphasis upon its understanding of what happened to the church on the day of Pentecost. There is a strong desire to recapture the spiritual power and vitality shown in the book of Acts, Acts 2:1-4. Later on Peter speaks to the perplexed observers of this phenomenon and offers this interpretation of the event, v-15-17. Then toward the end of his sermon he makes this observation: v- 32-33, and concludes with: v-38.

B. Acts chapter 8 records the same experience of the Samaritan converts: 8:14-17. Another outpouring of the Holy Spirit occurred at the house of the soldier Cornelius: 10:44-46. And the final record of a similar outpouring is found in 19:1-6.

These records of the outpouring of the Holy Spirit in the book of Acts form the foundation for the Pentecostal doctrine of the baptism of the Holy Spirit. They find this pattern in the narratives:

1. People were believers and thus born of the Spirit prior to their baptism of the Holy Spirit. This indicates that there must be a distinction between the Spirit's work of regeneration and the Spirit's work in baptizing.

2. There is a time gap between faith (regeneration) and Holy Spirit baptism. This clearly indicates that while some Christians have the Holy Spirit to the degree that they are regenerate, they may still lack the baptism of the Holy Spirit which is subsequent (or after).

3. The initial outward evidence of baptism in the holy spirit is speaking in tongues.

Both sides agree that in acts baptism of in the Holy Spirit was indeed subsequent to conversion and that speaking in tongues was an outward sign or evidence of the Spirit's baptism.

C. The issue is this: is the record of Acts proof that the sequence of the Holy Spirit's work among the first Christians is intended to be normative for the church throughout the ages? What is the "intent" of the scripture? It is a question of interpretation?

Are there two levels of Christians---one kind that has the baptism and another that does not?

Though some have bent over backwards trying to prove that there has been a steady stream of speaking in tongues and other evidence throughout church history, the overwhelming testimony of church history is to the discontinuity of speaking in tongues.

D. Church history seems to indicate that the live of the greatest saints-- Athanasius, Augustine, Anselm, Thomas Aquinas, Martin Luther, John Calvin, Jonathan Edwards, Charles Spurgeon, and others--failed to display any speaking in tongues indication of having ever been baptized in or by the Holy Spirit.

E. Was the intent or purpose of Pentecost to pour out a continuous gift of tongues? If so the historical discontinuity indicates that the objective was not attained and the Holy Spirit failed. Some have answered this question by saying that the first-century phenomenon indicated the "former rains" of the Holy Spirit, while the present outpouring indicates the 'later rain" of the Holy Spirit and the approaching hour of Christ's return. (Joel 2:23)

This theory would certainly explain the problem of historical discontinuity. However, it would also annul the theory that the intent of the record in Acts was to convey a normative Christian experience for all ages.

F. The heart of the issue comes back to the Pentecostal "assumption" that the narrative passages of Acts were intended to teach the church that there will always be a normal time gap between conversion and Spirit baptism and the speaking in tongues is the normal outward sign of Spirit Baptism. Nowhere does the scripture explicitly teach that speaking in tongues is a necessary sign of the baptism of the Holy Spirit or that there must be a time gap between conversion and Spirit baptism.

### **"The Holy Spirit Gifts in the Old Testament"**

In the Old Testament the holy spirit also dispensed special gifts, or charismatic power, to specific persons. The first people mentioned were the craftsmen Bezaleel and Aholiab, Exodus 35:30-34. They were two of the most gifted and versatile artists in human history. They were silversmiths, goldsmiths, jewelers, stone-cutters, and woodcarvers, and they had the gift of teaching as well.

Perhaps the most dramatic anointing of an individual in the Old Testament was that of Moses. Moses was God's chosen vessel to deliver the law to Israel. He exercised his leadership over by virtue of the Spirit's charismatic power. A crucial episode for understanding Pentecost takes place in the life of Moses and is recorded in Numbers 11. When the children of Israel complained about their diet of manna, Moses voiced a protest to God: "I am not able to bear all these people alone, because the burden is too heavy for me" Num. 11:14.

God's response, Num. 11:16,17...here we see an expanding distribution of the Holy Spirit. Instead of the Spirit's charismatic power being limited to one individual, God distributes the Spirit to 70 others.

When God accomplished the expanded distribution and the recipients were seen manifesting that power, Joshua protested at this apparent encroachment of Moses' power and authority. Num. 11:28,29 Moses' entreaty that God would put his Spirit upon all the Lord's people instead of merely upon some of them became a

prophecy in Joel: 2:28.

This is the prophecy Peter quotes on the day of Pentecost. In light of the Old Testament principle of limited distribution of the Holy Spirit, the day of Pentecost points to the outpouring of the Holy Spirit not on some of God's people but on "all" of God's people. This is a key point that is obscured by the Pentecostal theology. They grant that the distribution of the Holy Spirit is available for all of God's people but not necessarily gained by all of God's people.

We know from scripture that one of the most intense controversies that plagued the early church was the issue of the gentiles' status in the church. The church began primarily with Jewish believers and then, as Acts relates, spread to the gentile world, in large part due to Paul's ministry. The book of Acts follows structurally the mandate of Christ's great commission, Acts 1:8. Jerusalem, Judea, Samaria, the gentile world.

The day of Pentecost was a Jewish event. It took place in Jerusalem. Pentecost itself was a Jewish feast. The participants were "Jews", Acts 2:5.

On this occurrence it is important to notice that "they were all filled with the Holy Ghost", Acts 2:4. There is no evidence here of some believing Jews failing to receive the Holy Spirit. There is no evidence that some earnestly sought the gift while others failed to achieve it. All the Jewish believers experienced the Pentecostal outpouring. The same phenomenon is seen in the other outpouring recorded in Acts. There is no record in Acts of any believer in group of believers failing to receive (or only partly receiving) the promised Holy Spirit when he descended.

### **"The Four Pentecosts"**

In the early church there were four distinct groups of people whose status in

the church was at issue. These four groups included Jews, Samaritans, God-fearers, and Gentiles. The God-fearers were gentile converts to Judaism who had embraced the tenets of Judaism but had stopped short of full conversion by opting to remain uncircumcised. It is clear from Acts 10 that Cornelius was a God-fearer, Acts 10:1,2.

The four outpourings recorded in Acts covered precisely the four groups whose status in the church was in question. The Jews received the Holy Spirit at Pentecost (Acts 2). The Samaritans during the ministry of Philip, Peter and John (Acts 8). The God-fearers at Cornelius's household, (Acts 10), and finally the Gentiles at Ephesus, (Acts 19).

What was the intent of these events? What was the chief message the apostles gained from these events? The answer is in Acts 10:44-48. The text indicates that the Jewish believers were shocked to see gentiles receive the Spirit. The clear meaning of this for Peter was that these converts were to receive full membership in the church. "Can anyone forbid water?" Peter asked. Then he commanded them to be baptized. Jews, Samaritans, God-fearers, and Gentiles all received the baptism of the Holy Spirit.

What is normative about Pentecost is that the Spirit baptizes all the people of God. There were redemptive-historical reasons for these distinctive "Pentecosts" to occur. They demonstrated the equality of all four groups in the church.

What about tongues as a necessary evidence for the baptism of the holy spirit?

It is clear from Acts that the gift of speaking in tongues did indeed function as an outward sign of the filling of the spirit. Tongues provided a tangible indication that the Spirit had fallen upon the individual just as the outbreak in Numbers 11:25,26. But Paul raises the question in 1 Cor. 12:30b. The answer is no. Tongues were a sign to the Jews, 1 Cor. 14:20-22.

The news of Pentecost was that all believers from all nationalities are equal in the church and that all are given a gift or gifts of the Holy Spirit for the ministry or the church.