

**BASIC BIBLE DOCTRINES**

**PNEUMATOLOGY**  
**THE DOCTRINE OF THE HOLY SPIRIT**

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# THE DOCTRINE OF THE HOLY SPIRIT

*"We believe that the Holy Spirit, in all that He does, **glorifies** the Lord Jesus Christ. He **convicts** the world of its guilt. He **regenerates** sinners, and in Him they are **baptized into union with Christ** and **adopted as heirs in the family of God**. He also **indwells, illuminates, guides, equips** and **empowers** believers for **Christlike living and service**."*

The Evangelical Free Church of America - Statement of Faith (Beliefs) **about the Holy Spirit**

What!!! Another over-all exhaustive discussion on the Holy Spirit? No, that would be far beyond this writer's capability to produce. The **purpose** of this doctrinal teaching is to examine and explain, **in practical terms**, the work / ministry of the Holy Spirit **in relation to New Testament believers**. In order to accomplish this we must **first discover** --- who is the Holy Spirit?

## SECTION ONE: "WHO" IS THE HOLY SPIRIT?



It is difficult to understand how we, with material bodies, can relate to an immaterial spirit-being whom we cannot see. Yet there are some things we cannot see but which we most certainly believe. No one has ever seen **pain** but the evidence of it being there is seen, or known, when **we wince** through feeling and reacting to it. Likewise, no one can see the Holy Spirit but the **Biblical evidence** for His existence is irrefutable.

In this opening section I have chosen **three thoughts** that give evidence for His existence. They are the **characteristics** of His personality, **symbolic representations** that reveal what He is like, what He does, and His **distinctive role** as "The Counselor."

### • HE IS A PERSON.

Quite often the uninformed think of the Holy Spirit as an "**it**" instead of a "**he**" or just an "**influence**". However, the **evidence** shows that the Holy Spirit is a **person**.

Personal **pronouns** are attributed to Him. In John 16:13 alone, **seven** personal pronouns refer to Him.

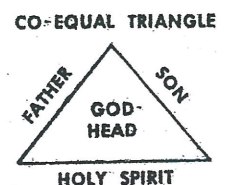
He possesses the **characteristics** of personality, such as, **a will** - He predetermines a believer's spiritual gift (I Corinthians 12:8, 11); **an intellect** - He knows the mind of God (I Corinthians 2:11); **and emotion** - He can be grieved (Ephesians 4:30).

He also performs **actions** of personality. He is able to live **with** and **in** the believer (John 14:16-17). He is able to **teach** and remind us (John 14:26); to **speak** and **make known** to us the things of Christ (John 16:13-15).

### • HE IS GOD.

The Holy Spirit is the **Third Person** of the Triune Godhead (the Trinity) **equal** in every way with the Father and the Son (Matthew 28:19; II Corinthians 13:14).

The fact that He is **called** "God" (Acts 5:1-4), possesses the **attributes** or **characteristics** of God, such as, being **eternal** (Hebrews 9:14), **omnipresent** (Psalms 139:7-8), **omnipotent** (Luke 1:35), and **omniscient** (I Corinthians 2:6-12), and bears **Divine names**, such as, the Spirit of God (Romans 8:9-11, I Corinthians 6:11), the Spirit of Christ and Jesus (Romans 8:9-11, Acts 16:7), and the Spirit of the Living God (II Corinthians 3:3) **are proofs** of His Deity.



Although **invisible**, there are **symbolic representations** that reveal what the Holy Spirit is **like** or what **He does**. We shall look at **three** of them **now** and more **later** in our discussion.

\* **He is likened to breath or wind.** Genesis 2:7; Acts 2:2

In the creation of man, “*God formed man from the dust of the ground and **breathed** into his nostrils the **breath of life**, and man became a living being*” (Genesis 2:7).

“God’s breathing the breath of life into man transformed his (earthen) form into a living being (soul). This made man a spiritual being with the capacity for serving and fellowshiping with God” (The Bible Knowledge Commentary, page 30).

We may conclude then that **breath** is **symbolic** of the Holy Spirit as **a life giving Spirit** and who, as such, gives **spiritual life** to all who trust in Jesus (Romans 8:1-4, 10-11; II Corinthians 3:6).

\* **He is likened to a dove.** Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32

*“As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he (John the Baptist) saw the Spirit of God descending like a dove and lighting on him.”* Matthew 3:16

In Matthew 10:16 as well as Matthew 3:16, the word **dove** or **pigeon** is a translation of the Greek word **peristera** which denotes the characteristic of **innocence** (NIV) or **harmlessness** (KJV) and these words are a translation of **akeraios** which literally means pure, unmixed, and is used metaphorically of what is **sincere** and **true**. The word true or truth is a translation of **alethia** which in John 14:17, 15:26 and 16:13 is used to **designate** the Holy Spirit as “*the Spirit of truth.*”

We may conclude then that the **dove** is a **symbolic representation** of the Holy Spirit **as the Spirit of truth**, who **enabled** John the Baptist to **recognize** Jesus of Nazareth as “*The Lamb of God, who takes away the sin of the world*” (John 1:29) and as “*The Son of God*” (John 1:34), and who, as the Spirit of truth, also “*guides the believer into all truth*” (John 16:13).

\* **He is likened to anointing oil.** Matthew 25:1-13

Anointing oil was used to **designate** someone or something as **holy** or **sanctified** or **set apart** unto God.

The **formula** for preparing the Old Testament **anointing oil** is recorded in Exodus 30:22-25. This anointing oil was then used to **sanctify** or **set apart** all the utensils, furniture, etc. used in the worship of God in the Old Testament tabernacle (Exodus 30:26-29) as well as the priests who served God in the ministry of the tabernacle (Exodus 30:30). The anointing oil was also used to **designate** Old Testament kings of Israel as chosen by God, such as, Saul (I Samuel 10:1) and David (I Samuel 16:1-13) as well as Old Testament prophets (I Kings 19:15-18).

In the New Testament, **a person** is **designated** as being holy or sanctified or set apart unto God, not by being anointed with oil, but by being **anointed** with the **Holy Spirit**.

The title “**Christ**” signifies “The Anointed One” or “The Anointed of God” and **sets apart** Jesus Christ as “**The Savior**” or “**The Deliverer**” from sin.

Jesus said, “*The Spirit of the Lord is on me, because **he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.***”

Luke 4:18-19 (See also Acts 10:38)

New Testament believers are also “**sanctified**” or “**set apart**” unto God through being **anointed** with the Holy Spirit.

“*But you have an anointing from the Holy One, ---*” I John 2:20



“That believers have ‘an anointing from the Holy One’ **indicates** that this anointing renders them **holy**, separating them to God.” W. E. Vine - Expository Dictionary of New Testament Words

We may conclude then that the **anointing oil** is a **symbolic representation** of the Holy Spirit **as a sanctifying Spirit**, and, as such, is God’s agent in a **believer’s sanctification**.

*“But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.” II Thessalonians 2:13*

**Note:** In the parable of the ten virgins (Matthew 25:1-13), most commentators interpret the **oil** to be a **symbol** of the Holy Spirit.

- **HE IS THE BELIEVER’S COUNSELOR.**

In Theology, subordinationism is the teaching that the second and third persons of the Triune God (The Son and Holy Spirit) **are subordinate** to the first person (The Father). It refers to the **distinctive roles** played by **the persons** of the Godhead. **That is**, how they **agreed to operate or function** in relation to one another **in the redemption of mankind**.

**The Father** is the **playwright**, the **dramatist**, whose role is to direct, supervise or manage the whole Drama of Redemption to its pre-determined end.

**The Son** accepted the role of the **Savior - Redeemer**.

I John 4:14 tells us that “*The Father **has sent** His Son to be the **Savior** of the world*” and Ephesians 1:7 states that “*In him we have **redemption** through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.*” The “**sending**” of the Son is referred to as the “**generation**” or “**begetting**” of the Son by the Father.

*“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only (begotten), who came **from** the Father, full of grace and truth.” John 1:14*

**The Holy Spirit** accepted the role of the **Guidance Counselor**.

How would you react to an announcement that your pastor, whom you love and respect and whose ministry is exceptional, **is leaving** your church --- and, that his leaving **is for your good**? This scenario is similar to what Christ’s Disciples were facing.

During the last Passover that Jesus celebrated with the Apostles, He shared with them the extensive and intensive discourse recorded in John chapters 14-15-16. This discourse **stressed** that Jesus would be going away (back to the Father - 14:28) and that His leaving them would be **for their good** (John 16:7a). Among the Apostles, this announcement caused troubled / fearful hearts (14:27), grief (16:6) and a sense, that without Jesus, they would be like orphans (14:18).

To relieve their anxiety, Jesus gave them, and **us also** who trust in Him as our Savior, **three promises / truths** concerning the ministry of the promised Holy Spirit.

#1 “*I will give you **another Counselor**.*” John 14:6a

Jesus said that upon His ascension back to the Father, He and the Father would **send** the Apostles “**another Counselor**”, the Holy Spirit (14:16; 16:7).

The word “another” means “another of the same sort or kind.” “Counselor” is a translation of the Greek word *parakletos*, “One who is alongside of you; One capable of aiding you.”

Jesus is saying He will not leave His disciples as orphans (14:18). As **He** has been alongside of them to aid or guide their lives and ministry, in His absence the Holy Spirit would now **assume** that **very same relationship** with them for the rest of their lives.

This “**sending**” of the Holy Spirit is sometimes referred to as the **resurrection / ascension gift of Christ** to the Apostles and to His Church.

#2 “*He will be with you---and be in you.*” John 14:16-17

**What a mind boggling concept.** The disciples could well understand the possibility of the Holy Spirit being in them, upon them, with them and filling them, for this **had happened** numerous times to people in the Old Testament but only on a **selective / temporary** basis in order to accomplish a certain act or mission for God. After having been “upon” and “in” Sampson (Judges 13:25; 14:6) & Saul (I Samuel 10:10), the Spirit left them (Judges 16:20; I Samuel 16:14).

**What is mind boggling** is that **now** the Holy Spirit, the Counselor, would be **with** and **in** the disciples **forever** (John 16:16). There would be a change from the Old Testament **temporary** “with you - in you” **relationship** to a **permanent indwelling presence** of God living in them.

This **same truth** applies to all who **believe** in Jesus. Whether we are “on duty” or “off duty”, together with our families or alone, or just “hanging out” - there is never a **time** or **place** that the Holy Spirit is **not with us** and **in us** --- for God has said,

*“Never will I leave you; never will I forsake you.”* So we say with confidence,  
*“The Lord is my helper; I will not be afraid. What can man do to me?”* Hebrews 13:5-6

*“Where can I go from your Spirit? Where can I flee from your presence?  
If I go up to the heavens, you are there; if I make my bed in the depths, you are there.  
If I rise on the wings of the dawn, if I settle on the far side of the sea,  
even there your hand will guide me, your right hand will hold me fast.”* Psalm 139:7-10

#3 “*He will guide you into all truth.*” John 16:12-15 and Acts 8:26-35

In John 16:13, the word “**guide**” is a translation of the Greek word *hodegeo*, which means, “to lead the way.” The Holy Spirit is pledged to **guide** or **lead** believers in Jesus Christ “*Into all truth*” --- particularly, truth about Jesus Christ. The Holy Spirit does not **speak** about Himself nor **glorify** Himself. He does not make Himself the “**main attraction**.” Rather, He exalts or “*brings glory to Jesus Christ*” by taking the things pertaining to Christ and **showing** them, or **declaring** them, or **making** them known (Greek *anaangello*) **to us**. John 16:13-15

The discussion in Acts 8:26-35 between Philip and the Ethiopian eunuch is a **perfect example** of this “guiding / leading” **ministry** of the Holy Spirit.

Led by the Holy Spirit (8:29), Philip approached the eunuch as he was reading from Isaiah 53:6-7 and asked, “*Do you understand what you are reading*” (8:30)? To which the eunuch replied, “*How can I, unless someone explains it to me*” (8:31)? The word “**explains**” is a translation of the same Greek word as translated “**guide**” in John 16:13 and conveys the idea of giving a **correct understanding** or, if you will, a **correct interpretation** of the Scriptures.



Therefore we may rightly conclude that John 16:13 and the example in Acts 8:30-31 **emphasizes** the Holy Spirit as “*The Counselor --- The Spirit of truth*” (John 15:26) who **leads** or **guides** believers’ in Jesus Christ into **all truth** (Greek *aletheia*) – that is, into a **correct understanding** or **interpretation** of truth in contrast to those who **pervert truth**.

“*He will teach you all things.*” John 14:26 and I John 2:18-27

Whereas “**guiding**” by the Holy Spirit in John 16:13 & Acts 8:30-31 stressed **comprehension** of truth (“*How can I understand unless someone explains it to me*”), “**teaching**” by the Holy Spirit in John 14:26 & I John 2:27 (Greek *didasko*) stresses **discernment** of truth.

This becomes **apparent** in the context of I John 2:18-27 where the Apostle John records the events of a **spiritual conflict** over – “Who is Jesus of Nazareth?”

**Opponents** of Jesus “*Denied that Jesus is the Christ (The Messiah)*” --- the Son of God. John calls them “liars” & “antichrists” and states that “*No one who denies the Son has the Father*” (2:22-23). Their purpose was “*to lead you* (believers in Jesus) *astray*” (2:26).

As a **proponent** of Jesus in this conflict, the Apostle John **admonishes** believers in Christ with these truths:

*“As for you, the anointing you received from him (the Father and Son) remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit – just as it has taught you, remain in him (in the Father and Son).”* I John 2:27

**This is what the Apostle John is saying:**

- a. “*You have received an anointing from him*” (Father and Son).  
This **anointing** is the Holy Spirit “*Who remains in you.*” See also page 2.
- b. The Holy Spirit “*teaches you about all things.*”
- c. The Holy Spirit “*is real* (true), *not counterfeit* (not a deception)”.
- d. Then, “*just as the Holy Spirit has taught you, --- remain in him*” (Father and Son).  
Why! “*Because no lie comes from the truth*” (the Holy Spirit).

It is through the **teaching** of the Holy Spirit that believers are **empowered to discern** truth from error.

W. E. Vine says this about I John 1:27:

“The passage teaches that the gift (anointing) of the Holy Spirit is the **all-efficient means** of enabling believers to possess a knowledge of the truth.”

Expository Dictionary of New Testament Words – page 59

### **Summary**

Thus far, we have learned **three truths** concerning the ministry of the Holy Spirit in **relation to believers** in the Lord Jesus Christ. He is their **Guidance Counselor**. He is a **Constant Companion** who lives in them or indwells them. He **guides them** in understanding and discerning **spiritual truth**.

But now, knowing these truths, **they confront us** with the critical, crucial question of “**Who, What, When, Where, How and Why** did or does this ministry of the Holy Spirit **begin** in the life of a New Covenant or New Testament believer?”

## SECTION TWO: THE “PROMISED COMING” OF THE HOLY SPIRIT.

I was once asked, “Have you been **baptized with** the Holy Spirit?” To which I replied, “**Yes.**” Then followed this second question: “Was your baptism with the Holy Spirit **verified** or **confirmed** through **speaking in tongues** - that is, speaking in a language **unknown** to you - a language that you had **never learned**?” To this, I answered “**No.**” Then I was told that I had never really been baptized with the Holy Spirit, because, according to my questioner, when a person is truly baptized with the Holy Spirit **it will be evidenced** by his speaking in “tongues.”

If this is the true teaching of the Word of God **then**, according to my questioner, I have no relationship to God’s saving grace in Jesus Christ or to the ministry of the Holy Spirit. I am still in my sins and still spiritually separated from God. Why? **Because**, “*Anyone who does not have the Spirit of Christ (as my questioner claimed I did not have), he does not belong to Christ*” (Romans 8:9b).

**Now!!** Do see how **critical** it is that we know the **truth** about **Who, What, When, Where, How** and **Why** the ministry of the Holy Spirit **begins** in the life of a believer in Jesus Christ?

We begin our quest for **this truth** by tracing **the time-line** for the promised coming of the Holy Spirit.

**# 1 - Our time-line** begins with the Old Covenant Prophets.



Because of Israel’s inability to keep or obey the Old Covenant of Law, God said through Jeremiah (627-575 B.C.) “*The time is coming,*” declares the Lord, “*When I will make a **new covenant** with the house of Israel and with the house of Judah. -- I will put my law in their minds and write it on their hearts. -- I will forgive their wickedness and will remember their sins no more.*” Jeremiah 31:31-34

When Israel is living under the New Covenant, and in the Millennial Kingdom, Ezekiel, a **contemporary** of Jeremiah (593-560 B.C.), further relates “*I (God) will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will **put my Spirit in you** and move you to follow my decrees and be careful to keep my laws.*” Ezekiel 36:26-27

The prophets Isaiah (44:3), Ezekiel (39:29), and Joel (2:28-29) call this an **outpouring** of God’s Spirit upon Israel as well as all mankind.

So, **When** will God “*put his Spirit in us* (indwell us)?” **When** will the **outpouring** of God’s Spirit begin? When the New Covenant becomes **operative**, or, **is in force**.

**# 2 - Our time-line** continues with the ministry of Jesus Christ.

It is interesting to note that the **first thing** that Matthew (3:11), Mark (1:8) and Luke (3:16) record about the earthly ministry of Jesus is the saying of John the Baptist “*He (Jesus) will baptize you with the Holy Spirit.*” The Apostle John also records this same saying (1:33) along with the teaching that “*Jesus is the Lamb of God, who takes away the sin of the world*” (1:29) as the **first things** about Jesus’ earthly ministry.

**Conceptually**, Biblical baptism (whether water or Spirit baptism) is “**the placing** of a person into a **union** with someone or something else so as **to alter or change** a previous relation or condition.”

W. E. Vine, Expository Dictionary of New Testament Words

John the Baptist, as quoted above in the four Gospels, is saying that **Jesus** is the “*Baptizer with the Holy Spirit.*” That is, it is Jesus Christ who **baptizes** or **places** (puts) or **unites** the Holy Spirit with those **who believe** or trust in Jesus as their Lord and Savior.



This baptism **alters** or **changes** the Holy Spirit's **temporary** "with you – in you" **ministry** in the Old Covenant for His "with you and in you" ministry in the New Covenant (John 14:16-17) in which the Holy Spirit **permanently indwells** or **lives** in all who believe / trust in Jesus Christ.

In John 1:33 the present participle in the phrase "*who will baptize with the Holy Spirit*" is used to indicate, not a single or one time event, but rather a **perpetual distinctive ministry** which continues to find its fulfillment in Jesus Christ. He is the One who **continues to baptize** all new believers **with or in** the Holy Spirit.

In reference to the prophecy in Ezekiel 36:27, we now know **Who**, and **How**, God will "**put**" or "**place**" the Holy Spirit in the believer. It is through the baptizing ministry of **Jesus Christ**, Who **baptizes** the believer **with** or **in** the Holy Spirit. That is, He **permanently places** the Holy Spirit within them.

# 3 - John 7:37-39 is the next stop in our **time-line**.

The **setting** for this "time-line" is the last day of a Feast of Tabernacles which was being held in Jerusalem. While Jesus was teaching about the Holy Spirit, He made these **two statements**.

*"Those who believed in him were **later** to receive the Holy Spirit."* Why later? Because, *"Up to that time the Spirit had not been given, since Jesus had not yet been glorified."* That is, Christ had not yet been honored and glorified through His resurrection and ascension and His return to the right hand of the Father, the Majesty on High.

So, **When** will the Holy Spirit be given? **When** will believers in Jesus Christ **initially receive** the indwelling presence of the Holy Spirit? It will be sometime **after** Jesus' resurrection and ascension. The ascension happened 40 days after His resurrection.

# 4 - The next **time-line** deals with the "**Where**" and "**Why**" of the Holy Spirit's coming.

*"Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about"* (Acts 1:4) was the instruction Jesus gave to His Disciples/Apostles **just prior** to His ascension.

Through this statement we now know **Where** the Father's promise to "*put His Spirit in His people*" or to have the Holy Spirit **permanently live** in or indwell His people will **initially happen**. It will happen in **Jerusalem**.

Jesus also said to His Disciples / Apostles, *"You will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"* (Acts 1:8). Luke 24:49 says, *"You will be clothed with power from on high."*

This is the **Why** or **purpose statement** about the promised coming of the Holy Spirit. It entails **World Evangelism**. The word "power" (Greek *dunamis*) means "inherent ability or capability to perform anything". As applied in Acts 1:8 and Luke 24:49, it means "power to carry something into effect." The indwelling Holy Spirit, through a variety of **gifts / abilities** that He bestows upon believers', **empowers** them or **enables** them to partner with God in taking His message of "Salvation through faith in Jesus Christ alone" to the ends of the earth.

# 5 - Acts 1:5 is the next reference in the **time-line**.

Jesus said *"For John baptized with water, but in a **few days** you will be baptized with the Holy Spirit."* That is, a few days **after** His ascension and glorification, Christ will initially exercise His ministry of "baptizing believers with or in the Holy Spirit."

# 6 - The last reference in the **time-line** concerns the Day of Pentecost.

“**Pentecost**” was one of Israel’s seven yearly “**Set Feasts**.” It occurred 50 days **after** the “Feast of First Fruits”, and in relation to the year of Christ’s ascension and glorification, the Feast of Pentecost occurred **10 days after** His ascension. Luke, the writer of the Book of Acts, gives this understanding about **that day**.

*“Exalted to the right hand of God, he (Jesus Christ) has received from the Father the **promised Holy Spirit** and has poured out what you now see and hear.” Acts 2:33*

On **this** Day of Pentecost, in fulfillment of the promises of the Old Covenant Prophets, God **initially** “poured out the Holy Spirit” (Joel 2:28-29) by “**putting**” or “**placing**” the Holy Spirit (Ezekiel 36:27) in all who believed Jesus to be “Lord and Christ” - the Messiah, the Savior (Acts 2:36-39).

Now that we have established the **time-line** for the promised coming of the Holy Spirit let’s **shift** our “quest for the truth” by looking in **more detail** at what happened on the Day of Pentecost when the Holy Spirit **initially** “**indwelt**” believers in Jesus Christ.



### SECTION THREE: THE “DAY OF PENTECOST”, 33 A. D.



The events of the Day of Pentecost in 33 A.D., recorded in Acts 2:1-41, **divide naturally** into two parts. The **first part** (2:1-36) covers the **Historical** or **Inaugural** coming of the Holy Spirit as it **pertained** to the Apostles. The **second part** (2:37-41) covers the **Post-Historical** coming of the Holy Spirit as it **pertained** to those who believed the Apostles **explanation** about the phenomenon of “tongues” (2:14-21), their **message** concerning Jesus Christ as “Lord” (2:22-36), and their **instructions** about how to be indwelt with the Holy Spirit (2:37-41).

(P. S. It is interesting **to note** that Pentecost falls on the **first day** of the week.)

#### • THE HISTORICAL / INAUGURAL EVENTS – Acts 2:1-36

The seven “**set**” or “**appointed**” feasts of Israel were times for celebration. They were held annually, in Jerusalem, on **three occasions** during each year. “*Three times a year you are to celebrate a festival to me.*” “*Three times a year all the men are to appear before the Sovereign Lord.*” Exodus 23:14-17.

Beginning on the 14<sup>th</sup> day & concluding on the 21<sup>st</sup> day of the 1<sup>st</sup> **month** of the Jewish religious calendar, the Feasts of Passover, Unleavened Bread and Firstfruits were celebrated **together** - one after the other.

Pentecost (Greek), also called the “Feast of Weeks” and the “Feast of Harvest”, was a **one day celebration** held on the 6<sup>th</sup> day of the 3<sup>rd</sup> **month** - 50 days **after** the “Feast of Firstfruits”.

The remaining **three feasts**, sometimes referred to as the “Feast of Ingathering”, were celebrated **successively** in the 7<sup>th</sup> **month**. The Feast of Trumpets on the 1<sup>st</sup> **day** of the month, the Day of Atonement on the 10<sup>th</sup> **day** and the Feast of Tabernacles for 8 days from the 15<sup>th</sup> **to the 22<sup>nd</sup> day** of the month. (See Leviticus chapter 23 for a full detail of these seven feasts.)

As we **zero in** on the Historical / Inaugural Events of the Day of Pentecost, keep this **setting** in mind.

The **12 Apostles**, in obedience to Christ’s command (Luke 24:49; Acts 1:4-5), had been waiting **nine days** in Jerusalem for the promised “*Baptism with the Holy Spirit*”.

Thousands of Jews from 15-16 nations surrounding the Mediterranean World (Acts 2:5, 9-11a) had crowded into Jerusalem to present to the Lord the **first fruits** of their harvests (Exodus 23:16a and 19) and to **commemorate the giving of the Law** by God at Mount Sinai.

(**Note:** According to David Klinghoffer in The Forward, May 19-25, 2009, “Passover recalls the Exodus from Egypt, while Shavuot (Pentecost) marks the giving of the Torah (Law) at Sinai seven weeks later.” The New Bible Dictionary (IVF) on page 964 also states that “In the inter-testamental period and later, Pentecost was regarded as the **anniversary** of the law-giving at Sinai.”)

Suddenly, on the 1<sup>st</sup> day of the week, in a house where the **12 Apostles** were gathered, there were **physical manifestations** that gave **evidence** to the Apostles that the Promised Holy Spirit had indeed come.

The Apostles **heard** “*a sound like the blowing of a violent wind --- that filled the whole house.*”

They **saw** “*what seemed to be tongues of fire.*”

They **felt** these “tongues of fire” as they “*came to rest on each of them.*”

They were **filled** “*with the Holy Spirit.*” They physically came under **the control** of the Holy Spirit. Through the enabling power of the Holy Spirit, they **spoke** “*in other tongues.*” In other **known** or **spoken languages** which they had **never learned / understood** or **spoken** before this time.

Acts 2:1-4

These physical manifestations **were verified** by the **testimonies** of “*God-fearing Jews from every nation under heaven*” who were in Jerusalem for the Feast of Pentecost. Acts 2:5-11



They **heard** “*the sound*” created from the blowing wind.

They were “bewildered” when they **heard** these “Galileans” (meaning the 12 Apostles - all of whom were from Galilee) **speaking** “*in their own native languages*”.

They gave an **account** of **what was spoken** through the “tongues” of the Apostles. “*We hear them declaring the wonders of God in our own tongues* (languages).”

Have you ever wondered what these “**wonders**” of God (NIV) **were**? What these “**wonderful works**” of God (KJV) that they heard **were**? Here is a clue. The word “**wonders**” or “**wonderful works**” is a translation of the Greek word *megaleiotes* or *megaleios* which carry the thought of “great or mighty things”, “magnificent, majestic or sublime things”, “things of superb-ness, glory, and splendor.”

**Most assuredly**, God used the thoughts or meanings **contained in these words** spoken by the Apostles **to announce** to those gathered in Jerusalem that something **new**, something of **a spiritual magnitude**, had taken place.

**How do we know this to be true?** Because, God’s promise to put His Spirit within His people (Ezekiel 36:27), to pour out His Spirit on all people (Joel 2:28), and Christ’s baptism with or in the Holy Spirit (Mark 1:8) were all prophesied to happen **in the time** of the New Covenant. This all did happen on the Day of Pentecost in 33 A.D. Therefore, through these Historical / Inaugural Events, God **confirmed** to the Nation of Israel that The Promised New Covenant was **now operative**, it was **in force**. The Promised Holy Spirit **had come**. God had “**put His Spirit**” within His People.

**How can we be sure** that this interpretation of what happened **is correct**? Because, when the Apostles were asked, “what does this speaking of the “**wonders**” of God in our tongues **mean**” (2:12), Peter responded with a “**this is that**” answer. **This** which you have seen and heard **is that** which was prophesied by the prophet Joel: “*In the last days, God says, I will pour out my Spirit on all people*” (Acts 2:16-17a). There is no other explanation of “**this**” which was seen and heard except “**that**” it was **a sign to Israel** that the Promised New Covenant and the Promised Holy Spirit had come.

This question, “*what does this mean*”, was **also answered** in Acts 2:33 when Peter stated that Jesus Christ “*Exalted to the right hand of God, has received from the Father the promised Holy Spirit and has poured out what you now see and hear.*” Peter’s answer is in harmony with Jesus’ teaching in John 7:37-39 that the Holy Spirit would not be given until **after** His exaltation or glorification, which in fact happened **10 days before** the Feast of Pentecost in 33 A.D.

When the **prophesied events** connected with the promised coming of the Holy Spirit happened, the **12 Apostles** had “**center stage**.”

Out of the **thousands** of Jews gathered in Jerusalem for the Feast of Pentecost in 33 A.D., **the 12 Apostles** were the **only ones** in Jerusalem on **that day** to experience **manifestations** of the Holy Spirit, i.e., the wind, the tongues of fire, and speaking in other known or spoken languages which they themselves had never learned / understood or spoken before.

It is also important **to note** that there is **no record** of these **12 Apostles** or **anyone else** in Jerusalem on this day of Pentecost, to have ever experienced these manifestations of the Holy Spirit **again**. They were a **one-time Historical / Inaugural Event** aimed at the **Nation of Israel**.

On this Day of Pentecost the 12 Apostles were the **first ones** to be **baptized** by Christ with or in the Holy Spirit, the **first** to experience the **permanent indwelling** of the Holy Spirit, and the **first** to be **filled** with the Holy Spirit.

There is **another phase** in the **Historical / Inaugural Events** that we need to give attention to.

Whenever God **inaugurates** a Covenant, a promise or agreement with mankind, He stipulates the **necessary requirements** for belonging to the Covenant, or to have a Covenant Relationship with Him, or to become **God's Covenant People**.

**Generally**, the requirements of any of God's Covenants are **faith** and **obedience**. In the words of the Apostle Paul, God calls people "*to the obedience that comes from faith*" (Romans 1:5).

In the **New Covenant**, God's Covenant People, those who have a Covenant Relationship with God, **are those**, who, **upon faith** in Jesus Christ as their Lord and Savior, **are baptized** with or in the Holy Spirit.

On the **Day of Pentecost** in 33 A.D., the "wonders of God", spoken in the "tongues" or languages of those assembled from all over the Mediterranean world, was a **sign** that God's Promised New Covenant was now **operational**. Christ's Baptism with or in the Holy Spirit, His putting or placing the Spirit in a believer to permanently indwell that believer, is a **sign** or a **mark of ownership**. A believer who has been baptized with or in the Holy Spirit **belongs** to Christ and to God, and is counted as a **part of** the New Covenant People of God. Allow me to illustrate this for you.



**Baptizes with**  
or in the Holy Spirit.

He places the Holy  
Spirit in the believer,

**Christ the Baptizer**  
Mark 1:8



**The Believer in Christ**  
John 14:16-17

and also **baptizes** or  
**places** the believer ---  
Into **Christ** (Rom. 6:3),  
Into one **Body**,  
(I Corinthians 12:13)  
The **Body of Christ**  
(I Corinthians 12:27).



**Which is The Church**  
I Corinthians 12:28a  
Colossians 1:18a, 24  
**The New Covenant**  
**People of God.**

On the Day of Pentecost in 33 A.D., the 12 Apostles were the **first ones** in whom Christ placed the Holy Spirit and therefore were also **the first** to be **placed into Christ**, and into **His Body** which is **The Church** (The Assembly, Congregation of the redeemed in Christ) - The New Covenant People of God.

There have been **three** Historical / Inaugural Events in connection with the Promised New Covenant and the promised "outpouring" of the Holy Spirit upon **all people**. We have looked quite extensively at the **first event** in Acts 2:1-41 which, through the 12 Apostles, was aimed at **the Jews** or The Nation of Israel.

The **second** Historical / Inaugural Event **verified** by "tongues" is recorded for us in Acts 10:1-11:18. It took place in **Caesarea**, Samaria in about 37 A.D. - four years after the events that happened in Jerusalem on the Day of Pentecost in 33 A.D.

Through a series of visions (10:1-22) God led the **Apostle Peter** and "*some of the brothers (Jews) from Joppa*" (10:23; 11:12) to the house of a "God-fearing" Roman Centurion named Cornelius. **God's purpose** was to **convince Peter**, and the circumcised Jewish believers with him, "*that God does not show favoritism but accepts men from every nation who fear him and do what is right*" (10:34-36) and, "*that everyone who believes in Jesus Christ (Jew or Gentile) receives forgiveness of sins through his*



name" (10:43). While Peter was proclaiming the Gospel to Cornelius and his relatives and friends (10:24), *"the Holy Spirit came upon all of them who heard"* (10:44) and **Peter** and those **Jews** with him *"heard them (these Gentiles) speaking in tongues and praising God"* (10:46).

In Acts 2 there were **Jews** gathered in Jerusalem from all over the Roman world who heard **"12 Galilean Jews"**, including Peter, speaking the *"wonders of God"* in their own native tongues or languages (2:7-8, 16).

**Here** in Acts 10:1-11:18 it is **just the opposite**. It is **Peter**, and the **six Jews** with him from Joppa, who **hear Gentiles** *"praising God"* in "tongues" or languages which they had never learned or understood or spoken before but which Peter and those with him **understood**.

In Acts 10:46 the phrase *"praising God"* (NIV) or *"magnify God"* (KJV) is a translation of the Greek word **megaluno**. This word is closely related to **megaleios**, translated as *"wonders of God"* in Acts 2:11. Both Greek words carry the thought of **praising** or **magnifying** God. The Virgin Mary chose **megaluno** when she expressed *"My soul glorifies (magnifies) the Lord and my spirit rejoices in God my Savior"* (Luke 1:46-47).

At the top of page 9 there is an explanation of what I believe the Jews, gathered in Jerusalem for Pentecost, understood by the *"wonders of God"* spoken in "tongues" by the 12 Apostles. But what did **Peter** and the six men with him **understand** when they heard **Gentile believers** *"praising or magnifying God"* in their Hebrew and /or Aramaic **"tongues"**? What **message** was conveyed to them by what they heard? It was that *"The gift of the Holy Spirit has been poured out on the Gentiles"* (10:45) and that *"The Gentiles have received the Holy Spirit just as we (Jews) have"* (10:47).

Peter **equated** this event with what the Lord had said: *'John baptized with water, but you will be baptized with the Holy Spirit'* (11:16) and **concluded** that *"God gave Gentile believers the same gift (the Holy Spirit) as he gave believing Jews on the Day of Pentecost in 33 A.D."* (11:17).

Regarding believing **Gentiles** being baptized with or in the Holy Spirit, Peter is saying that the risen Christ has **placed** the Holy Spirit in them also. They are permanently **indwelt** by the Holy Spirit. They have also been **placed** into Christ, into His Body, The Church, and as such **are counted**, along with Jewish believers in Jesus of Nazareth as the Messiah, as being the New Covenant **People of God**.

The **third** Historical / Inaugural Event **verified** by **"tongues"** took place in Ephesus (Acts 19:1-7) in about 52 A.D., some 15 years after the events that happened in the house of Cornelius in Caesarea, Samaria.

The Apostle Paul, while in dialogue with some 12 men in Ephesus (19:7) whom he was training, discovered they had not yet heard of the Holy Spirit let alone received Him (19:1a-2). These men had received John the Baptist's "baptism of repentance" in preparation and anticipation of the Messiah's / Christ's coming but had not yet heard that He **had already come** in the person of Jesus of Nazareth (19:3-4). Upon **hearing** and **believing** that Jesus is the Christ and being **baptized** by water into the name of Jesus, --- the Holy Spirit **came on them** and, like those in Acts 2 and Acts 10:1-11:18, *"they spoke in tongues and prophesied"* (Acts 19:5-6).

**In this instance** it is 12 men who **speak** in a **"tongue"** or a known spoken language, which they have never known / learned or spoken before. What they spoke was a **"prophesy"** (Greek **propheteuo**) meaning, **"not fore-telling or prophesying the future, but a forth-telling or declaring** that something previously promised or revealed through the mind, will or counsel of God **has now happened."**

The **context** of Acts 19:1-7 is about **receiving** the Holy Spirit. Therefore what these 12 men **"prophesied"** or **"declared"** in **"tongues"** must have related to the fact that the promised Holy Spirit had come. God, through Christ's promised baptism *"with or in the Holy Spirit"*, had **put** His Holy Spirit in them and they were also **spiritually baptized** into Christ, into His Body, The Church. They were now **also** a part of the New Covenant People of God.



This is what the Apostle Paul, and possibly Luke and others with Paul, **heard** in their own language thus **verifying** to Paul that the Holy Spirit had now **indwelt** these former disciples of John the Baptist who accepted Jesus of Nazareth as the Messiah / Christ.

How can we **be sure** that this explanation is correct? Because the only way the Holy Spirit is “**put**” in a believer is by Christ **baptizing** or **placing** the Holy Spirit in them and likewise, they being **baptized** or **placed** into Christ, into His Body, The Church.

### Summary

We have discussed **three occasions** on which the Promised Coming of The Holy Spirit to **permanently** indwell believer's in Jesus Christ was **verified** by the speaking in “**tongues**.”

**Once** in Jerusalem on the Day of Pentecost in 33 A.D. (Acts 2:1-36); **Once** in 37 A.D. in Caesarea, Samaria (Acts 10:1-11:18); and **Once** in Ephesus in about 52 A.D. (Acts 19:1-7).

These were **Historical Occasions**. They were initial **one-time, one-day** occasions. There is **no record** of anyone else in Jerusalem, Caesarea or Ephesus having ever **spoken in “tongues”** again.

These were also **Inaugural Events**. In Jerusalem, it was the **inauguration** of God's **Promised New Covenant** with Israel that took place. On that day the New Covenant became **operational - in force**. Likewise, that same day was the **Inauguration of The Church**, the New Covenant Assembly or Congregation of the redeemed, for Christ **baptized** the **12 Apostles**, with or in the Holy Spirit and they were also **baptized** or placed into Christ, and into His Body, The Church.

The **inaugural** event in Caesarea was that **believing Gentiles** were also **baptized** by Christ with or in the Holy Spirit and were **also placed** into Christ, and into His Body, The Church.

This same **inaugural** event took place in Ephesus among **Disciples of John the Baptist** who accepted Jesus of Nazareth as the Messiah / Christ.

It was these **three classifications** of believers, **Jews, Gentiles** and the **Disciples of John the Baptist** that composed the early New Covenant Church (Assemblies – Congregations).

### • THE POST - HISTORICAL EVENTS – Acts 2:37-41

Previously, on page 9, we have stated that the events of the Day of Pentecost recorded in Acts 2:1-41 **divide naturally** into two parts or sections. We have already studied part one - what the Old Covenant Prophets and Jesus promised about the coming New Covenant and the coming of the Holy Spirit - and how these promises were **historically** fulfilled (Acts 2:1-36).

**Now**, we want to look at the second part, the **Post-Historical Events** as **doctrinally** taught by Peter to **Jews** in Acts 2:37-41 and by the Apostle Paul to **Gentiles** in Ephesians 1:13-14.

In relation to the “**historical**” and the “**doctrinal**”, a note of clarification is in order.

I have a Christian brother who believes that it is only permissible to hold a Christian Communion Service once a year, and **that** on the Jewish Feast Day of Passover. His **rationale** for this position is that Jesus **historically inaugurated** the Communion Celebration on Passover and therefore it should only be celebrated on that day. For some reason he does not consider the Apostles Paul's “**doctrinal**” teaching on Communion in I Corinthians 11:17-34 to contradict his position. However, the Church's Doctrine is **not based** on one-time historical / inaugural events, but on the **interpretive teaching** of the Apostles and Prophets (Ephesians 2:19-22).

### Peter's Post - Historical Teaching To The Jews (Acts 2:37-41)

Upon hearing Peter's **explanation** about the phenomenon of “**tongues**” (Acts 2:14-21) and his message concerning the **resurrected** Jesus as “**Lord**” and “**Christ**” (Acts 2:22-36), people were convicted of their sin and asked Peter “*what shall we do*” (2:37)? This was a “**door-opener**” which paved the way for Peter's **post-historical** doctrinal teaching on how **Jewish believers may receive** Christ's Baptism with or in the Holy Spirit. Peter replied:

*“Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are afar off - for all whom the Lord our God will call” (2:38-39).*

In **dissecting** these verses I believe there are **four** main thoughts that Peter shared with his fellow Jews.

1. They must **repent** of their unbelief toward God and His Word & accept by **faith** Jesus of Nazareth as “Lord” (Greek ***kurios*** from the word Jehovah in Hebrew) and “Christ” (Messiah in Hebrew).
2. They must undergo **water baptism** in (into) the name of Jesus Christ for (because of) the forgiveness of their sins.
3. Upon their repentance and faith, they will **receive** the Promised Baptism with or in the Holy Spirit as **a gift** (see 2:33). Therefore, there was no need for them to **pray** for the Baptism - or to **wait** for it - or to **speak in “tongues”** as a **verification** that they had received it.
4. The promised Baptism with or in the Holy Spirit is for those Peter addressed in **Jerusalem** (“*you and your children*”) as well as those Jews of the “**diaspora**” (those scattered “*afar off*” among the nations) - for as many as the Lord will call.

*“Those who **accepted** Peter’s message (teaching) were baptized (in water), and about **three thousand** were added to their (the 12 Apostles) number that day” (2:41).*

To be “*added to their number*” **must mean** that these 3000 believing Jews had received The Promised Holy Spirit as had **the 12 Apostles**. They also were spiritually baptized with or in the Holy Spirit and were also baptized into Christ, and into His Body, The Church.

Within a period of two years, **Peter’s Post - Historical Teaching to Jews** in Jerusalem resulted in ---

*“The Lord added to their number daily those who were being saved” (Acts 2:47b).*

*“Many who heard the message believed, & the number of men grew to about 5 thousand” (Acts 4:4).*

*“More and more men and women believed in the Lord and were added to their number” (Acts 5:14).*

*“The number of disciples in Jerusalem increased rapidly, & a large number of priests became obedient to the faith” (Acts 6:7).*

All these, upon repenting and being baptized by water into the name of Jesus Christ **because of** the forgiveness of their sins, **received** The Promised Baptism with or in The Holy Spirit **as a gift**.

### **The Apostle Paul’s Post-Historical Teaching To Gentile Believers (Ephesians 1:13-14)**

While Peter **emphasized** repentance and water baptism as the **outward** actions of faith that led to receiving The Promised Baptism with or in The Holy Spirit (Acts 2:38-39), Paul **emphasizes** the **inward** action of faith as that by which the Baptism with or in The Holy Spirit is received.

In Ephesians 1:13-14 Paul explains, in the **figurative language** of a “**seal**” & “**deposit**”, the **practical meaning** of being baptized with or in the Holy Spirit.

*“And you also (Gentiles) were included in Christ when you heard the word of truth, the gospel of your salvation. **Having believed**, you were marked in him with **a seal**, the promised Holy Spirit, who is **a deposit** guaranteeing our inheritance until the redemption of those who are God’s possession - to the praise of his glory.”*



The “**seal**” refers to the Holy Spirit. The “**seal**” signifies **ownership** - “*God set his seal of ownership on us*” (II Corinthians 1:22a). As does the Baptism with or in the Holy Spirit, this “**seal**” also **marks** or **identifies** those who **belong** to Christ - those **included** in Christ.

The Holy Spirit is also a “**deposit**”. The “**deposit**” signifies **security & destination**. The “**deposit**” is a **pledge** which “*makes one legally liable to complete what one has commenced.*” The “**deposit**” is a **guarantee** - “*God has given us the Spirit as a deposit, guaranteeing what is to come*” (II Corinthians 5:5b). The indwelling Holy Spirit **guarantees** that, at Christ’s second coming and “*the redemption of those who are God’s possession*”, every believer in Jesus Christ will receive **their inheritance** which is now being kept in heaven for them (I Peter 1:4-5).

Now, allow me to **illustrate** these tremendous truths.



Christ **places** the Holy Spirit in a believer in Jesus Christ as a “**seal**.” The “**seal**” signifies “**ownership**” and / or “**possession**.”

**Christ the Baptizer**  
Mark 1:8



**The Believer in Christ**  
Ephesians 1:13

And Christ also **places** the Holy Spirit in a believer as a “**deposit**” signifying “**security**” and “**destination**.” It is a “**pledge**” which “**guarantees**” the believer’s inheritance.



**The believer’s Inheritance**  
Ephesians 1:14  
I Peter 1:3-9

There can be **no doubt** that all believers, **Jews and Gentiles alike**, who have been spiritually baptized with or in the Holy Spirit are “**sealed**.” They belong to God / Christ and are therefore a part of the Body of Christ and the New Covenant People of God.

#### • **THE BAPTISM WITH THE HOLY SPIRIT — SUBSEQUENT or SIMULTANEOUS?**

In researching the Baptism with or in the Holy Spirit you will discover that **two positions** are held in relation to the element of “**time**.” One position teaches that this Baptism is **subsequent** to, or that it happens **sometime after** a person believes or trusts Jesus Christ as their Lord and Savior. The other position teaches that it is **simultaneous** - that is, that the Baptism happens together with or at the **same time** a person places their faith or trust in Jesus Christ for the forgiveness of their sins.

The “**subsequent**” position **aligns itself** with the “**Historical - Inaugural Events**.” This teaching is based on such verses as Acts 1:4, 12-14 and 2:1. Receiving of the Baptism is based upon **individual** desire, initiative or action. Some teach that if a person **tarries** or waits **long enough**, seeks and prays **earnestly enough**, and tries **hard enough** they will receive the Baptism with or in the Holy Spirit. This has led many Christians to place an emphasis on the **sensational** - their sense perception. They seek **Personal Experiences** - such as “**speaking in tongues**” and **Extremes** - such as being “**slain in the Spirit**” to **verify** or to give them **evidence** that they have received the Promised Baptism. Consequently, in our generation this position has caused **much confusion** in the Church.

The “**simultaneous**” position **aligns itself** with the “**Post - Historical**” teachings of the Apostles Peter and Paul. Remember, it was when the Jews heard the message that Jesus was Lord and Christ, repented and expressed their faith in Christ through the waters of baptism, that they were **simultaneously** given the Holy Spirit as a **gift** (Acts 2:37-38). And when the Gentiles in Ephesus heard the Gospel of salvation, they believed and were **simultaneously sealed** with the promised Holy Spirit (Ephesians 1:13). Both of these happenings favor the **simultaneous position** as the one held in Scripture.

## SECTION FOUR: THE “FILLING” WITH THE HOLY SPIRIT.



Charismatic or Pentecostal teaching often makes **little or no distinction** between the **Baptism** and the **Filling** with the Holy Spirit. These terms are used interchangeably by them so that teaching connected with “the filling” is often spoken of as “the baptism.” Therefore, we must understand the **distinctions** between “the baptism” and “the filling” before we can go on to discover what “the filling” **means** and how we can experience it. One of the best booklets I have ever read on this subject is “The Baptism & Fullness of The Holy Spirit” by John R. W. Stott. I encourage you by all means to purchase a copy. It is published by Inter-Varsity Press.

### • DISTINCTIONS BETWEEN THE “BAPTISM” and THE “FILLING”.

#### **The Baptism With The Holy Spirit**

1. The “Baptizer” is Jesus Christ - Matthew 3:11.
2. The “Baptism” happens only **one time**.

#### **The Filling With The Holy Spirit**

1. The “Filler” is the Holy Spirit - Ephesians 5:18.
2. The “Filling” can happen **many times**.

The Apostle Peter was “**baptized**” and “**fill-ed**” with the Holy Spirit on the Day of Pentecost (Acts 2:4). He also experienced the “**filling**” again in Acts 4:8 and again in 4:31.

3. The “Baptism” is given **simultaneously** along with trusting Christ alone for one’s salvation.
3. The “Filling” can be **subsequent** to trusting Christ for salvation.

At Ephesus, 12 men believed the Gospel message and were “**baptized**” with the Holy Spirit (Acts 19:1-7). **Eight years later**, the Apostle Paul commands those in Ephesus to be “**filled**” with the Spirit (Ephesians 5:18).

4. The “Baptism” identifies believers as **belonging** to Christ (Ephesians 1:13-14).
4. The “Filling” is the **energizing power** of the Holy Spirit which gives believers the **ability** or **capability** to put something into effect (Acts 1:8a). It has to do with **service** and **conduct** or **behavior** (Ephesians 5:15-16).
5. The “Baptism” is the believer’s **introduction** or **initiation** into Christ (Romans 8:9b).
5. The “Filling” provides for the believer’s **fulness of life** in Christ (Ephesians 3:14-21).

### • WHAT IS THE “FILLING” WITH THE HOLY SPIRIT? WHAT IS IT DESCRIBED AS BEING? Ephesians 5:15-21

\* The “**Filling**” is **not an option**. It is not something you can want or not want. It is not something you can live with or without. The “Filling” is described as being **the will of God** for every believer and an **absolute necessity** in order to live a Christian life. “*Therefore, do not be foolish (do not think that you can live a Christ-like life without the empowering of the Holy Spirit), but understand what the Lord’s will is --- be filled with the Spirit.*” Ephesians 5:17-18

\* The “**Filling**” is a **command**, an **imperative** - “*Be filled with the Spirit*” (5:18). A believer is not **automatically** filled with the Holy Spirit even though the Spirit indwells him. But, in obedience to God’s command, the believer must **ever pursue** the “filling” until it becomes the normal pattern of his daily Christian life and experience. To **not pursue** its fulfillment in our lives is **sin**.



\* The “**Filling**” is described as a **control**. The Holy Spirit is not a material substance of which a believer has **more** or **less**, nor does He fill the believer with **Himself**. Rather, the Holy Spirit, in the **totality** of His person, is the **enabling power** of God in the life of the believer.

When the Apostle Paul says “*Be filled with the Spirit*” (5:18), it means to **surrender** every part of one’s life to the **control** of the Holy Spirit. As a sponge soaks up water into every pore or tiny crevice, so the believer is to allow the Holy Spirit to be **diffused** throughout every nich - every recess or inner place, in his life. When a believer surrenders his life to the **control** of the Holy Spirit, the **energizing power** of the Spirit gives the believer the **ability** or **capability** to live a life that pleases or honors God - a life that **conforms** to God’s will and purpose.

\* The “**Filling**” is described as a **contrast**. Ephesians 5:18 states “*Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.*”

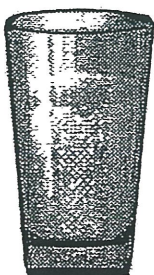
The Apostle Paul **contrasts** being **drunk** or under the **control** of alcohol, which directs a person’s senses towards debauchery (extreme indulgence of one’s sensual appetites) or immoral practices, with being “**drunk**” or under the **control** of the Holy Spirit, who directs a believer towards moral and godly practices.

**This contrast** is seen most vividly in Galatians 5:19-25. “*The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witch-craft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like.*” — *Those who live like this will not inherit the kingdom of God.*

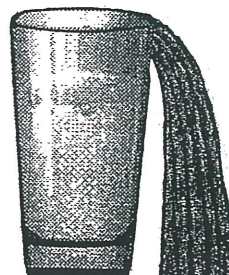
“*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*” —

*Those who belong to Christ Jesus have crucified the sinful nature its passions and desires. — “Since we (believers) live by the Spirit, let us keep in step with the Spirit.”*

\* The “**Filling**” is described as a **continuous action**. Sometimes I try to stir-up the group I am teaching with a question or statement that will promote group discussion. In relation to the “**filling**” with the Holy Spirit, I often say “There is **no such thing** as being filled with the Spirit.” That really gets their attention and starts a meaningful discussion. My statement is **right**, you know (now I have your attention), because the verb “*Be filled*” in Ephesians 5:18 indicates a **present continuous action** and could therefore be translated “*Be-being filled* with the Spirit.”



If “**be filled**” in Ephesians 5:18 is **past tense**, then the “**filling**” is like the “**baptism**” - a **one time event**. When compared to a water glass, once the glass is “**filled**” we would simply live a “self-centered” **stagnant life** with no further spiritual **in-put** nor **out-put**.



But “**be filled**” in Ephesians 5:18 is a **present continuous tense**, “**be-being filled**” and therefore a **continuous action**. When compared to the water glass, there is now **the possibility** of a **constant** spiritual **in-flow** as well as a **constant out-flow** or out-put to others.

Jesus **illustrates** this truth in John 7:38-39 when He said: “*Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive.*”

Believers are to live under the **continual control** of the Spirit in order that they might be a **continual blessing** to others.

\* The **“Filling”** of the Spirit **brings about change** in a believer’s life.

Verse 15 - **From being** “unwise” to being “wise.” “Unwise”, (Greek *asophos*), is the negative or opposite of “wise” meaning, “endowed with spiritual and practical wisdom.”

Verse 17 - **From being** “foolish” to being “understanding.”

“Foolish”, (Greek *aphron*), means “without reason - lacking spiritual perception.”

“Understanding”, (Greek *symiemi*), means “the ability to perceive, ponder, think about.”

Verse 19 - **From being** “joyless” to being “joyful.”

*“Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.”*

Verse 20 - **From being** “unthankful” to being “thankful.”

*“Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.”*

Verse 21 - **From being** “un-submissive” to being “submissive.”

*“Submit to one another out of reverence for Christ.”* Be subject to one another.

What then is the **“filling”** of the Holy Spirit? It is the **will of God** for every believer. It is described as a **command**, a **control**, a **contrast**, a **continuous action** that brings about **change** in the life of a believer.

## • HOW TO BE “FILLED” WITH THE HOLY SPIRIT.

The Scripture that has given me **greatest insight** on this subject is Jesus’ teaching in John 7:37-39a:

*“If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive.”*

In these verses I believe Jesus **“paints” three “word pictures”** that describe **how** to be **filled** or **controlled** with the Holy Spirit. As I describe these **“word pictures”** I will **illustrate** each of them through **an experience** I had of being **“filled”** or **“controled”** with the Spirit while a missionary in the Philippines.

**First, You Must Thirst** - *“If anyone is thirsty.”*

The word “thirst” or “thirsty” is used **figuratively** of spiritual **thirst** or spiritual **hunger**.

Spiritual thirst **indicates** there is a **need**, a **problem**, a **situation** in a person’s life that is beyond their ability to **control**, or an **inner longing** or **desire** they **cannot fulfill**.

Spiritual thirst **also indicates** that you have come to the **end of your “self.”** You have tried **everything** you know to do to solve your problem, **but nothing changes**. So, you have **given up trying** to do anything more.

**Illustration:** One day while teaching at FEBIAS, the Far Eastern Bible Institute and Seminary, someone said **“come quickly Mr. Arvan something has happened at your home.”** Not knowing what had happened I quickly ran, about a city block, to my home. Coming down our long driveway I noticed our neighbor, whom I will not name, chasing his wife around their house with a wooden club in his hand and people everywhere watching this spectacle. Then I saw my wife with our 4-5 year old daughter, Jane, who was sobbing and shaking uncontrollably. **What happened, I asked?** “Our neighbor slapped Jane and propelled her into a barbed wire fence” my wife, Pat, replied. Then I saw the finger marks outlined on Jane’s reddened face and also her torn clothing. By this action our neighbor was **“shamed”**, **“lost face”** in the community, & by chasing his wife was endeavoring to place the blame for his outrage



on her. In Philippine culture this was an **explosive incident** that could even lead to the perpetrator's death. I suddenly found myself in a **crisis situation** that was beyond **my ability to control**.

(To be continued.)

**Second, You Must Ask** - *"Let him come to me and drink."*

In your **spiritual thirst** you must come to Christ and drink. That is, you must **cry out to Him** to quench your thirst. You must **yield the situation you are in to Christ** and ask Him to solve what **you yourself** cannot solve and to fulfill the inner longing or desire of your heart that **you yourself** cannot fulfill. And figuratively, Christ **will quench** your thirst. He will bring **your unsolvable situation** under His control through the **"living water"** (John 7:38). See also Luke 11:9-13

**Illustration** (continued):

**Meanwhile**, back in the Philippines, I picked up my daughter Jane in my arms and started to walk back up the driveway to where I could see our neighbor chasing his wife with the wooden club. Many others were watching and undoubtedly wondering what this missionary was going to do? Would there be a confrontation? A blood-letting? I had **no idea** what I would do. **I was truly spiritually thirsty**. As I walked, I **cried out** in my heart to the Lord. I **yielded** this volatile situation to the Lord and **pleaded** for His **guidance**, His **direction**, His **control**. (To be continued.)

**Third, You Must Believe** - That the **Holy Spirit** is the *"living water"* whom the Father and Son have **given you** *"to live with you and be in you forever"* (John 14:16-17).

*For, "Whoever believes in me as the Scriptures has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive" (John 7:38-39a).*

As **water revives** a dry, drooping, dying flower plant so that it blossoms and radiates the beauty for which it was created, so likewise the **Holy Spirit**, as your *"living water"*, **can control** the situations in your life which are beyond your ability to control and **can fulfill** the God given inner longings and desires of your heart.

**Illustration** (continued):

Back in the Philippines, in **response** to my cry to the Lord for help, "The Living Water" began to flow from within me. The following describes how the **Holy Spirit led me**, what **He** put in my heart and mind **to do**.

I called and asked our neighbor to come over to the barbed wire fence where I was standing. Trembling, he did so. I asked "are you a Christian?" "Yes," he replied. "Did you slap my daughter?" "Yes", Mr. Arvan. "Then you owe Jane an apology." "You need to ask Jane to forgive you." What I was asking was **contrary** to Philippine culture. Adults **do not** humble themselves before children. It was as though I was asking that he **prostrate himself** before Jane and **kiss her feet**. It was that **debasing**, that **humbling**. However, he **did apologize** and ask Jane for forgiveness. Then I asked Jane "are you a Christian?" "Yes" she answered. "Then, do you forgive this man?" Again she answered "yes." I then held Jane over the barbed wire fence and asked her **to kiss** our neighbor to show that she really **forgave him** and **still loved him**. As she did so, **the Holy Spirit defused this explosive situation**. My neighbor and I shook hands, assured one another that all was forgiven and forgotten and remained good friends for over 30 years.

To the praise of **God's grace**, the Holy Spirit **had fulfilled** the desire and longing of my heart. He did **in me, through me and for me** that which was **beyond my ability to do**.

Jesus said, *"Blessed are those who hunger and thirst for righteousness (right acts, right ways) for they shall be filled (satisfied)."* Matthew 5:6

Another booklet that has been of tremendous help to me in understanding “how to be filled with the Holy Spirit”, and which I highly recommend, is James H. McConkey’s “The Three Fold Secret of The Holy Spirit” published by Back To The Bible Publishers. The **three secrets** that McConkey reveals are:

- \* The **Secret of His Incoming** --- “**Union With Christ.**”  
 “Every believer **has received** the Holy Spirit, **the gift** of the Holy Spirit, **the baptism** of the Holy Spirit.” “The simple secret of His incoming is **Repentance** and **Faith**” (in Jesus Christ).
- \* The **Secret of His Fullness** --- “**Yielding To Christ.**”  
 “The fullness of the Spirit is God’s answer to **Surrender** and **Faith.**” “The supreme, human condition of the filling or fullness of the Spirit is a life **wholly surrendered to God to do His will.**” “It is **presenting** your body as a living sacrifice to Jesus Christ to live His glorious will **for it** instead of your own selfish and self-centered one.” Romans 12:1-2
- \* The **Secret of His Constant Manifestation** --- “**Abiding In Christ.**”  
 “To abide in Christ is to live a life of **constant faith** Christ-ward, & **constant love** manward.”

## • HOW TO KNOW YOU ARE “FILLED” WITH THE HOLY SPIRIT.

In a **practical way**, how does a believer in Jesus Christ **know** if he is being “**filled**” with or **controlled** by the Holy Spirit?

When John the Baptist sent two of his disciples to ask Jesus “*Are you the one who was to come, or should we expect someone else*”, Jesus answered them in **practical terms**. Tell John, “*The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor*” (Matthew 11:1-5; Luke 7:18-22). In other words, Jesus is saying, tell John “you can **be assured** that I am the one who was to come because of **the super-natural changes** that I have affected in the lives of people.” (See also Luke 4:14-21.)

**Likewise**, when you as a believer in Jesus Christ experience **super-natural changes** in your life then you **know** that you are being “**filled**” or **controlled** by the Holy Spirit.

Here are **three practical thoughts** as to how you **can know** that you are “**Filled**” with the Spirit.

### First - You Can Know You Are “Filled” By Your “Mind Set.”

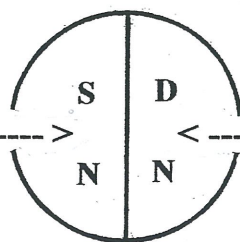
*“Those who live according to the sinful nature have their **minds** set on what that nature desires; but those who live in accordance with the Spirit have their **minds** set on what the Spirit desires.”*

Romans 8:5-9

In Galatians 5:16-25 the Apostle Paul describes the **inner conflict** in the life of a believer between the Holy Spirit & the sinful nature. In **diagram form**, this is what it **looks like**, how it is **described**.

We were conceived  
and born in sin,  
born with a **Sinful  
Nature (SN)**.  
Psalm 51:5

**The Believer’s  
Two Natures**



We were also spiritually  
re-born, born with a  
**Spiritual or Divine  
Nature (DN)**.  
II Peter 1:3-4

The Sinful Nature & the Divine Nature vie for **the control** of the believer’s life. “*The Sinful Nature desires what is **contrary** to the Spirit, and the Spirit what is **contrary** to the Sinful Nature.*” They are in **opposition** to one another, **against** one another, in **conflict** with one another, “*so that you do not do what you want*” (5:17).



The **desires** and acts of the **Sinful Nature** are obvious: (5:19-21a)

*Sexual immorality, impurity & debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, & envy; drunkenness, orgies and the like.*

The **desires** of the Spiritual or **Divine Nature** are **also** obvious: (5:22-23a)

*The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*

In relation to this inner conflict, this power struggle between the Sinful Nature and the Spiritual or Divine Nature, the Apostle Paul instructs the believer to **“live by the Spirit”** (5:16a).

The word **“live”** refers to **conduct** or **behavior**. Therefore, this power struggle is for **control** of **your life, your conduct or behavior**. The only way to win this battle is **“by the Spirit.”**

As a believer, you must **yield** yourself to the Holy Spirit’s control and allow the Holy Spirit to win the battle for you. In so doing, Paul says **“you will not gratify the desires of the sinful nature”** (5:16b). The word **“not”** means, “to bring to an end; to have done with”, and the word **“gratify”** means, “giving in to; to fulfill.”

As you **“live by the Spirit”** you will **not give in** to the desires of the sinful nature, they will **not be fulfilled** in you, because the Holy Spirit living in you will bring them to naught in your conduct or behavior. **Likewise**, when you live with **“your mind set on what the Spirit desires”** your conduct or behavior **will be governed** by the Holy Spirit, and thereby produce the Spirit’s fruit.

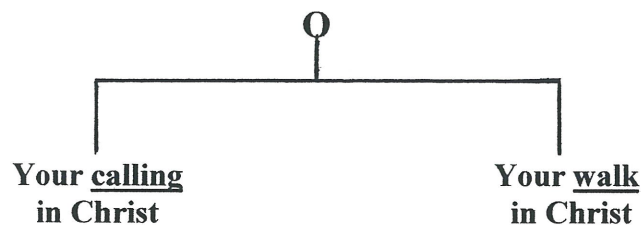
When this **super-natural change** happens in your spiritual life or walk with God **then you know** that you are being **“filled”** with or **controlled** by the Holy Spirit.

## **Second - You Can Know You Are “Filled” Through The Principle Of “Replacement.”**

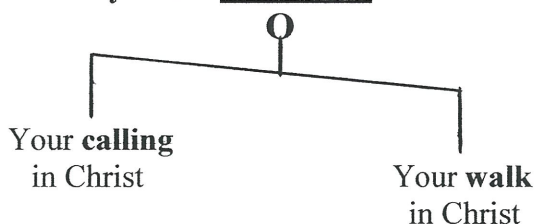
After having described the **inner conflict** in the life of a believer between the desires of the Sinful Nature (SN) and the desires of the Divine Nature (DN) and how the believer can win that battle, the Apostle Paul shares another **practical way** by which the believer can know that he is “filled” with or controlled by the Holy Spirit. I call it **The Principle of Replacement** which simply means “one thing taking the place of another.”

Paul **illustrates** this Principle for us when he says, **“I urge you to live a life worthy of the calling you have received”** (Ephesians 4:1). We have already learned that the word **“live”** (or walk) has to do with conduct or behavior. The word **“worthy”** means, “of the same measure, the same weight, the same value”, and the word **“calling”** means “your vocation - what you have been called to be as a believer in Jesus Christ.”

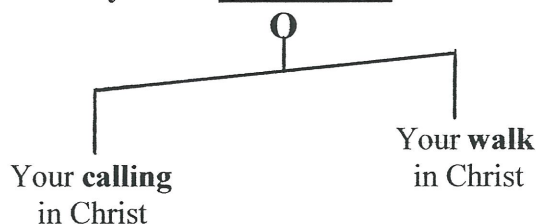
Using an old fashioned scale as an instrument for weighing or measuring, this is what the Apostle Paul is saying: Your **calling in Christ** has been placed on the scale as the **correct** weight or measure or goal to be obtained. When the counter weight - representing the way you **live** (walk), your conduct or behavior as a believer, is placed on the other end of the scale - it must be **“worthy”** of or **measure up to** your **calling** in Christ. **As diagramed below**, it must be of **equal weight** and therefore **in balance** with your calling in Christ. Your **walk** and **calling** must **agree**. They must be **in harmony** with one another.



If the scale is tipped in this fashion,  
then you are overweight.



If the scale is tipped in this fashion,  
then you are underweight.



Now, with this illustration in mind, we are ready to apply the **Principle of Replacement**.

**Spiritually speaking**, if you are “**overweight**” you need to **dispose** of the excess baggage that prevents **your walk** with Christ from **measuring up** or **being in harmony** with **your calling** in Christ.

If you are “**underweight**” you need to **increase** in your spiritual growth in the Lord so that as you **add** “pound by pound” to **your walk** in Christ, it will become of **equal weight** or **in balance** with **your calling** in Christ.

In Ephesians 4:22-32, the Apostle Paul states these same truths in this way.

#### **Put off --- your old self**

*“Put off your old self, your former way of life, which is being corrupted by its deceitful desires” (4:22).*

#### **Put on --- your new self**

*“Put on your new self, your new life, created to be like God in true righteousness and holiness” (4:23).*

#### **For example:**

Put off falsehood (lies) -----	replace it with truth. 4:25
Stop stealing -----	replace it with work. 4:28
Stop your unwholesome speech -----	replace it with talk that benefits people. 4:29
Get rid of all bitterness, rage -----	replace it with being kind and com-
and anger, brawling and slander,	passionate to one another, forgiving
along with every form of malice	one another, just as in Christ God
	forgave you. 4:31-32

When, by the power of the indwelling Holy Spirit, **you experience** your former way of life being **replaced** by a new way of life that measures up to your calling in Christ, then, **practically speaking**, **you know** that you are being “**filled**” or **controlled** by the Holy Spirit.

### **Third - You Can Know You Are “Filled” Through The “Principle Of Peace.”**

W. E. Vine states that this **peace** (Greek - *eirene*), is “**the sense of rest and contentment** consequent to (resulting from) a harmonized relationship between God & man accomplished through the Gospel.”

This **peace**, this rest and contentment, is a **gift** from Jesus Christ to **quell** troubled or fearful hearts.

*“Peace I leave with you; my peace I give to you. --- Do not let your hearts be troubled and do not be afraid.” John 14:27*

This **peace** is **administered** to Christ’s followers through the **Holy Spirit**.

*“The fruit of the Spirit is peace.” Galatians 5:22*

This **peace** “*which transcends* (surpasses) *all* (human) *understanding*, **guards** your heart and mind.”  
Philippians 4:7

This **peace** is given “*to rule* (act as a referee) *in your heart*.” Colossians 3:15



**Illustration:** Pretend you are a captain of an ocean going vessel. In the pitch-blackness of night you are endeavoring to find the channel leading into your destined harbor. Your decision as to when to turn your vessel into the channel cannot be left to chance. Hence, there are channel light markers, and rules governing their use, which aid you in finding the channel. As you creep along at “slow” speed parallel to the coast line all of a sudden some “red” lights become visible. They are saying “the channel is not here, but you are getting near to it.” Soon, close together, both red and green lights appear. This is still not the channel. Then, only two separated rows of green lights are visible. They are the markers that define the channel. So you swing your vessel into the channel between the rows of green lights and you are home free.

Likewise, believers in Jesus Christ have been given **His peace** as the “**marker**” or the means of safely guiding them through times of testing, decision making, etc.

When you have **no peace** or **feel restless** in making a decision in a given situation, it is the same as the marine marker light being **red**. The lack of peace is a **warning to you** not to proceed.

However, when you have **peace** and **contentment** to make a certain decision, it is the same as the marine marker light being **green**. The **peace** you have to make the decision, is God saying “**go for it.**” Let the Principle of Peace --- “*the peace of Christ rule (or referee) in your heart*”.

Now, when by the power of the indwelling Holy Spirit you repeatedly experience **peace** or **no peace** in the situations of life that you face, then, **practically speaking, you know** that you are being “**filled**” or **controlled** or **guided** by the Holy Spirit.

#### • INSIGHTFUL COMPARISONS BETWEEN THE “GIFT” and “FULLNESS”.

In his paper “The Gift and The Fullness of The Holy Spirit”, Robert A. Laidlawra gives these **insightful comparisons** showing the difference between the **gift** (being indwelt by the Holy Spirit) and the **fullness** (being filled or controlled by the Holy Spirit) **as expressed** in the language (words) of a previous generation. He begins by saying:

“We must not confuse the **gift** of the Spirit with the **fullness** of the Spirit. If we do not see a clear cut and definite **difference** between the two we can never have an intelligent grasp of what the **fullness** of the Spirit means.”

In 56 A.D., according to Acts chapter 19, the Ephesian Christians had received the **gift** of the Spirit, and then **eight years later**, writing from prison, in Rome, Paul tells them to be **filled** with the Spirit. If the **gift** and **fullness** were the same, there would be no need so to write.

The **gift** is the **entrance** of the Spirit. The **fullness** is the **exit** of the old self.

Obviously we cannot be full of the Spirit if we are half-filled with self.

The **gift** of the Spirit comes at **conversion**. The **fullness** of the Spirit comes at **consecration**.

They may be close together or years apart.

The **gift** of the Spirit comes at **repentance** and **faith** (Acts 2:38).

The **fullness** of the Spirit comes by **submission** and **faith** (Romans 6:13 and 19; 12:1).

Neither comes by **feelings** and faith, nor by **experience** and faith.

The **gift** of the Spirit comes upon taking Christ **as Savior**.

The **fullness** of the Spirit comes upon crowning Christ **as Lord**.

The first makes us saints, the second bond slaves.

The **gift** is the birth of the **new man** (John 3:5).

The **fullness** is the death of the **old man** (Ephesians 4:22-23).

The second may never happen for it is possible to live and die a carnal Christian.

The **gift** means the penalty of sin **is gone**. The **fullness** means the power of sin **is broken**.

The **gift** means (or signifies) deliverance from (spiritual) **death**.

The **fullness** means (or signifies) the victorious **Christian life**.

The **gift** makes us **Christian** (Romans 8:9).

The **fullness** makes us **Christ-like** (Galatians 5:22), and there is a big difference.

The **gift** is constantly **the same** --- "*He abides with us forever*" (John 14:16 KJV).

The **fullness** is **conditional**, so we are to "*grieve not*" (Ephesians 4:30) and "*quench not the Spirit.*"  
I Thessalonians 5:19

The **gift** has to do with our **union** with Christ (I Corinthians 12:13).

The **fullness** with our **communion** with Christ.

The **gift** of the Spirit governs our **standing** with God.

The **fullness** of the Spirit, governs our **state** with God.

We have a **perfect** standing, but often are in an **imperfect** state.

The **gift** may leave us **carnal Christians** (I Corinthians 3:1-3).

The **fullness** makes us **spiritual Christians** (Romans 8:9).

#### • **HINDERING OR LIMITING THE HOLY SPIRIT.**

**By name**, the Holy Spirit is the Spirit of Promise, Life, Adoption, Truth, Supplication, Grace and Counselor / Comforter.

**By office** / position or function, the Holy Spirit comforts, gives life, loves, guides, helps, inspires, intercedes, justifies, sanctifies, searches, regenerates, reproves, and reveals.

Therefore, believers' in Jesus Christ must be very careful not to **hinder** or **limit** the Holy Spirit from performing His gracious ministry in their lives.

#### **Seven Ways In Which The Holy Spirit's Fullness or Control Can Be Hindered or Limited.**

##### 1. He Can Be **Grieved** --- "*Do not grieve the Holy Spirit of God.*" Ephesians 4:30

Grieving the Holy Spirit means "to cause Him pain or grief; distress; sorrow" by tolerating sin in your life which He wants to rid you of.

##### 2. He Can Be **Vexed** --- "*They vexed the Holy One of Israel.*" Isaiah 63:10

Vexing the Holy Spirit means "to **persistently** grieve, pain, and cause Him displeasure" by **continuing** to commit a sin (s) that He has convicted you of and which He wants to rid you of.

##### 3. He Can Be **Resisted** --- "*You always resist the Holy Spirit.*" Acts 7:51-53

Resisting means "refusing to submit". It is saying **no** to the Holy Spirit's guidance or direction.

In the context of Acts 7:51-53, the author, Luke, calls those who were resisting the Holy Spirit "**stiff-necked**", not willing to **bow** or **submit** to the Holy Spirit, and "**uncircumcised**" that is, whose hearts and ears were **covered over** or **closed** to the voice of the Holy Spirit.



4. He Can Be **Insulted** --- *"Who has insulted the Spirit of Grace."* Hebrews 10:29  
Insulting the Holy Spirit means "to despise Him; to regard Him as nothing." It is **the insult** of a person who considers himself **superior** to the Holy Spirit and therefore does not follow or obey His counsel, guidance or directives.
5. He Can Be **Lied To** --- *"You have not lied to men but to God"* (the Holy Spirit). Acts 5:3-4  
While preaching in the Philippines one Sunday morning I observed a young man sitting with his arm around a young lady. In Philippine culture, at that particular time, this was "taboo." The next week he sat with his hand on her thigh. I spoke to the young lady's sister about this and asked that she bring her sister to meet with me. When I spoke to her about what I had observed and shared my concern as to where such actions might lead, she reacted over and over with these words "**Oh, Mr. Arvan, you are mistaken. You never saw that.**" Even though, at that very moment she was already pregnant by this man.

When we **deliberately lie**, as did Ananias and Sapphira to Peter (Acts 5:1-11) and the young lady I mentioned did to me, we in fact are **lying to God** the Holy Spirit.

6. He Can Be **Quenched** --- *"Do not put out the Spirit's fire."* I Thessalonians 5:19  
Quenching the Holy Spirit means "**refusing** to acknowledge the Holy Spirit as speaking; it is **putting Him to silence.**" When we quench the Spirit we **stop His action** on the particular point about which He has been dealing with us.
7. He Can Be **Sinned Against** --- *"Whoever blasphemes against the Holy Spirit will never be forgiven. He is guilty of an eternal sin."* --- Mark 3:28-30  
Blasphemy is a sin of **eternal consequence**. It is the act of slandering, reviling, or speaking **contemptuously** against the Holy Spirit. It is an attitude of mind that persists in **defiant rejection** of the Holy Spirit in His attempt to reveal Jesus Christ to us as our only hope of deliverance from the penalty / judgment of death due our sins.

If the Holy Spirit's fullness / control of your life is being **hindered** or **limited** it is because your heart has become **hardened**. You have become spiritually calloused, indifferent & uncooperative towards the Holy Spirit's **counseling ministry** in changing or transforming your life.

### Seven Steps In Restoration.

The **definitions** of the following seven words are taken from the Expository Dictionary of New Testament Words by W. E. Vine. Sometimes the Greek definition of these words may vary from their English definitions.

1. **Reproving / Exposing** --- *"Have nothing to do with the fruitless deeds of darkness, but rather expose (reprove) them."* Ephesians 5:11-13  
To reprove means "to expose; to bring to light." The Word of God exposes or brings to light any "**darkness**" or sin within us. We must **acknowledge** the sin (s) that the Word of God exposes in our lives rather than **hiding** or **covering** it and acting as though it does not exist.
2. **Renouncing** --- *"Renounce secret and shameful ways."* II Corinthians 4:2  
Whatever the Word of God exposes as sin in our lives, we must renounce.  
To renounce means "to disown; to take leave of; to set your self apart from." It is the same as saying "**you want out.**" You no longer **desire the exposed sin**, but rather, **you renounce it** - you leave or forsake it.

3. **Repenting** --- *"Those who oppose him (the Lord's servant) he must gently instruct in hope that God would grant them repentance,"* II Timothy 2:25

Repentance means "a change of mind; to turn from sin and to turn to God." It is an "**about face**", a 180 degree change in direction.

In repentance we **confess** or **agree with God** that what His Word exposed as sin in our lives **is true**. We then **turn away** from that sin and **turn back** to God.

4. **Restoring - Restitution** --- *"A thief must certainly make restitution"* (Exodus 22:3a).

*"If I have **cheated** anybody out of anything, I will **pay back** four times the amount."* Luke 19:8

Restitution means "to set in order again; a balancing of accounts." In our restoration to fellowship with God, we must **be willing** to **return something** we have taken that is not ours; ask **forgiveness** for bad or slanderous words; **pay a debt** of long standing; etc.

5. **Recovering** --- *"Come to your senses (recover yourself) and escape from the trap of the devil."*

II Timothy 2:26

The word recover, here translated as "*to come to your senses*", means "to return to soberness as from drunkenness." These in II Timothy 2:26 were "**drunk**" with error. They had fallen into the error or "*the trap of the Devil.*"

To recover from this sin, or any sin, that the Word of God exposes to be in us is only possible as we "*come to our senses*" and **return** to walk in fellowship with God through the **light of His Word**.

6. **Renewing** --- *"Be transformed by the renewing of your mind."* Romans 12:2a

To renew the mind means, that through the instruction of the Word of God you **adjust your thinking** so that it **conforms** once again **to the mind of God**.

7. **Resuming** --- *"Live by the Spirit, and you will not gratify the desires of the sinful nature."*

Galatians 5:16

To resume means "that after an interruption, to begin again or to go on again." Spiritually, it means to **re-submit** or to **re-dedicate ourselves** to live according to the Word of God under the **guidance** and **direction** of the Holy Spirit. It is allowing the indwelling Holy Spirit to "**fill**" or to **control** our lives once again.

The 1611 A. D. King James Version of the Bible translates "Holy Spirit" as "Holy Ghost." In the King's English of that day, **Holy Ghost** meant "**a heavenly guest**." As believers in Jesus Christ, we must be careful to treat the Holy Spirit with the honor, dignity and respect due to Him as a permanent indwelling "**Guest**" in our lives.



## SECTION FIVE: THE “GIFTS” OF THE HOLY SPIRIT.

If you were asked “**What is your spiritual gift?**” How would you answer that question?

This being one of the more difficult questions for a believer in Christ to answer, you most probably would say “I don’t know” - even though **you do have a gift**. So, let’s see if we can help one another **in our understanding** of spiritual gifts and **in determining** what our individual spiritual gift might be.



Let’s begin with this challenge by Tim Blanchard in his book “A Practical Guide To Finding Your Spiritual Gifts” (page 11). “In I Corinthians 12:12-31 the Scriptures teach that Christians should fit into **a spiritual body** (the local church), just as **physical members** unite together in **a physical body**. One’s spiritual gift gives him insight as to where and how he is to serve the church. This spiritual body needs the equivalent of hands, feet, eyes, joints, veins and all the other bodily parts. **The challenge is to find the right place and become useful in the body.**”

Spiritual gifts **are not inborn abilities or natural talents** inherited through physical birth such as athletic, musical or oratorical abilities. Although inborn abilities and natural talents are often used in Christian work and may appear similar to a Christian’s spiritual gift, they **are not the same**. Spiritual gifts are God given **super-natural abilities** given to believers at the time of their **new birth** or spiritual re-birth in Christ.

Spiritual gifts (Greek *charisma*) are **supernatural gifts of grace** or involving grace (Greek *charis*). These gifts of grace are bestowed upon or given to each and every believer in Christ **as determined** by the Holy Spirit.

*“All these (spiritual gifts) are the work of one and the same Spirit, and he gives them to each one (each believer), just as he determines.”* I Corinthians 12:11

These gifts are given “*for the common good*” (I Corinthians 12:7) within the church and for “*serving others*” **within the body of Christ**.

*“Each one (each believer) should use whatever gift he has received to serve others, faithfully administering (ministering) God’s grace in its various forms (ways or gifts)”*. I Peter 4:10

The word “**administering**” in I Peter 4:10 is a translation of the Greek word *oikonomes* which primarily denoted **a steward**, “someone **entrusted** with the management of a household or an estate.”

**Metaphorically speaking**, Peter is saying that each believer has been **entrusted** with at least **one supernatural spiritual gift of grace** by which to minister to **other believers** within the body of Christ.

**Using an analogy**, the Apostle Paul **explains** this same truth in Romans 12:4-5 **by comparing** the function of the human body with that of the Church, the spiritual Body of Christ. Paul says that:

*“Just as each of us has one body with many members, and these members do not all have the same function, so (also) in Christ we who are many form one body, and each member belongs to all the others.”*

In I Corinthians 12:12-31, using this **same analogy** of comparing the function of the human body with that of the spiritual Body of Christ, Paul relates **two guiding principles** in relation to spiritual gifts.

**#1 - Verses 14-19 --- The principle in relation to “arrangement”.**

*“The body is not made up of one part but of many” (14). --- “If they were all one part, where would the body be” (19)? --- “But in fact God has **arranged** the parts in the body, every one of them, **just as he wanted them to be**” (18).*



Therefore, there should be **no dissatisfaction** or **jealousy** over the various parts in the spiritual Body of Christ. No one should say, *“Because I am not a hand, I do not belong to the body”* and *“Because I am not an eye, I do not belong to the body”* (15-16). **Rather**, each part of the Body should be **content with the function** God has chosen **for them to perform** and to praise God **for all the other parts**. Thinking that a different part would be better suited for you is an **insult to God** who in His sovereignty **thoroughly** considered you, your personality, etc., and *“arranged you in the body, just as He wanted you to be.”*

**#2 – Verses 20-26 ---** The second **guiding principle** in relation to spiritual gifts is that *“There should be no division in the body”* (25a).

The eye cannot say to the hand, *“I don’t need you!”* And the head cannot say to the feet, *“I don’t need you!”* *“On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts we think are less honorable we treat with special honor”* (21-23a).

In verses 22-24, for purposes of clarity, we need to examine the Greek words ***asthenes***, translated “weaker”, ***euschemosune***, translated “honor” and “honorable”, ***aschemon***, translated “less” honorable and ***sunkerannumi***, translated “combined.”

The Apostle Paul’s argument is that there should be no **division** in the body over those parts / gifts **that seem** “weaker” (Greek ***asthenes*** - “feeble, unimpressive and lacking in effectiveness”), and that **we think** are “less honorable” (Greek ***aschemon*** - “less comely or graceful, of lesser value”), because *“God has combined the members of the body”* (Greek ***sunkerannumi*** – God has “tempered, mixed or blended or combined together the various parts / gifts into one functioning body”) **and in so doing**, *“has given greater honor* (Greek ***euschemosune*** - “more abundant comeliness, gracefulness”) *to the parts that lacked it”*.

**In my words**, the Apostle Paul is saying that when various parts of the body are viewed as single entities certainly the head is **more comely** or **graceful** than a thumb or a big toe. But when all the parts are **combined** into one functioning body, then every part is **comely** or **graceful** because every part becomes **indispensable** to the function of the body as a whole.

Therefore, *“there should be no division in the body, but that its parts should have equal concern (care) for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it”* (25-26).

**#3 –** There is also a **third principle** or **truth** about the exercise of spiritual gifts.

When believers exercise their **individual supernatural** spiritual gifts or graces (Greek ***charisma*** or ***charis***), other members of the body are “**graced**” or **blessed**.

**Illustration –** Before proceeding, and to better understand the illustration, read Ephesians 3:1-21. Also, be reminded that 3:1-21 is a **continuation** of the thoughts Paul presented in 2:11-22.

In the Book of Ephesians, the Apostle Paul writes the following to **Gentile believers** in Ephesus.

*“Surely you have heard about the **administration** of God’s grace that was given to me for you”* (1-2).

According to W. E. Vine in his Expository Dictionary of New Testament Words, the Greek word ***oikonomia***, herein translated “**administration**”, has the following **three meanings or applications**.

**The First Meaning / Application** is that of - “**A stewardship**, or holding something in trust.”

Paul had been given the **supernatural gift** or **grace** of an **Apostle** and as such, was **entrusted** with a “**revelation**” from God revealing a “**mystery**” (verse 3), that is, “something previously unknown **about Gentiles** in God’s plan of salvation in Christ was **revealed** or **made known**, and thereby **entrusted**, to the Apostle Paul” (3-5).



**The Second Meaning / Application** is that of - “**A manner or way of dealing with something.**” What was it that God had **dealt with** in relation to the Gentiles? What was this “**mystery**” that God **revealed** and **entrusted** to Paul?

*“This mystery is that through the gospel **the Gentiles are heirs together** with Israel, **members together** of one body, and **sharers together** in the promise in Christ Jesus” (3:6).*

**The Third Meaning / Application** is that of - “**The administration of something.**”

As an Apostle, Paul not only was entrusted with a revelation or mystery concerning the Gentiles, but he also **administered it** - he preached or proclaimed **the message** or **meaning** of it.

*“I became a servant of this gospel (good news) by the gift of God’s grace given me through the working of his power. Although I am less than the least of all God’s people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. --- In Christ and through faith in Him we (Jew and Gentile alike) may approach God with freedom and confidence.” Ephesians 3:7-10, 12*

As the Apostle Paul **exercised** his supernatural gift of grace by proclaiming God’s revelation or mystery to believing Gentiles, imagine how they were “**graced**” or **blessed**!

**Previously**, Gentiles were looked upon by the Jews as “*uncircumcised*” --- and were “*separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of promise, without hope and without God in the world.*” **But now**, “*you who once were far away have been brought near through the blood of Christ. --- You are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household. --- You are a building, a temple, a dwelling in which God lives by his Spirit.*” Ephesians 2:11-22

As you exercise your supernatural gift of grace, others will also be “**graced**” or **blessed**.

## • THE “GIFTS” --- THEIR CLASSIFICATIONS and DESCRIPTIONS

Tim Blanchard comments that “The first step toward discovering one’s spiritual gift is **to know** what the gifts are” (“Finding Your Spiritual Gifts” – page 18).

When reviewing the lists of spiritual gifts in Romans 12:6-8; I Corinthians 12:8-10, 28-30; and Ephesians 4:11 **some logical questions arise**. Leslie B. Flynn in his book “19 Gifts of the Spirit” **proposes a couple** for our consideration. “Are all the gifts included in these three listings? Or, are there other gifts not found in these listings?” “Is the list perhaps only suggestive?”

Flynn continues by saying that “**many believe** that the listing is far from complete” (page 29) and then quotes Dr. G. Campbell Morgan as teaching “The gifts were never **tabulated exhaustively** because they **cannot be exhausted**; and while today some of the earliest are not found, many new and precious ones are ours.” However, Flynn continues, “One widely held view is that every possible gift for the church **could be classified** under one of the gifts in **Paul’s three tabulations**. Thus, though all the gifts in the church are not **actually specified** in Scripture, yet every **unnamed, genuine gift could be subsumed** (be grouped, included or classified) under one of the **listed gifts**. In this view, each of Paul’s **specific gifts** becomes an **umbrella** which shelters a group of **related gifts** - such as “**celibacy**” (I Corinthians 7:7) and “**martyrdom**” (I Corinthians 13:3 and Philippians 1:29), etc. **which are not mentioned** in Paul’s three tabulations of spiritual gifts” (page 30).

However, **if this is so**, would my being “**celibate**” or my being a “**martyr**” be **indispensable to** or **serve** the “**common good**” of the church as a whole?



Whatever **opinions** there may be on the number of spiritual gifts, this we know **for certain**. ---

*"There are different kinds of gifts"* (spiritual graces) but **all are given** by the same Holy Spirit.

*"There are different kinds of service* (ministries)" but **all are given** by the same Lord.

*"There are different kinds of working"* but the same God **energizes** (empowers) **them** in all men.

**For our consideration** in knowing what the spiritual gifts are, I would like to use Flynn's **three classifications** - "Speaking Gifts", "Serving Gifts" and "Signifying Gifts" - followed by a **brief description** of each gifts function.

## **SPEAKING GIFTS**

**Apostles** (Greek – *apostolos*) --- I Corinthians 12:28-29; Ephesians 4:11

Literally, the word Apostle means "**sent one**." The first Apostles were the 12 whom Christ called to be with Him from His baptism until His resurrection and ascension and whom He sent into the world as His witnesses (Mark 6:7-13; John 20:21; Acts 1:8).

Later, as is the case today, the word apostle is used in reference to those **sent** by a local church or denomination as "**Trans-cultural**" or "**Cross-cultural**" **missionaries**. As examples, see Acts 13:1-3 in relation to Paul and Barnabas and I Thessalonians 2:6-9 in relation to Paul, Silas and Timothy.

**Prophets** (Greek – *prophetes*) --- I Corinthians 12: 28-29; Ephesians 4:11

**Prophecy** (I Corinthians 12:10) and **Prophesying** (Romans 12:6) are the (Greek – *propheteia*)

This gift provides **the capacity to receive and speak forth or declare the mind and counsel of God** in relation to that which **cannot be known** by natural means. At times, prophets / prophecy centered on **fore-telling** or **predicting** the purposes & promises of God in relation to the future and at other times, prophets / prophecy centered on **proclaiming** or **forth-telling** that which had been predicted and already accomplished. In so doing, they edified, comforted and encouraged God's people. See examples of this in I Corinthians 15:58 and I Thessalonians 4:18.

Jesus Christ was **the last** of the **fore-telling** or **predictive prophets**.

*"In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days (of God's speaking) he has spoken to us by (or in) his Son."*

Hebrews 1:1-2a

Since God's revelation to mankind through The Scriptures is now complete there are **no more "fore-telling"** prophets - those with the capacity to receive **additional revelation** or truth from God.

This being so **some teach** that even the gift or prophetic ministry of "**forth-telling**" has also been cancelled and **its function** incorporated in the gift of **Pastor - Teacher**.

**Evangelists** (Greek - *evangelistes*) --- Ephesians 4:11

This word means "a messenger of good" (tidings). This gift enables a person to **present the Gospel**, the "Good News" of salvation, with **exceptional clarity** so that people respond to the claims of Christ in **conversion** and **discipleship**. An evangelist has a compassion for the spiritually lost and great joy in seeing them converted to Jesus Christ.

**Pastors** - (Greek - *poimen*) --- Ephesians 4:11

**Teachers** – (Greek - *didasko* - Romans 12:7; *Didaskolia* - Romans 12:7; *didaskalos* - I Corinthians 12:28-29; Ephesians 4:11). It is believed that pastor / teacher is **one gift** with **two dimensions**.

**First**, a pastor is a **shepherd**. In relation to the church, Christ is the "**Chief Shepherd**" (I Peter 5:4). He is the "**proto-type**", the original, the first in rank, the model. He is the Head of the Church which is His Body (Colossians 1:18). The pastor of the local church is an "**under-shepherd**", that is, he is **subservient** to Jesus Christ. As a **shepherd**, the pastor feeds, guides, guards and cares for the needs of people under his care.



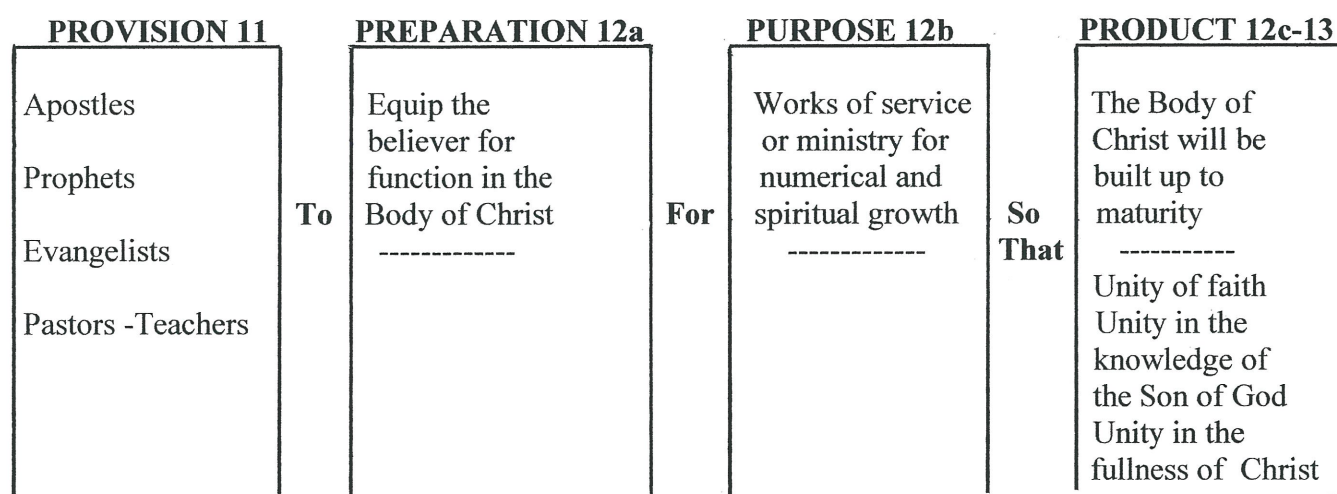
**Second**, a pastor is a **teacher** - one who is gifted in teaching or instructing the church in the truths revealed in the Word of God.

Although this is a gift to the “church”, we must remember that in today’s world **this gift is also exercised** by those spiritually gifted teachers / instructors who “shepherd” God’s people in institutions of learning and through the means of media.

You will notice in Ephesians 4:11-16 that the above four gifts are **spiritually gifted individuals** who in turn are given **as gifts** to the church for a **special** or **specific relationship**.

*“It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, **to prepare God’s people for works of service**, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ”.*

The following diagram of 4:11-16 **illustrates** this special or specific relationship to the Body of Christ.



*“**Then** --- we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.”*

*“**Instead**, --- speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From whom the whole body, joined and held together by every supporting ligament grows and builds itself up in love, as each part does its work” (4:14-16).*

**Encouraging** - (Greek - *parakaleo* - Romans 12:8; *paraklesis* - Romans 12:8)

This word means, “A calling to one’s side; to call to one’s aid; one called alongside another.”

This gift has a **two-pronged** emphasis. It is used like a “**pep-talk**” to admonish, exhort, or to urge a person to pursue some course of action or conduct **and** it is used to **console** or **comfort** those who are discouraged or downhearted.

**Wisdom** - (Greek - *sophia* – I Corinthians 12:8)

This gift is mentioned only in I Corinthians 12:8, and therefore to fully define it is difficult.

The Greek word *sophia* means “**insight** into the true nature of things.” Another definition is “**to relate** knowledge-truth to the needs & problems of life.” Tim Blanchard says this, “Wisdom is the **special ability** to take a number of truths and use them to judge ‘**gray areas**’ not resolved by a single truth.”

Webster’s New World Dictionary gives this definition. “The power of judging rightly and following the soundest course of action, based on knowledge, experience, understanding, etc.”

**Knowledge** – (Greek – *gnosis* – I Corinthians 12:8)

“One having the spiritual gift of the word of knowledge has a motivation for knowing the **content** of Scripture in detail. He understands and arranges truth carefully. The Holy Spirit enables him to have the proper **balance** and **emphasis** in **viewing** Scripture as a whole.” Tim Blanchard

## SERVING GIFTS

**Serving (Ministry)** – (Greek – *diakonos* – Romans 12:7)

*Diakonos*, from which the word “**deacon**” in The New Testament is derived, “conveys the idea of very special and personal service **rendered to another in love.**”

“One with the spiritual gift of serving is motivated to initiate service for another in the body of Christ. He will serve diligently in love.” Tim Blanchard

**Helps** – (Greek – *antilepsis* or *antilempsis* – I Corinthians 12:28)

This gift signifies “a laying hold of – so as to support.”

Literally, the noun form means “to seize something in front of one for the purpose of helping.”

This implies **responding** to a request **to do a certain job**. “One with the spiritual gift of helps responds when a need becomes clearly known and a request for help is given.” Tim Blanchard

**Hospitality** – (Greek - *philoxenia* - Romans 12:13 and *philoxenos* - I Peter 4:9)

“Though hospitality is not included in any of Paul’s lists of gifts, the context in which hospitality is mentioned seems to earn it consideration as a separate gift.” Leslie B. Flynn

*Philoxenia* (noun) and *philoxenos* (adjective) mean “love (*philos*) of strangers (*xenos*)” and to receive as a guest.

Hospitality can be defined as “providing an open house and a warm welcome for those in need of food and lodging.”

**Giving (Contributing)** – (Greek – *metadidomi* – Romans 12:8)

*Metadidomi* is made up of two parts: *meta*, meaning “in the midst of, or in association or fellowship with”; and *didomi*, meaning “to give.”

The parts combine to mean, “to give or impart in association with others” and implies that the giving is not done **objectively** or **coldly**, but **within the context** of a spiritual relationship” (Tim Blanchard). A person with this gift has the special ability to give of his financial / material resources to the Lord’s work consistently, liberally, sacrificially and cheerfully.

**Leadership**- (Greek - *proistemi* - Romans 12:28) and **Administration** - (Greek - *kybernesis* - I Corinthians 12:28)

Leadership carries the thought of “**ruling.**” It means “to stand before” others for the purpose of overseeing or directing.

Administration means “to **guide** or **govern.**” It is used of a “helmsman” who determines the direction of a ship.

A person with this gift has the special capacity to organize and administer with such **grace** and **efficiency** that the resulting harmony and success brings praise to God.

**Mercy** – (Greek – *eleeo* – Romans 12:8)

Mercy signifies “to feel sympathy with the misery of another, and especially sympathy manifested in action.”

“One with the spiritual gift of mercy cheerfully demonstrates, **in action**, compassion for those that are sick or in misery, either physically or spiritually.” Tim Blanchard

**Faith** – (Greek – *pistis* – I Corinthians 12:9) The gift of faith is **more than** saving faith. The gift of faith is a Spirit-given ability to see something that **God wants done** & to sustain unwavering confidence



that God will do it regardless of seeming insurmountable obstacles.

This faith trusts God to make the **impossible, possible**. Specializing in the impossible (“rivers that are un-crossable and mountains you can’t tunnel through”) the gift of faith “laughs at impossibilities and cries, ‘It shall be done.’ ” Leslie B. Flynn

### **Distinguishing between spirits** – (Greek - *diakrsis* - I Corinthians 12:10)

This Greek word has the thought of “discerning or judging or distinguishing spirits” - leading to a decision. The gift provides the ability to discern whether a person speaking is doing so **under the direction** of the Holy Spirit, his own human spirit, or evil spirits.

Tim Blanchard states it this way: “The process of judging through a person’s speech and actions to **discern** the spirit behind them.”

Leslie B. Flynn says “a person with this gift has a special ability to **distinguish** between the spirit of truth & the spirit of error. He has the ability to spot a phony before others see through his phoniness.”

## **SIGNIFYING GIFTS**

**Miracles** - (Greek – *dunamis*, meaning power or inherent ability - I Corinthians 12:10, 28 and 29).

W. E. Vine in his “Expository Dictionary of New Testament Words” gives this definition of *dunamis* or miracles. He states that “this word is used of **works of a supernatural origin and character**, such as could not be produced by natural agents and means.”

On page 161 of his book “19 Gifts of the Spirit”, Leslie B. Flynn gives this definition of a miracle in the restricted, scriptural sense: “It is an event of supernatural power, palpable to the senses, accompanying the servant of the Lord to authenticate the divine commission.”

Flynn continues to say that “**three words** appear most frequently in the New Testament in connection with miracles: **power, wonder** and **sign** and that each of these words fit a **different aspect** of the definition. Therefore, Flynn describes a miracle as ---

1. An event of “**supernatural power**”. The miracles of Jesus & the apostles evidenced: power over bodily deformities (blindness, etc.), over demons, over nature, over matter, and over death.
2. A “**wonder**”, it is something seen or something palpable or easily perceived by the senses. A miracle invariably elicited a feeling of awe, stemming from the marvelous display of divine power, making people wonder.
3. A “**sign**”, something accompanying the servant of the Lord to authenticate his divine commission.

**Healing** – (Greek – *iama* – I Corinthians 12:9, 28 and 29)

The gift of healing is the ability to intervene in a supernatural way as an instrument for the **curing** of illness and the **restoration** of health.

Something to remember about the gift of healing is that the gift **does not heal** every illness and that on many occasions it is **inoperable**. While the Apostle Paul performed healings in Lystra (Acts 14:8-10), Ephesus (Acts 19:11-12) and Malta (Acts 28:7-9), he could not help Epaphroditus (Philippians 2:25-27), Timothy (I Timothy 5:23) or Trophimus (II Timothy 4:20). Leslie B. Flynn

**Tongues** – (Greek – *glossa* – I Corinthians 12:10, 28 and 29).

In the exercise of this supernatural gift, the **speaker** speaks in a known language which he has never learned, understood, or spoken before this time, but which the **hearers** understand, without the need of an interpreter. This phenomenon is recorded as happening **three times** in the Book of Acts: once in Jerusalem (Acts chapter 2), once in Caesarea (Acts chapter 10 and 11) and once in Ephesus (Acts Chapter 19).

The use of this gift gave **authentication** to the **speaker** & the **message** of salvation that he proclaimed to those who previously had not heard it.

*“Tongues, then, are (were) a sign, not for **believers** but for **unbelievers**”* (I Corinthians 14:22a).

In Corinth however (I Corinthians chapter 14), those who **spoke** in tongues **did not understand** what they were saying & **neither** did those **who heard**. Therefore, the King James Translation of I Corinthians 14 inserts “*an un-known*” tongue and the NIV “*a tongue*” to indicate that in **the use of these “tongues”** **neither** the **speaker** nor the **hearer** understood what was being said.

Some relate these “*unknown tongues*” to “**ecstatic**” utterances or non-linguistic sounds or gibberish. Webster’s New World Dictionary defines “**ecstasy**” as “a being put out of its place, distraction, astonishment, a trance, especially of one resulting from **great religious fervor**.” “**Gibberish**”, is defined as “rapid and incoherent talk; unintelligent chatter.”

Consequently, in Corinth there was need for a **spiritually gifted interpreter** who, **previously**, had **never known** the language he or she would now interpret.

**Interpretation of tongues** - (Greek - *hermeneia* - I Corinthians 12:10 and *diermeneuo* - I Corinthians 12:30)

*Hermeneuo* is the verb form of the noun *hermeneia*. It is used of **interpreting** or explaining the meaning of words in a **different** language.

*Diermeneuo* means to explain or interpret **fully**.

When someone speaks in an “*unknown tongue*”, as what happened in Corinth, a person with the **gift of interpretation** of that “*unknown tongue*” must be **present** and able to fully interpret or explain what has been spoken. If there is no interpreter, then the one speaking in an “*unknown tongue*” should not be allowed to speak (I Corinthians 14:27-28).

### **The Permanence of the “Super-Supernatural” Spiritual Gifts**

There are **two schools of thought** concerning the **permanence** of the **Super-Supernatural** spiritual gifts. These “**Super-Supernatural Gifts**” **refer to the “Speaking Gifts”** of Apostles, Prophets and Evangelists **and to the “Signifying Gifts”** of Miracles, Healings, Tongues and Interpretation.

According to Donald Bridge and David Phypers in their book “*Spiritual Gifts and The Church*”, pages 26-31, **one school** of thought maintains that “such Super-Supernatural Gifts or **foundation-gifts** were intended by God to be at the church’s disposal **only during the apostolic age** and were then **withdrawn**.”

As an example: Apostles were the eye-witnesses of Christ’s earthly ministry, death, resurrection, ascension and the coming of the Indwelling Holy Spirit, & were the writers of the New Testament Scriptures (along with their associates Mark, Luke, James and Jude). Once the New Testament Scriptures **were complete**, there was no need for the “**Super-Supernatural**” gift of an Apostle.

The **same argument** is applied to Prophets, Evangelists and the “**Signifying Gifts**” of Miracles, Healings, Tongues and Interpretation. They were all “**foundational-gifts**” and were **no longer necessary** once the New Testament Church was established.

The **second school of thought**, while agreeing that at **some point in time** “*prophecies will cease*”, “*tongues will be stilled*” and “*knowledge will pass away*” (I Corinthians 13:8), argues that the **context** must determine **when that time will be**.

They hold that in **the context** of I Corinthians chapter 13, the believer’s knowledge of these spiritual gifts is “imperfect” - they only “*know in part*” (13:9). *It is only when “perfection comes”* that “*the imperfect disappears*” (13:10). They take “**perfection**” to mean the **second coming** of Jesus Christ.

**Similarly**, as in 13:12, they hold that believers presently see “*but a poor reflection as in a mirror*”, and “*know only in part*.” But in a time still future (Christ’s second coming), they will see “*face to face*” and “*know fully*.”



“It seems, then, that the idea of these (“super-supernatural - foundational”) gifts being withdrawn from the church at the end of the first century is not in itself capable of **scriptural proof**: it is a deduction or conclusion rightly or wrongly drawn from certain Scriptures but lacking clear scriptural statement itself” (Bridge and Phypers – page 29).

Since the gift of Apostles, Prophets, and Evangelists as well as Pastor-Teacher were given **in order to**:

*“Prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” Ephesians 4:11-13*

**Then, surely**, these “super-supernatural gifts” must **continue to function** in every generation, **in one form or another**, until the whole church, the whole Body of Christ is complete, and Jesus returns for her.

## • DISCOVERING YOUR SPIRITUAL GIFT (S)

Discovering Spiritual Gifts is where the “rubber meets the road.” “How can believers in Jesus Christ **discover** or **know** the spiritual gift or gifts the Holy Spirit **has given them?**”

To assist believers in this discovery, some churches conduct “Spiritual Gift Seminars.” Briefly, the basic content of these seminars help believers to: ---

- \* Understand the spiritual gifts presented by the Apostle Paul in Romans, I Corinthians, and Ephesians.
- \* Understand the various ministries of their church and the spiritual gifts needed to conduct them.
- \* Evaluate what spiritual gifts they may have by testing their interests in these ministries.
- \* Evaluate the spiritual gifts that other believers see demonstrated in them.
- \* Make a commitment to help / serve in one of their churches ministries.

Here are a few other **practical suggestions** that may help you discover your spiritual gift (s).

- \* Realize that God is not hiding your gift from you. He wants you **to know, use and develop** the gift He has given you.
- \* Evaluate the **spiritual interests / desires for serving** that God has created in you?
- \* Consider doing what the **leaders of your church ask of you**. As you actively serve the Lord you will discover what you do best and thereby discern what gift (s) God the Holy Spirit has given you.
- \* Consider the **assessments** of mature Christians. As you serve in various ways, the positive or negative response as well as the encouragement and advice of mature Christians will help you discern your spiritual gift (s).

For those of you **who know** your spiritual gift (s) the following verses **encourage you** to use them.

- \* “*Do not neglect your gift*” (I Timothy 4:14). In other words, keep on using the gift God gave you.
- \* “*Fan into flame the gift of God, which is in you*” (II Timothy 1:6). The Greek verb *anazopureo*, here translated “fan” means “to rekindle slumbering ashes into a flame.”

Remember, once God gives a gift, He does not take it back. “*The gifts --- of God are without repentance*” (Romans 11:29). If you **have neglected** your gift, the “slumbering ashes” are still there waiting for you **to fan them** into a flame once again.

## SECTION SIX: THE “SANTIFYING” MINISTRY OF THE HOLY SPIRIT.



As we look at this section, here is a **saying** that we should **remember**, even **memorize**, and **apply** often. It is a brief, succinct statement of the incredible ministry of the Holy Spirit in our sanctification.

“The **Holy Spirit** has come to do **in you** everything that **Christ** has done **for you**.”

Don Lessin

The word “**sanctify**” or “**sanctification**”, (*hagiasmos*), means “to be separated” or “to be set apart”; “to be holy” and is used in **two ways** in the New Testament Scriptures.

- **First, as “Positional Sanctification”.**

“Sanctification is that **relationship** with God into which men enter **by faith** in Christ (Acts 26:18; I Corinthians 6:11), and to which their **sole title** is the **death** of Christ (Colossians 1:22; Hebrews 10:10, 29 and 13:12 W. E. Vine – Expository Dictionary of New Testament Words

The believer does not **strive to attain** “positional sanctification.” It is an **immediate spiritual position** granted through the sanctifying action of the Holy Spirit when a believing sinner **accepts** the Gospel message & **trusts** Jesus Christ alone as his personal Lord and Savior (II Thessalonians 2:13-14; I Peter 1:1-2).

In “**positional sanctification**”, the believer, **by virtue of belonging to** or **being in** Jesus Christ, is looked upon as being **already sanctified**, **already separated** unto God **and holy** (I Corinthians 1:2; Hebrews 10:10), and **already perfect** or **complete** in God’s sight (Colossians 1:21-22, 2:9-19).

*“Once you were alienated from God and were enemies in your minds because of your evil behavior. But now God has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation. Colossians 1:21-22*

*“ -- we have been made holy through the sacrifice of the body of Jesus Christ once for all (time).”*  
Hebrews 10:10

*“For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness (completeness) in Christ.” Colossians 2:9-10*

- **The Second way that “sanctification” is used is as “Progressive / Experiential Sanctification”.**

“Sanctification (*hagiasmos*) is **also used** of the **separation** of the believer from **evil things** and **ways**. This ‘sanctification’ is God’s **will** for the believer (I Thessalonians 4:3) and His **purpose** in calling him by the Gospel (4:7). It must be **learned** from God (4:4) as He teaches it by His Word and it must be **pursued** by the believer, earnestly and undeviatingly (I Timothy 2:15; Hebrews 12:14).”

“This ‘sanctification’ signifies **the resultant state**, (that is) the **conduct** befitting those so separated (those **already separated** from the penalty of sin).”

W. E. Vine – Expository Dictionary of New Testament Words

*“It is God’s will that you should be sanctified: that you should avoid sexual immorality.”*

*“For God did not call us to be impure, but to live a holy (sanctified) life.”*

I Thessalonians 4:3 and 7



In “progressive / experiential sanctification” the believer is **being separated** or set apart from the **power of sin** which exerts itself through man’s sinful nature.

When you, as a believing sinner, trusted Jesus Christ for your salvation you were **born again** by the Spirit of God (John 3:3-8; I John 5:1). You became a **new creation** (II Corinthians 5:17). You became a **partaker** of the Divine Nature (II Peter 1:4). Consequently, you now have **two natures** - your **sinful nature** (SN) and, through the indwelling Holy Spirit, the **Divine Nature** (DN). These two natures are **at war** with one another over **the right** to control your life.

*“For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.”*  
Galatians 5:17

This sanctification is “**progressive**.” It is a believer’s **life-long process** of separating from a life of sin unto a life of righteousness and holiness (II Corinthians 6:14-7:1).

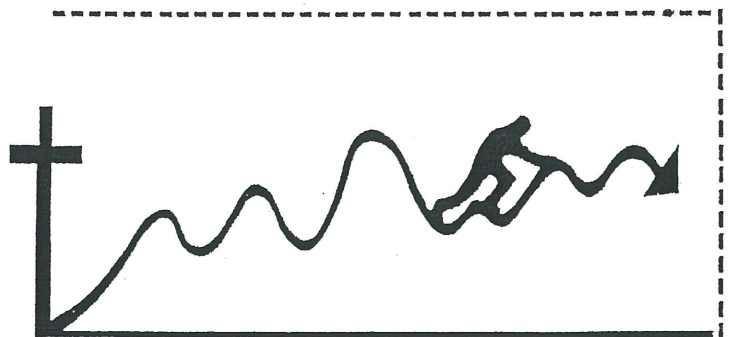
This sanctification is also “**experiential**” meaning it is **based on** or **gained by** experience. It is a **life-long experience** of **growing** or **being fashioned** in Christ-like conduct / behavior through the **life-transforming power** of the indwelling Holy Spirit (Romans 8:1-4).

## MODELS FOR SPIRITUAL GROWTH

The models for spiritual growth presented by J. I. Packer in his book “Keep in Step with the Spirit” are extremely helpful in understanding the struggle believers go through in what I have termed “Progressive / Experiential Sanctification”. Here’s what they **look like** and **Packer’s explanation** of them.

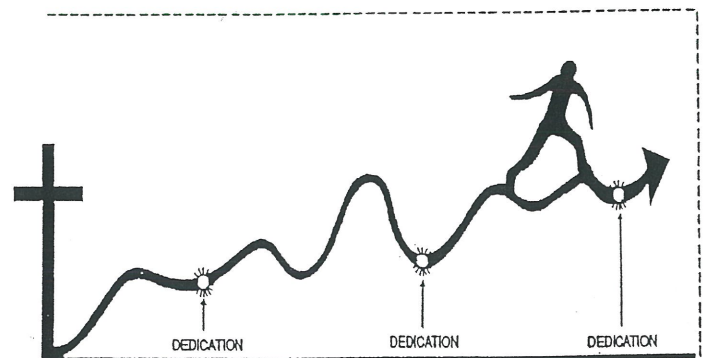
### The Hopeless Struggle Model

“To some people the Christian life is a struggle without hope. They view life on this earth as a battle that must be endured with little hope of making any real spiritual progress.”



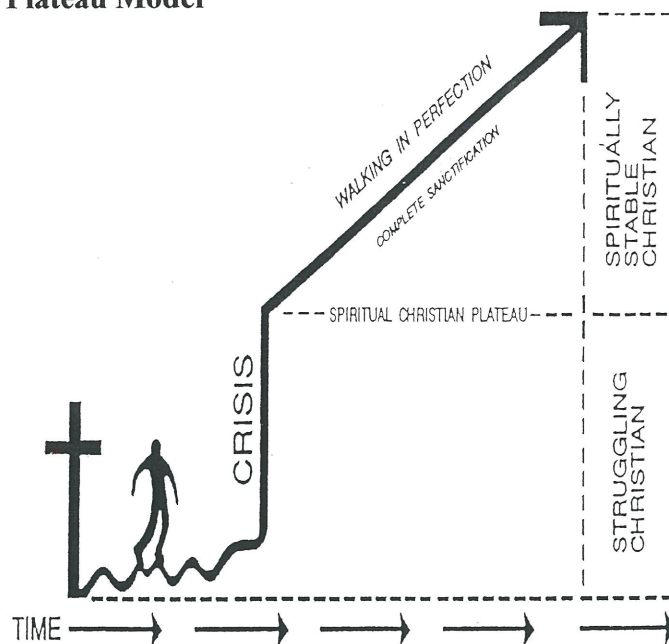
### The Repeated Dedication Model

“In this view the believer goes through cycles --- cycles of dedication, development, defeat, and then dedication again. It is true that all believers go through these cycles. The error of this view, however, is its focus on continually looking to the act of dedication to help the believer on the way. Rather than focusing on a consistent maturing over time, the believer lives from one ‘spiritual high’ to the next.”



## The Two – Plateau Model

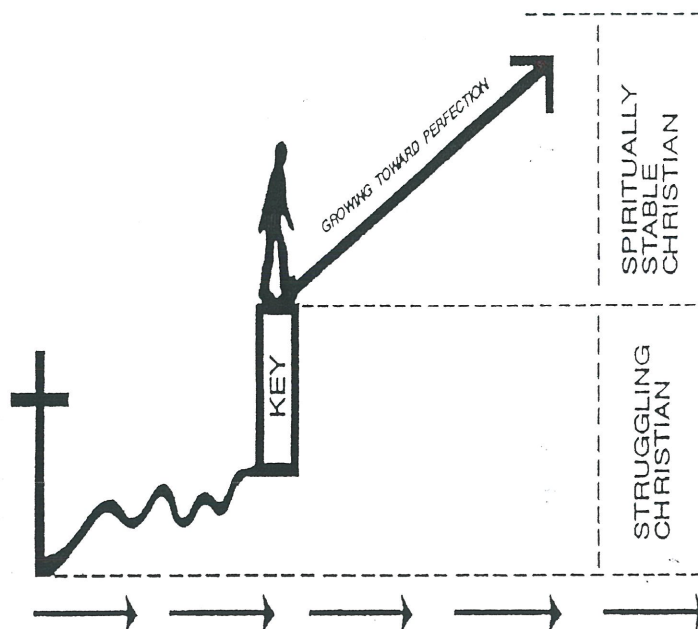
“John Wesley taught that through a second work of grace (brought about by a spiritual crisis - as shown in the diagram), similar to salvation in that it is appropriated by faith, the believer’s sin nature was eradicated and replaced by what he called ‘perfect love’ (the second plateau as shown in the diagram). By this second work, so Wesley claimed, God roots all sinful motivation out of a Christian’s heart, so that the whole of his mental & emotional energy is henceforth channeled into love for God and others: love that is Christ-like and supernatural, strong and steady, purposeful and passionate, and free from any contrary or competing affection whatsoever.”



## The Special Key Model

“Besides the two - plateau view of perfectionism, there are numerous other approaches that have as their common ground an emphasis on some special ‘key’ that is held out as the secret to Christian living.

Parker presents one of these under the title of Keswick teaching, so named after the city in England where an annual Bible conference espousing this view was held. In this approach faith is the key - but a faith specifically defined as ‘resting.’ By this they mean that the Christian should be totally passive. God does everything, and the Christian’s duty is to simply let Jesus do it through him. ‘Let go and let God’ is the Keswick motto. In fact, any effort on man’s part to obey is nothing but the energy of the flesh. The focus is on developing this key.”



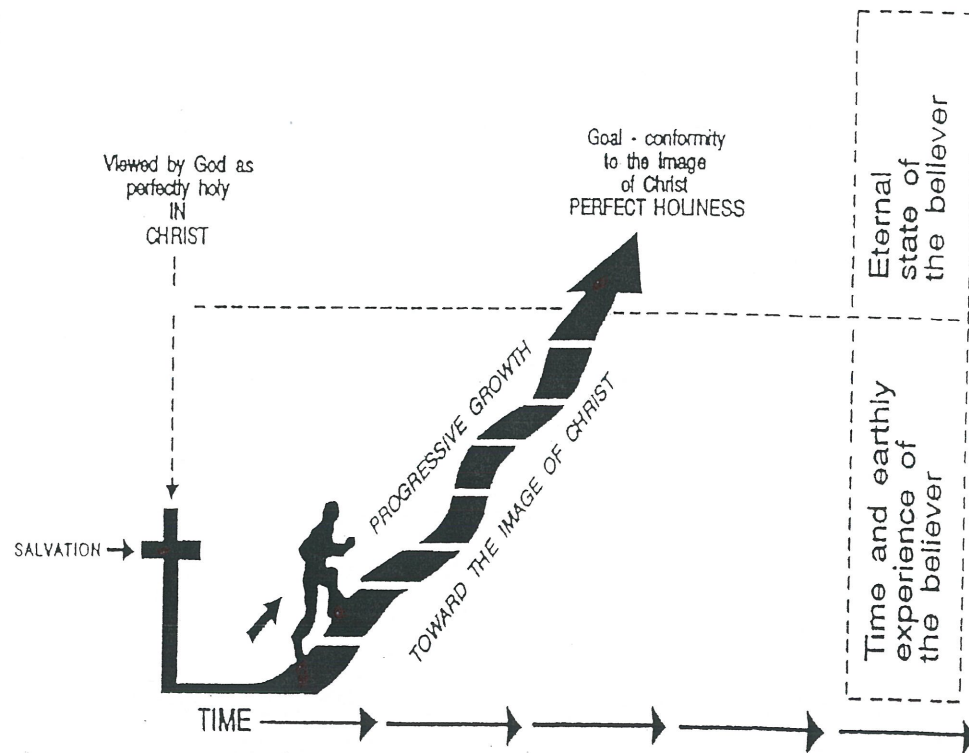


## The Goal of Spirituality

“Far too many Christians have no idea what is the goal of the Christian life. They stumble along, doing their best to live up to a standard that fits the current cultural ideal of what a good Christian is supposed to be.

To compound the problem, the Christian world is full of those who offer some new key to spiritual victory and success. They promise that, if you will follow their formula, your spiritual problems will be over. To someone struggling to live the Christian life, these ideas can be quite attractive. These formulas, however, rarely produce the promised results, which often leads to the believer becoming frustrated and defeated.

What, then, is the answer? The answer is ‘**conformity to the image of Christ**’.”



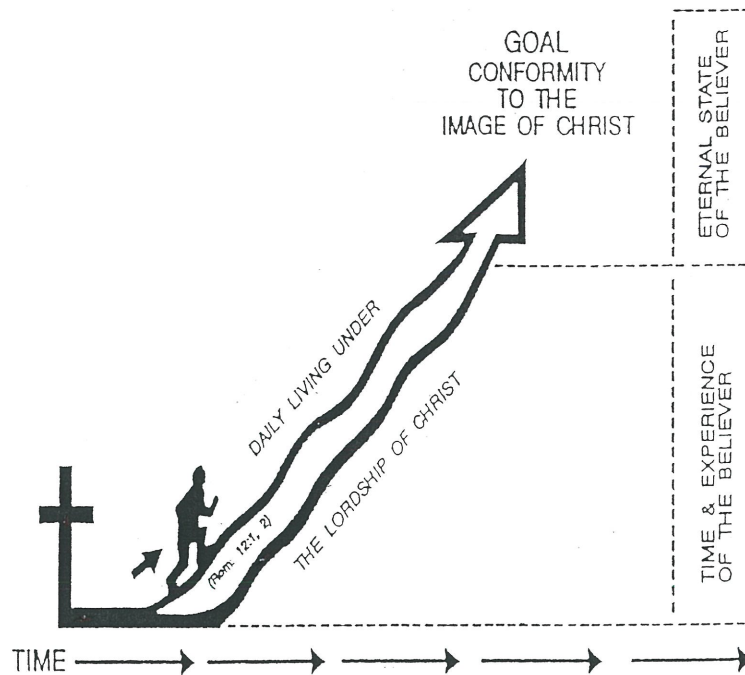
“The above diagram illustrates **three** important aspects in our relationship to holiness.

**First**, at the moment of salvation we are viewed by God as being **totally free** from sin in Christ. We have been set apart or, sanctified, in a definite, **once-for-all act** (I Corinthians 6:9-11).

**Secondly**, in **our experience** we progressively grow more and more toward the goal of **perfect holiness** (Romans 8:29, 12:1-2; II Peter 3:18).

**Finally**, in the **eternal state**, when we enter into the presence of the Lord, either in death or at His coming, we reach the finale goal of **absolute holiness** (I John 3:2). In our eternal relationship with God we are absolutely holy because of **our union** with Christ. Our **daily experience**, on the other hand, is to be a **progression** in the **development of holiness** in our lives, **culminating** in our entrance into **perfect holiness** when we meet the Lord.”

## A Model for Spiritual Growth and Maturity



“This model **provides a balance** for maturity and spirituality based on a growth process. The basic idea is **steady progress** toward **the image of Christ**, toward maturity, over time. How this can be accomplished can best be illustrated by a closer look at one particular passage of Scripture, Romans 12:1-2.”

**Each** of these verses emphasizes **one important aspect** of a healthy approach to spiritual growth.

*“Therefore, I urge you, brothers, in view of God’s mercy, **to offer your bodies** as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.*

*Do not conform any longer to the pattern of this world, but **be transformed by the renewing of your mind**. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”* Romans 12:1-2

“In **verse 1** we are commanded to ‘**offer**’ ourselves as sacrifices to the Lord. The verb is in the aorist tense in the language of the New Testament. This tense signifies that the action takes place at a particular point in time. In this verse Paul is referring to a **once-and-for-all** dedication of ourselves, a commitment that stands **as the entry point** into our continuing growth toward maturity. It could take place at the time one trusts Christ for salvation, if his understanding of the cost of discipleship is adequate. For another this might occur subsequent to salvation at a time when he comes face-to-face with the full implication of the lordship of Christ. In **either case** it is a **one-time surrender of oneself to the lordship of Christ.**”

In **verse 2** believers are commanded to “**be transformed.**” The word “transformed” is a translation of the Greek word *metamorphoo* (*meta*, implying change, and *morphe*, form) meaning, “To change into another form.” The verb *metamorphoo*, being in the present continuous tense, indicates that this change **is a process**. “There are two **incompatible** value systems in this verse – ‘the pattern (or form) of this world’ and ‘God’s will’. **Believers** are no longer **to conform** to the world’s pattern, but are **to undergo**, by the Word of God and the power of the Holy Spirit, a complete **change of mind** resulting in a **transformation** of our character and conduct **into the image of Christ.**” John Stott



## ROMANS 6:1 - 8:17; THE DOCTRINAL BASIS FOR LIVING A SANCTIFIED LIFE.

I grew up in an evangelical church and attended a Bible Training Institute that emphasized living a “**sanctified**” or “**holy**” life. This “**life**” was spiritually termed as a “**deeper life**”, a “**surrendered life**”, an “**overcoming life**”, and a “**crucified life**.” Although I understood the **meaning** and **cost inherent** in these terms, and truly **desired** such a life, I never was able, **in a practical way**, to lay hold of “**how**” to live this “**sanctified / holy**” life. **Consequently**, the first 16 years of my Christian life was lived as **depicted on page 37** as the “**Hopeless Struggle Model**” and the “**Repeated Dedication Model**.”

Eventually, at 32 years of age, I had the privilege of teaching the Book of Romans in a Bible Institute in the Philippines. During that time, through Romans 6:1 - 8:17, I came **to understand** and **experience in a practical way** the “**How**” or the **doctrinal basis** for living a sanctified or holy life unto God.

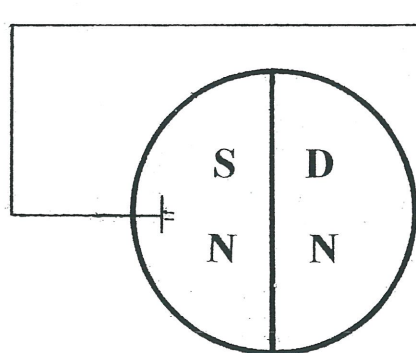
The following is what the Holy Spirit enabled me **to discover at that time**.

In Romans 6:1 - 8:17, the **purpose** of the Apostle Paul is to reveal to believers in Jesus Christ **how** they are “**positionally**” and “**experientially**” separated or set apart **from the power or control** of the sinful nature **unto the control** of God through the indwelling Holy Spirit.

(Note: In Romans chapter six, the word **sin** (used 17 times) is **personified as a power which exerts control** over the believer by working through **their sinful nature**. The only exception is 6:15 where **sin** refers to “**an act of sin**.”)

- **First, let’s look at Positional Sanctification.** That is, our separation from the **power** of the sinful nature through **union with Christ in His death and resurrection** as revealed in Romans 6:1-14.

### 1. A Question Posed --- “*Shall we (believers) go on sinning so that grace may increase?*” 6:1

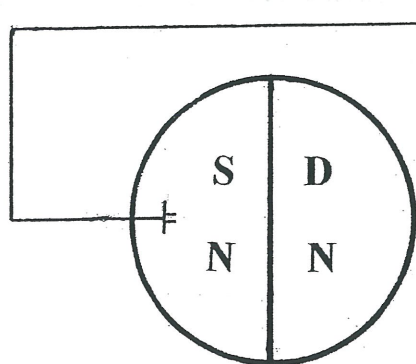


#### THE JUSTIFIED BELIEVER

This question stems from Romans 5:20 and has this rationale: “Since grace increases more when I sin more, why not keep on sinning so that grace might increase all the more?”

Remembering, that **sin** in chapter 6 refers to **the power of the sinful nature (SN)**, this then is the question’s meaning: “Shall we who have been justified by faith in Christ’s blood **continue** to live in sin? That is, **continue** to be **connected to or plugged into the power or control of the sinful nature?**”

### 2. The Question Answered --- “*By no means! We died to sin; how can we live in it any longer.*” 6:2



#### THE JUSTIFIED BELIEVER

As we look at the diagram, this is what the answer says: “How can a **justified believer** who **has died to sin** live any longer **under its control?**”

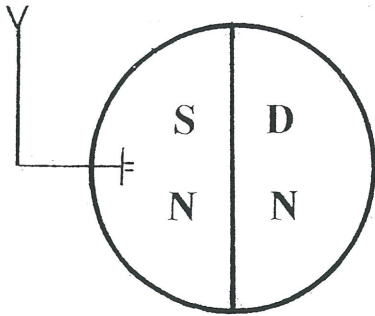
The believer in Christ **has died to sin’s power or control**. That is, he has been **disconnected, unplugged, severed, or cut loose from the control** of the sinful nature (SN) **over him**.

**However**, the sinful nature itself **still remains** in the believer.

### 3. The Answer Expounded --- “*United with Christ in His death.*” 6:3-10

*“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into His death.” 6:3*

## THE JUSTIFIED BELIEVER



While **still connected** to the **power or control of the sinful nature** (6:1), >>>>>>>>

>> the believer, through **his baptism** with or in the Holy Spirit, was **baptized** or placed **into Christ** (6:3a) and **into His death** (6:3b-4a). Through this baptism believers were **united with Christ** so that when Christ **died** on the **cross** those who believe in Him **also died with Him** (6:8a).

SINS	SIN
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Christ died **for** our sins,  
and Christ died **to** sin.

**Conceptually**, Biblical baptism (whether water or Spirit baptism) is **“the placing of a person into a union with someone or something else so as to alter or change a previous relation or condition.”**

W. E. Vine, Expository Dictionary of New Testament Words

The **previous relationship or condition to sin** that was **altered** or **changed** is seen as we look at **what happened** when Christ **died to sin** and the **effects His death to sin had upon the believer who died unto sin with Him**.

## THE LIKENESS OF CHRIST'S DEATH TO SIN

What was Christ's **death to sin** like? What did Christ's **death to sin** accomplish?

a. *“The death he died, **he died to sin** once for all.”* 6:10a

When Christ died on the cross, He not only died to pay the **penalty for our sins** but He also **died to sin** which, in Romans 6, refers to the **enslaving power or control of our sinful natures**.

Death means “**separation.**” In His death to sin, Christ **separated** or **set apart** the believer from the **power** or **control** of sin inherent in his sinful nature.

b. “Since the children have flesh and blood, he too shared in their humanity so that **by his death he might destroy him** who holds the power of death – that is, **the devil**.” Hebrews 2:14

What does it mean “to destroy (Greek - *katarege*) him” - the devil? It means that when Christ died to sin, He “inactivated”, or “made of non-effect”, or “brought to nothing” the devil’s power or control over believers in Jesus Christ.

c. *“The reason the Son of God appeared was to destroy the devil’s work.”* I John 3:8b

In I John 3:8b the Greek word *luo* is translated “destroy.” It means “to sever”, “to break” or “to dissolve” the power thereof. The word “work” means “deeds” or “actions.”

When Christ **died to sin**, He **rendered** the deeds or actions of the devil over believers as “**non-binding**.” He **stripped** the devil of his **authority**, i.e., his **power** or **control over them**.

The Apostle Paul **affirms** this amazing truth of our “*union with Christ in his death*” in three other epistles with these words: “*I **have been** crucified with Christ*” (Galatians 2:20); “*Since **you died** with Christ*” (Colossians 2:20); “*For **you died***” (Colossians 3:3); “*If **we died** with Christ*” (II Timothy 2:11).



## THE EFFECTS OF CHRIST'S DEATH TO SIN UPON THE BELIEVER

a. *"For we know that our old self was crucified with him so that the body of sin might be done away with."* 6:6a

The *"body of sin"* refers to the human body as possessed, dominated or controlled by the sinful nature. *"Done away with,"* means "to render idle, inactive, and in-operative."

Through Christ's **"death to sin"** the power or control of the sinful nature over a believer's body ceased, resulting in the believer's release from its dominating, controlling power.

b. *"That we should no longer be slaves to sin."* 6:6b

That we should no longer be in bondage or servitude to the power or control of our sinful natures.

c. *"Because anyone who has died (with Christ), has been freed from sin."* 6:7

The word **"freed"** is a translation of the Greek word - *dikaioo* which is a legal term meaning **"to justify or to pronounce or declare righteous (with God)."**

In Romans 6:7, when believers **died with Christ unto sin**, that death **annulled their relationship to the sinful nature**. They were declared by God to be **freed from its power or control** over them and **freed to live in a new relationship** under the power or control of the indwelling Holy Spirit.

### Illustrations

Picture yourself as a **soldier** and the **devil** as a Five-Star General of the Army.

In this relationship, when the general says **"Jump"**, you say **"How high, Sir?"** The five stars are his **insignia of authority** or control over you. But when Christ **died to sin** this relationship was broken. For in **His death to sin**, Christ **stripped** the devil of his **insignia of authority over you**. Now when the devil says **"Jump"**, his command is a mere sham, a pretense, because **Christ has broken, or severed, or dissolved the devil's authority or control over the believer in Jesus Christ**.

My second illustration is about a vehicle that operates with a **"clutch"** rather than an **"automatic transmission."** In such vehicles the power generated by the engine is transferred through a clutch or clutch plate and a drive shaft to a transmission gear box which rotates axles to which wheels are affixed and thus **the vehicle is propelled**, at various speeds, in a forward or backward motion.

In this illustration, **you** represent the **"vehicle"**. The **"engine"** represents the **devil's enslaving power** inherent in your sinful nature and **which drives or propels you in a life of sin**.

But when **Jesus Christ died to sin**, it was as though He stepped on the clutch pedal thus **disengaging the clutch** and depriving the engine of its ability to propel you, the vehicle. The **engines** roaring vibrating power is still there. **It is still a part of you**. But when **Christ disengaged the clutch, the engine**, that is, the devil's enslaving power, **lost its power or control over you**. Your **propensity or addiction** to sin inherent in your sinful nature **has been broken**. Hallelujah!

**Note:** The believer's union with Christ in His death is the **FIRST TRUTH** needed in understanding how to live a **victorious separated life over sin's power or control of your sinful nature**.

### 4. The Answer Expounded (continued) *"United with Christ in his resurrection."* 6:3-10

Here, in #4, we are looking at the **second part** of the Apostle Paul's **"expounded answer"** to the question *"Shall we (believers) go on sinning so that grace may increase?"*

The first part of Paul's answer explained **"Our union with Christ in His death."** In this second part Paul explains **our union with Christ in His resurrection and ascension**.

For, --- *"If we have been united with him like this in his death, we will certainly also be united with him in his resurrection."* 6:5

>> the believer, through his baptism with or in the Holy Spirit, was baptized or placed **into Christ** (6:3a) and **into His Resurrection and Ascension**. Through this baptism, believers were **united with Christ** so that, when Christ **rose** from the dead, those who believe in Him **also rose with Him** (6:5).

**a. THE GRAVE** *“Christ was raised from the dead (out from among the dead) through the glory of the Father.” 6:4a*

**b. THE AIR** *“Since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.” 6:9*

**c. HEAVENLY REALMS** *“The life he (Christ) lives, he lives to God.” 6:10*

**#c. “God has raised this Jesus to life” (Acts 2 :32). “God has made this Jesus, (who was crucified), both Lord and Christ” (Acts 2:36b). The power God exerted when He raised Christ from the dead He also exerted when He exalted Christ “by seating Him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come” (Ephesians 1:20-21) “Christ--- is at God’s right hand – with angels, authorities and powers in submission to him” (I Peter 3:22).**



## THE EFFECTS OF CHRIST'S RESURRECTION and ASCENSION UPON THE BELIEVER

### a. *"We too may live a new life* (in Christ)." Romans 6:4b

Through our **union** with Christ in **His resurrection**, when God made Christ **alive** and **raised** Him up from the dead, God also *"made us alive --- and raised us up with Christ"* (Eph. 2:4-6a). God raised all believers from **spiritual death** so that they might **live a new life in Christ**.

### b. *"We will also live with him* (by the means of Him - Christ)." Romans 6:8

Through our **union** with Christ in **His ascension**, when God **seated Christ** at His right hand in the heavenly realms, God also *"seated all believers in Christ there with Him"* (Ephesians 2:6b).

Ephesians 2:1-7 **paints the following picture** of the effects of Christ's death, resurrection and ascension upon the believer.

*"As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful natures and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus."*

Therefore, just as Christ is **seated** *"far above all"* in the heavenly realms, so we also **are seated there with Him**. And just as Christ **lives triumphantly** over *"all rule and authority, power and dominion"*, so we also may live **a new triumphant spiritual life** with Him (Romans 6:4b) --- that is, **through Him or by the means of Him** (Romans 6:8).

There is now a **new source of spiritual power** by which we can live a **new quality** of life. It is --- *"God's incomparably great power which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms ---and this power is for us who believe"* (Read Ephesians 1:18-23). This power is able to do **in us and for us** *"immeasurably more than all we could ask or imagine"* (Read Ephesians 3:14-21).

**Note:** Union with Christ in His resurrection and ascension is the **SECOND TRUTH** needed in your understanding of how to live **a victorious separated life over sin's power / control**.

## 5. The Application --- *"Count yourselves dead to sin but alive to God in Christ Jesus."* 6:11-14

The word **"count"** in 6:11 means "To take into account; to compute; to **count upon the fact**." When the Apostle Paul admonishes believers in Christ to "count upon the fact" he means for them to **accept by faith** those facts which God has revealed to them. In his application, 6:11-14, Paul says there are **two facts** about **positional sanctification** that believers are to **accept by faith**.

**First Fact --- You are dead to sin --- to sin's power or control over you** through your sinful nature.  
6:11a and 12-13a

Therefore, **if you accept by faith** that you are dead to sin, **then** *"Do not let sin reign in your mortal body."* **Stop allowing** the sinful nature to **rule or dictate as a master**. **Do not respond to or obey** its lustful promptings and enticements. And, *"Do not offer the parts of your body to sin."*

**Offer means**, “To present; to place beside or near; to put at one’s disposal.” Since you **died to the power** of the sinful nature, **stop putting** the members of your body **at its disposal**.

**Second Fact --- You are alive to God in Christ Jesus.** 6:11b and 13b

Therefore, **if you accept by faith** that you are alive to God in Christ Jesus, **then** “*Offer yourselves to God.*” Surrender or dedicate **yourself** to God. Once for all **place yourself at His disposal**. And, “*Offer the parts of your body to him as instruments of righteousness.*”

**Then**, counting on the fact that you are dead to sin and alive to God, “**Sin** (sin’s power or control over you through your sinful nature) *shall not be your master.*” 6:14

**Note:** Counting your self to be dead to sin’s power and alive to God, in Christ Jesus, is the **THIRD TRUTH** needed in understanding how to live a **victorious separated life over sin’s power/control**.

- **Now let’s look at Progressive / Experiential Sanctification as revealed in Romans 6:15-23.**

The above material, numbered 1 through 5, presented sanctification from the standpoint of **positional truth** - that is, what believers **are** by virtue of being in union with Christ in His death and resurrection. However, **Progressive / Experiential Sanctification** is that which is based on or gained **by experience**. In 6:15-23 the Apostle Paul **emphasizes offering one’s self** (yielding / dedicating one’s self) and **obedience** as the necessary actions in **Progressive / Experiential Sanctification**.

In 6:15-23, Paul uses the **same format** in presenting Progressive / Experiential Sanctification as he did in 6:1-14 in presenting our Union with Christ in His death and resurrection.

1. **A Question Posed** --- “Shall we sin?” 6:15a

In chapter 6 verse 1 the phrase “*Shall we go on sinning*” spoke of a **continuous habitual action**.

Here in 6:15, “*Shall we sin*”, **refers to a single act of sin**. This question arises from 6:14, “*You are not under law, but under grace.*”

According to Kenneth S. Wuest, this verse could be thought of in this way; “May believers live a life of planned occasional sin since we are not under the uncompromising rule of law, but under the lenient scepter of grace?”

2. **The Question Answered** --- “By no means!” 6:15b

**It is unthinkable** for believers. whose relationship to the power of sin **has been severed** through God’s grace in Christ Jesus, **to plan an occasional act of sin**.

3. **The Answer Expounded** --- 6:16-18

“*Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey – whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?*” 6:16

The word **slave** (Greek *doulas*) was used for the most abject and servile form of slavery.

Four thoughts or conditions describe slaves **in this form of slavery**.

- \* They were born into a condition of slavery.
- \* Their wills were swallowed up in the will of another – their masters.
- \* They served their masters to the disregard of their own interests.
- \* Their relationship to their masters was only broken by death.



In verses 16-18, the Apostle Paul **refers back to Positional Sanctification** (6:1-14), particularly to 6:6-7, where he reminds believers that **one purpose** in our “dying with Christ to sin” was “*That we should no longer be slaves to sin* (sin’s power / control) **but freed from sin.**”

Now, in 6:16-18, Paul **adds another dimension** to what happened when we “died with Christ to sin.” “*You became slaves to righteousness*” (6:18) --- “**Slaves to God**” (6:22a).

The following **diagram** is an attempt to **visualize** these truths.

**Before** you understood the teaching of the sanctifying work of Jesus Christ in Romans 6:1-10, **you were a slave or a servant to sin.** **But** when Christ died to sin, and you died with Him, **He severed this old relationship** of slavery to sin’s power and **instituted a new relationship.** **Namely, you became a slave or a servant of God and righteousness.**

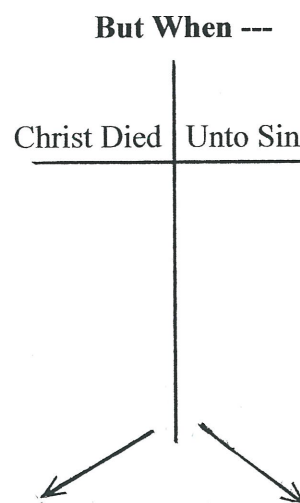
#### Your Old Relationship

**You Were ---**  
Slaves To Sin (6:17a)

The word “slaves” in verses 6:16, 17, 19 and 20 means, “To bind”; “To be in bondage”; “To be in subjection.”

**You were** – slaves in bondage or subjection to the power or control of the sinful nature.

-----  
<<< this relationship was cancelled  
**You were** “Set free from sin’s power.” 6:18a



#### Your New Relationship

**You Became ---**  
Slaves To Righteousness (6:18b)

The word “slaves” in verses 6:18 and 22 means, “To enslave”; “To bring under bondage”; “To make slaves.”

**You were** – declared or constituted to be slaves of God and righteousness.

-----  
this relationship was **instituted.** >>>  
**You became** “Slaves to righteousness.” 6:18b

**This is Positional Truth or Positional Sanctification**

#### 4. The Application --- 6:19-23

“*Now that you* (believers) *have been set free from sin* (sin’s power over you) *and have become slaves to God*” (positional truth – 6:22a), what does **God require of you - experientially?** **That you offer yourself to God.**

**To offer your self means**, “To present; To yield; To surrender; To dedicate; To put at the disposal of.” **The action of offering your self**, is the way you say to God that, **experientially, you want out of the old relationship** to sin’s power / control over you and that, **experientially, you desire the new relationship** of a slave or servant of righteousness and holiness (6:13 & 19).

This action of “offering”, “presenting”, “yielding,” etc., **is seen in four ways** in Romans 6:13-23.

a. It is seen as - “**offering yourself to God**” (6:13). See also 12:2

This is a **one time act of dedication** in which you **surrender** your life, your will, **to the will of God.** By this act you recognize the Lordship of God / Christ over you and **willingly surrender to Him the right to use your life** according to His will and purposes for you.

b. It is seen as - *“offering yourself to God as His slave or servant for righteous purposes”* (6:16).

The **concept of righteousness** as used by Christ means:

- \* Whatever conforms to the revealed will of God (Matthew 5:20);
- \* Whatever has been appointed by God to be acknowledged and obeyed by man (Matt. 21:32);
- \* The sum total requirements of God (Matthew 6:33).

Exodus 21:1-6 reveals the following procedure concerning a **Hebrew servant** under the Old Testament Covenant of Law. *“If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free (verse 2). But if the servant declares, ‘I love my master --- and do not want to go free’ (verse 5), his master shall take him to the doorpost and pierce his ear with an awl. Then he will be his servant for life”* (verse 6).

What an **analogy** for servants of God under the New Testament Covenant! **Positionally**, in Christ, we, **who were slaves to sin, became slaves to God and righteousness**. Now, **experientially**, in **offering ourselves to God**, we, like the Hebrew servant, are saying, **“Lord we love you. We never want to go back to sin’s slavery. We want to be your servants forever.”**

c. It is seen as - *“offering your body to God”* (6:13).

**Your body**, called *“the body of sin”* in 6:6a, is the **vehicle** through which sin expresses itself. However, as a believer in Christ, your body is now **a temple** of the Holy Spirit through which God expresses Himself to the world (I Corinthians 6:19-20 and II Corinthians 6:14-7:1).

*“Therefore honor God”* – by *“offering Him your body as a living sacrifice”* (Romans 12:1).

d. It is seen as – *“offering the parts or members of your body to God”* (6:13, 19).

**You are to stop this action** - *“Offering the parts of your body to sin as instruments of wickedness”* and **to commence this action** - *“Offer (surrender, dedicate) the parts of your body to God as instruments of righteousness”* (6:13). That is to say: *“Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness”* (6:19).

Remember, in **offering** or **yielding yourself**, there are choices - *“for to whom you offer yourself --- his slaves or servants you become”* (6:16). A **wrong choice** means **“sin and death.”** A **right choice** means **“life”, a new quality of life through Jesus Christ** (6:23).

If you **have never offered** your life to God / Christ, **then pause here and right now**, in a **deliberate act of your will**, surrender your life to God / Christ as outlined above in letters. **a. - d.**

**Acknowledge** that Christ’s redeeming blood has purchased you. Consequently, you are not your own. Rather, you belong to God. Therefore ---

**Offer your life to God. Offer yourself to God as a servant of righteousness. Offer your body to God as a living sacrifice. Offer the individual parts of your body to God as instruments for righteous purposes** (your eyes, ears, hands, feet, private parts, etc.).

**By these actions you are exercising Progressive / Experiential Sanctification**  
i.e., that which is based on or gained by experience.

**Note:** Progressive / Experiential Sanctification is the **FOURTH TRUTH** needed in understanding how to live a **victorious separated life over sin’s power / control**.



As we look at **Romans chapter seven** remember that the Apostle Paul **is still teaching** “the doctrinal basis for living a sanctified life.”

Paul **began this teaching** in Romans 6:1 with a **question** - “*Shall we* (those justified by faith in Jesus Christ) *go on sinning* (living a habitual life of sin)?” In the **process** of answering this question, Paul stated in Romans 6:2-5 that **through spiritual baptism** justified believers were **placed into Christ** and were therefore **united with Christ in His death** (see page 42) **and resurrection** (see page 44).

**Furthermore**, Paul revealed **two aspects or views of our deliverance** from sin through **Christ’s death** on the cross.

**First**, “*Christ was delivered over to death for our sins*” (our acts of sin). Romans 4:25a  
Christ died **for our sins** in order to deliver us from **sin’s penalty of death**.  
(See the diagram and also letter **a.** on page 42.)

**Second**, “*The death Christ died, he died to sin once for all*” (sin’s nature in us). Romans 6:10a  
Christ died **to sin** in order to deliver us **from sin’s power or control** and also **from being “slaves to sin”** in order that we might become “*slaves to righteousness*.” Romans 6:17-18  
(See the diagrams on page 41 and 47.)

**Now**, in Romans 7:1-6, Paul reveals a **Third aspect or view of Christ’s death – death to the Law**.

When the Apostle Paul speaks of “**law**” in chapter seven, he is referring to the **Mosaic Law**, The Law given by God through Moses, and primarily to the **moral aspects** of that Law, the **Ten Commandments**.

In expounding the meaning of **Christ’s death to the law**, the Apostle begins with a **statement** about “law” that is **common** to everyone’s knowledge.

“ --- *The law has authority over a man only as long as he lives.* ” 7:1b

Paul then **illustrates** this truth by using the **example of marriage** in relation to the law.

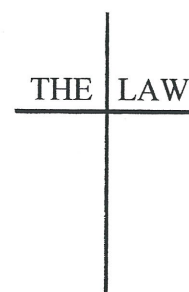
“*By law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released* (discharged) *from the law of marriage --- and free to marry another man*” --- without any stigma attached. 7:2-3

Then, **this analogy**:

“*So, my brothers, you also died to the law through the body of Christ* (just like death nullifies a marriage), *that you might belong to another*” (just like in a re-marriage). 7:4a

Remember, that the believer, through his baptism with or in the Holy Spirit, was baptized or placed **into Christ** (6:3a) and **into Christ’s death** (6:3b-4b). Through this baptism believers were **united** with Christ so that when **Christ died** on the cross those who believe in Him **also died with Him** (6:8a).

In this **Third aspect or view of Christ’s death** on the cross we discover that *Christ died to the law* (7:4a) and that in dying with Him (7:4a) believers were **released** (discharged) **from the law** (7:6a) - just like death nullifies a marriage. And just as **re-marriage initiates** a new relationship, so believers “**belong to another, to him who was raised from the dead**” (7:4).



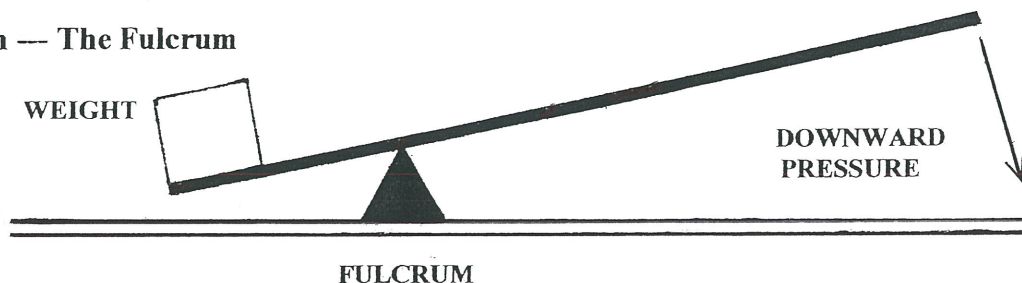
Christ died  
to the law.

**Question** – In relation to **sanctification**, (living Christ-Like lives in separation from the power of our sinful natures), what was it about the Mosaic Law that “**bound**” believers – that they needed “**to die to**” and be “**released** (discharged) **from**” (7:4)? The question is **answered** in 7:7-13 by **examining** both the law’s **strength** and **weakness**.

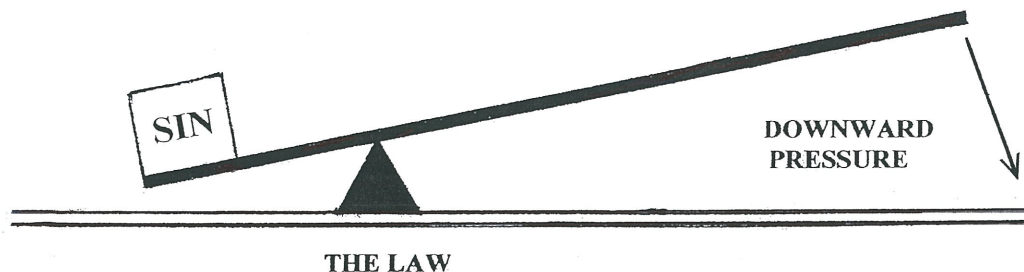
### The Law’s Strength

“**Is the law sin? Certainly not**” (7:7a)! “*The law is holy, and the commandment (law) is holy, righteous and good*” (7:12). The law **does not cause sin**. Rather, **it exposes / unmasks and condemns it**.

#### Illustration — The Fulcrum



“A Fulcrum is the support or point of support on which a lever turns in raising or moving something; hence, it is a means of exerting influence, pressure, etc.” Webster’s New World Dictionary



In relation to sin, **the law acts like a “fulcrum.”** The law is the support or point of support by which **leverage** or **pressure** is exerted in **exposing** or **unmasking sin** in our lives. Without the “fulcrum of the law” none of the following would happen.

“*I would not have known what sin was except through the law*” (7:7a). “*For through the law we become conscious of sin*” (3:20). “*Apart from the law, sin is dead*” (7:8b).

“*I would not have known what coveting really was if the law had not said, ‘Do not covet’.*” 7:7b

“*The law arouses the sinful passions in our sinful natures* (7:5a) --- so that through the commandment (law) sin might be **recognized as sin** – sin might become **utterly sinful**” (7:13).

**Summary:** Before the law came sin was in us and alive, but it appeared to be **in-active** or dormant for there was nothing **to measure it by**. When the law came it provided a standard of measurement whereby sin revealed itself, **not as an act of sin**, but as **an inward power** which produces passionate cravings and desperate desires in us **for what is forbidden**.

The **strength** of the law is that it reveals, exposes or unmasks sin, the power or control of the sinful nature, which produces “**death**” in us, i.e., a spiritual separation from God (7:9-11). But isn’t such a law “*holy, righteous and good*” (7:12)? Yes! Then what is the “**bondage**” of the law that believers need to “**die to**” and be “**released from**” (7:6)? This question is answered, not through the law’s **strength**, but rather, **through its weakness**.



## The Law's Weakness

The law **decreed obedience** to its commands.

*"If we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness" (Moses - Deuteronomy 6:25).*

But alas, the law **did not** provide a means by which the believer could satisfy its requirements.

The law says *"You shall not!"* However, **fulfillment** is left to **the will** or **the desire** or **the determination** of the individual believer which is no match for **the power of the sinful nature** that indwells him.

Consequently, without **a means for obeying** or **fulfilling** the law, believers *"were controlled by the sinful nature. The passions (of the sinful nature) aroused by the law (the fulcrum) were at work in their bodies, so that they bore (continued to bear) fruit for death"* (Romans 7:5).

Paul states, that *"Once I was alive apart from law; but when the commandment came (law as a fulcrum - page 50), sin sprang to life and I died. I found that the very commandment that was intended to bring life actually brought death"* (Romans 7:9-10). **Why?** Because the law did not provide **a means** by which Paul, or any other believer, **could fully comply with or satisfy the law's requirements.**

## God's Plan / Provision

- **Dying with Christ to the law. 7:4**

*"So, my brothers, you also died to the law through the body of Christ, (so) that you might belong to another, to him who was raised from the dead, in order that we might bear fruit unto God."*

(This truth - dying with Christ to the law - is **explained** in the **analogy** and **diagram** on page 49.)

- **Dying with Christ to what once bound us. 7:6a**

**In relation to the law**, W. E. Vine in his "Expository Dictionary of New Testament Words" defines 'bound us' (Greek - *katecho* 7:6a) "as that **which had held in bondage** those who through **faith in Christ** were made **dead to it (the law) as a means of life.**"

Realizing --- that the law **decrees obedience** to its commands, and yet, **the inherent nature** of the law **was not** to deliver from sin (sin's power in our sinful nature) **but to enhance** its sinfulness (the fulcrum) --- the only remedy for **this bondage was to die to the law as a means of life.**

So, believers **died with Christ to the law** (7:4). *"By dying to what once bound us, we have been released (discharged) from the law"* (7:6a) --- *"That we might belong to another, to him who was raised from the dead, in order that we might bear fruit to God"* (7:4).

- **The new way of the Spirit. 7:6b**

Now, by *"Belonging to him who was raised from the dead (7:4), "we serve in the new way of the Spirit, and no longer in the old way of the written code"* (7:6b). The **power** of the resurrected Christ, **administered to believers through the Holy Spirit, enables them** to comply with or satisfy or fulfill **the righteous requirements** of the law (Romans 8:4).

**Note:** Dying with Christ to the law and fulfilling the law by the new way of the Spirit is the **FIFTH TRUTH** needed in understanding how to live a **victorious separated life over sin's power / control.**

In Romans chapter 6 the Apostle Paul revealed a **positional truth** - something a believer has by virtue of belonging to Jesus Christ. This **positional truth** is summed up in verses 11, 18, and 22a which state **that in union with Christ in His death and resurrection**, believers are to count themselves **dead to sin** (set free from the power of the sinful nature), and **alive unto God** - free to yield or offer themselves and their bodies unto God as servants of righteousness (see pages 41-48).

In chapter 7 Paul revealed another **positional truth**, which is summed up in verses 1-6. This truth states **that in union with Christ in His death and resurrection**, believers **also died to the law**. Why was this necessary? Because, **the law does not provide a means** by which a believer could satisfy or fulfill its requirements. **It only reveals sin in man**.

Now, in Romans 7:14-8:4, Paul switches from **positional truth** to **experiential truth** (that which is based on or gained by experience). Paul does so in order to share a **practical down-to-earth understanding of what transpires in the life or experience of a believer as he endeavors to live a sanctified or separated life unto God**.

Paul begins by stating **that a believer**, endeavoring to live a sanctified or separated life will be **immediately confronted with three questions of dilemma**.

1. **Why do I NOT DO what I want to do?** 7:15  
Why do I **not** live up to or obey God's commandments, which is what **I want to do**?
2. **Why do I DO what I DO NOT want to do?** 7:15  
Why do I break God's commandments, which is what **I do not want to do**?
3. **How can I experience deliverance or freedom from this dilemma?** 7:24

Paul **answers these questions** through a series of **four inter-related spiritual laws** that currently operate **in every believer**.

These laws, **like natural laws**, such as the Law of Gravity, are a sequence of events that have been observed to occur **with unvarying uniformity** under the same conditions. Natural laws are **never abolished**. However, they can be rendered non-effective **when a lesser law is superseded by a greater law**. The same is true of the following **four inter-related spiritual laws**.

#### **THE LAW OF GOD**

- This Law is the moral commandments given by God through Moses. 7:1-3
- This Law is holy, righteous, good (7:12), and spiritual (7:14).
- This Law reveals sin in the believer. 7:7
- This Law arouses the sinful passions in the believer's sinful nature. 7:5, 9-10, 13
- This Law **has a limitation, an inadequacy**.

*"It is powerless --- in that it was weakened by the sinful nature."* 8:3

The Moral Law of God expects a believer **to fulfill** its commandments but **provides no help** in its accomplishment. **Fulfillment** is left to human strength, human resolve. But the believer's strength and resolve is **rendered powerless** through the believer's **sinful nature**.

#### **THE LAW OF THE MIND or WILL**

- This Law agrees that the Law of God is good. 7:16
- This Law delights in the Law of God. and desires to obey it. 7:22a
- This Law of The Mind or Will **also has a limitation, an inadequacy**.



*"I have (the Law of my Mind or Will has) a desire to do what is good, but I cannot carry it out."* 7:18

In his mind or will the believer **can desire to do what is good** (God's Law) **but he cannot carry it out**. He lacks **the ability to perform – to do it**.

**This answers the question --- "Why do I NOT DO what I want to do?"** 7:15a

### THE LAW OF SIN and DEATH

- There is a **third law** which is at work in the believer. **The Law of Sin and Death**. So that, whenever the believer **desires to do good** (obey God's commandments) **evil is present in him**. 7:21
- This Law of Sin and Death **is at war with the Law of The Mind or Will**. It is a **GREATER law** than the Law of The Mind or Will. It takes the believer's mind or will **captive – a prisoner**. 7:23

*"But I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin (and death) at work within my members" (7:23). So that, "what I hate I do" (7:15) and "the evil I do not want to do --- this I keep on doing" (7:19).*

**This answers the question --- "Why do I DO what I do not want to do?"** 7:15

**What a wretched, miserable existence!!** Our minds or wills **desiring to obey God's Law** but the over- powering control of the sinful nature saying **"you will not"** – so that **WE DO** what **WE DO NOT WANT TO DO** --- **we keep sinning against God's Law**. Oh, --- *"Who will rescue us from this body of death? Thanks be to God – (it comes) through Jesus Christ our Lord!"* 7:24-25

### THE LAW OF THE SPIRIT (The Holy Spirit)

- The Law of The Spirit **is the life giving power of the Spirit that came through Jesus Christ**. 8:2

When Christ died on the cross, the believer, in union with Christ, **also died with Him** (see page 42). In Romans 7:1-6, the believer is seen to have died with Christ to the **"Mosaic Law"** (7:4). In his death to the law, the believer **was released** from the **"old way"** of endeavoring to fulfill the law through **human strength** or **human resolve** (which no one could attain to) and was given a **"new way"** or **principle of fulfillment – the life giving power of Christ through the Holy Spirit**. 7:6

*"For what the law (the Mosaic Law) was powerless to do (providing believers a means of fulfilling the law) --- God did by sending his own son --- in order that the righteous requirements of the law might be fully met in us, who — live according to the Spirit."* Romans 8:3-4

- The Law of The Spirit **frees the believer** from the Law of Sin and Death. 8:2

As a believer **shares his desire to obey God's Law with the Holy Spirit**, the **GREATER Law** of The Spirit **supersedes the LESSER LAW** of Sin and Death thereby enabling the believer **to do what he desires to do** (obey God's Law) & **not to do what he does not want to do** (disobey God's Law).

- The life giving power of the Holy Spirit **enables the believer to fulfill the righteous requirements of the moral law**. 8:4

There has come a **new method of fulfillment in relation to holiness / sanctification**. It is the **power or energy of the Holy Spirit** to accomplish holiness (the fruits of righteousness) in the believer **as he yields to the Spirit**. Rather than attempting to fulfill God's Law through **self efforts** the believer seeks fulfillment **through the power of the indwelling Holy Spirit**.

This is “**the new way of the Spirit**” (7:6) by which the believer bears the fruit of righteousness and holiness.

*“So I say, **live** (order your life) **by the Spirit**, and you will not gratify the desires of the sinful nature.”* Galatians 5:16

**This answers the question --- “How can a believer experience deliverance or freedom from the dilemma of the Law of Sin and Death?”**

**Note: Knowing how these four inter-related spiritual laws function in the life of a believer is the SIXTH TRUTH in understanding how to live a victorious separated life over sin’s power / control.**

**Praise God!** What a wonderful time it was for me (the author at age 32) when I discovered these four inter-related spiritual laws and how they functioned in me. But more so, “that day” when I actually first experienced the Holy Spirit delivering me from the grip of the Law of Sin and Death.

By way of personal testimony, allow me to share with you what happened in me on “that day.”

I was a senior in high school. As yet, I had no knowledge of the four inter-related spiritual laws that we have been discussing. However, as a believer in Jesus Christ, they were present and at work in my life.

**I had fallen into a habit of using bad language.** On one occasion this language spilled out when my younger sister was present. I felt so dirty and ashamed. Then one day, while re-stocking the jam and jelly section in the Super Market where I worked, it was as though the Lord and I entered into a conversation. It went something like this:

“Hi, Bill, how’s it going” the Lord asked. “Not so great – as you well know” I answered. “Why?” “What’s up?” I proceeded to explain the sinful habit I had fallen into and what happened in my sister’s presence. “That’s no way for a Christian to live, is it?” “No”, I replied. “Then why not do something about it. Break the habit”, the Lord encouraged. “I’ve tried, but I am not able to shake its grip on me.” “Well”, said the Lord, “if you are sincere and really desire to be rid of this sinful habit why not let me deal with it for you?” Right then and there I yielded that sin to the Lord and asked Him to rid me of it – and praise the Lord, He did. Since that day, 68 years ago, I have been “clean”, freed from the bondage of bad language – including the 34½ months I spent in the United States Marine Corps during World War II.

**In relation to the four inter-related spiritual laws, Romans 8:13 has been most helpful to me and I trust it will be to you also.**

*“For if you live according to the sinful nature, you will die; but if by the Spirit (by means of the Holy Spirit) you put to death the misdeeds (sinful practices) of the body, you will live.”*

As we dissect this verse, here is what it is saying or teaching.

The “if you” has reference to a believer’s choice or desire as well as The Law of The Mind or Will.

The “sinful nature” and “the misdeeds of the body” have reference to The Law of Sin and Death.

The “Spirit” is the Holy Spirit, and refers to The Law of The Spirit.



Therefore, as a believer in Jesus Christ, **THE ONUS – the initial action in living a sanctified or separated life unto God, is on you. For you must first desire, or thirst, or long to be delivered** from the God - dishonoring overpowering habit or practice that now controls you through your sinful nature. **Then you must yield that sinful habit or practice to the GREATER LAW of The Spirit.**

The result! **You will live.** Because the **superseding power** of the **indwelling Holy Spirit** is able to **free or separate you** from any and all overpowering habits or practices - *“To the praise of His glorious of grace”* (Ephesians 1:6).

#### SUMMARY Romans 8:5-14

<b>Those who live according to --- The Sinful Nature</b>	<b>Those who live in accordance with -- The Holy Spirit</b>
1. They have their minds (interest, purpose) <b>set on</b> what the sinful nature desires. 8:5	1. They have their minds (interest, purpose) <b>set on</b> what the Spirit desires. 8:5
2. The mind of sinful man <b>is death</b> (alienation from God). 8:6	2. The mind controlled by the Spirit <b>is life</b> (alive to God) <b>and peace</b> (with God). 8:6
3. The sinful mind <b>is hostile</b> (antagonistic) to God.	3.
The sinful mind <b>does not submit</b> to God’s law, nor can it do so. 8:7	
4. Those controlled by the sinful nature <b>cannot please God.</b> 8:8	4. They are controlled by the Spirit of God who <b>lives</b> in them. 8:9
5.	5. Their spirits are <b>alive.</b> The Holy Spirit living them <b>gives them life.</b> 10-11

In considering these **two positions**, the Apostle Paul draws **this conclusion** in 8:12-13.

**“Believers have an obligation.”** The **obligation is not** to the **sinful nature** but to the **Holy Spirit**.

In his book, “Romans - God’s Good News For The World”, page 227, John Stott gives us **this insight** concerning Paul’s **conclusion**.

**“Paul’s argument seems to be this; if the indwelling Spirit has given us life, which he has, we cannot possibly live according to the flesh (sinful nature), since that way lies death. How can we possess life and court death simultaneously? Such an inconsistency between who we are and how we behave is unthinkable, even ludicrous. No, we are in debt (debtors or obligated) to the indwelling Spirit of life to live out our God-given life and to put to death everything which threatens it or is incompatible with it.” Amen! So be it Lord.**

**“The Holy Spirit has come to do IN US all that Christ has done FOR US.”**

