

Introduction: The Purpose Of The Spirit

What is the essence, heart and core of the Spirit's work today? What is the central, focal element in His many-sided ministry? Is there a single divine strategy that unites all the facets of his life-giving action as means to one end? Yes!

A. THE HOLY SPIRIT HAS COME AS A HELPER LIKE JESUS John 14-16

1. To Mediate _____ to His People 14:18-21
2. To Communicate _____ thru the Apostles 14:26; 16:13
3. To Present _____ to the World 16:7-11
4. To Portray _____ to the church 16:14

B. THE HOLY SPIRIT THEREFORE HAS ONE CENTRAL PURPOSE:

As the Holy Spirit fulfills this purpose there will continually be three effects in the lives of believers:

First: Personal _____ with Jesus. 1Peter 1:9-10

Second: Personal _____ into the likeness of Jesus. 2Cor 3:18

Third: Personal _____ of relationship with Jesus. Rom 8:16-17

Topic Two: The Holy Spirit Is A Divine Person

Reminder: What is the Central purpose of the Holy Spirit in all His activity? *To make us aware of the personal presence of Christ.* This involves three things:

I. HIS DIVINE PERSONHOOD IS IMPLIED

- A. The Biblical word “spirit” is a picture word with a vivid, precise, and colorful meaning. The Picture?
- B. The biblical word “spirit” (Hebrew *ruach* and Greek *pneuma*) has three primary uses:
1. _____
 2. _____
 3. _____
- C. The basic biblical thought when God's Spirit is mentioned is “Power in Action.” In the OT, “the Spirit of God” is always at work, changing things. Examples:
1. Molding creation into shape & animating created beings. Gen 1:2; Job 33:4
 2. Controlling the course of nature and history. Gen 6:3; Isa 34:16; 40:7
 3. Revealing God's truth and will to his messengers by both direct communication and/or distilled insight. Isa 61:1-4
 4. Teaching God's people through these revelations the way of faithfulness and fruitfulness. Isa 48:16; 63:10-14
 5. Eliciting personal response to God—knowledge of God in the Bible's own sense—in the form of faith, repentance, obedience, righteousness, openness to God's instruction, and fellowship with him through praise and prayer. Ezek 11:19; 36:25-27; 37:14; 39:29
 6. Equipping individuals for leadership. Joseph—Gen 41:38; Moses—Num 11:17; Seventy Elders—Num 11:16-29; Joshua—Num 27:18, Deut 34:9; etc.
 7. Equipping individuals with skill and strength for creative achievements. Bezalel & Oholiab—Ex 31:1-11; 35:30-35; Hiram—I Kings 7:14.

II. HIS DIVINE PERSONHOOD IS REVEALED

A. THE PARACLETE IS A DIVINE PERSON. John 14:16,25; 15:26; 16:7 Rich word with no adequate English translation. Comforter, Counselor, Helper, Supporter, Adviser, Advocate, Ally, Senior Friend. This title reveals Him as a person since:

- Only a person could fulfill such a role.
- He is “another” of the same kind as Jesus (14:16).
- He is referred to as a person (14:17 cf 14:26; 15:26;16:8,13,14).
- He functions as only a person could:
He hears, speaks, witnesses, convinces, glorifies Christ, leads, guides, teaches, commands, forbids, desires, gives speech, gives help, and intercedes for Christians, can be lied to and grieved (Jn 14:26; 15:26; 16:7-15; Acts 2:4; 8:29; 13:2; 16:6,7; Rom 8:14, 16,26,27; Gal 4:6; 5:17, 18; Acts 5:3,4; Eph 4:30).

Conclusion: As “another Paraclete” like Jesus the Holy Spirit is not just an influence; He, like the Father and the Son, is an individual person.

B. THE HOLY SPIRIT IS A MEMBER OF THE TRIUNE GODHEAD.

Because of His connection with the other two members of the Trinity the Holy Spirit must be a divine person. His individuality is within the unity of the Godhead. Examples:

- Matt 28:19
- Rev 1:4, 5 (3:1, 4:5, 5:6).
- Triadic passages which link Father, Son, and Spirit together in the inseparable unity of a single plan of grace. I Cor 12:4-6; 2 Cor 13:14; Eph 1:3-13; 2:18; 3:14-19; 4:4-6; 2 Thes 2:13, 14; I Pet 1:2.

Conclusion: The Spirit is no mere powerful creature, like an angel; He, with the Father and the Son, is God Almighty.

III. THE SPIRIT IS “GOD’S EMPOWERING PRESENCE”

Topic Three: The Baptism of the Spirit

Review: The Purpose of the Spirit—He is here to glorify Christ and His main and constant task is to mediate Jesus' presence to us, making us aware of all that Jesus is, so that we will trust him to be all that to us. How?

- As a teacher Jn 14:26; 16:13
- As a witness 15:27; 16:8-11
- As a floodlight Jn 16:13, 14

I. BEING IN THE SPIRIT COMES THROUGH AN "IMMERSION"

For our study we are making a distinction between regeneration and Spirit baptism. Both of these aspects of the Spirit's work have to do with the application of salvation (i.e. the application of the benefits of the atonement in time) through the believer's union with Christ. In one sense they cannot be separated and perhaps one could be considered as an aspect of the other (i.e. regeneration could be viewed as a subset of the larger concept of Spirit Baptism). However we will look at regeneration as the impartation of new life and baptism as the imputation of a new standing before God. This distinction is not universally noted by orthodox theologies but it is a distinction that aids us in making the distinction between the believer being "in Christ" and Christ being "in" the believer. These works take place simultaneously and are an inseparable unity (John 14:20; 1Cor 12:13; Gal 2:20). However they are distinct.

A. THE CONFUSION CONCERNING SPIRIT BAPTISM

	John's Baptism	Spirit Baptism
The Agent:	John	Jesus
The Element: "with" Greek <i>ejn</i>	<i>with water</i>	<i>with the Holy Spirit</i> Matt 3:11 <i>in one Spirit</i> 1 Cor 12:13
The Identification: "unto" Greek <i>ejn</i>	<i>unto Repentance</i>	<i>into (ejn) Jesus... and therefore into his death, burial and resurrection</i> Rom. 6:3; Col 2:12 <i>into (ejn) one body</i> 1Cor 12:13 <i>into (ejn) Christ</i> Gal 3:27

B. THE CHARACTER OF SPIRIT BAPTISM

1. Unique to This Phase of God's Program

- When did the Spirit's present ministry begin? Jesus made it clear that a dramatic and dynamic change was coming when He went to the Father and then sent the Spirit to begin this new phase of His work. Jn 16:7 cf 14:20
- This change is so dramatic and so dynamic that it is pictured as an outpouring of the Spirit and an immersion into the Spirit.
 - a. Prophecied as part of Millennial blessings Joel 2:28
 - b. Pointed to as a mark of Christ's unique authority Matt 3:11
 - c. Promised to the disciples at His ascension Acts 1:5
 - d. Experienced on the Day of Pentecost Acts 2
 - e. Prior to Pentecost it is viewed as Future. Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5
 - f. After Pentecost it is viewed as already Past. Acts 11:16; Rom 6:1-4; 1Cor 12:13; Gal 3:27; Eph 4:5; Col 2:12

2. Common To All Believers Under the New Covenant

- When you rested faith in Christ. Gal 3:6
- When the Holy Spirit began to indwell you. 1Cor 12:13
- When Christ became your life. Gal 2:20; 1Jn 5:11-12

II. BEING IN THE SPIRIT BRINGS US INTO A NEW REALITY

From Romans 8 we can get a glimpse of what life in this new atmosphere is about. Being "in the Spirit" involves several new realities:

- A New Principle: Walking According to the Spirit (1-4)
- A New Perception: Experiencing the Mind-set of the Spirit (5-8)
- A New Power: Being animated by the Spirit (9-11)
- A New Path: Being led by the Spirit (12-14)
- A New Position: Be assured of sonship by the Spirit (15-17)
- A New Promise: Guaranteed of future glory by the Spirit (18-25)
- A New Process: Being transformed by the Spirit (26-30)

III. BEING IN THE SPIRIT PRODUCES POSITIONAL CONSEQUENCES

A YOU ARE PART OF THE NEW CREATION. 2COR 5:17

1. A member of Christ's body 1Cor 12:12, 27
2. A son of God Gal 3:26
3. A person dressed for eternity with God Gal 3:27

B. YOU ARE ACCEPTED. EPH 1:6 LIT. "MADE AN OBJECT OF FAVOR IN THE BELOVED" IN CHRIST...

1. You have been brought near to God. Eph 2:13
2. You are seated in the heavenlies. Eph 2:6
3. You are freed from condemnation. Rom 8:1
4. You are a saint. Phil 1:1
5. You are one with all other believers. Rom 12:4-5; John 17:21-23; Gal 3:28
6. You have been given credit for already having...

√ died with Him Rom 6:3

√ been buried with Him Rom 6:4

√ been raised with Him Rom 6:4, 5

Because of this death you have been justified from the sin principle Rom 6:7

Because of this resurrection you are alive to God. Rom 6:10

IV. BEING IN THE SPIRIT BRINGS A NEW RESPONSIBILITY TO US Galatians 5:25

Topic Five: Born of the Spirit

Our Basic Premise: the Holy Spirit is here to glorify Christ by mediating our Lord's presence to us, making us aware of all that He is, so that we will trust Him to be all that to us.

Through the Baptism of the Holy Spirit the believer receives acceptance before the Heavenly Father. This change of status before God is said to absolutely expunge all guilt from the believer's record and give him a brand new identity (II Cor 5:17). Being "in Christ" brings the Christian right into the very presence of God (Eph 2:6). But how will this relationship ever work in real life situations? What can an earth-bound, fallen sinner with a corrupted nature share in common with the holy, righteous, perfect and transcendent God of heaven? What quality of relationship could they possibly have? Obviously the Holy Spirit must do more than just change a person's identity. He must change what you are as well as who you are. How does the Holy Spirit change what you are so that you can personally experience fellowship with God? By giving you **eternal life**.

John 17:3

"And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

The word "know" in this verse emphasizes experiential knowledge. When used, as it is here, of knowing another person it speaks of intimacy of relationship (e.g. marital intimacy). So eternal life is given to the believer that he might experience intimacy with God the Father and God the Son. Possessing eternal life means much more than living on and on, it means that God has equipped you to live in fellowship with Him for all eternity.

But how is eternal life given to the believer? It is a work of the Holy Spirit.

John 3:3,5-8

"Truly, truly, I say to you, unless one is born again (or possibly: *from above*) he cannot see the kingdom of God....unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

Like physical life, eternal life comes through birth. But this spiritual birth that brings eternal life is different from physical birth in that it takes place in the realm of the human spirit totally apart from the physical realm. It is a dramatic work of the Holy Spirit that produces tremendous change in the deepest part of man. Notice several implications:

⇒ This spiritual birth makes fellowship with God possible.

"unless one is born again he cannot see. . . he cannot enter"

⇒ This spiritual birth is a work of God the Holy Spirit.
"born from above. . . born of the Spirit"

⇒ This spiritual birth makes you spiritually clean and alive.
"born of water and the Spirit" cf Ezekiel 36:25-27 & 37:1-14

⇒ This spiritual birth is invisible but its effects are easily observed.
"you hear the sound . . . but you do not know where it comes from"

As we have seen, the crosswork of Jesus Christ is applied to the individual the moment he places saving faith in Jesus Christ. But how can he believe since he is dead, blind, deaf, and hostile to God? Regeneration provides the answer to that problem.

The word *regeneration* as used by theologians has at times a broader or narrower meaning than the biblical meaning. Other words such as *conversion*, *sanctification*, and *justification* have been either identified or included in the concept of regeneration. For example...

Roman Catholic theologians:

Early Lutheran theologians:

Later Lutherans:

Reformed theologians:

"Regeneration, accordingly, is an act; conversion is an activity, or process. Regeneration is the origination of life; conversion is the evolution and manifestation of life. Regeneration is a cause; conversion is an effect. Regeneration is instantaneous; conversion is continuous" (William G.T. Shedd, *Dogmatic Theology II*, 494).

"By a consent almost universal the word regeneration is now used to designate, not the whole work of sanctification, nor the first stages of that work comprehended in conversion, much less justification or any mere external change of state, but the instantaneous change from spiritual death to spiritual life" (Charles Hodge, *Systematic Theology, III*, , 5).

I. THE CONCEPT OF REGENERATION

A. THE VARIOUS TERMS USED TO EXPRESS THIS WORK OF THE SPIRIT:

- *palingenesia* (παλιγγενεσία): Titus 3:5 “regeneration”
- *anagennao* (ἀναγεννάω): 1Pet 1:3, 23 “born again”
- *apokueo* (ἀποκυέω): James 1:18 “brought...forth”
- *gennao anothen* (γεννάω ἄνωθεν): John 3:3, 7 “born again” or “born from above”

B. A DEFINITION: REGENERATION IS THE WORK OF THE HOLY SPIRIT WHEREBY HE PRODUCES A SPIRITUAL BIRTH IN THE BELIEVER BY IMPLANTING ETERNAL LIFE IN HIM. IT IS INSTANTANEOUS AND NEVER REPEATED AND RESULTS IN THE INDIVIDUAL BECOMING A “CHILD OF GOD.”

C. THE RESULT IS A PERSON WITH A NEW RELATIONSHIP TO GOD AND A NEW ORIENTATION OF LIFE WITH NEW PREVAILING DISPOSITIONS.

1. A new _____. John 1:12

2. A new _____. John 3:16

According to John 17:3 what is the purpose of this life?

According to 1John 5:11, 12 how can you possess this life?

3. A renewed _____. Rom 12:2

How does Scripture describe our unregenerate mind? Col 1:21

_____ and _____.

Who renewed your mind? Titus 3:5 _____

What results should you expect from having a renewed mind?

Rom 12:2; Col 3:8 _____

4. A New _____. 1John 3:9

This provides a new possibility. 2Pet 1:4 _____

This provides a new problem. Rom 7

II. THE NECESSITY OF REGENERATION

- A. _____ EPH 2:1-3
- B. _____ EPH 4:17-19
- C. _____ JOHN 8:42-44
- D. _____ ROMANS 8:7-8
- E. _____ 1CORINTHIANS 2:14

III. THE NATURE OF REGENERATION - JOHN 3:8

A. It is an act in which man is passive.

3 views as to the cause of regeneration:

- *Pelagian:*
- *Semi-Pelagian (Arminian):*
- *Augustinian:*

B. It is instantaneous. The aorist tense pictures action as a snap shot, that is action viewed as a simple completed act, not a process. Regeneration is viewed in this way in the following verses: John 1:13; 3:3, 5, 7

C. It is invisible.

D. It is observable by what it produces. The perfect tense emphasizes the ongoing effects of a past completed action. When referring to the results of regeneration the perfect tense is used. The concept presented is that at one point in the past I was born of God and as a result I am now in the state of being a “born one.” Certain things continue to be true of me as a result of this past event. First John presents the following results of regeneration:

- 2:29 _____
- 3:9 _____
- 4:7 _____
- 5:1 _____
- 5:18 _____

IV. THE WORK OF REGENERATION

- A. The author: _____ John 1:12-13
- B. The agent: _____ John 3:5-8
- C. The life implanted: _____ 1John 5:11, 12, 20

D. The instrument: _____ 1Pet 1:23-35; Ja 1:18, 21

V. THE NEW COVENANT CHARACTER OF REGENERATION

A. Jeremiah 31:31ff cf. Luke 22:20; 2Cor 3:6; Heb 8:8; 9:15; 12:24

B. Ezek 36:22ff

C. Joel 2:28 cf. Acts 2:

D. John 14:16-19 _____

E. John 14:20 _____

F. Acts 11:15, 16 _____

G. 1John 5:11, 12 _____

VI. THE ORDER OF SALVATION *ordo salutis* “The attempt to arrange in logical (not temporal) order the activities involved in applying salvation to the individual.”

A. John Murray: Calling □ regeneration □ faith □ repentance □ justification □ adoption □ sanctification □ perseverance □ glorification

B. Louis Berkhof: Calling □ regeneration □ conversion (including repentance & faith) □ justification □ sanctification □ perseverance □ glorification

C. G. C. Berkouwer: “We can’t fix a certain order.”

D. Charles Ryrie: “Of course, there can be no chronological order; both regeneration and faith have to occur at the same moment. To be sure, faith is also part of the total package of salvation which is the gift of God (Eph 2:9); yet faith is commanded in order to be saved (Acts 16:31). Both are true.”

E. Anthony Hoekema: “Perhaps the best way to put it is to affirm that regeneration has *causal priority* over the other aspects of the process of salvation: faith, repentance, sanctification, and the like... Conversion includes faith and repentance, and one is justified by faith and at the time of faith, not at some time after one has come to faith. That justification and sanctification are simultaneous has been shown above. Surely, further, we do not begin to persevere in the faith only after we have been believers for a length of time.”

Implications for Life: The Father, Son and Holy Spirit have gone to great lengths to equip you to experience fellowship with them. Not only are you accepted by the Father but you have been given the capacity to know God personally and intimately. But *capacity* only becomes *ability* in your life when you exercise it.

Topic Six: The Indwelling Of The Spirit

Our Basic Premise: the Holy Spirit is here to glorify Christ by mediating our Lord's presence to us, making us aware of all that He is, so that we will trust Him to be all that to us.

When you “believed” the gospel you “received” the Holy Spirit (Acts 2:38; Gal 3:2). From that moment the Spirit began to “indwell” you (Rom 8:11). Whether you have been aware of it or not He has been like a houseguest, paying attention to and caring about and being involved in everything that happens in your heart and life. As a gracious and willing guest He acts as a change agent, transforming you into Jesus' moral likeness “. . . from one degree of glory to another. . .” (2 Cor 3:18).

One of Satan's most deceptive and successful strategies against the church has been to promote confusion about this role of the Holy Spirit. Indwelling has been called “the heart of the distinctiveness of the Spirit's work in the church age” (Charles Ryrie). A correct understanding of this aspect of the Spirit's ministry is absolutely necessary if you are to understand the other ministries that the Spirit performs in the believer today.

I. THE INDWELLING OF THE HOLY SPIRIT IS A VITAL PART OF THE NEW COVENANT PROMISE

- A. Promised to Israel in the Messianic Kingdom (Eze 26:37)
- B. Promised to Christians in the Church Age (John 14:17)
- C. Provided as a part of the New Covenant Blessings:
 - Spiritual & Physical blessings for Israel in the future kingdom (Jer 31; Ezek 36)
 - Spiritual blessings for the Church Now (Heb 8:6-13; 10:16-18; 2 Cor 3:6-7)

II. THE INDWELLING OF THE HOLY SPIRIT IS A REALITY FOR THE NEW TESTAMENT BELIEVER

The Holy Spirit indwells all Christians and only Christians. Too often this is not a well known truth among all segments of the church (I Cor 3:16; 6:19). But it is a plain teaching of the New Testament. At least four biblical facts demand this conclusion:

A. The Indwelling of the Holy Spirit is a **GIFT** freely given by God.
John 7:37-39; Acts 11:17; Rom 5:5; I Cor 2:12; 2 Cor 5:5

B. The Indwelling of the Holy Spirit is a **PROOF** of genuine conversion.
Rom 8:9,10; Jude 19; I Cor 2:14

C. The Indwelling of the Holy Spirit is a **REALITY** in all Christians.
I Cor 6:19 cf 2:1; 5:5

D. The Indwelling of the Holy Spirit is a **NECESSITY** in all Christians.

- Gal 3:3

- I John 3:24

- To reveal the presence of the Son to us because...

- √ John 14:17-20

- √ John 16:13-15

- √ Col 3:11

Therefore: we must conclude that the Spirit also indwells all believers so that the indwelling Christ may be known by all.

NOTE: Sin affects the ministry of the Spirit to the believer. However, it does not eliminate or diminish His indwelling presence. When the believer allows sin to go unconfessed in his life the Spirit's work changes from enabling him to grieving in him (Eph 4:30; 2 Cor 7:10). So it is the "*filling of the Spirit*" rather than the "*indwelling of the Spirit*" that is affected by sin in our lives.

III. THE INDWELLING OF THE HOLY SPIRIT RESULTS IN GREAT BLESSING FOR THE BELIEVER

- A. Our bodies have become "*holy places*" I Cor 6:19-20
- B. Our hearts have become "*wells of supernatural love*" Rom 5:5
- C. Our spirits have become "*credible witnesses*" Rom 8:16
- D. Our minds have become "*divinely anointed*" I John 2:20,27
- E. The Holy Spirit has become God's "*non-refundable deposit*" Eph 1:14; 2 Cor 1:22; 5:5
- F. The Holy Spirit has become God's "*guarantee of safe delivery*" Eph 1:13

IV. THE INDWELLING OF THE HOLY SPIRIT AND "PROBLEM PASSAGES"

The following passages have from time to time been cited as proof that the Holy Spirit does not indwell all believers. These passages are not really "problem passages" but have been carelessly interpreted so as to support unbiblical teachings regarding the Holy Spirit's work.

- A. Saul & David I Sam 16:14; Psa 51:11.
- B. The Apostles Luke 11:13
- C. The Condition of obedience Acts 5:32 cf 2 Thes 1:8; I Pet 1:21,22
- D. The Samaritans Acts 8:14-20
- E. The Disciples of John the Baptist Acts 19:1-6.

Real Life Implications. . .

Topic Seven: The Filling Of The Spirit

Our Basic Premise: the Holy Spirit is here to glorify Christ by mediating our Lord's presence to us, making us aware of all that He is, so that we will trust Him to be all that to us.

Are you being filled by the Holy Spirit right now? How can you tell? How is it done? These questions are answered by an understanding of three biblical concepts: “Spirit-flooding”, “Spirit-filling”, and “Spirit-walking.”

I. “Spirit-flooding” *πὺμψημι (pimphemi) To fill or flood; to fill or take possession of the mind. To overwhelm. Examples:*

A. Filled with emotions

- Luke 4:28
- Luke 5:26
- Luke 6:11

B. Filled with the Spirit

- Acts 2:4
- Acts 4:8
- Acts 9:17
- Acts 13:9

II. “Spirit-filling” *πληρῶω (plerōō) To fill, to make complete. To fill up the deficiencies or inadequacies.*

A. Material filling Phil 4:18

B. Spirit filling Eph 5:18

- Note their incompleteness—Eph 4 & 5
- Note the fulfillment—Eph 5:18

A command to have deficiencies met. An imperative.

A command to have a source utilized. No explanation of how.

- A Spirit-filled Christian is an individual who is allowing the Holy Spirit to fill-up his personal inadequacies on a day to day basis.

III. “Spirit-walking” περιπατῶ (*paripatèō*) *To walk; to order your life.*

A. The Spiritual walk

- The problem—Gal 3:3
- The effects—Gal 4:19
- The solution—Gal 5:16

“*walking*” has to do with your observable conduct.

“*filling*” has to do with your inner character.

B. A Definition II Cor 12:18

- “*walking in the same steps*”
- Touches every area.

C. A Comparison

- Spirit-filling deals with the personal character of the believer.
- Spirit-walking deals with the manner of life of the believer.
- Both are absolutely dependent upon the Holy Spirit.
- Both assume “resurrection life.”

It is not eternal life (Jn 1:11-12; I Jn 5:11-12)

It is:

✓ based on position—Rom 6:1-2

✓ extends from position—Rom 6:3-4

✓ manifested by faith—Rom 6:5-8

II. The Spirit Produces The Right Motives For Service

A. An Inner Desire Phil 2:12-15

B. A Fulfilling Delight I Cor 13:1-7

C. An Overflowing Gratitude for Past Grace Col 2:7 - 2 Cor 5:14

D. An Earnest Expectation of Future Grace 1Thes 1:3 - Rom 5:5

Implications:

- True Christian service is service done “in the Spirit”
- We must seriously challenge anything less

Topic Nine: The Spirit & the “Sign” Gifts

An Examination of 1Corinthians 13...

I. An Overview: Love Is The Most Excellent Way Because Even Tongues, Prophecy And Knowledge...

- (8-9)

- (10-11)

- (12)

II. ***“That Which Is Perfect?”*** Three Interpretations:

- 1.

- 2.

- 3.

III. Questions We Must Answer

A. How does Paul always use the word “perfect?”

1Corinthians 2:6 & 3:1

1Corinthians 14:20

Ephesians 4:13-14

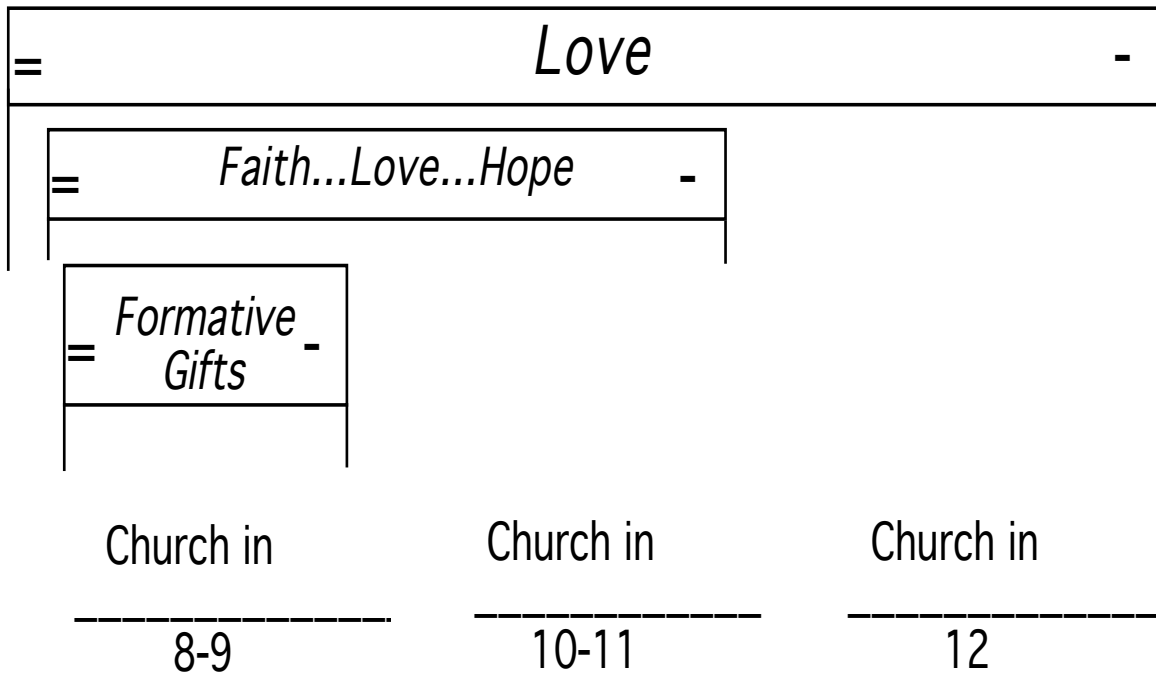
(Hebrews 5:13-14)

B. In what sense was the church not yet mature?

- 1.

2.

3.



Topic Thirteen: The Spirit & Conviction

I. Restraining Lawlessness in the World 2Thes 2:6

II. Convicting the World of Sin, Righteousness & Judgment

A. What is Conviction? John 16:8-11

“The idea of ‘conviction’ is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power. Whatever the final issue may be, he who ‘convicts’ another places the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth. He who then rejects the conclusion which the exposition involves, rejects it with his eyes open and at his peril. Truth seen as truth carries with it condemnation to all who refuse to welcome it” (B.F. Westcott, *The Gospel According to St. John* [London: Murray, 1908], 2:219).

- Does this mean that all who are “convicted” by the Spirit will believe?
Matt 18:15, Lu 3:19; Jn 3:20; 8:9, 46; 16:8; 1Cor 14:24; Eph 5:11; 5:13; 1Tim 5:20; 2Tim 4:2; Titus 1:9, 13; 2:15; Heb 12:5; Rev 3:19

B. Who Is the Spirit Convicting? John 16:8

John 1:29; 3:16ff; 4:42; 6:33, 51; 9:5, 39; 12:46ff; 17:16ff

- Does “the world” mean...
 - ¡ some individuals in the world,
 - ¡ all individuals in the world, or
 - ¡ the elect?

C. Why Is Conviction Necessary?

1. Men are blind to the Gospel 2Cor 4:3-4
2. Their minds are useless in respect to spiritual truth Eph 4:17-18
3. The Gospel is inherent power of God for salvation Rom 1:16
4. Presentation of the Gospel is the human means and conviction, because of the gospel, is the Divine means - 1Cor 15:1-4
5. Faith is the intermediate agency for the application of salvation (dia with the genitive).

D. Of What Are They Convicted?

1. Of One Specific Sin: unbelief in Jesus Christ - John 16:7-8
 - a. Not possible before the Cross - John 15:22, 24-25
 - b. The basis for judgment - John 3:18
 - c. The Holy Spirit does not convict the world of their personal sins - John 16:9. Cf 2Cor 7

2. Of Righteousness: That which Christ provided on the cross, vindicated by His ascension to the Father.
 - a. This proves His righteousness is sufficient to allow Him in the Father's presence.
 - b. This proves His righteousness is sufficient to keep Him in the Father's presence.
 - c. The Spirit convicts of the need of this righteousness.

3. Of Judgment: Satan's judgment on the cross
 - a. This proves the sinner's case is lost.
 - b. This provides the impetus to accept the previous facts of conviction.
 - These are in logical order: Man needs to see his state of sin, have proof of the righteousness which the Savior provides, and be reminded that if he refuses to receive the Savior he faces certain condemnation.

E. What is the Correct Response to Conviction?

1. Repentance

2. Faith

III. The Spirit in the Tribulation Period

A. His Relation to Unbelievers in the Tribulation

During the trib multitudes will be saved:

1. The 144,000 Jews who are sealed (Rev 7:4; 14:4)
2. The innumerable multitude who will turn to the Lord Rev 7:9. This group is said specifically to come out of the great tribulation Rev 7:14.
3. All living Jews at the end of the Tribulation have successfully passed through the judgment Rom 11:25; Zech 13:1. The Spirit is specifically connected with the salvation of the unsaved in the Tribulation period Zech 12:10. Although in the case of the other two groups mentioned the Holy Spirit is not identified as the one who brings them to faith the implication of John 16.

B. In Relation to Tribulation Saints

1. Pouring out of the Spirit. The prophecy of Joel 2 is connected with a period when the sun will be turned to darkness and the moon to blood. In Matt 24:29-30 these events are part of the end of the Tribulation just before the Second advent of Christ.
2. The two witnesses Rev 11:3-4; Zech 4:6

IV. The Spirit In the Millennium

A. In Relation to Unbelievers

Every person entering into the Millenium will be redeemed...

- Isreal (Ezek 20:33-44; Zech 13:8-9).
- Gentiles (Matt 25:31-46).
- What about children born in the Millennium? Jer 31:31-34; Ezek 36:25-31; Zech 12:10; 14:16

B. In Relation to Believers

When the Millennium beings the new covenant to Israel will be instituted which provides:

1. The indwelling of the Spirit Jer 31:33
2. The filling of the Spirit Joel 2:28-29

C. In Relation to Christ Isa 11:2-3 - Rev 20:7-9

Topic Eight: Sanctified By The Spirit (Part 1)

Romans 6

The Normal Christian Life: Verse 22
<i>“But now having been freed from sin and enslaved to God, you have your fruit, resulting in sanctification, and the outcome, eternal life.”</i>

The Comparison: Verses 20-22	
The path of the flesh (20-21)	The path of the Spirit (22)
Slaves of sin Free from righteousness Having no fruit Process of shame Death	Freed from sin • Enslaved to God • Having fruit — Process of Sanctification — Eternal Life —

How do you change paths?

“But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.” (17-18)

Two things are involved:

1. Understanding “that form of teaching” found in verses 1-10.
2. Obedying—“obedient from the heart” The teaching found in 1-10 has real life implications which are expressed in the commands of verse 11-13.

Romans 6:22 describes what happens when 11-13 is obeyed:

1. You are immediately set free from _____.
2. You immediately become _____.
3. You begin having _____.
4. You begin to experience _____.
5. You begin to experience and manifest _____.

Topic Nine: Sanctified By The Spirit (Part 2)

Romans 7

Review...

Your Relationship To Sin

Romans 6

Key Principle:

*Spirituality is **experienced** when you set your mind on the Father*

Basic Assumption:

“consider yourselves...alive to God...” (6:11)

Basic Action:

“present yourselves to God...” (6:13)

How does sin reign?

moods, desires, deeds (6:12 cf Gal 5:19, 24)

What will happen when you begin acting alive to the Father? (6:22)

- You are immediately set free from indwelling sin.
- You immediately become a servant of God.
- You begin having the fruit of the Spirit.
- You begin to experience the process of sanctification.
- You begin to experience and manifest eternal life.

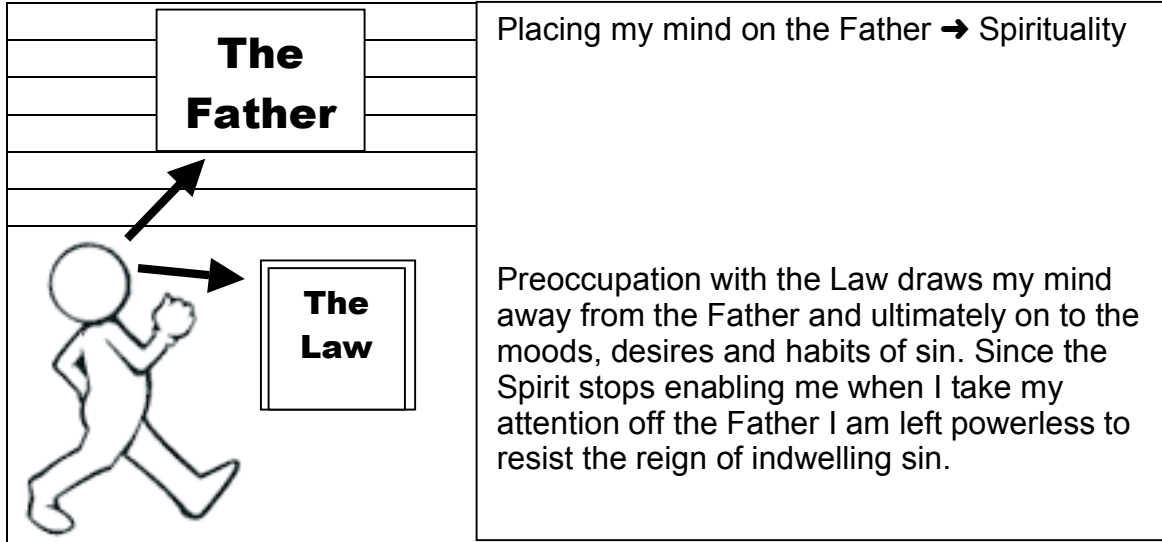
Your Relationship to The Law

Romans 7

Since the Law is *holy, righteous and good* (7:12) can we look to it to sanctify us?

NO

The Problem With The Law



Why is the Law powerless to produce Sanctification?

1. The Law has no jurisdiction over the Christian (1-6) Cf. Antinomianism
2. The Law reveals sin but provides no power over it (7-12)
3. The Law brings death not life (7:13-25)
A description of the psychological condition of carnality.

The Three “Laws” of Carnality (21-23)
<ul style="list-style-type: none"> • The Law of Lurking Evil (21) • The Law of the Liberated Mind (22-23) • The Law of Repetitive Capture (23)

How can you be delivered from “the body of this death”? (24)

The Law That Sets Us Free From the Flesh - Romans 8:2

Topic Ten: Sanctified By The Spirit (Part 3)

Romans 8

According to Romans 6 the believer is now dead to sin and alive to God. But in chapter 7 Paul explains why the believer always loses the battle when he tries to resist indwelling sin. Now in Romans 8 he reveals the secret of victory over sin: The Holy Spirit. As we obey the simple commands of Romans 6:11-13 the Spirit supernaturally works to bring about sanctification in our lives (6:22). Notice how His work is described...

√ As the “Spirit of Life” He liberates us from sin (1-11)

- Free from the bondage of sin (3-4)
- Free from the blindness of sin (5-8)
“the mindset of the flesh” vs “the mindset of the Spirit”
- Free from the body of sin (9-11)

√ As the “Spirit of Adoption” He leads us as sons (12-18)

<i>Slavery</i> fear, orders of the Law, browbeating, thoughtless obedience and guilt	vs	<i>Sonship</i> leading, principles, relationship, trust and love
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√ As the “Spirit of Glory” He groans for us in our sufferings (19-39)