

STUDIES IN BIBLICAL THEOLOGY

Volume III-B

Pneumatology

The Holy Spirit and Sanctification.

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Second edition, Revised in 1969, printed in United States of America

Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Three into three sections: #1 The Holy Spirit and His work, and #2 The Holy Spirit in Sanctification, and #3 The Holy Spirit's gifts and office. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

PREFACE

The following study was compiled because of the need for a classroom handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still, others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for classroom use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

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Omaha, Nebraska, August 2000

Printed in United States of America

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I. A STUDY OF TERMINOLOGY IN SANCTIFICATION

A. Old Testament Usage.

1. The Old Testament Hebrew word qadash is translated “sanctify” or “sanctified” some 105 times.

a. The word qadesh is translated “consecrate,” “hallow,” “dedicate” but most often as “holy” or “holiness.”

b. There is some difference of opinion among translators as to the exact root meaning of qadash but some think that it comes from the word “ad” meaning to cut, to separate.

c. In nearly every instance this meaning of separation lends greater context in its usage in the Old Testament.

2. Another factor concerning qadash is that it usually refers either to God or to things pertaining to God. The following examples of such usage are cited:

a. The Sabbath Day - Gen. 2:3

b. People - Ex. 19:14

c. The tabernacle - Ex. 29:43; Lev. 8:10

d. Priests - II Chron. 15:11

e. The Levites - I Chron. 15:14

f. The firstborn - Num. 8:17

g. Vessels - II Chron. 29:19

h. The Sanctuary - II Chron. 29:5

3. In all of the above examples, the people, days, sanctuary, vessels, etc., are “sanctified” or separated, apart for God. We accept therefore the basic meaning of the use of the word “sanctify” or “sanctified” in the Old Testament as being separation to God, separation to God for His purposes.

4. The word translated “holy” in the Old Testament has the same basic root meaning.

a. However the word translated “holy” or “holiness” usually is referring to the manner or state in which the thing separated existed.

(1) For example, in Lev. 11:44, we read, “I am the Lord your God; consecrate yourselves, therefore, and be holy, for I am holy.”

(2) We would interpret this verse to mean that the one who “consecrated,” (could also be translated “sanctified”) himself to God, was regarded as one who was “holy.”

b. He was holy, not because of some intrinsic change in the nature of his being, but because he was separated to God, to God only, and not be given over again to anything profane.

(1) The Sabbath Day was a “holy” day because it had been separated to God and for God’s use and purposes.

(2) The tabernacle was “holy,” because it had been separated to God, for God’s use and purposes; the priests were “holy” because they had been separated to God, to God’s use and God’s purposes, etc., etc.

5. Thus we would conclude that sanctification in the Old Testament usually refers to some day, thing, people, sanctuary, priest, vessel, or offering being separated unto God and His purposes and because they are so separated, they are to be regarded as holy.

B. New Testament Usage.

1. The one Greek word used to depict sanctification in the New Testament is the word hagiadzo.

a. The meaning found in most lexicons for this word is “to dedicate, to separate set apart for God.”

b. The meaning is not unlike the Old Testament usage in that it refers to separation to God. New Testament usage always refers to or connotes this meaning of separation, a separation to God for His purposes.

2. There are, however, several different ways in which this word is used. The variations usually have to do with how one is separated unto God. And it is at this point where confusion comes in. We will study some of the usages in the New Testament to determine a more exact meaning of the term.

a. Sanctification that is co-extensive with salvation.

(1) Paul addressed the Corinthians as those who were “sanctified in Christ Jesus.” (I Cor. 1:2) That is, Paul regarded the believers at Corinth as those who were separated unto God. Later in this same epistle, Paul explained that they “were sanctified,” that is, already separated unto God.

(2) When Paul spoke his farewell words to the elders of Ephesus, he commended them to God who had given them an inheritance “among all them that are sanctified.” (Acts 20:32). The ones that were already sanctified were those who had come into the kingdom of God and along with these Ephesian elders had an inheritance.

(3) The writer to the Hebrews said that Christ should taste death for every man, and that in so doing he would bring many sons unto glory thus making Christ the captain of their salvation.

(a) He went on to explain that Christ, the captain, and those “that are sanctified” are all one, that is, Christ and the Hebrew believers were one in Christ Jesus.

(b) They were set apart in Christ - saved and separated to Him, (Heb. 2:9-12). Later in the same epistle the writer refers to his readers as those who “have been sanctified through the offering of the body of Jesus.” (Heb. 10:10).

(c) The same meaning holds here that those that are sanctified are those that are saved — saved on the merits of the work of Christ. In verse 14 he explains that the sanctified ones are those that are perfected forever, that is, God has once for all set apart in Christ those who have believed.

(4) So we conclude that sanctification has this first meaning in the New Testament, i.e., separation unto God and more particularly, separated and placed in Christ.

(a) It is sanctification that is co-extensive with salvation.

1] As Paul told the Thessalonians that God had called them from the beginning unto “salvation in sanctification of the Spirit and belief of the truth.” (II Thess. 2:13)

2] This is sanctification which is true as soon as the person believes (“belief of the truth”) and is quickened by the Spirit.

(b) We might say further that these who are placed in Christ are called “saints,” or “holy ones.” (haglois - the noun form of hagiadzo). Saints are thus the are sanctified.

1] They are referred to as holy ones or saints because they have been

placed or separated in Christ Jesus.

2] Thus the meaning is similar to that which is found in the Old Testament - separated in Christ, and because they are in Christ, they are called saints or holy ones.

b. Sanctification that means surrender of your members to His Lordship.

(1) In the sixth chapter of Romans the writer explains that because believers were placed into the very experiences of Christ (death, burial, and resurrection) by the baptism of the Holy Spirit, they are free to give their members to serve God.

(a) He explains that whereas before salvation one could only give his members to himself and sin, that now he is free to give his members as instruments of righteousness unto God. He sums up the experience in 6:19, “. . . for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.”

(b) Here sanctification is used in the sense that it is something to be gained, not already possessed. He does not gain sanctification in the sense that was explained under our first heading, but he gains sanctification as he has the experience of yielding his members to the Lordship of God.

(2) This kind of sanctification may be called “experiential.”

(a) The former (under heading #1 might be called “positional.”

(b) All believers are positionally sanctified in Christ Jesus, but not all believers have yielded their members to the Lordship of Christ and thus are not “sanctified.” Please understand, they are sanctified insofar as being in Christ, but not all believers are in this “experiential” sense sanctified.

(3) Implied in this meaning of sanctification is a beginning and a continuation.

(a) The beginning is the time of the initial yielding - a critical time, call it a “crisis,” if you will.

(b) The continuation is a progressive experience as one daily continues to yield to the Spirit.

1] This “continuing to yield,” is better explained as a walk, a walk after the Spirit.

2] Paul wished for the Thessalonians that God might “sanctify you wholly,” (I Thess. 5:23) that is he wished for them to give all that they were as individual personalities - spirit - soul - body - over to His Lordship, and in so doing they would be preserved entire and without blame at the coming of our Lord Jesus Christ. This would become true as they walked after the Spirit. (Rom. 8:14; Gal. 5:16)

(4) We observe that this meaning of sanctification involves both the believer and God.

(a) The believer who is already placed in Christ, now yields his members to the Lordship of Christ, and in turn, God exercises His jurisdiction as Lord.

(b) The believer is already in Christ - separated for God’s purpose - but now God’s purpose for him is realized as he yields to such Lordship and thus experiences sanctification,

c. Sanctification that means, separated to God, for a particular purpose and work. In John 17:19, we read: *“And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.”*

(1) Certainly Jesus needed no sanctifying as it pertained to anything having to do with sin or that which was unholy.

(a) As he is praying, he is at the same time setting himself apart to the work of redemption which was to be consummated in just a few hours.

(b) The word is sometimes translated “consecrate,” but it is the same word hagiadzo.

(c) The context would indicate that Jesus was here giving himself to the purpose and work which the Father had given Him to do.

(2) In the same sentence he also prayed that they (believers) also might be sanctified in the truth.

(a) We might well deduce here that the sanctification referred to has the same meaning, i.e. that believers be set apart for the work of redemption.

(b) Their work, of course, would not be like that of Christ in that they should die, but that they would have a part in the world-wide work of redemption as they are one with Him and one with the Father.

(c) Not only did he pray for those disciples which had already believed on Him but for all those of all ages who would believe (Jn. 17:20) and thus become one with the Father and one in the work.

d. Sanctification means one’s moral standard of living. Paul wrote the Thessalonians: *“For this is the will of God, even your sanctification.”* (I Thes. 4:3)

(1) Sanctification here is used as one’s moral standard of living. It shows the nature of the sanctified life. It means separation, the same as in the three former usages, but more than that it denotes the nature of the life that is separated.

(2) It is the will of God that one live a life free from immorality (I Thess. 4:4-6) and at the same time his life is lived in the Spirit (14:8) - in holiness.

(3) The believer is one who has been set apart in Christ, and now being set apart in Christ, he lives a holy life.

(a) Formerly, that is, in his unsaved state, he could only live an immoral, impure, unholy life.

(b) Now, set apart in Christ, it is possible for him to live a moral, pure, and holy life. This is one’s sanctification, as Paul says.

C. Summary and Conclusion.

1. The basic meaning of sanctification is separation - both in the Old and New Testaments.

a. The separation is to God and for God no matter what or who is involved.

b. The term is used in connection with one being separated and placed in Christ which, essentially, is salvation.

c. It is used in connection with one yielding himself and his members to God, as yielding which implies a crisis as well as a continuing progressive state.

d. The word is used in connection with Christ separating himself to the purpose and work for which he was sent as well in connection with the believer and the purpose and work for Him.

e. Lastly, sanctification is used to denote the nature of one's living, that is, one's life is a holy life, free from immorality - this is his sanctification.

2. When is a person sanctified?

a. A person is sanctified the moment he is set apart in Christ Jesus but this does not adequately answer the question.

(1) He is sanctified when he is placed in Christ but he is also sanctified when he yields his members to the Lordship of Christ.

(2) Sanctification is both positional and experiential.

b. It is correct then to say, "A believer is being sanctified?" Yes, he who is positionally sanctified can experience a progressive sanctification that has its beginning at a critical moment.

c. Is it correct to exhort a believer to be sanctified? Yes, one who is positionally sanctified in Christ and has not yielded his members to the control and Lordship of Christ, needs to be sanctified experientially.

3. What about the interpretation of Heb. 12:14 that says that sanctification is something that one must obtain by seeking after it and if he does not obtain it, he will never see the Lord.

a. The writer here is talking about "the sanctification" not just "sanctification." And that as believers seek to have peace with all men they are not to seek peace to the extent of compromising the sanctification so that other men fail to see God in the sanctified person.

b. In other words, men see God in the lives of sanctified Christians.

(1) If that sanctification is compromised, men (particularly unsaved men) will fail to see God in that person.

(2) Certainly, if one is not sanctified in the sense that he has never yielded his members to the Lordship of Christ, he should seek after it; but this does not seem to be the implied meaning in Hebrews 12:14.

4. Does sanctification ever become complete or perfect?

a. Paul told the Corinthians to "*cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God.*" (II Cor. 8:1) What did he mean?

b. Perhaps the use of the word perfection in Hebrews 6:1 gives us a clue to the answer.

(1) The writer to the Hebrews said that many were behaving like children (Heb. 5:12), they should be in the place to be teachers but instead they needed to learn. Then in 6:1, he said, "*leave the first principles,*" which were for children - immature persons, and go on unto perfection - the place for mature Christians.

(2) What then was this perfection?

(a) This perfection was a state of maturity that was possible to be reached.

(b) In that state of maturity, growth would continue to be a factor therefore perfection is not a static, fixed state but a fluid maturing state that will continue even until Jesus returns.

c. So what did Paul mean when he spoke about “perfecting holiness?” He meant that on the basis of the promises in the Word of God and the Word of God itself (II Cor. 6:17-18; 7:1a) they were to mature in the holiness into which they were already placed. As they matured they would continue to cleanse themselves from the filthiness of the flesh and go on living in that state of holiness under the fear of the Lord.

II. THE WORK OF THE HOLY SPIRIT IN SANCTIFICATION

A. Introduction. This study follows the study on “Sanctification” which dealt mainly with usage of terms.

1. We now deal more particularly with the work of the Holy Spirit in Sanctification. The Holy Spirit is the agent in any work of sanctification therefore our study now simply be an enlargement upon the usage of terms, so to speak.

2. Even though sanctification sometimes deals with such non-personal objects, institutions or events such as the Tabernacle, the Sabbath Day, certain vessels, the sanctuary, etc.,etc., our study will confine itself to persons. We do this because Jesus said, “*When the Holy Spirit is come to you, He will through you do His work.*”

a. Jesus was concerned about the coming of the Holy Spirit to persons (John 14:16-18).

b. He was concerned about the Holy Spirit making it possible for Himself (Jesus) to return and abide in the believer (John 14:18-20).

c. He was concerned about the Holy Spirit coming into persons (John 14:17) and after he had come into persons he would guide them into all truth. (John 16:13)

d. He was concerned about the Holy Spirit bringing to remembrance things which He had taught his disciples. (John 14:26)

e. He was concerned about his disciples knowing about the Holy Spirit doing a work of conviction through them. (John 16:7-11)

d. He was concerned about believers everywhere receiving power after the Holy Spirit was come. (Acts 1:8)

e. Hence we will confine our study to the work of the Holy Spirit in sanctification of persons.

3. We will incorporate the work of the Holy Spirit in Sanctification under three headings which we have chosen to call:

a. Positional Sanctification.

b. Critical Sanctification.

c. And Progressive Sanctification.

B. Positional Sanctification.

1. Sanctification by the Spirit which provides for salvation. II Thess. 2:13 - “*But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification (by) the Spirit and belief of the truth.” This “setting apart” or “separation unto” work which provides for salvation is a work of the Holy Spirit. Note the work included in such sanctification.*

a. Chosen by God from the beginning. What Paul is saying is this:

(1) God chose you as those who were already set apart by the Spirit. We learn later that this “setting apart,” was actually setting apart into the body of Jesus’ at His death.

(2) God did not choose to save men from an arbitrary basis; He chose them as though they were already sanctified by the Spirit.

(3) Predestination (fore-ordination) means that God has “laid out boundaries,” of one’s life before the foundation of the world.

(a) On what basis has He done this?

(b) On the basis of His fore-knowledge. (Rom. 8:29)

1] Foreknowledge of what?

2] Foreknowledge that the Spirit of God’s sanctifying work in an individual.

(4) This sanctifying work was “unto salvation,” so we go to the next step.

b. Sanctification unto salvation. The writer to the Hebrews said that “*By which will we have been sanctified through the offering of the body of Jesus once for all.*” (Heb. 10:10) If it is the Holy Spirit who sanctifies unto salvation, how does He do it?

(1) The Holy Spirit actually placed believers into Christ’s experiences of death.

(a) He (the Holy Spirit) set them apart in Christ’s death once for all.

(b) That is, this was a work that never need be repeated.

(2) This is consistent with the writer to the Hebrews earlier teaching, even though it is said in this earlier teaching that Christ is the sanctifier:

(a) Hebrews 2:10-11 - “*For it became him . . . to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all one . . .*”

(b) How do we understand the Holy Spirit being the sanctifier unto salvation (II Thess. 2:13) and at the same time believe that Christ is also the sanctifier as noted in the verses above? Is this a contradiction inasmuch as Paul calls the Holy Spirit the sanctifier unto salvation but the writer to the Hebrews (whoever he is, might even have been Paul) says that Christ is sanctifier?

1] There is no inconsistency when we see that both statements are true.

2] It was the Holy Spirit who placed believers in Christ’s death and in that sense He (the Holy Spirit) is the Sanctifier.

3] But it was Christ who offered the incarnate body which the Holy Spirit had prepared for Him (Heb. 10:5); as he offered that body in death he became the Sanctifier.

4] We will see later that Christ was not only the Sanctifier in death but because of His resurrection and present life He becomes our Sanctifier by His life. It follows that if the Holy Spirit placed or set apart (sanctified) persons in the death of Christ, they were also sanctified or set apart in His resurrection. Romans 6:5 - “*For if we have become united with him in the likeness of his death, we shall be also in the likeness of His resurrection.*”

c. This “sanctification unto salvation,” might also be called provisional sanctification.

(1) The Holy Spirit placed persons into the body of Christ; in turn Christ suffered death; in turn the Spirit raised up Christ. (Rom. 8:14).

(2) Thus, provision has been made for man's sanctification.

(3) The Spirit has already placed believers into the death and resurrection of Christ (Rom. 6:3-4). But this provisional aspect of "sanctification unto salvation," must become a reality to the believer so we proceed to the next step.

2. Sanctification by the Spirit which results in salvation.

a. What is the work of the Spirit in sanctification that actually makes salvation a reality in the life of a person? In the former step we looked at "provision", in this step we look at "work". In other words what does the Holy Spirit do to make salvation real to the believer?

(1) Before going further, you will note that we are making "positional Sanctification," and Salvation somewhat synonymous terms.

(2) I believe that we are justified in doing this as the Scriptures already noted, e.g. Heb. 10:10, Rom. 2:10-11, etc. seem to do the same.

(a) Paul also told the Corinthian church, which was obviously a carnal church, that he was writing "to the church of God which is at Corinth, even them that are sanctified." (I Cor. 1:2)

(b) Certainly this is positional sanctification and at the same time could not refer to anything more than initial salvation.

b. The New Birth by the Spirit.

(1) John 3

(a) Verse 3, 5-6 - "*Jesus answered and said unto him, Except one be born anew, he cannot see the kingdom of God.*"

(b) Verse 5-6 "*Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*"

(2) Jesus explained that the new birth was a work of the Holy Spirit. It cannot be fully understood anymore than one can understand fully the blowing of the wind. Nevertheless, the Spirit comes to one "*who was dead in trespasses and sins,*" and makes him alive (Eph. 2:1). The Authorized Version reads, "*You hath he quickened who were dead . . .*" The new birth therefore is the receiving of new life from the Holy Spirit.

(3) The believer receives such new life by a direct communication of divine life to the soul. This divine life is actually the life of Christ communicated to the person by way of the Holy Spirit. Note the Scripture:

(a) John 10:10 - "*I am come that they may have life . . .*"

(b) I John 5:12 - "*He that hath the Son hath life; he that hath not the Son of God hath not life.*"

(4) Thus, we conclude that the Spirit's work in sanctification which results in salvation is the communication of life to the soul. The experience is called the new birth.

c. The production of a new creation.

(1) Scripture:

(a) II Cor. 5: 17 - "*Wherefore if any man is in Christ, he is a new creature (creation) . . .*"

(b) II Peter 1:4 - "*. . . that through these ye might become partakers of the divine nature.*"

(2) The prophet had long before prophesied that a time would come when God would “*put a new spirit within you;*” (Ezekiel 11:19) and later the same prophet foretold that God would give man a new nature as we read, “*A new heart also will I give you, and a new spirit will I put within you,*” (Ezek. 36:26).

(3) As indicated above, both Paul and Peter give a little more light on what actually happens as a believer is born again. Paul said it was the making of a “*new creation.*” Peter said it was becoming a “*partaker of the divine nature.*”

(4) The new creation is therefore a work of the Holy Spirit placing a man into Christ and Christ into man, thereby making him a partaker of the divine nature.

(a) The divine nature joined to man’s spirit which has been made alive by that same Spirit therefore becomes the new creation.

(b) The new creation thus is composed of God’s Spirit and man’s spirit - joined together as one.

(c) We remember that Jesus said it should be thus when the Holy Spirit was given opportunity to work - “*In that day ye shall know that I am in my Father, and ye in me, and I in you.*” (John 14:20).

d. The Spirit’s work of regeneration.

(1) Titus 3:4-6 - “*But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit which he poured out upon us richly, through Jesus Christ our Savior.*” The sanctifying work of the Spirit which results in salvation is seen finally in the Holy Spirit’s regenerating work.

(a) The washing or “laver” of regeneration is stated expressly to be a work of the Holy Spirit. Readings from both the AV and ASV do not quite express what was intended although the marginal reading in the ASV indicates that regeneration came “through renewing” of the Holy Spirit.

(b) The Expositor’s Greek Testament says that it was not just any loutron (water used for washing) whatever, but that of the new birth.. We have already established that the new birth was by the Holy Spirit.

(c) The salvation of man actually comes into effect at the time of the new birth and even as the child born naturally has some claim on his family or society to continue to keep that life alive by means of food, clothing and shelter even so one that is born of the Spirit has a claim on the Spirit to keep that new life from day to day. Paul calls this the “renewing of the Holy Spirit.”

(2) We need to see also that the work of regeneration effects some kind of cleansing from the old life.

1] The old life is not cleansed or made over but he made it to be clean from that old life.

2] By the continuing life-giving presence of the Holy Spirit, he continues in that cleansed condition.

3] We recognize that actual cleansing from sin is effected only by the blood of Christ (I John 1:7) but here the writer is talking about one who is saved to a new life and that this new life is in no way effected by the old life - he has been cleansed from it.

3. Conclusions concerning positional sanctification

(1) Positional sanctification. makes provision (is the first step) for man's salvation. In this sense it might be called "provisional," sanctification. See II Thess. 2:13; Heb. 2:10,11; Heb 10:10.

(2) The provision for such sanctification originated with God who chose (elected) such people on the basis of His foreknowledge of their being placed in Christ. These who were chosen on such a basis were also foreordained to the end that such people might conform to the image of His Son. See II Thess. 2:13; Rom. 8:29.

(3) The provision for such salvation was made in the death and resurrection of Christ; more particularly by a sanctifying work of the Holy Spirit placing persons into the death and resurrection of Christ. See Rom. 6:5.

(4) In as much as Christ was the one who died and rose again, He becomes provisionally the Sanctifier of mankind, See Heb. 2:10, 11; 10:10.

(5) The Holy Spirit continues His sanctifying work by bringing into effect the work of salvation in the individual believer by quickening or making alive man's dead spirit. (heretofore separated from God.) This experience in the individual is called the new birth. See Eph. 2:1; John 3:36.

(6) The quickened spirit of the individual is placed into Christ and Christ placed into him. Thus man's quickened spirit is joined to the Spirit of Christ thus being made a partaker of the divine nature. This new entity (man's spirit joined to Christ's spirit) is called the new creation. See II Cor. 5:17; II Peter 1:4.

(7) The Holy Spirit does a further sanctifying work in the individual by separating or cleansing him from his old life (not cleansing the old life) and makes Himself (the Holy Spirit) the life giving Spirit so that the believer's life in Christ is continually renewed. See Titus 3:4-6.

C. Critical Sanctification. Note: Please understand that the word "critical" is a non-biblical term the same as "positional," and "progressive" (sanctification). This term is used to point up the issue of a "crisis" experience in sanctification.

1. Scriptures considered.

a. Romans 6:11-19

(1) "*Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*"

(2) "*Let not sin therefore reign in your mortal body, that ye should obey the lust thereof;*"

(a) "*neither present your members unto sin as instruments of unrighteousness;*"

(b) "*but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.*"

(3) "*What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?"*

(4) *“But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh:”*

(a) *“for as ye presented your members as servants to uncleanness and to iniquity unto iniquity,”*

(b) *“even so now present your members as servants to righteousness unto sanctification.”*

b. Ephesians 4:22-24 -

(1) *“that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind,”*

(2) *“and put on the new man, that after God hath been created in righteousness and holiness of truth.”*

c. Colossians 3:5-14 -

(1) *“Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things’ sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when he lived in these things;”*

(2) *“but now do ye also put them all away anger, wrath, malice, railing, shameful speaking out of your mouth:”*

(3) *“like not one to another; seeing that ye have put the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek or Jew, circumcision and un-circumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.”*

(4) *“Put on therefore, as God’s elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness.”*

d. Ephesians 5:18 - *“And be not drunken with wine, wherein is riot, but be filled with the Spirit.”*

2. The Meaning of crisis.

a. Inasmuch as the word “crisis” is non-biblical and evidently a non-theological term, (not found in important theological-term dictionaries and encyclopedias) we must resort to the dictionaries.

(1) Webster’s New International Dictionary , “A state of things in which a decisive change one way or the other is impending; turning point; decisive moment; the point of time when it is decided whether any affair or course of action must go on or terminate.”

(2) The New Century Dictionary, “a decisive or vitally important stage in the course of anything; a turning point; a critical time or occasion.”

(3) Funk and Wagnalls’ New Practical Standard Dictionary defines “crisis” as “a turning point in the progress of an affair or of a series of events; a critical moment.”

b. When we speak of a “crisis” in sanctification we are referring to that course of events which lead to a critical moment. At that critical moment, a decision is made; this decision is a turning point which usually results in a change of life. Involved in such a decision some things will terminate, others will begin.

3. The possibility of a crisis in sanctification

a. By possibility we mean that a crisis is called for in the Scriptures; that is, something that it is not now true may become so. Possibility is opposed to that which is actual. We note the Scriptures that indicate this possibility.

(1) Romans 6:19 - “. . . *for as ye presented your members . . . even so now~present your members as servants to righteousness unto sanctification.”*

(a) This verse calls for action - action to present one’s members to righteousness unto sanctification.

(b) We might stop here and say that this is sufficient Scriptural evidence to note that critical action is called for on the part of the believer but we may note a number of other Scriptures.

(2) First note the underlined phrases in the Scriptures which were written out at the beginning of this study on “Critical Sanctification.” Note the context of the verse quoted above.

(a) In Romans 6:11 we note the “*even so reckon.*” This is a call to action, offering possibility of a decision.

(b) Again in 6: 13 the “*neither present,*” offers the possibility of a negative action.

(c) In the same verse the “*but present yourselves . . . and your members,*” indicates the possibility of positive action.

(d) Again in 6:16 the “*ye present*” indicates a call for decisive action.

(e) The “*ye presented*” your members as servants to uncleanness in verse 19 offers the possibility of the more positive action of “*even so now present*” later in the verse.

(f) Eph. 4:22,24 - “*that ye put away . . . the old man . . . and put on the new man.*”

(3) Col. 3:5,8-10,12 - “*Put to death therefore your members . . . put them all away . . . seeing that ye have put off the old man and have put on the new man . . . Put on therefore . . .”* The import of these verses is quite obvious. Action is being called to exercise both negative and positive action - “*put away the old man*” and “*put on the new man.*”

(4) These passages in Colossians are similar to Ephesians but different in that they are calling for action to be made complete on the part of the Colossian believers.

(a) They had “*put off the old man,*” (3:9)

(b) But evidently they had not reckoned upon the crucifixion to have put it to death as indicated in verse 5. Neither had they taken positive action in this crisis experience so as to “*put on a heart of compassion, kindness, lowliness, meekness, . . .*” (3:12)

(c) Eph. 5:18 - “. . . but be filled with the Spirit.”

b. We recognize that we have not yet studied the filling of the Spirit wherein we will find that the “*be filled,*” in this verse, actually means “*be being filled,*” as a continuous experience, yet we would note that nothing can be continuous before it has a beginning. In other

words, the call for a crisis is inherent in the very statement itself.

c. So we conclude that because of the calls for critical action in Romans 6:11-19, Ephesians 4:22-24, Colossians 3:5-14 and Ephesians 5:18 . the possibility of a crisis is well established.

4. Involvements within the crises. We cannot say that all involvements hold for every person. Some things were involved in the Colossians' experience that probably were not true with that of the Ephesians.' And it is quite reasonable to believe that the involvements in the experience of the Romans might not have been true of either the Colossians or the Ephesians. But there were involvements.

a. Definition of involvements.

(1) By "involvement," we mean the problems or complexities which surround or are pertinent to a particular affair. We might say that these involvements show what is contingent to a particular course of action.

(2) In other words, the fact that a crisis is called for does not make it a foregone conclusion that such a crisis will ever be brought to a proper culmination. The culmination will be reached but it may be that the involvements were of such nature that this crisis in sanctification is never culminated.

b. The nature of these involvements.

(1) A two-fold form of action is called for in this crisis. #1 negative and #2 positive.

(a) This has already been noted under "Possibility of a crisis."

(b) The action called for will usually involve a turning from something while at the same time a turning to something.

(c) For example, true repentance must include this two-fold action of turning from sin and to God. Take either of these factors away and we do not have true repentance; likewise, the involvements in a crisis in sanctification.

(2) We say further concerning these involvements that no two experiences will ever emerge from exactly the same circumstances. This is true especially as it relates to the positive involvements.

(a) Some may find it so difficult to believe that they are filled with the Spirit that even though the desire to be filled is present, he may go on seeking and never reach the point where the crisis is satisfactorily culminated.

(b) On the other hand, the seeker may be so bound by some particular sin that he seems unable to put off such sin and as a result never comes to the place where he can admit to himself, to God or to others that he is filled with the Spirit.

(3) We will deal with the involvements under the next heading.

5. The culmination of the crisis - the Experience of the Filling of the Holy Spirit.

a. Designation of name.

(1) We noted under the heading "Possibility of Crisis" two possible "goals" that would have the effect of bringing to culmination this crisis: #1 "unto sanctification," (Rom. 6:19) and #2 "be filled with the Spirit." (Eph. 5:18). We also read about "putting off the old man," (Eph. 4: 22) and "putting on the new man," (Eph. 4:24) but these two statements seem to

be involvements in either “*sanctification*” or being “*filled with the Spirit.*”

(2) We believe the same to be true about “*putting to death*” (Col. 3:5) and “*being renewed in the spirit of your mind*” (Eph. 4:23). These statements call for a crisis as indicated before, but; they seem to take on the character of involvements in these larger terms of “*sanctification*” and “*being filled with the Spirit.*”

(3) Perhaps a stronger reason for designating this crisis as a crisis in sanctification or a crisis leading to the filling of the Spirit is that both these designations have a continuing factor inherent in them.

(a) The phrase “*unto sanctification,*” calls for a continuing work of sanctification.

(b) Likewise “*be filled with the Spirit,*” which, interpreted correctly, is - “*be being filled with the Spirit,*” also has this continuing factor.

(4) We have already designated the work of sanctification by the Holy Spirit (II Thess. 2:13) as the larger and more encompassing work of the Spirit. Sanctification seems to be an inclusive term:

(a) Beginning with God in fore ordination;

(b) Continuing with election;

(c) Continuing in the call to the unbeliever;

(d) Continuing in the work of initial salvation by the new birth and the continued renewing of the Holy Spirit in giving life to the believer;

(e) Continuing in a crisis experience within the work of sanctification;

(f) And a continuing work of sanctification in the believer who walks after the Spirit the remainder of his life.

(5) Thus we choose to call this crisis within the work of sanctification (and the subsequent walk after the spirit) the “*filling of the Spirit.*”

b. Scriptural considerations concerning the filling of the Spirit.

(1) Considerations from the book of Acts.

(a) Acts 1:8 — “*But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.*”

(b) Acts 2:4 — “*And they were filled with the Holy Spirit . . .*”

(2) In our discussion of the “Baptism of the Holy Spirit,” the question was asked if the terms “baptism” and “filling” were used interchangeably inasmuch as Jesus said, “. . . ye shall be baptized with the Holy Spirit not many days hence.” (Acts 1:5) But when the Holy Spirit did come the record says, “*They were all filled with the Holy Spirit.*” We endeavor to answer the problem here.

(a) We have already determined that our study of the “Baptism of the Spirit” did not refer to experience but to position.

1] On the Day of Pentecost all believers were placed into Christ this is position.

2] But Jesus promised something more than position, he promised them “power when the Holy Spirit is come upon you.” Thus, when the Holy Spirit came to the 120 (to whom the promise was given) the Scripture states that they (the 120) “*were all filled with the*

Holy Spirit.”

3] Thus we equate the “filling” in Acts 2:4 with the “power” promised in Acts 1:8. This gives us the correct Biblical perspective: filling is associated with power in the same manner that position is associated with baptism.

(b) Those who were filled (the 120) when the Holy Spirit came had not only received the Holy Spirit but had received the power of the Spirit as well!

(c) One might ask, What about the 3,000 who believed on the day of Pentecost? Were they also filled with the Holy Spirit? Or, the 5,000 a few days later? We need to bear in mind that the book of Acts is “The Acts of the Apostles” so we have mainly their experience and not that of the 100's or 1000's of others. To my knowledge Acts records only two groups as having been filled with the Spirit apart from the first group of 120. See Acts 4:31; 13:52.

(d) This brings up the possibility of being filled with the Spirit at the same time as initial salvation. Of course if this is true, we cannot proceed on the basis that a crisis occurs at any time except at salvation. We endeavor to find an answer.

1] First let us look at the record concerning the two groups mentioned above. In Acts 4:31 we read, “. . . *and they were all filled with the Holy Spirit, and they spake the Word of God with boldness.*”

a] The context indicates that Peter and John were taken into custody by the “*chief priests and captain of the temple,*” (4:1) because “*they taught the people, and proclaimed in Jesus the resurrection from the dead.*” (4:2)

b] The next day they met with the “*rulers and elders and scribes . . . and Annas, the high priest . . . and Caiaphas, and John and Alexander, and as many as were kindred of the high priest.*” (4:5-6).

c] After they listened to Peter, and after seeing the healed man in their midst, they decided to let them go after threatening them not to “*speak henceforth to no man in this name.*” (4:17)

d] After being let go they (Peter and John) returned “*to their own company.*” (4:23)

e] After reporting to this group of believers, the group themselves responded by lauding the Old Testament Scriptures that told about the rejection of “*thy holy Servant Jesus,*” “*in this city,*” Jerusalem. Then this group went to prayer and when they prayed “*the place was shaken wherein they were gathered together; and they were filled with the Holy Spirit.*” (4:31)

f] Who were these people?

1} These people were already believers, otherwise how could it be said that Peter and John returned “*to their own company.*” (4:23)

2} The fact that it says they were all filled does not necessarily indicate that this was another filling for Peter and John any more than to say that an evangelist is called to preach the gospel in a church where there are no believers and as the result of his preaching they all get saved.

3}] Does it mean that the evangelist got saved again? Not any more than Peter and John found it necessary to have another experience of filling of the Spirit on

this occasion.

4} NOTE: We have not yet discussed the meaning of the term “filling” of the Spirit thus we will not get a full understanding of any portion of Scripture that makes reference to the filling. Suffice to say here that inherent in the term “*filling of the Spirit*” is the “progressive” as well as the “critical” idea of the control of the Holy Spirit.

2] We look at the second “group” of whom it is said they “*were filled with joy and with the Holy Spirit.*” (Acts 13:52)

a] In the first place, we do not need to determine who the “*they*” of the verse were the verse states that they were “*disciples*” and thus believers.

b] What about the term “*filled with the Spirit?*” Does this mean that the disciples at that point had an experience of the filling? I think the verse itself indicates the meaning.

1} They were filled with joy - not an initial experience of having joy but they were joyful.

2} Similarly, they were “*filled . . . with the Holy Spirit.*” They were filled with the Holy Spirit, not as an initial experience (because it is said of both of them that they were filled before (See Acts 11:24 and 13:9), and even this is not as an initial experience, but true to the meaning of the filling of the Spirit, they were being controlled by the Holy Spirit.

c] Are we to conclude then that these large groups of believers in the early church had only an experience of initial salvation and did not experience a filling as well? To the contrary.

1} It seems that the resultant effects of whatever kind of experience they had were of such nature that would indicate that the Holy Spirit was in control and the “power” promised in Acts 1:8 had fallen.

2} When we read “*that they had all things common, and they sold their possessions and goods, parted them to all, according as any man had need,*” we certainly cannot deny that here was a group of people controlled by the Holy Spirit. People who were praising God, meeting in the temple to pray, and boldly witnessing were a people “*filled with the Spirit.*”

3] What conclusions do we reach then concerning being saved and being filled with the Spirit at one and the same time?

a] My own conclusion is that this was true of the early church but the further they got away from Pentecost the more the need for people to be filled with the Spirit in addition to being saved.

1} In fact, as early as the 6th chapter of Acts, “when the number of disciples was multiplying” there arose “a murmuring of the Grecian Jews against the Hebrews, because their widows were being neglected in the daily ministration”(6:1).

2} And what was to be the remedy? Find some men to look after these matters and make certain that the men “were of good report, full of the Spirit and wisdom” (6:3).

3} By the time the gospel was preached beyond Jerusalem, Judea, Samaria and out to the uttermost parts, the need set in for men to be filled with the Spirit.

a} They were beyond the initial inspiration and moving of the Holy Spirit shortly after the days of Pentecost.

b} Read the Corinthian letters and you will know for a certainty that these people who were called “sanctified” (positionally) (I Cor. 1:2) by Paul needed to be filled with the Spirit. Paul’s “saints” at Rome were told more about how to present their members “unto sanctification” than they were told about justification.

c} Read Colossians, Galatians, and Ephesians and you will find that members of these churches needed to be filled with the Spirit.

b} So we conclude that it may have been quite possible that large groups of believers in the early church were filled with the Spirit at the same time they were saved (although we have no record in Acts except as already noted), but as time went on the need for the filling of the Spirit became as acute as the need for salvation was in the beginning.

1} Might it be said here, however, that; doctrine (teaching) is based upon teaching in the Word, not upon experience. Experience merely confirms teaching and should be consistent with teaching.

2} The book of Acts gives us the experiences of the apostles who were filled with the Holy Spirit but the book of Acts says nothing about how to be filled.

3} Even with the 120 there were no instructions given (that is, in the Scriptural record) as to how to be filled.

a} There is no record even that the tarrying by the 120 was ever repeated. And why should it not be thus?

b} They were told to wait for the coming of the Holy Spirit who could not come until Jesus was glorified (John 7:39).

c} Their “tarrying” was not a pre-requisite to the coming of the Holy Spirit (Jesus’ glorification was).

c} Does this mean that we cannot formulate doctrine at all from the book of Acts?

1} The doctrine or teaching which will come from Acts is that which we derive from experience - the experience from the acts of the apostles. And there is much to learn from such experiences! Doctrinal teaching about sanctification that is synonymous with the filling of the Spirit is found in the doctrinal books - Romans, Galatians, Ephesians, etc.

2} Therefore, as we look at the experiences of the apostles as recorded in Acts we make some observations:

a} All the apostles needed the filling of the Spirit as evidenced by the promise made by Jesus that they would receive “power.” Acts 1:8

b} The record indicates that they were all filled with the Spirit.
Acts 2:4

c} The apostles gave evidence that they had received such a filling and accompanying power - “*And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.*” (Acts 4:33) Note how nearly to the letter Acts 1:8 is fulfilled.

d} Early church leaders needed to be filled with the Spirit. Acts 6:5.

e} Stephen, one of the greatest church leaders apart from the apostles, was a man “*full of the Holy Spirit.*” (Acts 7:55)

f} Paul needed to be filled with the Holy Spirit (Acts 9:17). Note that he needed to be filled after his conversion experience. For those who equate his conversion experience with his experience in the house of Judas (Acts 9:11) when Ananias laid hands on him (not his experience on the road to Damascus), we need to remind them that when Paul gave his testimony when called before the rulers he began with his experience on the road to Damascus. See Acts 22:1-22; Acts 26:2-29.

g} Barnabas was a man filled with the Spirit. (Acts 11:24)

h} Only two groups are recorded as having been filled with the Spirit. (Acts 4:31; 13:52)

3} We also make some conclusions relative to the book of Acts and the filling of the Spirit:

a} The book of Acts tells about the experiences of those filled with the Spirit.

b} In as much as the baptism of the Spirit placed believers into the mystical body of Christ (see former notes) we equate the baptism with position not power.

c} Jesus promised “power” when the Holy Spirit was come (Acts 1:8); the record states that when the Holy Spirit came they were all filled with the Holy Spirit (Acts 2:4); therefore, we conclude that power comes with the filling of the Spirit.

d} The demonstration of power on the part of the apostles (of whom it is said were filled with the Spirit) authenticates the conclusion in “c.” (See Acts 4:33)

e} The use of the term “filled with the Spirit,” or “full of the Spirit,” as referring to believers acting under the power of God would indicate that the filling of the Spirit is the term to be used (not baptism).

f} The book of Acts does not give instruction how to be filled with the Spirit.

g} Doctrine that is formed from the study of the filling of the Spirit in the book of Acts emerges mainly from the experience of individuals. As stated before doctrine should be based upon teaching from the Scriptures not from the experience. The experience of individuals filled with the Spirit as recorded in Acts, however, certainly was consistent with any Biblical teaching that came years later.

(3) Consideration from the epistles.

(a) The epistles are mainly doctrinal whereas the book of Acts is mainly historical. Note that all of the Scriptures quoted at the beginning of this study of “Critical Sanctification” were taken from the epistles.

(b) We have already noted from these Scriptures the “Possibility of a crisis in Sanctification.”

(c) We have also noted briefly from these same Scriptures that the “Involvements within the crisis” will entail both positive and negative action. We have concluded that the book of Acts will not give a doctrinal study of the filling of the Spirit. We therefore proceed to show from the epistles how one may be filled with the Spirit.

c. The experience of the filling of the Spirit.

(1) Meaning of the term “fulness.”

(a) God is a person - He cannot be any bigger - He cannot be any smaller. Thus “fulness” does not have reference to a “quantity” of God in one’s life.

(b) Again, fulness does not seem to represent quantity insofar as the individual person is concerned. If God is God (no reference to quantity) is it possible that fulness has reference to that which is affected in the individual? In other words, is God “in” the individual, that is, residing and is not yet living in all parts of the individual? While it is true that God wishes to do more than “reside” in an individual, His residence is not called “fulness” if he merely makes His presence known or felt in all parts or areas of a man’s life.

1] Eph. 5: 18 — Be not drunk with wine wherein is excess, but be filled with the Spirit.

a] Wine in excess would control the person instead of the person being in control of himself. Quantity is alluded to only to the extent it has control of the individual.

b] Wine affects the blood - that is, the alcohol content in wine gets into the blood. A person in Minnesota is regarded as intoxicated if he is found to have .15 percent alcohol content in his blood. If the content is sufficient to affect a control, one might say he is full of wine.

c] Likewise, a person could have a malignant tumor which, after examination, a doctor could say that the cancer was not only confined to the tumor but was so affecting the blood stream that the person could be said to be “full” of cancer. While cancer was not in every blood cell yet there was a sufficient amount to affect control - that is — the malignancy has so taken over that it is now a controlling factor.

d] Thus — we may conclude that fulness has to do with control. To be filled with the Spirit is to be “controlled” with the Spirit.

2] But there is another truth stemming from the matter of “control.”

a] The wine must be in proper relationship to the blood to affect a “control.” One might pour a gallon of wine over a person’s head and he would not be drunk, but he might on the other hand drink one pint and be intoxicated. To be filled with the Spirit is to be controlled by the Spirit because of a life relationship between the person and the Holy Spirit. While God may reside in the life of an individual, He may not be necessarily controlling the individual.

b] What is there in a person that may be controlled?

1} That which goes to make up the moral activity of man is the area to be controlled.

2} The moral nature of a man is made of mind, emotions, will - all members which are subject to control.

3} These members are already being controlled by the flesh, that is, these members are made to serve the ego of the individual. A man’s ego needs to be satisfied. His members serve to that end. As the members serve the ego and continue to do so we see what is called in the Scriptures the “flesh.”

4} Thus we have our problem — How can the members of a person which are already serving the flesh be made to be controlled by the Holy Spirit?

a} Continuing Control. The word “filled” in Ephesians 5:18 is a present passive imperative- indicating a continuing action of the Holy Spirit. “Be continually

being filled with the Holy Spirit.”

b} One may come under the control of the Holy Spirit at a particular juncture (which we have chosen to call a “crisis”) but the control of the Holy Spirit should and will continue(which we have chosen to call “Progressive”).

(2) Conditions existent in the life of the person NOT filled with the Spirit.

(a) His members are at present serving his own ego which in turn has placed him in bondage to sin. (Rom. 6:6,15,16; II Tim. 3:2).

(b) Such a person is incapable of delivering himself from such a condition.

(c) Such a person is not going to be delivered by desire and prayer only, he must come to know the truth. (John 8:32; 16:13; 17:19; Rom. 2:8; II Thess. 2:12).

(3) Statement of the problem.

(a) If the Holy Spirit is in the believer (See I Cor. 3:16; 6:19; II Cor. 1:22; Gal. 4:6; Rom. 8:9,11; I Tim. 1:14); and if “fullness” means control; and if the members in a person are being controlled by another power, we would conclude then that in order for such members to be controlled by the Holy Spirit, those members must be placed into a relationship to the Holy Spirit so that he may control.

(b) The problem is not altogether solved, however, by merely placing those members at the disposal of the Holy Spirit. The finalizing of the experience does not come until the person believes that the Spirit is controlling. In other words, faith is exercised, not only in presenting one’s members to the Holy Spirit (who is in him), but in believing that what he has presented to the Spirit, the Spirit is now controlling. We choose to call this response.

(c) So the problem resolves itself in a two-fold manner:

1] I must so present my members to the Holy Spirit who is in me so that He can control them (the problem of relationship), and

2] I must believe that what I present to Him, He immediately controls (the problem of response). The filling of the Spirit will not and does not take place unless both these problems are resolved.

(d) You will note that each of the “steps” leading to the filling of the Spirit will involve both of these facets of the problem.. This truth will be demonstrated later in “Method to lead one into the experience of the filling of the Spirit!”

(4) Basic attitudes on the part of the one who seeks the filling of the Spirit.

(a) Desire:

1] We read in the Beatitudes, “Blessed are they that hunger and thirst after righteousness: for they shall be filled.”

a] While Jesus may not have been speaking about the “filling of the Spirit” when he spoke these words (and then again, maybe he was), He does establish a basic attitude which serves as a motivating force to gain righteousness.

b] One must desire to be filled with the Spirit.

1} It is desire that drives a man to gain what he is after - a desire that is symbolized by hunger for food or thirst for water.

2} A starving man needs no further motivation than hunger to drive him to find food - even to the place that he dies because he cannot find it.

3} A man dying of thirst needs no further motivation to seek for

water. He will seek for water and if he fails to find it he will die.

2] This is what Jesus laid down as the basic attitude within a person to drive him to find the fulness or control of the Holy Spirit. He taught this on the great day of the feast when the water was poured out before the altar as he said: John 7:37-39 -

a] "If any man thirst let him come after me and drink.

b] He that believeth on me as the Scripture hath said, from within him shall flow rivers of living waters.

c] But this spake He of the Spirit,

1} which they that believed on Him were to receive:

2} for the Spirit was not yet given; because Jesus was not

glorified."

(b) Expectation

1] There is another basic attitude which stems from one who hungers and thirsts after righteousness: we call this a renewed expectation.

a] Paul told the Ephesians to be "renewed in the spirit of your mind."
(Eph. 4:23)

b] This is found in a context that states that "they were not to walk as other Gentiles walk in the vanity of their mind" (Eph. 4:17).

c] They that walked this way were walking in the dark, they had gotten to the place where they were past feeling and had given themselves up to lasciviousness, to work all uncleanness with greediness. (Eph. 4:18-19)

d] But the writer goes on to say, "But ye did not so learn Christ," vs. 20, so "put away as concerning the former manner of life, the old man . . . and be renewed in the spirit of your mind, and put on the new man" (vss .22-24).

2] The one who is hungering and thirsting for righteousness may at the same time be despairing that anything will ever change. So he is encouraged to change his mind about thinking that he has to live in sin and takes hope that things can change. Funk and Wagnall's Dictionary defines "hope" and includes both these basic attitudes - "To desire with expectation of obtaining."

3] The necessity of these two basic attitudes is seen more vividly when they are absent.

a] If one does not desire to realize a change, he probably never will.

b] By the same token, if one does not expect things to be different, the difference probably will never come.

c] In conclusion may it be noted that desire and expectation alone will not assure one of being filled with the Spirit.

d] While he may never be filled without them, he will need also to follow the Scriptural teaching which leads him into an experience.

(5) The Method leading to the experience of the filling of the Spirit.

(a) We must bear in mind what has been said previously under the heading of "Statement of the Problem."

1] One's members must be brought into a place where the Holy Spirit can control - the problem of relationship and once the members are controlled by the Holy Spirit,

one must believe that what he has presented is now being controlled - the problem of response.

2] We do not like to use the words “steps” in leading to an experience because they are all involved in a single experience.

a] And yet if “steps” are not presented, method would be absent. We might also call them “factors.”

b] We will first present the Scriptural basis, and secondly, present the method. The method will be presented as though you were a Christian worker leading one into an experience of the filling of the Spirit.

(b) The TRUTH already established and needed to be known.

1] The believer was placed into Christ’s death and resurrection. (Rom. 6:3-5) (The believer has been sanctified (separated and set apart) in Christ in His death. (Heb. 10:10; I Cor. 1:2)

2] The old man has been crucified, rendering it impotent and delivering (man) from the bondage of sin. (Rom. 6:6-7).

3] The believer is thus made free to act upon the truth that he is actually a person who is alive in Christ (having been dead in sin) (Rom. 6:8-11).

4] Being alive in Christ, he is therefore free to present his members to God (to the Holy Spirit who is in him) (Rom. 6:12-13).

a] Implicit in the command of God to present one’s members to the Spirit,

b] Is the control or authority that God will exercise over them (the members) once they are disposed to His use.

5] The purpose for presenting one’s members unto the Holy Spirit is so that the Holy Spirit may perform a continuing work of sanctification (separating from sin and setting apart in Christ). (Rom. 6:14-23).

a] The writer explains that life continues in the Spirit-controlled person after the same manner or pattern as before.

b] That is, as the members were continually being yielded to self and resulting in bondage or the control of sin, even so now, the continuous yielding of one’s members to the Spirit will result in a continuing control.

(c) Method to lead one into the filling of the Spirit.

1] Present the truth as given above so that he may KNOW. (Rom. 6:6).

2] Exhort him to RECKON all of this truth to be true for him. (Rom. 6:11).

3] Beseech him to PRESENT his members to the Spirit. (Rom. 6:12,13).

4] Explain to him that he must BELIEVE that what he has presented to God that God will control. (Rom. 6:15-22).

(d) Explanation of Method

1] Perhaps the reasoning behind the statements in “b” and “c” above is seen, but just this word to further obviate the solution to the problem.

a] How is RELATIONSHIP effected? If the believer can accept the truth that the old man has been crucified and that he is alive in Christ, he is therefore free to

present his members to the Holy Spirit who is in him.

b] In other words, his members being presented to the Holy Spirit who is in him establishes proper RELATIONSHIP.

2] Secondly, relationship having been established, he must believe that what he has presented, the Holy Spirit will control.

a] This believing that the Holy Spirit is now controlling is RESPONSE.

b] Thus members that are placed at the control of the Holy Spirit together with the person believing that the Holy Spirit is controlling finalizes the crisis aspect of the filling of the Spirit.

3] A. B. Simpson's idea of being (1) Separated from sin, (2) Dedicated to God, and (3) Filled with the Spirit is thus established. (Wholly Sanctified, pp. 32-40).

6. CONCLUSION:

a. What does the believer actually receive when he is filled with the Spirit?

(1) Bear in mind that the Holy Spirit came into him at the new birth. So, he cannot receive any more of the Holy Spirit.

(2) What then does he receive? He receives the control of the Holy Spirit and in so doing he actually receives what the Holy Spirit is.

(3) If we know what the Holy Spirit is, then we can know what we receive when we are filled with the Spirit.

b. The Spirit of Power - Acts 1:8

(1) In the first place, the Holy Spirit is the Spirit of power. Jesus promised, "Ye shall receive power when the Holy Spirit is come upon you . . ." (Acts 1:8). What is meant by power?

(a) This power is an endowment from the Spirit which Jesus spoke about previously in the gospel of John.

(b) He said, He that believeth on me, as the Scripture has said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive for the Spirit was not yet given; because Jesus was not yet glorified." (John 7:37-39)

(2) When the Holy Spirit "filled" the first 120 they received this power or endowment. Luke records Jesus as having said that the disciples would be clothed with power from on high (Luke 24:49). How was this power demonstrated?

(a) It was demonstrated first in making them bold to witness. We read they were all filled with the Holy Spirit and they spake the Word of God with boldness. (Acts.4:31)

(b) Again, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus " (Acts 4:33).

(c) Later on we read, "and every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5:42)

(d) It was said to Stephen that he was "full of grace and power" and under that power he preached the gospel of Jesus (Acts 6:8).

(3) This power was further demonstrated in the performance of "signs and wonders" (Acts 2:43).

(a) Prominent among the “signs” was the healing of the lame man at the temple (Acts 3:7-8). The sick were carried into the streets to be healed (Acts 5:15) people came for miles around bringing their sick folks and those vexed with unclean spirits; and the Scripture says, “and they were healed every one.” (Acts 5:16) We recognize that most of these healings were designated “signs” which John records “that we may see and believe.” (John 6:30)

(b) Does this mean that there should be no carry-over of healings and wonders for today?

1] It is my opinion that the “signs” were necessary to establish the gospel in the first century but that did not change the fact that Jesus had promised believers (not only the apostles) “the works that I do shall he do also” and as if that were not enough he further promised “and greater works than these shall he do because I go to my Father.” (John 14:12)

2] We are prone to relegate the works of the early church to the apostles, and the apostles only, which fact in itself kills any faith one might have to do works in the name of Jesus today!

(4) The Spirit of power was given to withstand persecution and temptation.

(a) When Peter and John returned to their own company after being taken into custody (Acts 4:23) both they and the company of people praised the Lord that they were able to withstand the powers that be for the preaching of the Gospel.

(b) Later on, after the Apostles had been placed in “public ward” (Acts 5: 17) and Gamaliel warned the officers about keeping the apostles locked up, the officers called the apostles before their council and “beat them and charged them not to speak in the name of Jesus, and let them go.” (Acts 5:40) And the record says that “they departed from the council, rejoicing that they were counted worthy to suffer dishonor for the Name.” (Acts 5:41)

(c) After Stephen preached to the mob, they “gnashed on him with their teeth” (Acts 7:54) and began to stone him and while they were doing it, Stephen kneeled down and said, Lord, lay not this sin to their charge. This is real victorious living (and dying too). This was the power of God given to them that by the Holy Spirit to “them that obey him.” (Acts 5:32)

c. The Spirit of Life in Christ Jesus - Romans 8:2

(1) Paul gives us the phrase in Romans 8:2 — “The Spirit of life in Christ Jesus.” When the Holy Spirit came on the day of Pentecost, the Holy Spirit made it possible for Jesus to return to the believer and dwell in him.

(a) This was discussed in our study of the “Baptism of the Spirit.”

(b) The baptizing work of the Holy Spirit makes possible the indwelling of Jesus, whereas the filling of the Spirit makes it possible for His life to be lived out in the believer.

(c) When Paul said “it is no longer I, that lives, but Christ liveth in me,” (Gal. 2:20) he was saying Christ is not just a resident in me but His life is now being lived out through me.

(d) There is a great difference between indwelling (residency) and living (possession).

(2) And why should it not be so?

(a) The believer whose members are serving self cannot at the same time give them to the Spirit so that via the Spirit, Christ may live through them.

(b) The filling of the Spirit affects the control of the members by the Holy Spirit so that He (the Holy Spirit) in turn can reproduce Christ.

(c) Thus when one is filled with the Spirit he receives the Spirit of life in Christ Jesus.

d. The Fruit of the Spirit

(1) When a person is filled with the Spirit he receives a control by the Spirit of his members which affects such a union that the fruit of the Spirit may be borne.

(a) The method incumbent in bearing the fruit of the Spirit will be discussed later but suffice to say here that those filled with the Spirit in the early church demonstrated such fruit bearing (without Paul's teaching which came years later).

(b) They loved one another as seen in their giving up of their goods (Acts 2:45);

(c) they were a joyful people as seen in their reaction to persecution (Acts 5:41);

(d) they had peace as seen in their being of "one heart and soul;" (Acts 4:32)

(e) they were longsuffering as seen in their reaction when sinned against; (Acts 4:23-31; 5:41; 7:60)

(f) kindness was a dominating factor in the early church (Acts 2:44-47; 4:32-35, etc.);

(g) the same could be said of goodness the faithfulness of the people to meet together, (2:46) to witness (4:33); to honor Christ (Acts 4:23-31), to love their neighbor (2:43-44; 4:34-35) was everywhere present;

(h) meekness is seen in the early apostles not standing on their rights when arrested by suing for false arrest, libel, etc., etc.;

(i) self-control was evidenced in many ways particularly in disciplining their lives to worship, to give up things of this world and to honor God.

(2) Therefore:

(a) To be filled with the Spirit is to receive the Spirit of power - power for living and power for service.

(b) To be filled with the Spirit is to receive the Spirit of life in Christ Jesus - Christ not only dwelling in the believer but living His life out through him.

(c) And finally, to be filled with the Spirit is to receive such a control of the Spirit so as to affect a union of one's members with the Spirit of God that the fruit of the Spirit may be borne!

D. PROGRESSIVE SANCTIFICATION

1. Sanctification that means surrender of your members to Christ's Lordship has both beginning and continuation.

a. The beginning is the time of initial yielding of one's members (the crisis).

b. The continuation is a walk after the Spirit (Rom. 8:4; Gal. 5:16).

Read the following passages;

(1) Romans 8:4-17

(2) Galatians 5:16-26

(3) Ephesians 4:17-32

(4) Colossians 3:1-17

2. Definition of Terms

a. Spiritual man - I Cor. 2:15; 3:1-3 -

(1) Has to do with maturity in Christian living.

(2) One whose mind is controlled by the Spirit, giving understanding and discernment.

b. Natural man - I Cor. 2:14 - the unregenerate man

c. Carnal man - I Cor. 3:1-3 - the immature Christian; one whose mind is still controlled by the flesh making it impossible for him to fully understand or discern.

d. The Old man - Eph. 4:22; Col. 3:9 - a manner of life which follows after the lusts of the flesh.

e. The New man - Eph. 4:24; Col. 3:12-17 - a manner of life which follows after the things of the Spirit.

f. The New Creation - II Cor. 5:17 - the area of living which was created by the joining of God's Spirit with man's spirit.

g. Members - Rom. 6:12-19 - those faculties of the soul which make up man's moral nature or life - his intellect (mind), emotions (feelings) will (power for actions).

h. Carnally minded (mind of the flesh) Rom. 8:4-11 - disposition toward following the lusts of the flesh.

i. Spiritually minded (mind of the Spirit) Rom. 8:4-11 - Disposition toward following the leadings of the Spirit.

j. Renewed in the spirit of your mind - Eph. 4:23 - a turning to a new way of life.

(1) In contrast to repentance which means a turning from sin to God, even so one turns from the old man (the old manner of life) to a new manner of life (the new man).

(2) It is this act of turning, the new attitude toward life - the new disposition of one's mind that best describes "being renewed in the spirit of your mind."

k. The flesh - Rom. 7:18 - The whole of the unregenerate person.

(1) The dominating principle or force in the unregenerate.

(2) The flesh is neither regenerated nor eradicated at salvation, but may be put to death by an act of faith energized by the Spirit on the merits of the death of Christ.

(3) See Romans 8:9-13; Mark 8:34; Luke 9:23; Gal. 5:24.

3. WALKING AFTER THE SPIRIT.

a. Paul, in Romans 5:12- 6:23, teaches a two-fold truth: Man's Position:

(1) In Adam - we are constituted sinners.

(2) In Christ - made righteous.

b. He teaches in Romans 7:1 - 8:39 another two - fold truth: Our Walk:

(1) In the flesh - we cannot please God.

(2) In the Spirit - we live unto God.

c. Another recapitulation of these truths looks as follows:

(1) What we are by nature.

(a) In Adam.

(b) In the flesh.

- (2) What we are by Faith:
 - (a) In Christ.
 - (b) In the Spirit.
- (3) The:
 - (a) Flesh is linked with Adam.
 - (b) Spirit is linked with Christ.

d. "That the ordinance (righteousness required) of the law might be fulfilled in us who walk not after the flesh but after the Spirit." (Romans 8:4).

(1) First let us diagram what it means to walk "after the flesh" and to walk "after the Spirit."

<p>(a) "<u>After the Flesh</u>" The members are given over to serve the ego of man.</p> <p>(b) As they <u>do</u> the flesh becomes alive - this is the Adam nature.</p> <hr/>	<p>(a) "<u>After the Spirit</u>" The members are given over to serve the Spirit.</p> <p>(b) As they <u>do</u> life in Christ becomes a reality - this is the Christ life.</p> <hr/>
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(2) Contrasting Conclusions

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| <p>(a) The flesh lives after its own mind. (mind used as the agent to give direction) (Rom. 8:5)</p> <p>(b) Results in death. (Rom. 8:6)</p> <p>(c) Not subject to God. (Rom. 8:7)</p> <p>(d) Is enmity against God. (Rom. 8:7)</p> | <p>(a) The Spirit becomes the mind of the believer (the directing agent) (Rom. 8:5).</p> <p>(b) Results in life and peace (Rom. 8:6)</p> <p>(c) The Spirit is subject to the law of God. (Rom. 8:7)</p> <p>(d) Pleasing to God. (Rom.8:8-9)</p> |
|---|---|

e. What does it mean to live in the flesh?

- (1) To live in the flesh is to do something "out from" (Greek) myself in Adam.
- (2) Hence to walk in the flesh is to act out what I am by nature. I will thus enjoy in experience all Adam's provision for sinning.

f. What does it mean to walk in the Spirit?

- (1) To live after the Spirit means that I trust the Holy Spirit to do in me what I cannot do myself.
- (2) Hence to walk after the Spirit, is to permit the Spirit to act in me. I do not act myself - I simply let Him act in me.
- (3) He will make Christ real so that by faith I experience the Christ life being lived in me.

f. What is meant by the ordinance or righteous requirements of the law?

(1) Heretofore the law was directed to man's flesh and inasmuch as it was impossible for the flesh to keep the law - the law is said to be weak.

(2) The law could command but it had no power to perform.

(3) The righteous requirements of the law, however, must be brought to fruition.

(4) The law was not given to be broken it was given to be kept. It could not be fulfilled by the flesh but it can be fulfilled by the one who walks after the Spirit and not after the flesh.

g. What is meant by the statement "ye are not in the flesh but in the Spirit . . .?"
(Romans 8:9)

(1) The person who has been regenerated by the Holy Spirit has been given a new dwelling place, he now dwells in the Spirit. Before he only dwelt in the flesh, there was no other alternative.

(a) Paul told the Corinthians that "if any man is in Christ, there is a new creation" (ASV, margin), that is, the abode of the one who is born again is in this new creation.

(b) When the Spirit came into the believer he joined Himself to man's spirit, the union of which constitutes the new creation.

(2) The statement to the Romans therefore has the meaning - ye are no longer living in the flesh, that is, you are no longer in the state or position of those who walk after the flesh, but you are in the position or state of those who walk after the Spirit.

(3) Paul attacked this problem once before when he told them to "reckon yourselves to be dead to sin, but alive unto God in Christ Jesus." (Rom. 6:11).

(a) As in 8:9 Paul is exhorting the Christians to realize where they are. They are in the Spirit - in Christ Jesus. If so, they are not in the flesh.

(b) The whole secret of Christ-centered living is found in believing that you are in Him, and if you are in Him other factors become true, e.g. you are not in the flesh, you are dead to sin, you are freed from bondage, you are dead yet alive, you are out of the Adamic nature, etc.

(c) In other words, God placed the believer into Christ in His death and it follows that he (the believer) is still there having passed with Christ from death into resurrection and ascension into heavenly places.

(4) Again, it may be emphasized that if the believer is in Christ in the heavenlies (and he is) then he is free to act on his present position.

h. What does it mean, "If Christ is in you the body is dead because of sin?"

(1) The thought follows the preceding verse, if you are in Christ, the vessel in which sin was operative is left to mortify. The mortal body which is also the vessel in which sin was operative was never intended to be the permanent vessel or tabernacle for the Spirit of God. The Spirit of God is temporarily residing in that body (I Cor. 6:19) but His residence has nothing to do with the body itself. That body is now impotent insofar as producing the only thing it was capable of producing, that is, sin. But the very sin which it produced became the cause for its own death.

(2) A note of warning need to be given. Sin becomes a non-entity if one does not live after the flesh. Therefore as long as one takes his position in Christ and lives after the Spirit, there is no sin. However, should that person be tempted and be led again to live after the flesh,

sin will again become a reality.

i. What is meant by the “Spirit is life?” (Romans 8:10) The presence of the Holy Spirit in the believer makes it possible for the believer to say, “I am alive”, - “I am alive in the Spirit.” You see, the Holy Spirit is the very life of the believer.

j. What is meant by the statement “If the Spirit that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from dead shall give life also to your mortal bodies because of His Spirit that dwelleth in you.” (Romans 8:11)

(1) The verse seems to indicate that the same Spirit that raised Jesus from the dead will someday do the same for those in whom the Spirit is now living.

(2) The preceding verse indicated that the body is dead which might lend the idea of no possible bodily resurrection.

(3) But, Paul is saying, this earthly, mortal body was never intended to live forever - it should return to the dust.

(4) What then is the advantage of the Christian over the unregenerate?

(a) The Spirit indwells the Christian which is the “earnest of His inheritance” (a new body), that is, because the Spirit now dwells in this earthly, dying, mortal body it is assurance enough that the Christian will someday (at the time of the resurrection) have a new body.

(b) Here Paul says it (the new body) will be the result of the Spirit giving life to the body that is now dead, whether in the grave or physically alive. Later in the chapter he describes the same thing that we who have the first-fruits of the Spirit (His indwelling presence) are groaning within ourselves, as it were, waiting for the redemption of our body (the Spirit giving life to the mortal body at the time of the resurrection).

k. What is meant “if by the Spirit ye put to death the deeds of the body . . .?” (Romans 8:13)

(1) The deeds of the body are listed in Colossians 3:5-9 (fornication, uncleanness, passion, evil desire, covetousness, etc.) and in Eph. 4:25 - 29 (falsehood, anger, stealing, corrupt speech, etc.).

(2) To put these to death is simply to count yourself alive in the Spirit and therefore you are dead to all these “deeds of the body.”

(3) They are left to mortify if you take no cognizance of them. The flesh must be “lived after” if it is to be regarded “alive”; if it is not “lived after”, it will die of neglect.

l. What is meant by “For as many as are led by the Spirit”? (Romans 8:14)

(1) “For as many as are led by the Spirit” - means the same as walking after the Spirit (vs.4).

(a) “These are the sons of God.” In standing (stating) all believers are sons of God, in his state he should manifest moral characteristics consistent with being a son of God.

(b) The unique moral characteristic of the believer is that he is led (walking after) by the Spirit of God. (vs.14).

(2) Verses 15-17 give the picture of the person walking after the Spirit. He has been placed by the Father as a son, and as the son walks after the Spirit the relationship with the Father will become so real and intimate that the Spirit will through our spirit cause us to call God our Father.

(3) In other words, the person who has come into the family of God by spiritual birth (positionally God's son) now can know experientially that he is a son and God is his father.

4. A POSSIBLE METHODOLOGY

a. First I recognize my present position in Christ.

(1) I am in Him by virtue of being placed into his death, burial, resurrection, and ascension into heavenly places.

(2) Being there I can reckon myself dead to the flesh. (Romans 6:11). As I am tempted to sin, I can, on the basis of my position in Christ, put off that manner of life (the Old Man) See Col. 3:5,9; Eph 4:22.

b. In turn I can recognize that on the basis of the same truth that I may enjoy a new way of life (the new man Eph 4:23,24) and I do so as I yield the member or members involved to the Holy Spirit which is in me. (Rom. 6:12 - 19).

c. If I consistently follow this method I will become mature in the things of God: this is the spiritual man (I Cor. 2:15; 3:1).

(1) If I choose to be alive to the flesh, I become immature: this is the carnal man (I Cor. 3:1).

(2) If I live maturely I become spiritually minded, that is, the mind is taken up with following the things of the Spirit. (Romans 8:5,6).

(3) If I live immaturely, I become carnally (fleshly) minded, that is, the mind is taken up with following the things of the flesh. (Romans 8:5-7).

d. From this point forward the Holy Spirit takes over in controlling the members yielded to Him.

(1) It becomes His work to reproduce Christ in those members.

(2) As Christ is reproduced by the Holy Spirit in the believer, he (the believer) may truthfully say, "it is no longer I that live, but Christ that liveth in me." (Gal. 2:21).

III. THE WORK OF THE SPIRIT IN REPRODUCING CHRIST IN THE BELIEVER

A. **Introduction:**

1. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in, me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me! (Gal. 2:20)

a. Yet not I - but Christ liveth in me. The Christian life is not a changed life but an exchanged life. It is not "I" but Christ in me, living out His life.

b. How does this take place?

(1) In Regeneration Christ is planted in me by the Spirit at the new birth.

(2) In Reproduction = That new life manifests itself progressively until the very likeness of Christ is reproduced in us.

b. "My little children, of whom I am again in travail until Christ be formed in you." (Gal. 4:19).

(1) Not by imitation:

(a) Not = I am going to be patient like Christ.

(b) Not = I am going to be kind like Christ.

(c) Not = I am going to be humble like Christ.

(2) If I am going to do these things, then I couldn't say, Yet, not I. It is habitation: Christ liveth in me.

(3) How do I let Christ live in me and not "I" doing the works? By discovering the difference between Christ and the Christian graces.

(a) Christ is a Person

(b) The graces are produced by the person.

c. I can no more produce Christian graces than I can produce apples. If I want to produce apples, I would first have to get an apple tree. The apples are simply the fruit of an apple tree.

d. Christian graces are the reproduction of Christ which is called the fruit of the Spirit.

2. ILLUSTRATIONS:

a. I am prone to get angry.

(1) What do I need? - I need the fruit of gentleness. (Gal. 5:22)

(2) How do I get it? - I get it from Christ. As the occasion arises when I would get angry, I simply trust the Spirit to reproduce Christ in me. He then becomes my gentleness.

b. If I get irritated and upset.

(1) What do I need? - Patience

(2) How do I get it? - Trust the Spirit to reproduce Christ in me. He becomes my patience.

c. If I would be critical in spirit.

(1) What do I need? - I need love.

(2) How do I get it? - Trust the Spirit to reproduce Christ in me - He becomes my love.

d. If I would be worried or anxious.

(1) What do I need? - Peace

(2) How do I get it? - Trust the Spirit to reproduce Christ in me. He becomes my peace.

3. CONCLUSION

a. What, actually, is taking place when I continually let Christ in me? This is the "law of the Spirit of life in Christ Jesus," making me free from "the law of sin and death."

b. What is law? A law is simply the result of something happening over and over again. Each time it happens, it happens the same way.

c. If I live after the flesh, I sin. If I sin, I come under the condemnation of death. If I continue sinning then I begin to see the law of sin and death operating.

d. Likewise, if I yield to and trust the Spirit to do what I cannot do, I begin to see that there is a new law operative in my life - "the law of the Spirit of life in Christ Jesus."

e. This is walking after the Spirit. I trust the Holy Spirit to do in me what I cannot do myself. He will make Christ real so that by faith I experience the Christ life being lived in me.

B. The Work of the Holy Spirit for Christ-Centered Living.

1. Introduction:

a. The methodology given in the studies of “Walking After the Spirit,” and “Reproducing Christ in the Believer” should lead to that which is practical and applicable to every day Christ -centered living.

b. Paul said, “Or *know* ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price: glorify God therefore in your body.” (I Cor. 6:19-20).

c. Thus we have the place where such living should become a reality - the body of the believer which is the temple for the Person, the Holy Spirit, to live and to work. As the Spirit is given freedom to live and work within the individual believer, He will translate methodology into practical Christian living.

d. But the Spirit is hindered from doing His work if the latter part of the admonition given the Corinthians is not adhered to: “. . . glorify God therefore in your body.” Here the word is to the believer and indicates that he (the believer) must cooperate with the Spirit in that which He is doing.

e. While we do not want to emphasize good works on the part of the believer as though the believer who is filled with the Spirit is now capable of good works, we do need to follow the injunctions given in the Word that are directed to him. This is said so that one might avoid the position taken by so many Christians which says, “The Holy Spirit is in me; He is doing the work,” and at the same time sit back and do nothing as it pertains to what the Spirit has indicated in His Word that should be done.

f. Paul told the Corinthians later, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (I Cor. 10:31).

(1) Here again, the emphasis is upon the believer doing something.

(2) But how is he to glorify God?

(a) The believer is no more ‘able to glorify God by his own efforts after he is saved and filled with the Spirit than he was in his unregenerate state.

(b) The answer, of course, is found in the provision of the person of the Holy Spirit. The Holy Spirit cannot perform in the believer unless there is the continued cooperation and obedience on the part of the believer as he continually yields his members to obey.

g. How is this mutual working going to be carried out on a day to day basis? How is the Holy Spirit going to work and in what way or ways does the believer cooperate and obey?

(1) Bear in mind that the working that we are looking for always will be mutual, that is, the Holy Spirit works but not without the yielded members of the person in whom He is working.

(2) The same is true conversely also. The believer does not obey or do something without the accompanying dynamic of the Holy Spirit.

2. Christ-centered Living and Sensitivity to the Holy Spirit.

a. Christ centered living is dependent upon the believer’s sensitivity to the Holy Spirit. It is the work of the Spirit to reproduce Christ but his work is contingent upon the response and obedience of the individual believer.

(1) Definition of sensitivity: the capacity to respond to stimulation; susceptibility to impression.

(2) Direction of sensitivity: This stimulation may come from one of three ways:

(a) From without via my sense organs: I may hear, see, feel or taste something, which in turn creates a response.

(b) From my own spirit to my sense organs: I may desire to hear, see, feel or taste something, the desire of which creates a response. This desire comes from my own spirit, my inward man.

(c) From the Holy Spirit to my spirit: The Holy Spirit, dwelling in the inward man, is capable of stimulating my spirit, which in turn finds its release through the outward senses. See Eph. 3:16.

b. Development of Sensitivity.

(1) The work of the Holy Spirit is conditioned upon the sensitivity to and subsequent cooperation with the Holy Spirit on the part of the believer.

(a) We are not to expect the Spirit of God to accomplish His work with passive instruments.

(b) This is not to say that the Holy Spirit needs the help of man to do only what God can do, but that the Holy Spirit will perform his works within those who will be sensitive to the Spirit's leadings and in turn be cooperative.

(2) Acquaintance with the Holy Spirit.

(a) To develop sensitivity toward the Holy Spirit, my spirit must become acquainted with the Holy Spirit so that He will respond to His stimulation.

(b) Acquaintance is developed by:

1] Knowing Him. John 14:17

2] Recognizing, His desires.

a] To dwell in us(to live as a resident) John 14:16

b] To teach us. John 14:26

c] To guide us. John 16:13

d] To glorify Christ. John 16:14

(3) Allegiance to the Holy Spirit. Allegiance or fidelity to the Holy Spirit should be developed for the following reasons:

(a) Jesus committed his followers to the sovereignty of the Holy Spirit. John 14:16,26.

(b) Jesus committed his followers to the authority of the Holy Spirit. John 16:14-15. The Holy Spirit has been delegated authority from both the Father and the Son.

1] Sent by the Father. John 14:26

2] Sent by the Son. John 15:26

(4) Appropriating the Holy Spirit.

(a) By appropriating we do not mean receiving the Spirit but laying hold of Him as He lays hold of us. We take possession of Him while he takes possession of us. See Rom. 8:1-13.

(b) To follow after the flesh cuts one off from the things of the Spirit, that is, to follow after the flesh is to "enjoy" only the results of the flesh being gratified, which automatically cuts one off from enjoying anything the Spirit could promote. Rom. 8:6.

(c) This is called death - "to separate" - to "cut off."

(d) To be sensitive to the Spirit is to enjoy the results of the Spirit being gratified which is life and peace. Vs. 6b.

(e) The unregenerate person who is dominated by his soul and is thus soulish, sensual and need not “develop” sensitivity to its needs. They are always present and being gratified.

(f) The regenerated man is different in that his own spirit has been liberated from the control of the soul and has joined itself to the Spirit.

(g) Previously the soul found its gratification through the outward senses - the body was thus “alive.” Now the soul finds its gratification in serving the Spirit - the body is thus “dead.”

(h) And why should it not be thus:

1] The Spirit’s work is to reproduce Christ - he needs a body for this kind of work. Therefore the Spirit has taken up his abode in man’s body (His temple I Cor. 6:19). As he took up His abode he joined Himself to man’s spirit. This formed the new creation. The Spirit is now controlling man’s spirit.

2] If the Spirit is in him, the mortal body is now quickened, that is, it may realize resurrection life living through it and thus it is alive (vs.11). The spirit of man, even though heretofore controlled by his own soul, is no debtor to live after his soul. If he did, he must die (vs 12-13). If by the Spirit he puts to death the deeds of the body, he will live (vs.13).

(i) CONCLUSION:

1] The spirit of man must become sensitive to the desires of the Spirit. He does so by continually studying the Word. As stated he comes to know the Spirit. He knows him on a “fellowship” level. Paul prayed that the “communion of the Holy Spirit” (II Cor. 13:14) be with you.

2] Sensitivity is something to be developed not learned. It is developed as we seek to know more about what He wishes to do in us. It is developed as we give Him our allegiance. It is developed as he lays hold of us and we lay hold of Him.

c. Developing Sensitivity to the Spirit’s Illumination of God’s Word.

(1) Scripture support:

(a) “But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you” John 14:26.

(b) “How be it when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself, but what things so ever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you.” John 16:13-14.

(2) Why is illumination necessary?

(a) The God of this age has blinded man’s spirit. I Cor. 4:3-4.

(b) Divine truth is not just grammar, learning or logic. I Cor. 2:8-10.

(c) The wisdom of God is hidden in a mystery. I Cor. 2:7.

(d) The natural man does not discern the things of God. I Cor. 2:9,14.

(3) The pattern or method in illumination.

(a) “. . . He shall take of mine, and shall declare it unto you” Jn 16:14

(b) Use of Word of God (Ho shall take of mine . . . 16:14).

(c) Enlightenment and discernment given by the spirit - “shall declare it unto you.” 16:14 see also I Cor. 2:10-11,

(d) The Holy Spirit brings the truth into proper focus while the believer is receiving the truth through his regular rational faculties. The human mind follows the basic elements in inductive reasoning of the Scriptures, namely,

1] Observation, that is, that does this unit of Scripture tell me?

2] Integration, that is, how does this unit fit with other units of Scripture?

3] Summary, that is, what facts do I have from the several units?

4] Evaluation, that is, what is the worth and usefulness of this unit of

Scripture?

5] Application, that is, how do these facts serve to apply to the truth taught or the objects or persons affected?

(e) Thus, while the believer gives his mind to study the Word, the Holy Spirit gives enlightenment or illumination which, in turn, leads to a proper interpretation. The natural man does not understand the Word properly inasmuch as he does not have the Holy Spirit and is without such enlightenment.

(4) The Method in illumination applied.

(a) “. . . examining the scriptures daily,” Acts 17:11. “Things which eye saw not, and ear heard not, and which entered not into the heart of man, Whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit . . .” (I Cor. 2:9-10)

(b) The Spirit reveals or illuminates while man is searching.

1] NOTE that it is not man searching and discovering but while man is searching, the Spirit illuminates.

2] Man does not search to discover - he searches because it is the only means by which the Spirit can illuminate.

3] It is the difference between quest and exploration!

a] Quest: I set out to find certain teachings in the Word of God but the Spirit of God is the only one who knows them thus I really do not know what to look for.

b] Exploration: I set out to explore the truth of God and while exploring the Spirit illuminates and thus I discover the teachings.

4] A new born baby does not set out to discover himself - he discovers as he observes. As he observes he discovers and as he discovers he begins to know. His own spirit begins to understand because it is only his spirit that can know him. Likewise, the Spirit of God is the only one who knows the things of God and, as the believer observes, the Spirit of God gives light and helps him to understand the things which he has discovered. See I Cor. 2:11.

(c) The Spirit reveals or illuminates the one who is receptive to truth.

1] “These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” Acts 17:11.

2] The usual explanation of Acts 17:11 finds the Bereans more noble because they “searched the Scriptures” and the counterpart of the truth - “readiness of mind” left

out. The latter is equal in importance to the former.

3] Every Christian searches the Scriptures to some degree but learning does not come just by hearing. Learning comes by the illumination of the Holy Spirit upon the Word as I am free from prejudice and open to the truth. The Scriptures were not written in a polemical fashion neither is one to interpret them as such! Principle and prejudice have long been the issues in Bible interpretation.

4] Prejudice makes no allowance for truth.

5] Truth makes every provision for principle.

(d) The Spirit of God - the only means to illumination.

1] "The Spirit searcheth the deep things of God . . ." I Cor. 2:10.

2] The Samaritan woman's mis-statement at the well becomes a truism for the Christian - "Sir, thou has nothing to draw with, and the well is deep." John 4:11.

3] There is no adjective in the Greek text, which would make I Cor. 2:10 read the "Spirit searcheth the 'deeps' of God."

4] The "deeps" of God are not something to be discovered by reason (philosophy).

5] The "deeps" of God are not something to be found by research (science).

6] The "deeps" of God are not something to be arrived at by intellectual pursuit (logic).

7] The "deeps" of God are not something to be found by living and achieving (vocation).

8] The "deeps" of God are realized only through the Holy Spirit.

d. Developing Sensitivity to the Spirit in suffering.

(1) Introduction:

(a) "The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Romans 8:16-17.

(b) See also II Cor. 1:3-12

(2) Nature of Suffering. Suffering is a vital part in many of the religious movements in the world. But this kind of suffering is not something wilfully taken to gain merit or to inflict judgment.

(a) Suffering as the exercise of compassion.

1] Compassion is defined as the sympathetic concern of another's distress together with the desire to alleviate.

2] Matt. 9:36 "He was moved with compassion because they were distressed and scattered, as sheep not having a shepherd."

3] Luke 7:13 - ". . . he had compassion on her" because he was an only son and she was a widow.

4] Matt. 15:32 - ". . . I have compassion on the multitude because . . they have nothing to eat.

5] Matt. 14:14 - And he "saw a great multitude, he had compassion on them and healed their sick".

6] All examples of suffering with a suffering world.

7] THIS IS THE SELFLESS LIFE: If we are sensitive to the Spirit we will be distressed with:

- a] Multitudes who are lost.
- b] Individuals who are sick.
- c] Multitudes going without the necessities of life.
- d] Individuals who have been bereft.

(b) Suffering as the exercise of concern over unbelief.

1] Matt. 23:37 - "O, Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not".

2] Mark 6:5,6 - "And. he could do no mighty work . . . and he marvelled because of their unbelief."

3] We take these verses to mean a suffering which is in the nature of distress of mind 'because of the unbelief of people.

(c) Suffering as the acceptance of the reproach of the world without complaint.

1] John 15:18 - "If the world hate you, ye know that it hated me before it hated you."

2] John 17:14 - "And the world hated them because they are not of this world."

3] This kind of suffering is in the nature of the stigma connected with being a Jesus follower.

(d) Suffering which results from an identification with a crucified Christ.

1] Matt. 16:24 - Jesus said "If any would come after me let him deny himself, and take up his cross and follow me."

2] To take up the cross is to accept suffering - a suffering which comes from identification with a crucified Christ.

3] Someone has said that this describes true discipleship in terms of the cross. The suffering which comes from being a true disciple of Christ will result in a denial of one's self of any or all of the rights and privileges accorded to people in general.

(e) Suffering that is in the way of persecution.

1] John 8:16 - "And for this cause the Jews persecuted Jesus 'because he did things on the sabbath.'"

2] Mark 10:30 - The rewards in this life are given "with persecutions."

3] II Cor. 12:10 - Paul said he took pleasure in persecution.

4] The suffering resulting from such persecution may be either physical, mental or spiritual.

(3) The Necessity for suffering.

(a) To learn obedience. Heb. 5:8.

(b) To be able to comfort others - II. Cor. 1:3-12.

(c) To know how to follow Christ - I Peter 2:21-22.

(d) That the life of Christ might be manifest in the mortal flesh. II Cor. 4:11.

(4) Sensitivity to the Spirit's working in Suffering.

- (a) The Spirit leads us to being sensitive to unbelief of people.
- (b) The Spirit leads to being sensitive to the physical need of the world. (We do not preach a social gospel; but this is no excuse for not being concerned for society).
- (c) The Spirit leads to being sensitive to the personal needs of others.
- (d) The Spirit leads to being sensitive to the Life of Christ manifesting itself in us.

e. CONCLUSION:

(1) The sufferings which the Spirit leads the Christian into are always permitted in the light of future glory.

(2) Today's sufferings are not to be compared with tomorrow's glory. 2 Cor. 4:17.

3. Christ-centered living and Prayer.

a. The subject of prayer on the part of the believer and its relationship to the Holy Spirit is not only wide in scope but profound in its meaning.

(1) Indeed, only by a study of the Word will the believer know what it is to pray "in the Spirit." (Eph. 6:18)

(2) Even after pursuing the Word of God intently, there will still be many questions unanswered as it relates to the Holy Spirit and prayer. But there are many statements in the Scriptures that give light on the matter of prayer and particularly the place that the Holy Spirit has in prayer.

b. The Holy Spirit as the means used by God to answer prayer.

(1) "If ye then being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke 11:13).

(2) This verse is found in a context of the teaching of Jesus on the subject of prayer.

(a) Jesus used the parable of a man who had a guest come to him late at night and he had no food to give the man.

(b) He has a friend nearby whom he thinks will help him.

(c) He went to the friend's house and after awakening him, he was rebuffed in his request for bread.

(d) The friend says, "trouble me not at this hour," but the man would not take "no" for an answer.

(e) Finally the friend gave in and loaned him the bread - not because he was his friend but because the man was troubling him by his continual knocking at the door and begging for help.

(3) The parable was used by Jesus to show the contrast of the reluctant and selfish actions of the so-called friend and the generous actions of God. The three words used by Jesus - ask, seek, knock - are all synonymous and indicate that God only needs to be told.

(4) Jesus went on to use several contrasting illustrations of earthly fathers answering the requests of their children.

(a) Their judgment in giving to their children was vitiated by sin.

(b) That is, no matter how perfect they endeavored to give that which was right and best for their children, there was still the possibility of judgment being wrong and instead of good coming from their gifts, the opposite might be the case.

(5) The proposition is stated that if earthly fathers whose judgment was vitiated by sin could give good gifts how much more would your heavenly Father give the Holy Spirit to them that ask Him. That is, the Father has delegated to the Holy Spirit the work of answering prayer.

(6) The Holy Spirit is the one who is sent to “help the infirmity” of the believer as it pertains to prayer.

(a) The believer does not “know how to pray as he ought” (Rom.. 8:26).

(b) So the Holy Spirit is given to pray in our behalf.

(7) We ask the question here, Does the Holy Spirit pray on His own apart from the mind of the believer? Or, does he somehow pray through the believer as the believer puts into words that which he seemingly is lead to pray?

(8) Paul’s word to the Ephesians about “praying in the Spirit” seems to indicate that the latter is true.

(a) Why pray at all if we are dependent upon the Holy Spirit to do the only effective praying (that is, that which is according to the will of God)?

(b) Jesus said, that the Holy Spirit would “guide into all truth,” (John 16:13) and certainly this does not leave out the important function of prayer.

(9) And why should not this be true? What is best for the Christian is in every case related to the Holy Spirit. Note a few of the items mentioned in the Scripture all of which are good for the Christian and all of them gained through the Holy Spirit.

(a) The Holy Spirit for love. Rom. 5:5

(b) The Holy Spirit for leading. Rom. 8:14

(c) The Holy Spirit for help to know how to pray. Rom.. 8: 26

(d) The Holy Spirit to guide into truth. John 16:13

(e) The Holy Spirit to abide with us. John 14:16

(f) The Holy Spirit to teach us. John 14:26

(g) The Holy Spirit to help us understand the things of Christ. John 14:26; John 15:26; John 16:14

(h) The Holy Spirit for filling. Eph. 5:18

(i) The Holy Spirit for anointing. I John 2:27

(j) The Holy Spirit for our walk. Gal. 5:16

(k) The Holy Spirit to bear fruit. Gal. 5:22

(l) The Holy Spirit for a new body. Rom. 8:11

c. The Holy Spirit for praying in the will of God.

(1) “And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him” (I John 5:14,15).

(a) The Scripture writer must have assumed that it was possible to pray according to the will of God. That is, one could pray and the petition which he was making was in keeping with the will of God and the answer to that petition would fit into the divine plan of God for the individual.

(b) The question arises, How may I know that I am praying in the will of God?

(c) We have already noted that “we know not how to pray as we ought”, that is, the human mind is incapable of determining the will of God through his own thought processes. But the Spirit helps our infirmity. Evidently, the Spirit, if given opportunity, will give illumination so that we may pray according to the will of God.

(d) But we are concerned here about the actual means and method that the Spirit uses to give that illumination. What is it that comes into action that leads us to pray in the Spirit and according to the will of God?

(2) The following arguments are all used by the Holy Spirit to “help our infirmity” so that we might know how to pray as we ought. You will note that in every case the believer is “doing” the Word while the Holy Spirit is honoring it and making the prayer effectual.

(a) Prayer that arises from the Word of God.

1] The Word may give a promise, a situation, a truth, or some event that in turn the Spirit uses to form a basis for faith. We know that “faith comes by hearing and hearing by the Word of God” (Rom. 10:17).

2] As the believer reads or reflects on the Word, the Holy Spirit will bear witness to our spirit, through that Word, faith is engendered, and the prayer that is prayed is not only according to the will of God but is sure to be answered.

(b) Prayer that comes by heeding or “doing” the Word of God.

1] Jesus said, “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” (Matt.18:19-20)

2] As one takes heed to the imperative stated by Jesus, the ensuing prayer would have to be in the will of God if the certainty of the answer is given ahead of time. Perhaps one of the matters overlooked in this promise of “two agreeing” is the fact that Jesus is present if the two have met in His name. To meet in His name is similar to asking in His name, that is, nothing will be agreed upon or asked for that will not glorify God. The two must first of all recognize the presence of Christ in their midst and believe that His wishes come first in any matters to be agreed upon.

(c) Prayer that is prayed “in the Spirit”. While we do not know all that this statement entails, it must be possible to pray “in the Spirit.” We believe that all that has been said thus far about the Spirit and prayer would hold for praying “in the Spirit.”

(d) Prayer that is prayed that His will be done.

1] In the Lord’s prayer we say, “Thy kingdom come, thy will be done.” (Matt. 6:10)

2] The primary meaning of the word “kingdom” is reign, rule or sovereignty.” When one prays “Thy kingdom come . . .” he is asking that God rule and reign in his heart. (it is recognized that the word “kingdom” includes two kinds of “realm,” - spiritual and apocalyptic or revealed).

3] As one prays - God rule me and then follows with the words, “Thy will be done,” and desires it to be so in his heart, the will of God is going to be done. He simply determines in his heart that the will of God be done. As Jesus said, “He that wills to do the will

of God . . . (Jn. 7:17) even so the believer wills that the will of God be done. This kind of praying may be done not only for brieself, but for all of God’s children.

4] As one meditates in the area of praying in the will of God, he will discover that this is one of the most certain ways of praying in the will of God and knowing that the answers will come.

(e) Prayer that is prayed while abiding in Christ and His words abiding in us.

1] Jesus said, “If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you.” John 15:7

2] See future notes on “The Holy Spirit and Abiding.”

3] Suffice to say here that prayer that comes as the result of so abiding in Christ and his words abiding in us will certainly be prayer that is prayed according to the will of God.

d. The Holy Spirit and Prayer in the believer.

(1) “And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” (Rom.. 8:26-27).

(2) We want to notice the two statements:

(a) “. . . but the Spirit himself maketh intercession with groanings which cannot be uttered.”

(b) “. . . because he maketh intercession for the saints according to the will of God.”

(3) The first part of verse 26 indicates that the believer does not know how to pray as he ought but the “Spirit also helpeth our infirmity.”

(a) This word “helpeth” means “to take hold of,” in the sense that one takes the other end of a burden and helps to bear it.

(b) The believer in himself is weak and infirm in that he cannot fully comprehend the will of God so as to pray in the will of God. But the Spirit helps him to do so.

(4) In addition to helping the believer to pray in the will of God, the Spirit does a further work of making intercession himself.

(a) This intercession is made in the light of the believer’s longing for his adoption (the redemption of his body) as explained in Romans 8:23.

(b) The believer groans within himself waiting for that change to come. But that change is not going to come until the full purpose of God is worked out in the individual. Compare verse 23 and 24 with vss. 28-30.

(5) Beginning with verse 29 we understand that those whom God foreknew (the elect), He also foreordained or “laid out the boundaries” for that life.

(a) The ultimate goal in the plans for that life was the glorification of the human body so that it conforms to the image of Christ.

(b) In other words, in God’s foreknowledge, God chose those who would believe and for those who would believe, he made plans for their lives; these plans called for God to call them, justify them and glorify them.

(6) In those who have already been justified, God has placed the Spirit of adoption. (Rom. 8:15)

(a) That Spirit of adoption assures the believer of his future “adoption” or the change of his body.

(b) As a result of the presence of the Spirit of adoption, which is the Spirit Himself, the believer longs to be out of the body - to be away from pain and away from the bondage of corruption (vs.21) He is awaiting the redemption of his body.

(7) In the meantime, God wants to work out His full plan for that individual.

(a) The individual may desire that plan but not knowing the plan of God, he may pray amiss.

(b) It is at this point where the Spirit makes intercession.

(c) The “groanings that cannot be uttered” may be the energizing by the Spirit of the inarticulate longings of the soul for the redemption of the body; or, the groanings which cannot be uttered may have to do with the matter of the inability of the Spirit to convey to the believer in articulate form that which He knows is best for him (the believer).

(8) In any case the Spirit intercedes.

(a) He intercedes within the believer in an inarticulate form (at least to the believer).

(b) Nevertheless, His prayers get through to the Father.

(c) The Spirit in His praying harmonizes man’s will and God’s will into one will.

(d) The believer has been told to ask “Whatsoever you will,” while at the same time lies the possibility of asking outside of the will of God.

(e) The Spirit’s intercession avails in such a way that the praying on the part of the believer will work out according to the will of God.

(9) For example, the believer may be going through a sore trial.

(a) In turn, he asks God to remove the trial. The Spirit so intercedes so that the believer will learn patience which was the purpose of the trial in the first place.

(b) Again, a believer may be going through a period of persecution. He prays that the persecution will end but through the Spirit’s intercession the believer is made to learn humility which was the purpose for the persecution in the first place.

(c) Or, the believer may be suffering from the misunderstanding of others toward himself and so he asks God to clear up the misunderstanding. The Spirit intercedes and as a result the believer is made to see that misunderstanding on the part of others toward himself is one of the ways in which he (the believer) will become more Christ-like.

(d) These and other examples would indicate that the believer does not “know how to pray as he ought” but with the Spirit’s intercession the will of God is worked out.

(10) Jesus said that when the Spirit of truth was come he would guide into all truth (John 16: 13) and evidently the Spirit’s intercession is one of the means used to guide the believer into the truth.

(a) The Spirit’s intercession is found in the context of the will of God being worked out in the believer.

(b) May we conclude therefore that His intercession is always on our behalf, always according to the will of God, and always to the end that Christ will be glorified (John 16:14).

4. Christ-centered Living and Abiding. Jesus said, “Abide in me, and I in you” (John 15:4).

a. Abiding in Christ To abide in Christ and Christ in the believer is accomplished by a mutual “Holy Spirit-believer” relationship.

(1) The two-fold nature of Abiding in Christ.

(a) Christ dwells in the believer by way of the medium of the Holy Spirit and the believer dwells in Christ via the same medium. But indwelling is not synonymous with abiding. If the two were the same, why should Jesus make the point of abiding knowing that indwelling could only be effected by the incoming and indwelling of the Holy Spirit?

(b) Note the meaning of abiding. When Jesus (the man) was on earth he chose to abide in the Father who was in heaven. In other words, by faith Jesus chose to abide in the Father who was in heaven. In turn, the Father who was in heaven took his place in Jesus who was on earth. This fact is seen in John 14:10,11.

(c) “Believest thou not that I am in the Father, and the Father in me, the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father and Father in me . . .”

(d) Note the two-fold pattern of abiding (1) the man (humanity) on earth chooses to take his position in the Father (deity) who is in heaven. (2) The Father (deity) who is in heaven chooses to take his rightful place in the man (humanity) on earth.

(2) Application of the truth of abiding in Christ.

(a) Jesus said, “Abide in me . . .” (John 15:4); that is you — the human believer on earth - take up your rightful position in Christ who is in heaven.

(b) Paul taught the Ephesians that believers have already been “raised . . . up with him,” and have been made to “sit with Him in heavenly places, in Christ Jesus,” (Eph. 2:6) thus we should by faith avail ourselves of this position.

(c) So the believer, who is admonished to abide, should by faith take his rightful position in Christ who is in heaven.

(d) Jesus also said, “. . . and I in you,” (John 14:4); that is, Christ will take up his rightful position in the believer who is on earth.

(e) The believer’s abiding in Christ thus follows the pattern set up by Jesus Himself: The believer on earth takes up his position in Christ who is in heaven and Christ in turn takes up His position in the believer on earth.

(3) The Holy Spirit’s work in abiding in Christ.

(a) Jesus said of the Holy Spirit, “He shall glorify me: for he shall take of mine, and shall declare it unto you” (John 16:14).

(b) The Holy Spirit has made possible the indwelling of Christ in the believer. The Holy Spirit also makes it possible for the believer to abide in Christ and Christ to abide in him.

(c) How does the Holy Spirit perform this work?

1] Jesus gave the clue to the answer as He said, “If ye abide in me, and my words abide in you . . .” (John 15:7)

2] We should note first the two-fold pattern suggested in the phrase “and my words abide in you.”

3] The words of the Father were at that time abiding in Christ, that is, Christ “did not speak from himself.” (John 14:10) Jesus had taught earlier that “I can of myself do nothing,” referring to the fact that as a man he could not work matters out; he could not think them through perfectly as a man, as it were, nor could he perform them as a man. The Father in Him spoke through him and performed through him. He had to have knowledge of the words of God before faith was engendered to believe that the Father would “do the works.” (John 14:10)

4] God performed the works as Jesus the man believed the words that the Father had spoken.

5] Likewise, the Holy Spirit performs the works in the one who is abiding in Christ by way of the “words” which were also abiding in him. In other words, the Holy Spirit works in the believer not only because the believer is abiding, but because the Word of God is also abiding in him.

6] As the one who has taken his rightful place in Christ who is in heaven, and at that moment believes the Word of God, the Holy Spirit performs the work necessary at the time.

(d) This brings John 15:7 into better focus: If you abide in Christ and his word (God’s Word) is abiding in you, ask whatsoever ye will and it shall be done unto you. That is, if I take my position in Christ and at the same time I am believing God’s Word about a given matter, I can ask and, be certain that it will be answered.

(e) The Holy Spirit thus not only makes the indwelling and abiding possible but through the Word, he performs all that for which we dare to trust Him!

(4) The Continual process of Abiding in Christ.

(a) Abiding in Christ and his words abiding in us is something to be learned by experience.

1] Abiding is a learning process. The believer learns to take his position in Christ momentarily.

2] At the same time the Word which he is reading and studying each day becomes primary in his thought processes. What one does momentarily will soon become habitual. When abiding becomes habitual, it may be rightly said that “it is no longer I, but Christ.” (Gal. 2:20).

(b) As Jesus recognized that it was the Father who did the works (John.14:10), the believer should become aware that it is Christ by way of the Holy Spirit that is doing the works. The continual reading of the Word of God together with the continual abiding in Christ will lead to the continual working of the Holy Spirit and Christ abiding in us.

b. Abiding in His Love

(1) Scripture:

(a) Jesus said, “Even as the Father hath loved me, I also have loved you: abide in my love.” (John 15:9).

(b) To “abide in His love” is also accomplished by a mutual “Holy Spirit - believer,” relationship.

(2) The two-fold nature of Abiding in His Love.

(a) Abiding in his love is similar to abiding in Christ in that there is a similar two-fold pattern.

(b) Jesus said, “If ye shall keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in His love.” (John 15:10)

(c) Here the condition was not “abiding in the Father,” but “keeping my Father’s commandments.” As he kept the Father’s commandment (His Word), he was abiding in His Father’s love. What does this mean?

(d) Jesus taught the disciples, “A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.”(John 13:34)

(e) The commandments referred to in John 15:10 evidently had to do with the disciples loving one another even as Christ loved them. Evidently, the disciples were to love those in the world in the same way Christ loved them. We might ask, How did Christ love them? Christ loved them even to the point of giving his life for them. (John 10:17-18) It was a commandment received from the Father. (vs.18)

(f) So what is the pattern? Christ loved the world, even to laying down his life for them; as he loved them, he was at the same time keeping the Father’s commandments and as he did, He was abiding in His love. As he abode in the Father’s love, the Father’s love abode in Him.

(3) Application of the truth of Abiding in His Love.

(a) Jesus said, “. . . abide in my love.” (John 15:9)

(b) How could a believer abide in His love?

1] he believer abides in His love as he follows the pattern laid down by Christ. Note the “even as,” in both John 15:9 and 15:10. Even as Christ kept the commandments (by loving the world), so the believer keeps the commandments (by loving the world).

2] As Jesus kept the Father’s commandments, He was abiding in the Father’s love; even so, the believer abides in Christ’s love as he keeps Christ’s commandments.

(c) How does the believer “love,” the world?

1] God loved the world by taking the position that the world needed to be saved and the only way that it could be saved was to give his life for it.

2] Even so does the believer love the world when he sees that the world needs to be saved and, if need be, he should give his life for it.

3] The incentive for loving the world in this manner is found in Christ’s loving the world and giving His life for it.

(d) Jesus went on to explain to his disciples that “Greater love hath no man than this, that a man lay down his life for his friends.” (John 15:13)

1] That is, the ultimate form of this kind of love is found in the actual giving of one’s life even as Christ did as he died for the world.

2] Bear in mind that Christ is not saying that one must die in order to love the world; he is saying that one must love the world with the attitude of mind that it may mean laying down his life and if this becomes necessary, he has demonstrated love in its highest form.

(e) As the believer loves the world, he is abiding in His love; as he abides in His love, His (Christ's) love abides in him.

(4) The work of the Holy Spirit in Abiding in His Love.

(a) Here again, the Holy Spirit works in the believer by "taking the things of mine," that is, the words of Christ, and through those words makes them a reality in the believer.

(b) The love of God has been shed abroad in our hearts by the Holy Spirit. (Rom. 5:5). Would it not then be consistent for the Holy Spirit to "bring to remembrance," (John 14:26) the words of Jesus to the believer to "love one another, even as I have loved you?" (John 13:34)

(c) As the believer loves the world, the Holy Spirit communicates the love of God to him so that it soon becomes the love of God that constrains men to reach people for Christ. (II Cor. 5:14)

(5) The continual process of Abiding in His Love.

(a) Abiding in His love and His love abiding in us is something to be learned by experience. Learning to love the world is a process. The believer needs to continually expose himself to the needs of the people in the world and in turn love them.

(b) He needs to love them so that he can experience the working of the Holy Spirit in his life causing the love of God to abide in him. The love of God thus becomes the constraining and motivating factor in reaching people for Christ.

c. Resultant Effects of Abiding.

(1) One cannot abide in Christ and His words abide in him without at the same time abide in His love. In both cases of abiding ("in Christ," and "in His love,") it was necessary for the believer to "keep my words," or "my words abide in you." Thus we might expect that the results of such abiding would be similar.

(2) Fruit-bearing.

(a) Jesus said, "He that abideth in me, and I in Him, the same beareth much fruit." (John 15:5)

1] In the context of Jesus telling his disciples to abide in his love, he said, "Ye did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and your fruit should abide." (John 15:16)

2] Could it be that with these two promises of fruit-bearing that Christ may have been thinking about two kinds of fruit?

(b) The fruit of the Spirit in the believer's life.

1] When Jesus said, "abide in me and I in you," he was concerned about the grace of God working within the life of the believer.

a] Paul talking to the Galatians was concerned about this kind of fruit. See Gal. 5:22.

b] The fruit here is actually the various graces of the person of His Son being worked out through the believer (see notes on "The Work of the Spirit in Reproducing Christ in the Believer.")

2] Thus our "abiding in Him," brings about the fruit of the Spirit in the believer's life.

(c) Fruit that is reckoned as souls won to Christ.

1] When Jesus said “abide in my love” he was concerned about the grace of God working in the hearts of men and women in the world, that is outside, or apart from, the believer. Naturally, that love worked first within the heart of the believer but the real object of love both with God and the believer is found in a love for lost people in the world.

2] Fruit-bearing seems to be the main objective of abiding. Jesus said that the one who would “abide in Him,” would bear much fruit; evidently he had in mind that there is no limit to the grace of God being worked out in the believer’s life as the fruit of the Spirit.

3] Again, when Jesus said, “abide in my love,” he told them to pray that their fruit should abide or remain (John 15:16); evidently here he had in mind the great loss realized in the work of soul winning. Not only will there be those who reject the gospel but there will be those masses that will presumably “accept” the truth as pictured in the parable of the sower (Matt. 13) and yet never find eternal life.

(3) Assurance in Prayer.

(a) Jesus said, “If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you.” (John 15:7)

(b) Note that this is a conditional promise. Believers do not have the right to ask “whatsoever they will,” without taking into consideration the context in which it is found.

(c) But to those who do abide as herein explained and God’s Word is abiding in them, they may ask whatsoever they will and the Holy Spirit will be faithful to answer prayer.

(4) Purging of the Believer.

(a) This is perhaps a negative result but nevertheless necessary. In the allegory of the vine and the branches there was the need for purging of some of the branches so that more fruit would be borne. We are not to understand this as the loss of believers who do not bear fruit but that the relationship between the vine (Christ) and the branches (believers) is enhanced by purging so that fruit might be borne.

(b) This purging goes on within the body of Christ which is made up of the individual members. The purging may be done with one member but it is for the good of every member. The allegory of the body and its members found in I Corinthians 12 is applicable here.

(c) The one who continues to abide will no doubt continue to be purged. We are told that we are changed or transformed “into the same image from glory to glory, even as from the Lord the Spirit.” (II Cor. 3:18) Thus the purging to affect the change goes on as a work of the Holy Spirit in the one who is abiding.

(5) Enduement of the love of God.

(a) Jesus said, “He hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him” (John 14:21).

(b) The person who keeps God’s commandments is loving the world.

1] As he is so loving the world, the love of God is abiding in him.

2] This seems to be God’s love working through the believer.

(c) But notice the text above - God bestows His own love upon the one who will so love the world.

1] And Jesus too! This love is in the form of a special act of God in giving himself to the believer.

2] I think this is what is meant by the words that he “would manifest Himself unto him.” If we define the love of God as “wanting to share Himself and what He has with His creatures,” we would understand the statement in John 14:21 as a special manifestation of that sharing of Himself and what He has to those who will love the world in the same manner that he loved them.

(d) And how is this special love manifested to the believer? Only by the Holy Spirit, the Spirit of love, making the love of God to be real in our hearts.

5. The Holy Spirit as Teacher. “But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you.” (John 14:26)

a. The Teacher

(1) The Holy Spirit is the Teacher referred to by Jesus.

(a) As a teacher, He has a text-book;

(b) As a teacher, he gives instructions from the text-book;

(c) As a teacher who gives instruction, He leads His students into the truth;

(d) As a teacher he so trains and disciplines His students that they learn for themselves.

(2) The Teacher is not to be regarded simply as a well qualified instructor but one who is absolute and authoritarian while at the same time loving and compassionate toward His students.

(a) While there is liberty and freedom of expression in the class-room (II Cor. 3:17), it is always the “Thus saith the Lord,” that consummates discussion.

(b) The Teacher does not need to do extensive research in order to be well read because He is God and knows all things.

1] He is not a philosopher whose rationale may be disputed by men.

2] He speaks the truth because he is the Spirit of truth (John 16:13).

(3) The Teacher’s class-room is in the inner life of the believer.

(a) Paul called the body of the believer a “temple,” (I Cor. 6:19) therefore it is not to be considered as an ordinary class-room.

1] It is a place where the Teacher is worshiped;

2] A place where the Teacher is listened to;

3] A place where the teachings are confirmed and carried out by the mutual co-operation of Teacher and student.

(b) The Spirit always maintains decorum and every moment spent there is most profitable.

b. The Teacher and the Text-book.

(1) Jesus said that when the Holy Spirit was come to them he would “bring to your remembrance all that I said unto you.” (John 14:26) The Holy Spirit does not teach from Himself, he teaches from the Word of God. When Jesus was on earth, men had the Old Testament and the spoken Word of God from the words of Christ. Today we have the complete written revelation of God thus making it unnecessary for the Spirit to use any other source.

(2) Note the following truths which are found in the 119th Psalm regarding the Word of God.

- (a) The Word for the inner man. Vss. 1-8
- (b) The Word for cleansing from sin. Vss. 9-16
- (c) The Word as a Guide for life. Vss. 17-24
- (d) The Word for Normal Christian Living. Vss. 25-32
- (e) The Word for becoming established. Vss. 33-40
- (f) The Word for hope, consolation and meditation. Vss. 41-48
- (g) The Word of God and affliction. Vss. 49-50.
- (h) The all sufficiency of God. Vss. 57-64
- (i) The value of the Word when I sin. Vss. 65-72
- (j) The Word for comfort during testing. Vss. 73-80
- (k) The Word for ultimate vindication of persecution. Vss. 81-88
- (l) The Word of God in the creation and preservation of the universe. Vss. 89-96
- (m) The Word of God as the source of wisdom. Vss. 97-104
- (n) The Word of God as a Way of life. Vss. 105-112
- (o) The Word of God as the solution for the double-minded man. Vss. 113-120
- (p) The Word of God the only hope when oppressed by the enemy. Vss. 121-128
- (q) The Word of God in man brings stability in one's trust in God. Vss. 129-136
- (r) The Veracity of the Word consistent with the righteous nature of God. Vss. 137-144
- (s) The Word of God for the fulfillment of aspirations. Vss. 145-152
- (t) The Word of God for overcoming my enemies. Vss. 153-160
- (u) The Word of God as the basis for praise. Vss. 161-168
- (v) The Word of God for trusting. Vss. 169-176

c. The Teacher and His instruction.

(1) Jesus said that when the Spirit was come He would "take of the things of mine and declare them unto you." (John 16:14) These words of Jesus indicate that the Holy Spirit's task was to "expose" the Word of God to believers.

(a) And why should it be necessary for the Spirit to "expose" or "declare" the truth unto those who already had the Word of Christ?

1] The truths which Christ spoke were imperfectly understood by the disciples and a more perfect disclosure and understanding would be given by them by the Paraclete.

2] He would "guide them into all truth." (16:13) Without this teaching on the part of the Holy Spirit the disciples would never have understood the truth.

(b) Note the parallel today.

1] The believer has the written Word of God. He has all the truth necessary in that Word.

2] But he needs the Holy Spirit for enlightenment and understanding as the things of God are not received or discerned by the natural man (I Cor. 2:14).

3] It is interesting to note that all of the people involved in the parable of the sower heard the Word but only those who understood the Word profited by it and bore fruit. (Matt.13:23)

4] It is thus evident that the Holy Spirit's work of declaring the truth begins when the Word is first planted and continues after the recipient becomes a believer.

(c) Paul gave Timothy a brief outline as to the use of the Spirit-inspired Scripture. His outline seems to encompass all that is necessary for the Teacher to cover in the course for Christ-centered living. See II Tim.3: 16ASV

(2) The Scripture profitable for teaching.

(a) Teaching has to do with disclosing the truth. As the Holy Spirit declares and interprets the significance of the acts, events and truths in the Scripture the believer will then have God's full revelation of truth for his time on earth.

(b) Another word for teaching is doctrine. Paul talked about "sound doctrine" in a number of places.

1] Paul told Timothy to reckon the actions of unrighteous and lawless men as contrary to "sound doctrine." (I Tim. 1:9-10)

2] Later he told Timothy that the day was coming when people would not endure "sound doctrine." (II Tim. 4:3)

(c) Titus was told to "exhort in the sound doctrine." (Tit. 1:9) "Sound doctrine" here has a marginal reading of "healthful teaching." Later Paul told Titus to "speak thou the things which befit sound doctrine." (Tit. 2:1)

(d) Sound doctrine or healthful teaching can only come as the Holy Spirit, our Teacher, throws light on His text-book, the Word of God.

(3) The Scripture profitable for reproof and correction.

(a) It is unique that the only place in the New Testament where either of these words - "reproof" or "correction" - is found is in this particular reference.

(b) The Scriptures are given for "reproof."

1] The word comes from another word meaning "to convince by offering evidence."

2] The Holy Spirit is the "Reprover" and rightly so as he offers the evidence of the entire Word of God.

3] The human mind is convinced and settled only as it accepts the evidence of the Word which is all that is needed for life and doctrine.

(c) The Scriptures are given for "correction."

1] The word correction means "to straighten out," or "to rectify."

2] The entrance of God's Word gives light (Psa. 119:130). The light of God's Word, used by the Holy Spirit, is the means for one to be straight in his doctrine.

(4) The Scripture is profitable for instruction in righteousness.

(a) Here again this word "instruction" is found only in this reference in the New Testament.

1] The word has to do with the education and training of a child before he becomes full-grown.

2] Our word “instruct,” means to “indoctrinate;” “to indoctrinate by furnishing and building.”

(b) The Word is that which provides the foundation or indoctrination in righteousness.

1] The word “righteousness” refers to “rightness of character.”

2] Christ-like character is built.

3] The Word of God is that which is “furnished” in order to build.

(c) The same word is used in Rom.. 6:19 as Paul told the Romans to “present your members as servants to righteousness . . .”

1] This verse gives the condition to being righteous.

2] The believer must present his members to the Teacher in order to be instructed.

3] The fact that the Holy Spirit is in the believer does not preclude that He will be able to teach him.

4] The Holy Spirit teaches through the members presented to His control. As they are controlled by Him, He is free to give the instruction needed to build a righteous character.

d. The Teacher and the Student

(1) A good teacher is one whose first concern is the welfare of the student.

(a) The Holy Spirit as the good Teacher is constantly concerned about the ones that He would teach. He, as the Paraclete, is called alongside of the believer to help him by directing Him into the truth.

(b) If we follow the lives of the early disciples after the day of Pentecost when they were filled with the Holy Spirit we may observe how they were trained and disciplined by the Holy Spirit so that they learned for themselves.

(2) Facing the world with the message of the Gospel.

(a) The Holy Spirit gave power to Peter to boldly preach the gospel on the day of Pentecost; the same was true a few days later.

(b) Again, Peter and John faced the religious leaders of the day with the gospel (Acts 4:1-2).

(c) Later, they faced the multitudes and “with great power . . . gave witness of the resurrection of the Lord Jesus.” (Acts 4:33)

(d) Later they preached with boldness before the council (government leaders). (Acts 5:25-32)

(e) The same was true with Stephen, who by the power of the Spirit, preached the gospel to the scribes and elders and the council. (Acts 6:12- 7:53)

(f) Paul’s ministry was filled with many occasions of preaching the gospel with boldness, many times at the risk of his life.

(g) The conclusion might well be made that the Holy Spirit’s primary concern for the believer is that he be so trained and disciplined to boldly face the world with the message of the gospel.

(3) Facing the world to withstand persecution.

(a) From the beginning of the New Testament church, persecution was a factor.

1] The Holy Spirit empowered the disciples to rejoice “that they were counted worthy to suffer dishonor for the Name.” (Acts 5:41)

2] Stephen preached the gospel and lost his life for doing so. (Acts 7:58)

3] Paul faced a Roman guillotine without fear. In fact., tradition tells that all of the first disciples died unnatural deaths for preaching the gospel except John.

(b) Thus we might say that the Holy Spirit is concerned about the training and discipline of His students that they might face persecution and not fail.

(4) Facing the world to show them Christ

(a) The writer to the Hebrews exhorted his readers to “Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God.” (Heb. 12:14)

(b) Look carefully at the meaning of this verse.

1] The writer said to endeavor to live peaceably with everyone.

2] That is, consent to being “made all things to all men,” (I Cor. 9:22) but never to the extent of compromise.

3] As soon as a believer compromises his position in Christ, even though it may seem necessary to do so, that person has kept Christ from being seen in him.

(c) The only residence that Christ has is in the life of the believer.

1] The Holy Spirit is concerned that Christ might become such a reality in the believer that the world will see him.

2] In our text, we are told not only to live peaceably with men but also to live a life that is consistent with the sanctification which you profess.

3] If you do so, the world will observe Christ in you.

(d) Paul called it a mystery among the Gentiles that had been made known, that is, that Christ would dwell in the life of one who was once pagan and away from God. The Holy Spirit would translate that truth in the life of every believer today if given the opportunity as the Teacher to teach you that it is “Christ in you, the hope of glory.” (Col. 1:27)

C. The Believer’s Responsibility and The Holy Spirit.

1. Introduction.

a. Before going into a Biblical study of this subject, I wish to make some personal observations. For more than 25 (in 1969) years I have had a place of responsibility with the St. Paul Bible College which is an essential part of a missionary organization, the Christian and Missionary Alliance. During this span of years I have observed first hand the problems relative to missionary call, missionary responsibility, missionary giving, missionary praying, missionary personnel and perhaps many other factors essential to missionary activity.

b. I have heard foreign missionaries and home pastors speak to the matters mentioned above. In turn, I have both listened to and counseled students on these matters. I have heard students who had applied for foreign missionary service tell a committee that they without

question were called to go to the particular country for which they had made application. I have heard other applicants say they felt called to missionary work but it did not make any difference as to which country they might be sent. I have heard others say they had no particular call but were offering themselves for missionary service wherever the need might be. And the strange thing about these applicants is that among all three many, if not all, eventually got to the mission field.

c. Again, I have observed students who never do apply for missionary service at home or abroad. They have listened to the same missionaries and pastors, the same instructors, and essentially have had the same message concerning the need for workers. If such students were asked why they do not volunteer for some field of the Lord's work, the answer would be as varied as those who offer themselves for service.

d. One will say, I am not called; another, I never intended to go into the Lord's work; another, God wants Christian workers in the so-called secular world; or perhaps, in defense against "foreign" missionary work he might say, there is such a big need here at home; or, in the same vein, I can do just as much for Christ in my particular vocation; or, God does not want every Christian to be a full time worker ("full time" worker here defined in the ecclesiastical sense, as one giving all of his time to the preaching of the gospel).

e. What do we say to all these things?

(1) From a positive standpoint, I observe that students are continuing to volunteer for foreign and home missionary work, that is, the Lord's work.

(a) The three classifications are still holding -

1] Some definitely called to a particular place,

2] Some called but to no definite place, and

3] Some with no particular call. I believe that if a study were made, the

success or failure of such workers would differ little from one category to another, generally speaking.

(b) Surveys have shown that success or failure, and particularly failure, is due to personal problems with the individuals such as incompatibility, emotional stability, adaptability (or lack of it), etc. etc. In fact, the last survey that I observed stated that 70% of the casualties on the mission field fell into this category.

(2) Secondly, I observe that the number of such students volunteering for the Lord's work seems to be decreasing.

(a) It is not my purpose here to try to explain the reason for this except to say that insofar as exposure to needs for workers in the Lord's work is concerned, most conditions have been relatively the same for these 25 years. Students are exposed to needs for workers in practically every field existent today by means of the daily chapels. The Friday night missionary meetings give more exposure. Some three days are given to a missionary conference wherein students do not attend classes but are exposed to home and foreign missions through every means available. The Pastoral Lectureship in the spring gives further exposure to the needs in the home church field.

(b) In addition to meetings as described, the student attends two-week long series of meetings each year wherein he is exposed to the things of the Spirit-filled life, particularly that which pertains to giving himself to God. These meetings are accompanied by

days of prayer and times of fasting. Then too, one chapel period is given every week for missionary praying; early morning prayer meetings are held daily in the chapel; regular weekly prayer meetings are scheduled for the dormitories in addition to the special prayer meetings held by the musical groups.

(3) From a negative standpoint, I have observed that the percentage of individuals not volunteering for the Lord's work is increasing. Here again, it is not my purpose to give a full explanation for this condition. Perhaps the offering of courses other than those pertaining to the ministry may be one factor. On the other hand, all of the courses in Bible and Theology, Missions and Christian Education are still offered with curriculum offerings just as many and as strong as at any time.

(a) We might say that we are not getting as many workers as needed because of the condition of the church in general; or, the materialistic age in which we live; or, the general lethargy on the part of too many Christians; or, the lack of vision and burden. These and others might serve as legitimate answers to the lack of workers but it does not solve the problem.

(b) Then too, I have observed that those who do not volunteer for the Lord's work seemingly are as earnest and sincere Christians as those who do volunteer, generally speaking. The reasons mentioned above for not volunteering for the Lord's work are very real to them. One cannot be cynical toward them.

f. Does the Bible have the answer to these problems? And if there is an answer, does it encompass the following?

(1) Is the answer simple enough for all to understand?

(2) Is the answer sufficiently all-encompassing to handle the situations mentioned?

(3) Does the answer express the general tenor of teaching in the Bible?

(4) Will the answer include the means whereby the Spirit of God will be able to accomplish his work of evangelizing the world?

g. PROPOSITION: I would propose that the Lord's work whether at home or abroad is accomplished only as believer's take individual responsibility. I would propose further that the Scriptures teach this method and that the Holy Spirit is able to accomplish his work only as such responsibility is taken.

2. WHAT IS THE MEANING OF RESPONSIBILITY?

a. The word "responsibility," is not found in the King James and American Standard Versions of the Bible. The word closest in meaning might be the word "debtor" in Romans 3:4.

(1) Paul said, "I am debtor . . ."

(a) The word indicates that he was an "ower;" and under obligation, in the ethical sense, to pay.

(b) The idea that the debt was accruing is also present, that is, his obligation was growing and not becoming less.

(2) Webster defines the adjective "responsible" as "accountable;" "able to respond for one's conduct and obligations;" "liable to respond."

(3) Thus responsibility, the noun means the "state of being accountable." Liability is involved. The person taking "responsibility" does so because he is morally obligated to do. He does so because he is "answerable" in the legal sense.

b. For our use, therefore, we use the word “responsibility,” as the state of being morally obligated. Such obligation makes the one taking it liable to pay the obligation; the payment of the obligation is made with reference to that for which he is answerable and accountable to do.

3. WHO IS RESPONSIBLE?

a. Introduction:

(1) Do the Scriptures teach that all believers are responsible for preaching the gospel or is responsibility left to the Holy Spirit who, in turn, makes others responsible by His call and burden placed upon believers?

(2) In other words, do the Scriptures teach that the believer is morally obligated to preach the gospel without the call, burden or any particular working of the Holy Spirit?

b. The Command of Jesus obligates all Believers.

(1) Scripture:

(a) “Go ye therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the consummation of the age” (Matt. 28:19-20).

(b) We note closely some factors in these verses that have been called the “Great Commission.”

(2) The One speaking.

(a) Jesus Christ as Lord is making the command.

(b) His word alone obligated any one included in the commands he would make.

(c) The word of Jesus Christ as God is a sovereign act of God and as such must be obeyed.

(3) The Ones addressed.

(a) His immediate audience were the eleven disciples (Judas Iscariot excepted). They and they alone heard the words of Jesus on this occasion.

(b) The fact that it was only the eleven disciples might lead to the conclusion that only they would be obligated to carry out the words which Jesus spoke. But we notice another factor.

(4) The Ones Obligated

(a) In these verses we find two phrases:

1] “Go ye,” evidently referring to the eleven disciples and,

2] “teaching them . . .,” evidently refers to all who would ever receive the word and made disciples.

(b) We note that Jesus told those immediate disciples to “make disciples of all nations.” We note two things here:

1] A disciple was a “learner,” and

2] These disciples were to be made in all nations, that is, there would be no place in the earth where such disciples or “learners” could not be made.

(c) In answer to our question, “Who is obligated?,” we would say that all who heard him on the occasion (the eleven) and all who would become disciples or learners in the future.

c. Responsibility offered to individuals not the church.

(1) ‘Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest’ (Matt. 9:38).

(2) This particular verse points up a particular truth - Jesus needed individual persons to accept responsibility. The distinction is made here that it is not the church’s responsibility to preach the gospel but individual believers within the church.

(3) Consider the fallacy underlying the statement: It is the church’s responsibility to pray, to give and to send out workers.

(4) The maxim that “everybody’s responsibility is no one’s responsibility,” pertains here.

(a) To say, for example, the church must pray appears to be true; however, how does the church pray except as individuals pray?

(b) To say that the church must give appears to be true; however, how does the church give except by individual giving?

(c) To say that the church must send out workers may appear to be true but actually this is more fallacious than with prayer and giving in that the church has no ability to send out workers.

(5) It cannot be argued that we are dealing only with the matter of semantics.

(a) We are dealing with the most vital factors in missionary endeavor if a believer is led to believe that it is the earthly church’s responsibility to do what he himself should do!

(b) The matter of responsibility is lost in relagating to the corporate group that which should be given or offered to the individual.

(6) In the text above note it was “Pray ye,” (not the church on earth) and “He,” (not the church on earth) will send (individual) laborers (not the church on earth). All of this leads us to distinguish what we mean by the “church.”

(7) How then are we to regard the church?

(a) The church is an “elect race, a royal priesthood, a holy nation, a people for God’s own possession.” (I Pet. 2:9)

(b) The church is the “body” of Christ, with Christ as its head. (Eph. 1:22,23)

(c) The church was intended to be a repository for the message of the gospel in the same sense that Israel was but now it was given to another “nation.” (Matt. 21:43)

(8) The church is the spiritual body with its citizenship in heaven. The writer to the Hebrews said, “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” (Heb. 12:22-23).

(9) By the very nature of the language, the church in heaven is without human voices to speak the gospel;

(a) it is without human beings to give;

(b) it is without bodies to be controlled by the Spirit.

(10) The message of the gospel and the responsibility to take to the ends of the earth was given to individual men on earth - individuals with tongues to speak, ears to hear,

minds to understand, bodies to go, and spirits to be controlled by His Spirit.

(11) Thus the offer to take responsibility goes to the individual believer. He, and he alone before God is left with the choice to accept or to reject that responsibility which rightfully belongs to him.

d. Obligation to tell assumed in the Scriptures. We note a few incidents in the Scripture indicate that believers in general were obligated to tell others.

(1) Jesus left this earth having told or called very few to the preaching of the gospel. He assumed that those whom he called would tell others.

(2) Peter said nothing in his sermon on the day of Pentecost about believers going out to tell others yet the record indicates that great numbers of believers were added; it was assumed that those who had received the truth would go out and tell others.

(3) The early church grew in great numbers, not only because of the called men such as Peter, John and Paul but because “they that were scattered abroad went about preaching the word.” (Acts 8:1)

(4) While Paul was responsible for the founding of many churches, there were many others without a “Paul,” e.g. the church at Rome, some of the large churches mentioned in the Revelation, churches which were started by individuals in their homes (Romans 16:4), etc. etc.

(5) The fact that believers are regarded as “ambassadors,” implies obligation to do the work of an ambassador. (II Cor. 5:20)

(6) The fact that believers were called “witnesses,” by Jesus implies or assumes obligation to witness. (Acts 1:8)

e. Observations concerning responsibility and the Scriptures

(1) Let us assume that obligation to serve God is taught in the Scriptures. Should such obligation therefore make believers responsible to seek some outlet for service, whether it be at home or abroad or as a full time worker or service to God in a vocation?

(2) Contention is made here that while I believe the Scriptures teach that all believers are obligated to serve, such obligation is not indicated in the Scriptures as the basis for seeking or offering oneself for service.

(3) What then constitutes the basis for accepting responsibility? This leads us to the disposition of responsibility.

4. DISPOSITION OF RESPONSIBILITY. The Scriptures teach that responsibility is something one choose to take. The Scriptures indicate that believers volunteer for service, doing so by their own free will and choice.

a. NECESSITY OF VOLUNTARY ACTION BY THE BELIEVER

(1) Jesus said, “If any man would come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16:24)

(a) Voluntary action basic to acceptance of obligation - “If any man will come after me . . .”

(b) By voluntary action we mean that action which proceeds from man’s own will or from one’s own choice; it implies that he could do otherwise. While the matter of obligation may have some bearing on his action, the action, however, is taken upon his own initiative.

(c) Such action is deliberate, that is, it implies a full consciousness of the act and its consequences.

(d) Such action is intentional, that is, it implies an awareness of an end to be achieved.

(e) Such action is willful, that is the action was self-determined. Such action is sincere, that is the action is real and genuine.

(f) Thus, Jesus conditioned dedication to him and His work upon man's own choice; he must be fully aware of what he is doing and know the consequences involved; he must be aware of the purpose or objectives to be gained; he must take such action apart from duress or compulsion from without; he must be honest and sincere as he does so.

(2) Voluntary action is necessary to nullify obligations to self - “. . . let him deny himself.”

(a) Man is so constituted that he will naturally follow his own disposition and will. That is, man is possessed of natural tendencies which drive him in a given direction. The Scriptures call this the “old man” or a “manner of life.” (Eph. 4:22)

(b) Voluntary action on the part of the believer is necessary to nullify or invalidate these tendencies. The word “deny,” used by Jesus means to “nullify by regarding as non-existent.” This is exactly what Paul taught the Romans about “reckoning themselves dead . . .” (Rom. 6:11)

(3) Voluntary action is necessary to take up a new way of life - “. . . take up his cross . . .”

(a) Before one could follow Jesus, he must decide to take up a new way of life. To deny the old life is one thing, to take up a different one is another.

(b) In Paul's plea to the Romans to present themselves for service he indicated that a transformation of their lives would result “by the renewing of your mind.” (Rom. 12:2). That is, the matter of giving oneself to God and His service necessitates a completely new outlook on life. He used the same expression when he told the Ephesians “to be renewed in the spirit of your mind.” (Eph 4:23)

(c) Thus, the volunteer takes voluntary action to take up a new way of life.

(4) Voluntary action needed to follow Christ “. . . and follow me”.

(a) God never intended that man volunteer to follow a profession but to follow a person.

(b) Man cannot adequately follow a new way of life by setting up an ideal and resolve that by rigid rules and regulations he will attain to it.

(c) For man to serve God he must be in fellowship and communication with Him. Jesus knew this and therefore made Himself the means whereby the believer could satisfactorily serve God.

(d) If responsibility to serve is made an individual matter, so also the following of Christ. The believer as a person gives himself to the will of another person - Jesus Christ.

(e) Before concluding the matter of disposition of responsibility we ask the question on a matter that is latent in our statement concerning voluntary action.

(f) Does voluntarily giving oneself to Christ also take care of giving oneself for service?

(g) If a believer voluntarily gives himself to Christ in the manner described, there should be no problem with the matter of service. With his “renewing of his mind,” and complete abandonment to Christ the believer may rest assured that the Holy Spirit will lead him and empower him as it pertains to service.

(h) On the other hand, if the appeal to the believer has been to give himself for service, confusion may result. Let me illustrate from the book of Romans what I mean.

(i) There are two appeals made in Romans:

1] In the 6th chapter the believer is exhorted “to present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God” (6:13). A little later the writer explains what such presenting of self and members was “unto sanctification” (6:19), that is, that which is presented to God, the Spirit sanctifies.

2] In the 12th chapter there is an appeal to present your bodies (12:1) which the writer calls “your spiritual service”.

a] The appeal here is made to those who have already yielded themselves and their members to God to present their bodies for service. That is, those who are (being) sanctified should offer themselves for service.

b] Now let us reverse the order and the problem will become obvious. If the appeal is made to believers who are not sanctified, i.e. not Spirit-filled, to give themselves for service, the giving of themselves for service does not take care of the work of sanctification or filling of the Spirit. The appeal is being made to those who are still living after the flesh and even the flesh can recognize that it would be a good thing to give yourself to the most noble of all professions - the gospel ministry.

c] Now while it is possible for the sanctified person to get into the Lord’s work by simply following the leading of the Spirit even apart from any dedication to service, it is not possible for the unsanctified person to become sanctified simply by giving himself for service. It is my opinion, that the experience of many successful Christian workers today would include this two-fold dedication and in the order requires Romans 6 before Romans 12.

d] Personal note: In my years as a member of examining committees for applicants for the ministry, I have noted these two things, that is, there was first a dedication of life to God and either simultaneous with or subsequent to that experience was also the response of heart to the ministry. On the other hand, I have observed lots, perhaps 1000's who have responded to Romans 12 and have presented themselves for service. I have been in services where practically every person 25 or younger stood to his feet or went to an altar thus indicating his desire or dedication to the Lord’s work. Some one has said that less than 4 people out of every 100 who do this ever get into the ministry for which they gave themselves.

(5) QUESTIONS REGARDING VOLUNTARY ACTION.

(a) Who should volunteer? Anyone who desires to be a disciple of Christ.
(Matt. 19:24 cf. Matt. 28:19-20)

(b) Why should he volunteer?

1] Basically, because he professes to love God (John 14:15). Perhaps more important, he should volunteer because this the means ordained by God to get workers. The general tenor of Scripture seems to indicate that God first saves the “whosoever will,” and then does not change the pattern as it pertains to those who would serve. From the boy, Samuel, who responded on his own to God to the Apostle Paul who volunteered himself completely, God has found workers.

2] From the Garden of Eden to the present God has honored man as a moral being - having the power of choice.

3] When it comes to finding workers, God may specifically call and commission some, others not. In either case, the candidate for service must choose to give Himself to God. He does not need to wait for a call or anything more than what already has been given as the Scriptural teaching on responsibility.

(c) When should a person volunteer?

1] This question is similar to asking “when should a person get saved?”

2] Now is the only answer (II Cor. 6:2). The unsaved man gets saved the moment he believes; the believer should volunteer the moment he believes that he should (volunteer).

(d) For what should the believer volunteer?

1] Should the believer volunteer for foreign service? Home service? Part time service? Specialized service? Service while he pursues his profession?

2] The volunteer must deliberately, intentionally, willfully, and sincerely present himself to God (Rom. 12:1). If there is a general call to every The lie ver it would be a call to volunteer.

(e) What should be the limit or extent of the believer’s responsibility?

1] The believer has a world—wide responsibility.

a] Paul said, I am debtor, both to the Greek and the Barbarians., both to the wise and the foolish.” (Rom. 1:14).

b] The geographical extent of responsibility is worldwide. In Paul’s day the world was made up of two kinds of people - Greeks and Barbarians. Paul said he was obligated to all of them.

c] Psychologically too, ho was a debtor to the wise and the foolish. It made no difference to Paul whether people were educated or ignorant and illiterate.

2] The believer has a local responsibility.

a] Paul followed his statement above with “So, as much as in me is, I am ready to preach the gospel to you also that are at Rome.” (Rom. 1:15)

b] Paul knew that he could be only in one place at one time. At the moment he was concerned about Rome and he was ready to take on further responsibility there.

c] Thus, we would conclude that the believer’s responsibility is always to the world in general, but temporarily to a place in particular.

b. NECESSITY FOR ACTION BY THE HOLY SPIRIT.

(1) Introduction.

(a) Our subject is “The Believer’s Responsibility and the Holy Spirit”. We have already discussed the first part and have concluded that God expects the believer to

volunteer. However, the work of the Lord will not be accomplished by the efforts of the volunteer but only, “By my Spirit, saith the Lord.”(Zech. 4:6).

(b) The believer actually presents himself to the Holy Spirit. The Spirit is the One of the Godhead responsible for world evangelization and he will do it through witnesses. (Acts 1:8)

(c) What, specifically must the Spirit do to carry out the work?

(2) The Holy Spirit is needed for guidance.

(a) “For as many as are led by the Spirit of God, these are the sons of God.” (Romans 8:14)

1] Jesus said, “. . . He will guide you into all truth.” (John 16:13)

2] We have said that the believer gives himself to God, not necessarily the Lord’s work. Naturally, the believer did not have guidance before such giving of himself but now that he is yielded to God, he is open to guidance. He can expect that the Spirit will lead him and direct him as he goes.

(b) The Holy Spirit to give leading.

1] We bear in mind that one’s call is to the Person of Jesus Christ Himself. We reach such expressions as “Come unto me . . .” Matt. 11:28); “Follow me, and I will make you fishers of men.” (Matt. 4:19); “. . . take up the cross and follow me.” (Matt. 16:24); etc. etc.

2] The one who has responded to the call unto Him, now trusts the Holy Spirit to lead. He may or may not lead into that which is called full-time Christian work but he most certainly will lead into a life of service to Him.

3] Insofar as a missionary call is concerned it seems that it is a matter of the leading of the Spirit!

4] What do we mean by leading? Leading of the Spirit may be found in the form of inner constraint or compulsion. It is the Spirit of God bearing witness with my spirit. (Rom. 8:16)

5] Paul told the Corinthians that they had received the Spirit of God “that they might know the things that were freely given to us of God.” (I Cor. 2:11). The Spirit of God, moving upon man’s spirit is capable of making His moving known.

6] The leading that we are talking about here is somewhat abstract in that he may not know to what or where the Spirit is leading. We learn more about guidance as we study the Holy Spirit giving direction.

(c) The Spirit to give direction.

1] Direction is different from leading in that direction refers to the giving of directives and commands of a more definite nature.

2] We read that the Spirit said unto Philip, “Go near, join thyself to this chariot.” (Acts 8:29). Here we see the Spirit directing in personal evangelism.

3] We read that the Spirit bade Peter go with the men to Caesarea. (Acts 11:12) Here we see the Spirit directing in missionary endeavor.

4] Similarly, the Spirit said, “Separate me Paul and Barnabas for the work whereunto I have called them.” (Acts 13:2). Here we see the Spirit directing in providing missionaries.

5] We read that Paul and Silas were forbidden by the Spirit to preach in Asia. (Acts 16:6) Although the reasons are not given, we can believe such direction was providential. They also wished to go into Bithynia but the Spirit suffered them not. (Acts 16:7)

6] The question arises here about such direction of the Holy Spirit today. Are we to expect the Spirit to speak in audible tones so that we may actually hear his words?

7] Today, the believer has the written Word of God that contains the commands of Jesus to go, to preach, baptize, etc. We also have the indwelling presence of the Holy Spirit to give direction by way of that Word. While the Word will never say, "Go to Africa" it does say, "Go" and we can trust the Spirit to direct as we respond and volunteer ourselves to His disposal.

8] Actually, how does one get direction from the Holy Spirit so that he can say, I believe the Spirit has directed me to this very place?

9] We must bear in mind that it is going to be through faith that the Spirit will give direction. While there may be the exceptional experience of reading certain words in the Bible that describe some place known to you which serves to give you definite direction, generally direction comes by faith.

10] Let me suggest this formula:

a] Will to have the will of God. (John 7:17)

b] Ask God for the needed guidance and wisdom. (John 16:13; James 1:5)

c] Believe that having coirinitted your way unto Him, "He will direct your path." (Prov. 3:6)

d] Expect God to answer. (II Cor. 5:7; cf. Rom. 4:18)

11] Note that all four of these factors are closely connected with the Holy Spirit and His work:

a] The Spirit prays according to the will of God. (Rom. 8:27)

b] The Spirit is the one to guide into all truth. (John 16:13)

c] The Spirit is the one who indwells and controls from within. (I Cor. 6:19)

d] The Spirit is the one who takes of the "things of mine," and declares them unto us. (John 16:14)

(3) The Holy Spirit is needed for Power.

(a) "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall like my witnesses toth in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." (Acts 1:8)

1] A. B. Simpson said, "He is the personal power, and as we receive Him we are empowered for all His will and work." (Walking in the Spirit, p.98)

2] Simpson goes on to say three things relative to this power:

a] It is the power which convicts of sin.

b] It is the power which lifts up and makes Him real to the apprehension of the hearer.

c] It is the power that leads men to decision.

(b) Jesus said that the power which was to come upon the disciples was mainly for witnessing. Here we have the method of carrying on the Lord's work. Even though the work of God has been carried on in groups assembled in buildings, the most vital work of soul winning is carried on by witnesses empowered by the Holy Spirit.

(c) We note from the book of Acts that this power was demonstrated and at the same time recognized by those who witnessed it:

- 1] Demonstration of power by witnessing on the day of Pentecost. (Acts 2)
- 2] Demonstration of power to the rulers, elders and scribes. (4:5)
- 3] Demonstration of power as 5,000 are saved. (4:4)
- 4] Demonstration of power in saving a number of priests. (6:7)
- 5] Demonstration of power in the ministry of Philip. (8:13)
- 6] Demonstration of power in the early ministry of Paul. (9:20)
- 7] Demonstration of power in the ministry of Peter. (10:44)
- 8] Demonstration of power in the ministry of Paul and Barnabas. (13:48)
- 9] Demonstration of power in Philippi. (16:11-34)
- 10] Demonstration of power in Ephesus. (Acts 19)

(d) Paul's words to the Corinthians serve as a fitting conclusion to the matter of power of the Holy Spirit. He said,

1] "And my speech and my preaching were not in persuasive words of wisdom but in demonstration of the Spirit and power." (I Cor. 2:4)

2] The power of the Spirit is always demonstrated not by man's oratory or by man's intellect but through the preaching of the Word.

(4) The Holy Spirit to give control.

(a) It is said of the 120 on the day of Pentecost that they "were all filled with the Spirit." (Acts 2:4)

(b) We have already studied the "Filling of the Spirit," and it is not necessary to repeat here. However, it is necessary to see the relationship of the filling of the Holy Spirit to the believer's responsibility.

(c) The believer voluntarily submits himself to God. The Spirit, being present in the believer, gives leading and direction as previously indicated. What is needed now is a continual control of the believer by the Holy Spirit if the believer's service to God is going to prosper

(d) The Holy Spirit will continue his work of leading and directing by continuing to control; this is what is meant in the statement, "Be filled with the Spirit." (Eph. 5:18) The statement indicates continued action, so that it might read, "Be being filled with the Holy Spirit."

(e) The filling of the Spirit was meant not only for life but also for service. It is the Spirit - controlled man who is doing effective work for God.

(f) See notes on "The Filling of the Spirit".

5. CONCLUSION:

a. We return to the questions asked in the introduction of this study. The questions had to do with finding one or more answers to the problem of the believer and his responsibility to the Lord's work.

(1) Should he be “called” to the Lord’s work in order to be responsible?

(2) Or, should he simply present himself to the Lord for his work and let matters take their course?

(3) Is the believer in a position to say, “I have not been called, and therefore, I do not go into the Lord’s work?”

(4) Then too, why is it that some feel compelled to go to a particular place and others not? Why is it that some go into the Lord’s work without any call whatsoever?

b. First of all, let us place all believers into the same category so that their relationship and responsibility to the Lord’s work is the same in that they all are seeking wisdom and willing for the will of God. What one word could be spoken to all that would serve to give them the wisdom needed and bring them into the will of God?

(1) VOLUNTEER! That is., take action on your own initiative to give yourself and your members to God.

(a) We cite the study made from Matt. 16:24 - “If any man will come after me, let him deny himself, take up the cross and follow me.”

(b) This verse seems to place the condition of following Christ strictly upon man’s choice. He chooses to give himself to God.

(2) From that point forward, the Holy Spirit must lead, direct and control so that the believer finds himself in the will of God.

(a) The matter of a “call” to the mission field becomes a matter of the leading by the Spirit.

(b) If the Spirit chooses to lead and direct a person in such a dramatic manner that he can testify to being definitely “called” to a particular place, well and good.

(c) If, he leads another person in such a way that he can only testify to an inner persuasion that he should be in the Lord’s work and therefore presents himself to some organization for work, well and good.

(d) Both persons are led and directed by the Spirit and both will need his continued control if they are to prosper.

c. What about the person who says he is not responsible to go into the Lord’s work because he does not have a call?

(1) In the first place, he is responsible; however the fact that he is responsible does not form a basis or require him to present himself for service.

(2) With regard to the latter, he does not need a call nor could he expect to have one if he has not given himself and his members to God.

d. Does the Bible teach that the Holy Spirit needs to depend upon believers to volunteer for the Lord’s work in order to get His work done? The answer is negative!

(1) The Holy Spirit is waiting for the believer to have a “Romans six” experience of giving himself and his members to Him for His control.

(2) If that be true, those gained from a “Romans twelve” experience will be sufficient.

e. We believe that the evangelization of the world is dependent upon that which is two-fold:

(1) the believer on his own volition giving himself and his members to God, and

(2) the Holy Spirit leading, directing and controlling that which is presented to Him. The believer cannot do the work unless the Holy Spirit is in control. The Holy Spirit cannot do the work unless the believer voluntarily yields. The believer filled with the Spirit is the means God uses to accomplish his work!

f. Before concluding, something needs to be said about believers' presenting themselves to God and being led into the various secular vocations.

(1) The believer who is not led into what we call full-time Christian work needs to be led into a vocation.

(2) The appeal is made for all believers to present themselves and their members to God (a "Romans six" experience).

(3) In turn, that person needs to present his body to God for service (a Romans twelve"-experience).

(4) From that point forward the Holy Spirit should lead.

g. The Spirit's concern is that you first present your members to His control. He will control further as you present yourself for service.

(1) As we have already said, going into the ministry (full-time) is a matter of the leading of the Spirit; likewise, the matter of going into any vocation is also a matter of the leading of the Spirit.

(2) The one who is not led into full time gospel work needs to be careful that he does not himself choose some vocation that is to his own liking.

h. Thus all believers have responsibility.

(1) All believers need to present themselves to God — both for sanctification and for service.

(2) The result with both will be that the will of God shall be carried out and completed.