



2014 Grace Bible Church Men's Conference

Knowing the Spirit Who Changes Everything

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THE WONDER AND MYSTERY OF THE HOLY SPIRIT

{Session One}

I. THE WONDER OF THE SPIRIT

A. *The Spirit seems illusory to so many believers.*

- “When we move on from the Son to the Holy Spirit we come to the knottiest Trinitarian problem of them all.”¹
- “The doctrine of the Holy Spirit is the Cinderella of Christian doctrines Christian people are not in doubt as to the work that Christ did; they know that He redeemed men by his atoning death, even if they differ among themselves as to what exactly this involved. But the average Christian is in a complete fog as to what work the Holy Spirit does.”²
- “The assertion that the Holy Spirit, once forgotten, is now forgotten no longer needs rephrasing. For while his *work* has been recognized, the Spirit *himself* remains to many Christians an anonymous, faceless aspect of the divine being.”³
- “Of Him nothing appears in visible form; He never steps out from the intangible void. Hovering, undefined, incomprehensible, He remains a mystery. He is as the wind! We hear its sound, but can not tell whence it cometh and whither it goeth. Eye can not see Him, ear can not hear Him, much less the hand handle Him.”⁴

B. *The Spirit speaks to the believer in the Word.*

- John Calvin, criticizing the Catholic Church for boasting “of the Holy Spirit solely to commend with his name strange doctrines foreign to God’s Word—while the Spirit wills to be conjoined with God’s Word by an indissoluble bond.”⁵

¹ Gerald Bray, *God is Love: A Biblical and Systematic Theology*, 213.

² J. I. Packer, *Knowing God*, 60.

³ Sinclair Ferguson, *The Holy Spirit*, 12.

⁴ Abraham Kuyper, *The Work of the Holy Spirit*, trans. Henri De Vries, 6.

⁵ John Calvin, *Institutes*, 4.8.14.

- “Scripture is the school of the Holy Spirit, in which as nothing useful and necessary to be known has been omitted, so nothing is taught but what it is of importance to know”⁶
- “. . . the office of the Spirit promised to us, is not to form new and unheard-of revelations, or to coin a new form of doctrine, by which we may be led away from the received doctrine of the gospel, but to seal on our minds the very doctrine which the gospel recommends. Hence it is easy to understand that we must give diligent heed both to the reading and hearing of Scripture, if we would obtain any benefit from the Spirit of God. . . and, on the contrary, that any spirit which passes by the wisdom of God’s Word, and suggests any other doctrine, is deservedly suspected of vanity and falsehood. . . what authority can the Spirit have with us if he be not ascertained by an infallible mark?”⁷
- When we say that certain aspects of the Spirit remain a mystery, we should not conclude that He is unknowable nor should we mistake mystery for mysticism (i.e., allowing experience to displace Scripture’s revelation).

C. *The Spirit is given for the believer.*

- “. . . the Holy Spirit is the point at which the Trinity becomes personal to the believer. . . the Holy Spirit is active within the lives of believers; he is resident within us. He is the particular person of the Trinity through whom the entire Triune Godhead currently works in us.”⁸
- **Consider these passages:** John 14:16–20, 25–26; 16:5–15; Romans 8:9–17; Gal 5:1–25

II. THE MYSTERY OF THE SPIRIT

A. *The Spirit is a* _____.

- The Holy Spirit is a person in the same sense that the Father and the Son are persons. Therefore, His power, activities, and ministry should *not* be understood

⁶ Ibid., 3.21.3.

⁷ Ibid., 1.9.1.

⁸ Millard J. Erickson, *Christian Theology*, 862–63.

understood in quantitative dimensions but rather in terms of *personality* and *personal relationships*.⁹

- “God extending Himself in active engagement within his creation in a personal way.”¹⁰

How does Scripture show that the Holy Spirit is a person?

1. The Spirit is _____.

- His life is self-existent and He bestows life on believers (2 Cor 3:3, 6; cf. Rom 8:2).
- Jesus likens the life from the Spirit as an inexhaustible supply of “living water” that flows from within the believer (John 7:38).
- Humanity is divided by two spiritual spheres: those who abide by the flesh are as dead but those of the Spirit have life (Rom 8:1–13). He is the “Spirit of life in Christ Jesus” (Rom 8:2).

2. The Spirit is _____.

- The Spirit possesses perfect and holy intelligence, knowledge, understanding and wisdom.
- The Spirit of God has perfect understanding of the thoughts of God (1 Cor 2:11).
- Because of his knowledge He intercedes for believers because He perfectly knows the will of God. Paul says that this aspect is why our weak and lagging prayers are still heard, even when we do not know how to pray (Rom 8:26–27).
- The Spirit of God also anoints (lit. “rests on”) the Messiah in His messianic-theocratic office giving “wisdom,” “understanding,” and “knowledge” (Isa 11:2).

⁹ Rolland McCune, *A Systematic Theology of Biblical Christianity*, Vol. 2, *The Doctrines of Man, Sin, Christ, and the Holy Spirit*, 245.

¹⁰ Ferguson, *The Holy Spirit*, 16.

3. The Spirit is _____.

- The Spirit is intentional and direct in reactions and responses to real events.
- The Spirit gives direction, especially through inspiration, illumination, and prophesy.
- As He relates to the Messiah, He is the “spirit of counsel” (Isa 11:2).
- He is also willfully intent in the distribution of gifts (1 Cor 12:11).

4. The Spirit is _____.

- His life is directed by purposeful intelligence, which results in divine actions.
- Following is a mere sampling of the Spirit’s activity:
 - He comforts (John 14:26—Christians)
 - He commands (Acts 13:2—church at Antioch)
 - He creates (Gen 1:2—universe)
 - He empowers (Zech 4:6—building the 2nd Temple)
 - He guides (Rom 8:14—believers led of the Spirit)
 - He intercedes and prays (Rom 8:26—for believers)
 - He reproves (John 16:8—those convicted of sin)
 - He speaks (Acts 8:29—to Philip)
 - He teaches (1 Cor 2:13—a form of revelation)
 - He testifies (John 15:26—concerning Jesus)

5. The Spirit is _____.

- As an agent who empowers creation, He is not bound by created things (whether human or inanimate).
- He possesses a sovereign will that is in perfect accord with the other members of the Trinity. He even restrains the will of men at His discretion (Acts 16:6–7).

6. The Spirit is _____.

- He consciously knows the thoughts of God (1 Cor 2:11), His own mind (Rom 8:27).

- As a self-aware personal being, He has spoken directly to men (e.g., Acts 13:2).

7. The Spirit has personable _____.

- Love (Rom 15:30).
- Sorrowed and grieved by disobedience (Eph 4:30).

8. The Spirit is described by personal _____.

- John 14:26 "He [*ekeinos*—masculine demonstrative pronoun] will teach you all things"
- John 15:26 "He [*ekeinos*—masculine demonstrative pronoun] will testify about Me."
- John 16:7–8 "And He [*ekeinos*—masculine demonstrative pronoun], when He comes . . ."
- John 16:13–14 "But when He [*ekeinos*—masculine demonstrative pronoun] the Spirit of truth, comes . . . He [same] will glorify Me."

9. The Spirit is a personal _____ as was Jesus.

- John 14:17 "another [*allon*—another of the same kind] Helper"
- "[Paraclete] which means by turn, Counselor, Helper, Strengtheners, Supporter, Advisor, Advocate, and Ally—signifies a role that only a personal agent could fulfill. Jesus confirms this by calling the Spirit 'another' Paraclete who will continue His ministry after His departure."¹¹

10. The Spirit has personal _____.

- With the Father and the Son (Matt 28:19; 2 Cor 1:21–22; 13:14; Gal 4:6; 1 Pet 1:1–2; Jude 20–21).
- With Believers (Acts 15:28—in the decisions of church elders).

¹¹ David F. Wells, *God the Evangelist: How the Holy Spirit Works to Bring Men and Women to Faith*, 4.

11. The Spirit is the focus of personal _____ from others.

- Testing—Lying, or false forms of worship (Acts 5:9).
- Resisted—It carries the sense of rebuffing His work or message (Acts 7:51).
- Blasphemed—Means to speak against with wicked attitudes, abusive intent, false attribution (Matt 12:31; cf. Mark 3:29).
- Insulted—spurning the grace that the Spirit brings in Christ (Heb 10:29).
- Obeyed—Peter obeyed the Spirit when bringing the new covenant message to the house of Cornelius (Acts 10:19–21).

B. *The Spirit is* _____.

The Holy Spirit is God, He is of the same essence as the Father and the Son. He subsists wholly, indivisibly, and simultaneously in a co-equal, co-existent, and co-eternal relationship with the Father and Son. So there is unity yet distinction, it is a unity that is not unison and a distinction that is not discord.¹²

How does Scripture show that the Holy Spirit is deity?

1. The Holy Spirit is _____.¹³

- He is cross-identified with YHWH (cf. Acts 28:25 with Isa 6:9; compare Heb 10:15-17 with Jer 31:31-34).
 - David equates the Spirit with God (2 Sam 23:2–3).
 - Ananias/Sapphira lied to the Spirit, which was to God (Acts 5:1–4).
 - The church is the temple of God because the Spirit dwells there (1 Cor 3:16).
- He is equal with the Father and the Son (co-eternal, co-existent, co-equal)¹⁴ and linked with their names.¹⁵

¹² Thanks to Bruce Ware who brought this last observation to my attention in private conversation.

¹³ Num 11:17; 2 Sam 23:2-3; Neh 9:20; Isa 48:16; Hag 2:4-5; Matt 12:24, 27-28; John 14:16-17; 16:13-14; Acts 15:28

¹⁴ Matt 28:19; 2 Cor 13:14.

¹⁵ Isa 59:19; Matt 10:20; Acts 16:7; 1 Cor 6:11; 2 Cor 3:3; 13:14; Gal 4:6; Eph 2:18; Phil 1:19

- He shares in the “glory” of the Trinity. In the OT, God is the “God of glory” (Ps 29:3); in the NT Jesus is the “Lord of glory” (1 Cor 2:8) and the Holy Spirit is the “Spirit of Glory” (1 Pet 4:14).

2. The Holy Spirit has the _____ of God.¹⁶

- Omniscience—knowledge of all things past, present, future, both actual and possible (Isa 40:13).
- Omnipresence—everywhere present at the same time, with His whole being (Psa 139:7).
- Omnipotence—exhaustless power, able to do all things consistent with His will and character (Psa 104:30).¹⁷
- Eternality—He possesses the past, present and future transcending all temporal limitations, without beginning or end (John 14:16; Heb 9:14).
- Love—the expression in which God is moved to give of Himself, freely, eternally, and graciously without merit or response (Rom 15:30–32).
- Holiness—moral purity and “apartness,” used over 70X in NT to identify the Spirit (Eph 4:30).
- Truth—the perfect conformity and veracity of all His statements, manifestations, declarations, and works (1 John 5:6).
- Receives reactions only attributable to God.¹⁸

3. The Holy Spirit performs the _____ of God.¹⁹

- Creation (Gen 1:2; cf. Deut 32:11; Job 26:13, 27:3, 33:4; Psa 104:29-30).

¹⁶ omnipresence—Psa 139:7-10; power—Luke 1:35; omniscience—1 Cor 2:10-11; eternity—Heb 9:14; holiness—Psa 51:11; truth—John 14:17; 16:13; 1 John 5:6.

¹⁷ In Luke 1:35 the Holy Spirit is placed in parallel to the power of the Most High.

¹⁸ (rebelled against—Isa 63:10; blasphemed—Matt 12:31; lied to—Acts 5:3-4, 9); resisted—Acts 7:51; grieved—Eph 4:30; insulted—Heb 10:29).

¹⁹ Also testifies to Christ—John 14:16-17, 26; commands—Acts 10:19-22; intercedes—Rom 8:15, 26; teaches/guides—1 Cor 2:13

- Regeneration—impartation of spiritual life to the spiritually dead (Ezek 37; John 3:3–5; Titus 3:5).
- Resurrection—only God has inherent immortality (1 Tim 6:16; cf. Rom 8:2, 11).
- Conviction—sin, righteousness, judgment (John 16:8–11).
- Conception of the virgin birth—He united the eternal Logos with the human nature from His mother into one, single person of Jesus of Nazareth (Luke 1:35).
- Revelation—preparation of writers, inspiration of texts, preservation in manuscripts, illumination of readers, interpretation (2 Sam 23:1-2; 1 Pet 1:10-12; 2 Pet 1:20-21).

“The Spirit is God from eternity past, is God during the time of the old covenant era, is God during the new covenant era, and will be God throughout eternity future.”²⁰

²⁰ Larry D. Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 28.

THE SPIRIT AND YOUR MESSIAH

{Session Two}

“For He whom God has sent speaks the words of God; for He gives the Spirit without measure” (John 3:34).

I. THE RELATIONSHIP OF THE SPIRIT AND MESSIAH

- “It is important to note from the outset that nowhere in the OT is there a character like Jesus in whose life and work the Spirit is so prominent.”²¹
- “This ought to be carefully noticed, especially since the Church has never sufficiently confessed the influence of the Holy Spirit exerted on the work of Christ. The general impression is that the work of the Holy Spirit begins when the work of the mediator on earth is finished, as tho [sic] until that time the Holy Spirit celebrated His divine day of rest. Yet the Scripture teaches us again and again that Christ performed His mediatorial work controlled and impelled by the Holy Spirit.”²²
- Athanasius’s key insight was that “from our knowledge of the Son we may be able to have a true knowledge of the Spirit.” The Spirit cannot be divorced from the Son: not only does the Son send and give the Spirit, but also the Spirit is the principle of the Christ-life within us. Many have fallen into fanatical enthusiasm because they fail to realize this basic truth: the Spirit cannot be separated from the Son.²³
- “Therefore, what distinguishes the Spirit is his particular *role* as the Holy Spirit in relation to the Father and to the Son and the *relationships* that he has with each of them.”²⁴
- The Holy Spirit embraces eternally the backstage position in relation to the Father and the Son. As we shall see, even when the Spirit has the role of authority over

²¹ Graham A. Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 150.

²² Kuyper, *The Work of the Holy Spirit*, 97.

²³ Michael Haykin, *Rediscovering the Church Fathers: Who they were and how they shaped the Church*, 18.

²⁴ Bruce A. Ware, *Father, Son, & Holy Spirit: Relationships, Roles, & Relevance*, 103.

the incarnate Son, his whole purpose in this work of empowerment and anointing is to advance the work of the Son, to the glory of the Father.²⁵

II. THE MESSIANIC WORK OF THE SPIRIT

A. _____

- There are six references to the phrase “Holy Spirit” in the birth narratives of Luke 1–2, whereas there are only three such phrases in the entire OT.
- Preparation: Luke 1:11–18, 41, 67–79; 2:25–32
- Incarnation: Matt 1:18–21; cf. Luke 1:32–35

B. _____

- The baptism appears in all four gospels.
- Matt 3:16
- John 1:31–33
- See the commentary on this event in Acts 10:38a. The Spirit remains in/on the ministry of Jesus.

C. _____

- Luke 4:1, 14; cf. Mark 1:12
- “In the power of the Spirit, Jesus is all that Israel should have been as God’s son and all that Adam should have been as God’s son.”²⁶

D. _____

- Luke 4:16–21; Isa 61:1–2a
- Matt 12:15–20; Isa 42:1–4

²⁵ Ibid., 104.

²⁶ Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 160.

- Matt 12:22–32

Someone never exposed to Christ’s divine power and presence might reject Him in ignorance and be forgiven—assuming the unbelief gives way to genuine repentance. Even a Pharisee such as Saul of Tarsus could be forgiven for speaking “against the Son of Man” or persecuting His followers—because his unbelief stemmed from ignorance (1 Tim. 1:13). But those who know His claims are true and reject Him anyway sin “against the Holy Spirit”—because it is the Holy Spirit who testifies of Christ and makes His truth known to us (John 15:26; 16:14, 15). No forgiveness was possible for these Pharisees who witnessed His miracles firsthand, knew the truth of His claims, and still blasphemed the Holy Spirit—because they had already rejected the fullest possible revelation. *See notes on Heb. 6:4–6; 10:29.*²⁷

- “He is the proclaimer of the good news of the kingdom.”²⁸

E. The _____

- Hebrew 9:11–14; cf. 10:29
- “. . . the Spirit’s assistance is never more apparent than in God’s work of the salvation of sinners through the Son.”²⁹
- The Father gave up the Son (Rom 8:32), the Son gave himself up (John 10:17–18), and the Spirit kept the triune Godhead from imploding—as it were—when the barrier of sin went up between the Father and the Son, or when in Pauline terms the Son became sin for us (2 Cor. 5:21).³⁰

F. The _____

- Rom 8:11 (cf. Rom 1:4)
- Paul refers to the Spirit 21 times in 14 verses in Romans 8 (ESV, NAS).
- 1 Tim 3:16; 1 Pet 3:18

²⁷ *The MacArthur Study Bible*, ed. John MacArthur, Jr., electronic ed., Mt 12:32.

²⁸ Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 161.

²⁹ Ware, *Father, Son, & Holy Spirit: Relationships, Roles, & Relevance*, 105.

³⁰ Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 167.

G. The _____

- John 16:5–11 (anticipated in prospect)
- Acts 1:9–11 (actualized in history)
- 1 Tim 3:16 (celebrated in retrospect)

“Lead me to the cross and show me his wounds, the hateful nature of evil, the power of Satan . . . Help me to find in his death the reality and immensity of his love.”³¹

³¹ From “The Spirit’s Work,” in *The Valley of Vision*.

THE SPIRIT AND YOUR BIBLE

{Session Three}

"There are no words of God spoken to us at all today except the words of Scripture."³²

"But true spirituality is not something found within us. It is something outside of us, created by the agency of God's transcendent Holy Spirit. We need the Spirit who is from God if we are to understand the things of God . . . Only by the Spirit working through the word can we truly become spiritual."³³

I. THE SPIRIT HAS GIVEN THE SCRIPTURE

A. By Revelation (1 Cor 2:10–11)

B. Through Inspiration (1 Cor 2:12–13)

C. For Illumination (1 Cor 2:14–16)

II. THE SPIRIT SPEAKS TODAY

A. The Spirit _____ His Word (revelation & inspiration)

- John 14:26; 15:26; 16:13–15

Why is there so much similarity in these books (i.e., the Gospels), and how could these men be reminded of so much? Because it was the Holy Spirit who recalled everything to the mind of the disciples who has been present with the Lord.³⁴

- 1 Tim 3:16–17

³² J. I. Packer, *"Fundamentalism" and the Word of God*, 119.

³³ Kevin DeYoung, *Taking God at His Word*, 90–91.

³⁴ Walter C. Kaiser, Jr., *The Christian and the Old Testament*, 226.

- 1 Pet 1:10–12
- 2 Pet 1:19–21
- 2 Sam 23:1–2
- Rev 1:2, 11, 19; cf. 2:7, 11, 17, 29; 3:6, 13, 22

B. The Spirit _____ His Word (Conviction/internal witness)

- *Testimonium Spiritus sancti internum* (i.e., internal witness of the Holy Spirit)
- “. . . the testimony of the Spirit is more excellent than all reason. For as God alone is a fit witness of himself in his Word, so also the Word will not find acceptance in men’s hearts before it is sealed by the inward testimony of the Spirit.”³⁵
- “Let this point therefore stand: that those whom the Holy Spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self-authenticated; hence it is not right to subject it to proof and reasoning.”³⁶
- “God intends that Scripture should function in our lives as His Spirit-illuminated Word. It is the Spirit who opens man’s being to a keen personal awareness of God’s revelation.”³⁷
- “The Spirit in the *testimonium*, or internal testimony, works to confirm the reliability of Scripture, giving us certainty that the Bible is the Word of God. . . . In classical Christian thought, the believing individual makes a subjective response to the objective Word through the impetus of the Spirit.”³⁸
- “The Spirit works *with* the Word (*cum verbo*) and *through* the Word (*per verbum*), not *without* or apart from the Word (*sine verbo*).”³⁹
- “The Spirit is not mentioned merely as being the source of the content but as the basis of the persuasive power of the words.”⁴⁰

³⁵ Calvin, *The Institutes*, 1.7.4.

³⁶ *Ibid.*, 1.7.5.

³⁷ Carl F. H. Henry, *God Revelation and Authority: God Who Speaks and Shows*, 4:273.

³⁸ R. C. Sproul, “The Internal Testimony of the Holy Spirit,” in *Inerrancy*, ed. Norman L. Geisler, 336.

³⁹ *Ibid.*, 338.

⁴⁰ *Ibid.*, 354.

- Passages which speak of the Word being in the believer via divine power (1 John 1:10; 2:14; 5:20); also “adoption” is closely aligned with the Spirit implanting His word in the believer—see Rom 8:15–16; Gal 4:6

C. *The Spirit* _____ *His Word (Spiritual Understanding/application)*

“You have studied the Holy Scriptures, which are true, and given by the Holy Spirit. You know that nothing unjust or counterfeit is written in them.”⁴¹

“Specifically, the doctrine of illumination relates to that ministry of the Holy Spirit that helps the believer understand the truth of Scripture.”⁴²

“No one can correctly understand God or his Word unless he has received such understanding immediately from the Holy Spirit.”⁴³

“That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which he gives the Holy Spirit to bring this treasure home and appropriate it to us.”⁴⁴

- **Key Passage:** 1 Cor 2:4–13
- Eph 1:17–18 “eyes of your heart/understanding being enlightened”
- 1 John 2:20, 24, 27 (cf. 1 John 3:24; 4:13; 5:20)
- Psa 119:18, 73; 139:23–24
- Gal 4:6
- Rom 8:14, 16
- Eph 6:17
- Heb 4:12–13
- John 17:17 “Sanctify them by Your truth. Your Word is truth.”

The biblical interpreter cannot wait for lightening bolts to hit him. He must study, read, and struggle to be in a position to receive the Spirit’s illumination. It is not enough to open one’s mouth and expect God to fill it at 11:00 o’clock on Sunday morning.⁴⁵

⁴¹ 1 Clement 45:2–3

⁴² Charles C. Ryrie, “Illumination,” *The Evangelical Dictionary of Theology*, 544–545.

⁴³ Martin Luther, *Magnificat*, LW, 21:299.

⁴⁴ Martin Luther, *Large Catechism*, 2.3 in *Triglott Concordia: The Symbolical Books of the Evangelical Lutheran Church*, 689.

⁴⁵ Wilber T. Dayton, “A Response to The Role of the Holy Spirit in the Hermeneutic Process,” in *Summit II: Hermeneutical Papers*, A8–9.

1. Illumination is not revelation.

- Notice the careful distinction of the Apostle in 1 Cor 2:10–12.
- Anyone can interpret Scripture; only a believer can be illumined. Indeed illumination is necessary because of universal depravity.

“Nobody who has not the Spirit of God sees a jot of what is in the Scriptures. All men have their hearts darkened, so that, even when they can discuss and quote all that is in Scripture, they do not understand or really know any of it. . . . The Spirit is needed for the understanding of all Scripture and every part of Scripture.”⁴⁶

“[M]an is like a pillar of salt, like Lot’s wife, yea, like a log and a stone, like a lifeless statue which uses neither eyes nor mouth, neither sense nor heart. For man neither sees nor perceives the terrible and fierce wrath of God on account of sin and death but ever continues in his security, even knowingly and willingly, and thereby falls into a thousand dangers and finally into eternal death and damnation . . . until he is enlightened, converted, and regenerated by the Holy Ghost, for which indeed no stone or block, but man alone, was created.”⁴⁷

2. Illumination does not eliminate the need for human instruction.⁴⁸

The following clause seems to suggest that the possession of the Spirit makes all human teachers unnecessary. This, however, cannot be John’s meaning, for he himself was engaged in teaching, and the New Testament commends the office of teacher (Eph 4:11) and the gift of teaching (Ro 12:7). . . . This teaching ministry of the Holy Spirit is not the actual impartation of facts. Instead it is the commending of truth to the regenerated mind, the impartation of the ability to receive and appreciate truth, the activity of making revealed truth meaningful to the believer. In reality the apostle is magnifying the ability of the Christian layman to understand spiritual truth with the aid of the Holy Spirit.⁴⁹

⁴⁶ John Dillenberger, ed., *Martin Luther: Selections From His Writings*, 174–75.

⁴⁷ Martin Luther commenting in Psalm 90.

⁴⁸ Some draw this unnecessary conclusion from 1 John 2:27 however this passage teaches that the resident Holy Spirit instructs the believer to distinguish the true gospel from heresy so as not to be deceived by false teachers (“deceivers” vs. 26).

⁴⁹ Donald W. Burdick, *The Epistles of John*, 46–47.

“Believers do not have to consult learned professors of theology before they can accept God’s truth; in the sight of God, clergy and laity are the same; the Holy Spirit is the teacher of every believer, without distinction.”⁵⁰

3. Illumination is limited to God’s Word and does not mean that everything about God can be known.

Commenting on “all things” in 1 John 2:27 Hiebert notes that it “does not mean that the Spirit teaches believers in all spheres of knowledge; there is no suggestion of omniscience here! Rather, the Spirit teaches believers about all the things concerning which they need His teaching so that they may distinguish truth from error in any teaching being advanced.”⁵¹

4. Illumination is not contrary to diligent study of Scripture.⁵²

“Yet unless priority is given to the objectively inspired content of Scripture, Spirit-illumination readily gives way to private fantasy and mysticism” (Carl Henry).

“the most effective means for bolstering our confidence in the Bible is to spend time in the Bible.”⁵³

5. Illumination does not insure doctrinal unity.

“[I]llumination is not something that operates apart from a believer’s effort. What is our responsibility? The answer is in Ps. 119:130: ‘The unfolding of Thy words gives light.’ God’s words are unfolded first by discovery. Through diligent Bible study, we unfold or unwrap God’s truth. We discover that meditation with a view to applying the truth deepens its impact. Discovery and meditation combined bring the brightest light of illumination to our hearts.”⁵⁴

⁵⁰ Simon J. Kistemaker, *Exposition of the Epistles of James and the Epistles of John* NTC, 286.

⁵¹ D. Edmond Hiebert, *The Epistles of John: An Expository Commentary*, 123.

⁵² Paul encourages Timothy that “the Lord will give you understanding” (2 Tim 2:7) then immediately after says he should “be diligent” regarding his study and handling of the Word (2 Tim 2:15).

⁵³ DeYoung, *Taking God at His Word*, 24.

⁵⁴ MacArthur, “The Spirit of God and Expository Preaching,” in *Rediscovering Expository Preaching*, 115.

III. CONCLUSION

The Bible is no mere history book; it does things to people today. It is the Holy Spirit's tool for working in the minds and hearts of men and women to make them like Christ. Being peculiarly associated with the Spirit both in its composition and in its use, the Bible is powerful, able to transform our lives.⁵⁵

⁵⁵ Jay Adams, *How To Help People Change: The Four-Step Biblical Process*, 23–24.

THE SPIRIT AND YOUR LIFE

{Session Four}

I. INTRODUCTION: WHAT IS REAL SPIRITUALITY?

- “Only by listening to the Spirit speaking through the Scriptures can we know the love of God and be truly spiritual.”⁵⁶
- “And open to me the harp of your Holy Spirit, so that through every note I may praise You, O Lord.”⁵⁷
- “He is divine in nature, infinite in greatness, mighty in His works, good in His blessings; shall we not exalt Him; shall we not glorify Him? I reckon that this ‘glorifying’ is nothing else but the recounting of His own wonders.”⁵⁸

II. HOW DOES THE SPIRIT SHAPE OUR LIFE?

A. *The Spirit* _____ *Believers.*

- Key Passages: “born of God” (John 1:13); “born again” (John 3:3); “He saved us . . . by the washing of regeneration” (Titus 3:5). One should note the rich OT background to this terminology (Exod 30:17–21; 40:30–32; Num 8:5–7, 21; 2 Chron 4:2–6; Psa 51:2; Isa 1:16). It is this language that anticipates Israel’s future restoration in Ezekiel chaps 34–39. Especially note:

“Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances” (Ezek 36:25–27).

- Definition: “Regeneration may be defined as the impartation of spiritual life to the spiritually dead.”⁵⁹

⁵⁶ DeYoung, *Taking God at His Word*, 92.

⁵⁷ *The Odes of Solomon*, Ode 14:7–8.

⁵⁸ St. Basil the Great, *On the Holy Spirit*, 86.

⁵⁹ McCune, *A Systematic Theology of Biblical Christianity*, 329.

Regeneration by the Spirit is not the ongoing experience of the Spirit abiding within each individual believer. Regeneration by the Spirit has to do with the Spirit enabling those who are spiritually dead to experience spiritual life (John 6:63). When the Spirit regenerates a person, that person gains the *ability* (see John 3:3–8) to see, hear, understand, and believe God’s Word.⁶⁰

B. The Spirit _____ Believers.

“[Indwelling] is foundational to all His ministries to Christians in this age.”⁶¹

- Key Passages: Rom 8:9–11; 1 Cor 3:16–17; 6:19; 2 Tim 1:14
- Definition: The Spirit taking up residence within the believer and abiding in him forever, with no loss, no movement away, and no undoing.

“The indwelling of the Holy Spirit is His permanent abode in all true believers, which results from regeneration. . . The first conscious exercises of the new life are repentance and faith, both of which are gifts of God. These gifts are new capacities of the human personality as empowered by the Spirit. In so doing, the Spirit takes up residence in the believer that is called His indwelling.”⁶²

- Closely tied to the Tabernacle/Temple imagery of the OT demonstrating God’s presence with His people.
- A gift to all believers (John 7:37–39; Rom 5:5).
- A person not indwelt by the Spirit is not a believer (Rom 8:9; Jude 19).
- Sinning believers still have the Spirit (1 Cor 6:19).
- It is permanent (Rom 8:9; John 14:16).
- Equated with being “led by the Spirit” (Rom 8:14; Gal 5:18).
- Results in empowerment/walking in the Spirit (Gal 5:16, 25).

⁶⁰ James M. Hamilton, Jr., *God’s Indwelling Presence: The Holy Spirit in the Old & New Testaments*, 162.

⁶¹ Charles C. Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*, 409.

⁶² McCune, *A Systematic Theology of Biblical Christianity*, 330.

C. *The Spirit* _____ *Believers.*

- Key passages: 1 Corinthians 12:13 (also Rom 6:1–4; Gal 3:27; Col 2:11–12)
- Definition: The baptism of the Spirit refers to placing the believer into the Body of Christ—the Church.
- Synonymous phrases/words: “saved,” “Spirit received,” “poured out” (Tit 3:5–7; Eph 4:5).
- Results in union with Christ⁶³—a permanent spiritual bond (Rom 6:3–11; Gal 3:27) and communion of fellowship (cf Rom 12:4–5; 1 Cor 12:12). It is not experiential but is a judicially positional transaction. “[I]t does not produce any conscious feelings nor effect the emotions in any way.”⁶⁴
- “[In 1 Cor 12:13], Paul indicated that the believer’s union with Christ is wrought by Holy Spirit baptism. . . Spirit baptism, coincident with personal regeneration, is the point of entry into the body of Christ, the church.”⁶⁵
- The only condition is genuine faith and the baptism is synchronized with conversion (not subsequent). “ . . . believers are enjoined to be filled with the Spirit (Eph 5:18); believers are never told to be baptized by the Spirit.”⁶⁶
- No one prayed for it (the transitional situations of Acts 8, 10, 19 are unique) also the tongue speaking of associated with this in Acts 8, 10, 19 show the connection of these events with Pentecost.

D. *The Spirit* _____ *Believers.*

- Key passages: Eph 1:13–14; 4:30 (cf. Isa 63:10); 2 Cor 1:21–22; 5:5
- Definition: The Spirit is the pledge and guarantee that the believer will enter into his completed redemption of his body at the return of Christ. The sealing occurs at salvation yet will be completed in the future.

⁶³ Union with Christ means to be “in Christ” and includes union with His death, burial, and resurrection in a judicial sense.

⁶⁴ McCune, *A Systematic Theology of Biblical Christianity*, 326.

⁶⁵ Bruce Demarest, *The Cross and Salvation: The Doctrine of Salvation*, 331.

⁶⁶ *Ibid.*, 325.

“The principle idea of sealing is that of ownership. The believer is sealed with the Spirit to identify the believer as belonging to God.”⁶⁷

- It is a divine promise not a human obligation. It is not necessarily an experience or something to be sought, prayed for, etc. The sealing of the spirit coincides saving faith so that sealing and believing are “two aspects of one and the same initiation event.”⁶⁸
- Results in security, boldness, humility, encouragement, assurance, and motivation for sanctification.
- Sealing is a “pledge” of God’s faithfulness toward future glory (Eph 1:13–14) until the day of redemption—a future day (Eph 4:30; see also Rom 8:23).
- Harboring sin is antithetical to the Spirit’s work of sealing and results in grieving the Spirit (Eph 4:30).

“There are many Christians who know perfectly well what they ought to do and how to do it but who disobey God anyway. They are led astray not by poor thinking, but by sinful desires. . . . While biblical education is essential, there is of course more. A counselee must be willing to confess his sin, resist evil desires, and obey even when he does not feel like it. Willingness to do this depends on his willingness to ask the Spirit for help. Both Spirit-enlightened education and Spirit-motivated action are needed.”⁶⁹

E. The Spirit _____ Believers.

- Key Passage: Ephesians 5
- Definition: The spiritual capacity granted by the Spirit to pursue the means of sanctification. “To be filled with the Spirit is to be controlled by the Spirit. It is to have one’s person an actions characterized by the Spirit’s control.”⁷⁰

⁶⁷ Paul Enns, *The Moody Handbook of Theology*, 269. Likewise, McCune notes that, “The seal is the divine ownership of the believer and the divine guarantee of eternal security because of the indwelling Spirit, who Himself is the seal,” 338.

⁶⁸ Ferguson, *The Holy Spirit*, 182. The exegetical basis for this is seen in the aorist participle “believing” that accompanies the principle verb “you were sealed” in Eph 1:13. The participle indicates an action that occurred at the same time as the principle verb. Any other view would result in Paul espousing unsealed believers, something foreign to Scripture.

⁶⁹ Adams, *How To Help People Change: The Four-Step Biblical Process*, 64–65.

⁷⁰ McCune, *A Systematic Theology of Biblical Christianity*, 340.

“He is the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Spirit. This rule of faith has come down to us from the beginning of the gospel.”⁷¹

- Five ongoing results/participles: 1.) Speaking—v. 19a; 2.) Singing—v. 19b; 3.) Making melody—v. 19b; 4.) Giving thanks—v. 20; 5.) Submitting—v. 21
- The result of righteous living (vv. 15-17)
- Results in fellowship in the body (vs. 19a)
- Grateful corporate worship (vs. 20)
- Gratitude in the body (vs. 20)
- Sound relationships (5:21-6:9)
- Other examples: strength in temptation (Luke 4:1–2); power for witness (Acts 4:5–6); boldness in testimony (Acts 4:23, 31), equipping for local church ministry (Acts 6:1–3); courage in death (Acts 7:54–58).

III. CONCLUSION

In a sovereign work, the Holy Spirit regenerates, indwells, baptizes and seals each believer at his/her conversion. This then enables the Christian to be experientially filled with the Spirit resulting in ongoing sanctification and spiritual health within body of Christ.

“[W]e may say that no one can trust in Jesus for true salvation unless he trusts in Him for holiness. This does not mean the desire for holiness must be a conscious desire at the time a person comes to Christ, but rather it means that the Holy Spirit who creates within us saving faith also creates within us the desire for holiness. He simply does not create one without the other.”⁷²

⁷¹ Tertullian, *Against Praxeas*, 2, in *Ante-Nicene Fathers*, 3:598.

⁷² Bridges, *Pursuit of Holiness*, 34.

