

3B 2 Corinthians 6:14-18:

- 1C** 14 μη γινεσθε ετεροζυγουντες απιστοις τις γαρ μετοχη δικαιοσυνη και ανομια τις δε κοινωνια φωτι προς σκοτος
- 2C** 15 τις δε συμφωνησις χριστω προς βελιαρ η τις μερις πιστω μετα απιστου
- 3C** 16 τις δε συγκαταθεσις ναω θεου μετα ειδωλων υμεις γαρ ναος θεου εστε ζωντος καθως ειπεν ο θεος οτι ενοικησω εν αυτοις και εμπεριπατησω και εσομαι αυτων θεος και αυτοι εσονται μοι λαος
- 4C** 17 διο εξελθετε εκ μεσου αυτων και αφορισθητε λεγει κυριος και ακαθαρτου μη απτεσθε καγω εισδεξομαι υμας
- 5C** 18 και εσομαι υμιν εις πατερα και υμεις εσεσθε μοι εις υιους και θυγατερας λεγει κυριος παντοκρατωρ

4A Fellowship:

- 1B** 1 Corinthians 1:9, 9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 2B** 1 Corinthians 10:20, 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
- 3B** Galatians 2:9, 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.
- 4B** Ephesians 3:9, 9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;
- 5B** Ephesians 5:11, 11 And have no fellowship with the unfruitful works of darkness, but rather expose them.
- 6B** Philippians 1:5, 5 for your fellowship in the gospel from the first day until now,
- 7B** Philippians 2:1, 1 Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,
- 8B** Philippians 3:10, 10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,
- 9B** 1 John 1:3, 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.
- 10B** 1 John 1:6, 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
- 11B** 1 John 1:7, 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

- 3F The physical part is subject to the future resurrection;
- 4F Sexual immorality sins against the purpose of his own physical body, and against the spiritual body of Jesus Christ.

2C Verse Nineteen:

- 1D Or don't you know that your body is a temple of the Holy Spirit in you, whom you have from God and you are not your own?
- 2D Ἡ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἐαυτῶν,
- 3D E ouk oidate hoti to soma humon naos tou en humin hagiou pneumatos estin, hou echete apo theou; kai ouk este heauton
- 4D Paul asks this great kind of question which indicates that the believers in Corinth should know the answer. It is that kind of rhetoric.
- 5D They should know that the body of a believer is a temple of the Holy Spirit.
- 6D This is in contrast to the local church, but retains the unity of purpose. Even as the local church is a temple, so also the human body is a temple.
- 7D As we saw in the introduction, verses 9-18, we are members of the body of Christ.
- 8D But more than that, God has made our bodies into a temple for the ministry of the Holy Spirit. Therefore we are to do nothing immoral with our bodies, because now our physical bodies belong to God and exist for His purposes.
- 9D We have already seen that we are to offer our physical faculties for the purpose of spiritual growth through the ministry of the Holy Spirit. Now that comes into better focus.

3C Verse Twenty:

- 1D For you were bought at a price; therefore glorify God by means of your body and by means of your spirit, which is from God.
- 2D ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινά ἐστιν τοῦ θεοῦ.
- 3D Egorasthete gar times; doxaxate de ton theon en to somati humon kai en to pneumati humon, hatina estin tou theou
- 4D Both Paul and Peter use similar expressions:
 - 1E 1 Corinthians 7:23, 23 You were bought at a price; do not become slaves of men.
 - 2E 1 Peter 1:17-19, 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; 18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.
- 5D Glorification of God can only mean using the body for its divinely intended purpose.

- 4E And that one did not cause others to stumble.
- 5E Food and the stomach are made for each other (a response to evolution if ever there was one). With the coming age both foods and the stomach will be destroyed.
- 6E Then Paul adds that the body was never made for sexual immorality, but for the Lord, and that the Lord was made for the body.
- 7E The body does have sexual and reproductive ability, and with the additional information in this verse, it is plain that those abilities of the body are for the Lord's purpose and plan and glorification also.
- 8E But they must remain within the constraints of the marriage relationship only, or else they are outside of God's plan..
- 4D The connection between the resurrection of Christ and the resurrection of church age believers, v.14, 14 And God both raised up the Lord and will also raise us up by His power.
- 1E God will raise us up just as also He has already raised Jesus;
- 2E This extends from the idea of the purpose of the body. Our bodies are for the Lord; and likewise the Lord will raise us.
- 5D The implication of the connected resurrections, vv.15-18:
- 1E Union with Christ as rationale for sexual purity, vv.15-16, 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! 16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."
- 1F Our bodies are members with Christ, a limb of His own body. This is made a reality through the baptism of God the Holy Spirit;
- 2F Through that baptism we are placed into union with our Lord, and we are His body, the church.
- 3F The church is a spiritual entity, and Christ is the head while we are the members, the hands and the feet.
- 4F There is a physical component to this as well, since Paul makes a reference to the one flesh idea of sexual relations.
- 5F In our bodies the flesh and the spirit are joined together. When we join with another in immorality, the spiritual/church side is affected as well..
- 2E The spiritual component of union with Christ, and the effect in immorality, vv.17-18, 17 But he who is joined to the Lord is one spirit with Him. 18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.
- 1F This is the conclusion to the whole discourse. A human being is composed of body, soul, and spirit;
- 2F The spiritual part is the church universal connection; that which makes us part of the spiritual body of Christ;

8E Then Paul makes a statement that connects the local church and the individual:

1F The temple of God, the local church is holy, set apart for a special purpose by God. This we have noted.

2F But then he uses the relative pronoun of quality to connect the individual believer to that same quality of holiness.

3F The believer and the local church share the exact same purpose!

4F This leads us to a very similar statement a few chapters later.

2B 1 Corinthians 6:15-20:

1C Introduction, vv.9-18 (see separate doctrine).

1D The denial of the inheritance, vv.9-10, 9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

1E The inheritance of the kingdom of God is a reference to the millennial rule of Jesus Christ, and the promise of reward at that time.

2E Jesus will deny reward to those believers who persist in unrighteousness as defined by the categories here.

2D The former denial status of some of the readers, and through grace their new status, v.11. 11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

1E Some of the Corinthian believers were in the status of denial from their inheritance, but they had since submitted themselves to God's grace.

2E They were washed, not a reference to water baptism, but as Paul uses the idea in Ephesians 5:25-26, 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word,

3E This particular justification is for the eternal inheritance of the kingdom.

3D The application of the Law of liberty toward experiential sanctification, vv.12-13, 12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. 13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

1E With the abrogation of the Mosaic Law as the rule of life for the believer, many things had become a matter of liberty for believers.

2E Foods which were formerly forbidden were now acceptable, except for two rules:

3E That one did not fall under the power of anything;

22D Truth may abide in us, 2 John 2, 2 because of the truth which abides in us and will be with us forever:

3A The Body is a Temple:

1B 1 Corinthians 3:16-17:

1C In verses 10-15, Paul writes about teachers in the local church who do the work of building up the local body, and either receive reward or have it burned, but they do not lose their salvation.

2C Exposition of 16-17:

1D Verse Sixteen:

1E “Don’t you know that you are the temple of God and the Spirit of God dwells in you?”

2E 16 ουκ οιδατε οτι ναος θεου εστε και το πνευμα του θεου οικει εν υμιν

3E Ouk oidate hoti naos theou este kai to pneuma tou theou oikei en humin

4E Paul implies that his readers should know that they are a temple of God. The only pattern for this was the temple of Israel. This does not mean that the form of Jewish temple worship should be adopted by the church, but that there is a categorical pattern.

5E The temple of God is where spiritual function takes place. Here he is telling the Corinthians that they as a local church are a temple.

6E Therefore the general categories of what happened in Israel’s temple were also happening in local churches.

1F Teaching occurred, in Israel through the rituals. The rituals of the priesthood, the furniture, the sacrifices, and the feasts all taught truth. This dominated the ministry of the temple.

2F There was also music from Psalms (Scriptural) and other sources (still truthful). This was supportive and not dominant.

2D Verse Seventeen:

1E If someone ruins the temple of God, God will ruin him. For the temple of God is holy, such as you are.

2E 17 ει τις τον ναον του θεου φθειρει φθερει touton ο θεος ο γαρ ναος του θεου αγιος εστιν οτινες εστε υμεις

3E Ei tis ton naon tou theou phtherei phtherei touton ho theos ho gar naos tou theou hagios estin hoitines este humeis

4E Paul employs his words in a clever way to communicate a most serious truth.

5E *Phtherei* means to corrupt something toward ruin. Since this is addressed to teachers in the church, it has to do with what they teach.

6E Paul is not saying for sure that there is someone like that in Corinth, but he wants them to accept that possibility to see where it leads.

7E This is a very stern warning! From the disasters at Corinth there is every reason to suspect either neglect or false teaching.

- 9D Abiding in Him means imitating His way of life, 1 John 2:6, 6 He who says he abides in Him ought himself also to walk just as He walked.
- 10D Agape love for one another means abiding in Him, 1 John 2:10, 10 He who loves his brother abides in the light, and there is no cause for stumbling in him.
- 11D Abiding means abiding in His Word, His commandments, 1 John 2:24, 24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.
- 12D The ministry of the Holy Spirit is in place of Christ, and lives in us. It is a constant ministry. He is the internal teacher concerning all things, 1 John 2:27, 27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.
- 13D A lifestyle of abiding in Christ leads to confidence at the judgment seat of Christ, 1 John 2:28, 28 And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.
- 14D Sin and abiding are mutually exclusive, 1 John 3:6, 6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.
- 15D Hatred of the brethren is the opposite of abiding in Him, 1 John 3:14, 14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.
- 16D Abiding in Him means care for the brethren in need, 1 John 3:17, 17 But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?
- 17D Keeping His commandments is the same as abiding in Him; the Spirit in us helps us to know that He abides in us, 1 John 3:24, 24 Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.
- 18D Our love for one another is a sign that God abides in us, and even of the existence of God, 1 John 4:12, 12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.
- 19D The Holy Spirit is the means to objective knowledge of abiding. The objectivity comes from the Word, 1 John 4:13, 13 By this we know that we abide in Him, and He in us, because He has given us of His Spirit.
- 20D Confessing that Jesus is the Son of God is an acknowledgement of His authority, not just a point of doctrine. 1 John 4:15, 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.
- 21D Abiding in love is the same as abiding in God, 1 John 4:16, 16 And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

- 14D The greatest kind of love, v.13:
- 1E “No one has greater love than this: that someone puts down his life in behalf of his friends.”
 - 2E 13 μειζονα ταυτης αγαπην ουδεις εχει ινα τις την ψυχην αυτου θη υπερ των φιλων αυτου
 - 3E Meizona tautēs agapēn oudeis echei hina tis ten psuchen autou the huper ton philon autou
 - 4E Jesus now puts forth an absolute: He says, “no one” and “greater.”
 - 5E This statement is especially poignant in consideration of what would happen the very next day in Christ’s life.
 - 6E Our Lord wanted His disciples to understand that what happened wasn’t bad luck or anything, but the will of God, and His will also. It wasn’t a disaster but the ultimate expression of love.
- 2C Abiding in the Writings of John.
- 1D Belief in Christ is the beginning of abiding (though be careful, abiding does not equal belief) John 6:56, 56 He who eats My flesh and drinks My blood abides in Me, and I in him.
 - 2D Abiding in His Word is the very definition of discipleship, John 8:31, 31 Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.
 - 3D Belief in Jesus should bring abiding in the life, John 12:46, 46 I have come as a light into the world, that whoever believes in Me should not abide in darkness.
 - 4D Abiding in Christ is the only way to bear fruit:
 - 1E John 15:4, 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.
 - 2E John 15:5, 5 “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.
 - 5D Failure to abide means destruction, but not loss of salvation, John 15:6, 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.
 - 6D Abiding in Him means a productive life of prayer, John 15:7, 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.
 - 7D Abiding in Him means following the love pattern of the Father and the Son, John 15:9, 9 “As the Father loved Me, I also have loved you; abide in My love.
 - 8D Keeping His commandments results in abiding, John 15:10, 10 If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

- 1E “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and I abide in His love.”
- 2E 10 εαν τας εντολας μου τηρησητε μενειτε εν τη αγαπη μου καθως εγω τας εντολας του πατρος μου τηρηκα και μενω αυτου εν τη αγαπη
- 3E Ean tas entolas mou teresete meneite en te agape mou kathos ego tas entolas tou patros mou tetereka kai meno autou en te agape
- 4E Keeping the commandments of Christ (which is not the same as the Law of Moses) results in abiding in love.
- 5E It is possible to keep the commandments of Christ and miss the point, even as the Pharisees kept the Law of Moses and missed the point.
- 6E This is very much like Hosea 6:6.
- 12D The purpose for the metaphor, v.11:
- 1E “I have spoken these things to you so that My joy might abide in you, and your joy might be completed.”
- 2E 11 ταυτα λελαληκα υμιν ινα η χαρα η εμη εν υμιν μεινη και η χαρα υμων πληρωθη
- 3E Tauta lelaleka humin hina he chara he eme en humin meine kai he chara humon plerothe
- 4E This discourse on abiding is also about joy. Christ’s purpose is to bring real joy into the lives of His disciples.
- 5E He wants to introduce and fill up their joy.
- 6E What a strange thing to say right before He was betrayed and crucified before their eyes!
- 7E Abiding in Christ brings joy, and not just a passing joy, but a full joy.
- 8E Joy in this world is always a tempered joy, and this is true even for Christians: 1 Peter 1:6, 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,
- 9E But Christian joy has every advantage over worldly joy.
- 10E Christian joy comes from abiding in Him.
- 13D The commandment to love, v.12:
- 1E “This My commandment: that you love one another just as I loved you.”
- 2E 12 αυτη εστιν η εντολη η εμη ινα αγαπατε αλληλους καθως ηγαπησα υμας
- 3E Aute estin he entole he eme hina agapate allelous kathos egapesa humas
- 4E Abiding in Christ and loving God naturally leads us to love one another. This is the second most important command of Christ, after love for God.
- 5E In our love for one another we follow the example of Christ who loved us.
- 6E When Jesus declared this to His disciples, He has in mind their failures and their handful of triumphs. It is a love that encompasses both.

- 10E This is not a reference to the gathering at the end of age of unbelievers, as described in Matthew 13.
- 8D The application of abiding in prayer, v.7:
- 1E "If you remain in Me and My Word remains in you, whatever you want, ask and it will come to you."
- 2E 7 εαν μεινητε εν εμοι και τα ρηματα μου εν υμιν μεινη ο εαν θελητε αιτησεσθε και γενησεται υμιν
- 3E Ean meinete en emoi kai ta remata mou en humin meine ho ean thelete aitesesthe kai genesetai humin
- 4E The one who remains in Christ will bear much fruit.
- 5E Remaining in Christ means having His Word remain in you.
- 6E What you want comes into line with what He wants, what is described in His Word.
- 7E The principle is that prayer requires abiding in Christ.
- 8E Abiding is more than confessing your last sin! If you think that fellowship with God means confessing your last sin, you are mistaken.
- 9E Fellowship is agreement, and fellowship is more importantly resisting your most recent temptation, or maintaining your cool in your most recent adversity.
- 9D The application of glory, v.8:
- 1E "My Father is glorified in this: that you bear much fruit and become My disciples."
- 2E 8 εν τουτω εδοξασθη ο πατηρ μου ινα καρπον πολυν φερητε και γενησεσθε εμοι μαθηται
- 3E En touto edoxasthe ho pater mou hina karpon polun pherete kai genesesthe emoi mathetai
- 4E Glorification of the Father is the ultimate goal in life.
- 5E In this statement, we initiate the glory of the Father through our grace oriented fruit-bearing and discipleship.
- 6E Although the order might throw us off, fruit-bearing and discipleship are intended as equal and simultaneous.
- 7E The essence of discipleship is therefore abiding in Christ.
- 10D The love pattern, v.9:
- 1E "Just as the Father loved Me I also loved you. Abide in My love."
- 2E 9 καθως ηγαπησεν με ο πατηρ καγω ηγαπησα υμας μεινατε εν τη αγαπη τη εμη
- 3E Kathos egapesen me ho pater kago egapesa humas meinate en te agape te eme
- 4E Here two ideas are directly compared: The Father's love for the Son, and the Son's love for His disciples.
- 5E Jesus considers it important that love must be mingled with abiding in Him. Love for God is the critical part of abiding.
- 11D The obedience pattern, v.10:

- 6E And likewise this is the only way to bear fruit in the Christian life.
- 7E Paul connects this to the ministry of the Holy Spirit.
- 1F If abiding in Christ and His Word is the only way to bear fruit;
- 2F And if the fruit of the Spirit is Christian character;
- 3F Then the ministry of the Holy Spirit is definitely in line with what Christ is describing.
- 4F To truly benefit from the Holy Spirit's ministry, we have to abide in the true vine.
- 6D The divine good model of fruit bearing, v.5.
- 1E "I Myself am the vine and you are the branches; the one who abides in Me and I in Him, this one will bear much fruit because apart from Me you are not able to do anything."
- 2E εγω ειμι η αμπελος υμεις τα κληματα ο μενων εν εμοι καγω εν αυτω ουτος φερει καρπον πολυν οτι χωρις εμου ου δυνασθε ποιειν ουδεν
- 3E Ego eimi he ampelos humeis ta klemata ho menon en emoi kago en auto houtos pherei karpon polun hoti choris emou ou dunasthe poiein ouden
- 4E Jesus is again very emphatic here in pointing to Himself as the source and means of righteousness.
- 5E Abiding in the true vine is the key:
- 6E We must agree with Him regarding the definition and source and means of righteousness.
- 7E Abiding in Him means grace and doctrinal orientation.
- 8E If we do not abide in Him nothing will be accomplished.
- 1F There is no legitimate Christian service apart from abiding in Him.
- 2F There is no spiritual growth apart from abiding in Him.
- 7D The fate of the one who does not abide, v.6.
- 1E "Unless someone remains in Me, he will be cast outside like the branch and dried up, and they gather them and cast them into the fire, and they are burned."
- 2E εαν μη τις μεινη εν εμοι εβληθη εξω ως το κλημα και εξηρανθη και συναγουσιν αυτα και εις το πυρ βαλλουσιν και καιεται
- 3E ean me tis meine en emoi eblethe exo hos to klema kai exeranthe kai sunagousin auta kai eis to pur ballousin kai kaietai
- 4E Now comes the case of the believer who refuses to abide in Jesus Christ.
- 5E Each of these verbs are in the present tense, describing the normal things that happen in the vineyard. They are axioms of viticulture.
- 6E First, he is cast outside like the branch and dried up.
- 7E Second, he is gathered and cast into the fire for burning.
- 8E What is this burning? Is it eternity in the Lake of Fire, separated from the fellowship of God?
- 9E 1 Corinthians 3:15, 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

longer than three buds, which will provide wood next year if the vine's luxurious growth has used itself up—and another shoot next to it, the size of a wart, called the pilferer is also left, in case the keeper-shoot should fail.”

15E (cont'd.) “Thus the first century attestation is that there were two prunings a year. The first kept young nonfruiting branches on the vine, so they could be nourished and nurtured to produce fruit the following year, and a second pruning in the fall which removed all unwanted material from the vine including branches that either never had, or never would produce fruit. Thus literary and historical contexts combine to confirm the interpretation of the first branch being lifted up to prepare it for fruit production in the future.”

16E Both branches are in Jesus; both actions by the Father are meant to either begin fruit production or enhance it if it is already happening.

4D “The status of the disciples, v.3:

1E You yourselves are already pruned through the word which I have spoken to you.”

2E ηδη υμεις καθαροι εστε δια τον λογον ον λελαληκα υμιν

3E Ede humeis katharoi este dia ton logon on lelaleka humin

4E Jesus emphasizes to His disciples that they are already pruned through the Word.

5E Teaching the Word prunes. The Holy Spirit takes the Word in the soul of the believer and prunes that believer.

6E As Jesus would pray a short while later, John 17:17, 17 Sanctify them by Your truth. Your word is truth.

7E Again, this pruning, and now we know that it occurs through the Word, depends on being in Him, abiding in Him. Fellowship with Christ is critical.

5D The necessity of the vine for bearing fruit, v.4:

1E “Abide in Me and I in you, just as the branch that is not able to bear fruit from itself unless it remains in the vine, likewise neither you, unless you remain in Me.

2E μεινατε εν εμοι καγω εν υμιν καθως το κλημα ου δυναται καρπον φερειν αφ εαυτου εαν μη μεινη εν τη αμπελω ουτως ουδε υμεις εαν μη εν εμοι μεινητε

3E Meinate en emoi kago en humin kathos to klema ou dunatai karpon pherein aph' heautou ean me meine en te ampelo houtos oude humeis ean me en emoi meinete

4E This is a command to begin and continue abiding.

5E Abiding in the true vine of Christ means agreement with Him:

1F Agreement with the truth of His Word.

2F Agreement of the guidance of the Spirit in the Word.

3F It means staying in fellowship as a first priority, and confessing a committed sin.

- 4E Verse two begins with a universal, “every branch in Me not bearing fruit.” Two conditions apply to the universal:
- 1F The branches are *in Him*.
 - 2F And, the branches are *not bearing fruit*.
- 5E These branches that are in Him and not bearing fruit, the Father lifts up.
- 1F The critical verb here is *airei*. This verb is very flexible with a great number of possibilities of meaning.
 - 2F Two great points of view remain: lift up and take away.
- 6E There are two actions that the Father/farmer does in this verse. He prunes the fruitful and lifts up or takes away the unfruitful.
- 7E Both the fruitful and unfruitful are in Him, in the true vine.
- 8E What is the theological model?
- 1F Is it loss of salvation?
 - 2F Is it someone who professes to believe but hasn’t really?
 - 3F Is it fellowship?
 - 4F Something else?
- 9E Two areas require analysis:
- 1F The area of word analysis, especially regarding what it means to be in Him, and abide in Him;
 - 2F The area of viticulture, especially what it means to lift up and prune vines.
- 10E The expression *en emoi* is employed many times in this passage: no less than six times in the first seven verses!
- 11E Every other time but verse two it is connected with the verb *meno*, to abide or remain.
- 12E To be in Jesus is to abide in Him. It is of first importance that both branches in verse two are in Jesus, abiding in Him.
- 13E Abide means to live, to remain, and even to agree with someone in principle.
- 14E (from R.L. Dean’s article in the CTS journal) “Regarding viticulture: The first nonfruiting branch is a young believer, abiding in Christ, who has not yet matured enough to produce fruit. The second branch is the mature believer who is in fellowship with Christ and bearing fruit. It is only the third branch, who is not in fellowship and removed. Viticultural practices of the first century confirm this. The standard procedure in vineyard production propped up a branch that was weak, or falling to the ground. Pliny states: “*Thus there are two kinds of main branches; the shoot which comes out of the hard timber and promises wood for the next year is called a leafy shoot or else when it is above the scar [caused by tying the branch to the trellis] a fruit-bearing shoot, whereas the other kind of shoot that springs from a year-old branch is always a fruit-bearer. There is also left underneath the cross-bar a shoot called the keeper—this is a young branch, not*

- 2D Our calling is into fellowship with God, into His endeavor: 1 Corinthians 1:9, 9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 3D We are either in God's endeavor, or in the endeavors of darkness. Ephesians 5:11, 11 And have no fellowship with the unfruitful works of darkness, but rather expose them.
- 4D Unconfessed sin means you are in fellowship with darkness.
- 5D Partnership with Christ means partnership with His sufferings. Philippians 3:8-10, 8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; 10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,
- 5B Abiding:
 - 1C John 15:1-13
 - 1D The vine metaphor in the Old Testament.
 - 1E On many occasions the Old Testament writers of Scripture employ the vine metaphor to describe Israel.
 - 2E No small number of interpreters use this evidence to demand that the branches likewise here are Israel, or that this is the same metaphor from the Old Testament.
 - 3E This is a similar argument to that made that Israel is the fig tree of Matthew 24. It is not a sound hermeneutical argument.
 - 4E Each passage must be taken on its own merits, and interpreted from its own context. That is what we will do here.
 - 2D Identifications of the elements of the metaphor, v.1:
 - 1E "I myself am the true vine and My Father is the farmer."
 - 2E εγω ειμι η αμπελος η αληθινη και ο πατηρ μου ο γεωργος εστιν
 - 3E ego eime he ampelos he alethine kai ho pater mou ho georgos estin
 - 4E Jesus points emphatically to Himself as the true vine. There can be no mistake that He is the central vine in this metaphor, and that God the Father is the farmer. Vinedresser is the more specific English term, but here it is the generic *georgos*, "farmer."
 - 3D The actions of the farmer/Father toward the branches which are in Christ, v.2,
 - 1E "Every branch in Me not bearing fruit He will lift it up, and every one bearing fruit He will prune it in order that it might bear more fruit."
 - 2E παν κλημα εν εμοι μη φερων καρπον αιρει αυτο και παν το καρπον φερων καθαρει αυτο ινα πλειονα καρπον φερη
 - 3E pan klema en emoi me pheron karpon airei auto kai pan to karpon pheron kathairei auto hina pleiona karpon phere

- 6E Walking in the light is the key to this fellowship, 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
- 7E But this is not just staying in Him, as though there is no forgiveness.
- 8E 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9E The sin here is *hamartia*: BDAG says, “In Johannine usage *ἁ.* is conceived as a condition or characteristic quality, *sinfulness*²”
- 10E Human beings, even believers, still have sinfulness, a capacity and an inclination to sin. This is in spite of positional sanctification and indeed one of the reasons for it.
- 11E Our sinfulness is wrapped in our flesh and dwelling in it. That will not change as long as we remain in this body.
- 12E This is the reason that we need confession, in order to be cleansed to serve the Lord.
- 13E 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- 14E Walking in the light is more than just remaining in the Lord. It is living in the habit of confessing your sins.
- 15E 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.
- 16E In contrast to confessing, it is possible that believers can deny their sins (not sinfulness – this is different). Instead of that we should confess our sins to God, and then He cleanses us in the Exodus 30 and John 13 sense. We are ready to serve Him again.
- 17E 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.
- 18E 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
- 6D Judge Self: 1 Corinthians 11:31-32, 31 For if we would judge ourselves, we would not be judged. 32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.
- 6C Conclusion on Fellowship:
- 1D If you have unconfessed sin in your life, you are not producing divine good, because you are not partnered with God.

²William Arndt, F. Wilbur Gingrich, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaption of the Fourth Revised and Augmented Edition of Walter Bauer's Griechisch-Deutsches Worterbuch Zu Den Schrift En Des Neuen Testaments Und Der Ubrigen Urchristlichen Literatur* (Chicago: University of Chicago Press, 1996, c1979), 43.

- 1E Psalm 32:5, 5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin. Selah
- 2E Psalm 51:1-3, 1 To the Chief Musician. A Psalm of David When Nathan the Prophet Went to Him, After He Had Gone in to Bathsheba. Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. 2 Wash me thoroughly from my iniquity, And cleanse me from my sin. 3 For I acknowledge my transgressions, And my sin is always before me.
- 3E This one is significant for a couple of reasons:
- 4E The sin with Bathsheba was long after many significant events in David's life, where he had demonstrated his faith.
- 5E He was obviously a believer when he did that.
- 6E Here David asks the Lord to wash him thoroughly, but he uses the verb *kabas*, which describes the washing of a garment by kneading, the old-fashioned way.
- 7E The Septuagint has *pluno*, which describes the washing of blood from fishing nets, or any filth from a garment.
- 8E But how does this take place? By means of confession. David confesses his sin.
- 9E Proverbs 28:13, 13 He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy.
- 5D Now we are ready for 1 John:
- 1E 1 John 1:1-2:10, 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full.
- 2E John is writing to believers. 1 John 5:13, 13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.
- 3E However, they may be apart from fellowship with Lord, and therefore they do not serve Him.
- 4E God is totally holy, 5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.
- 5E We must be holy if we are to serve Him, 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself.

- 2E A surprise washing, John 13:5, 5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.
- 3E But notice the Greek verb which describes the washing! εἶτα βαλλει υδωρ εις τον νιπτηρα και ηρξατο **νιπτειν** τους ποδας των μαθητων και εκμασσειν τω λεντιω ω ην διεζωσμενος
- 4E It is *nipto*, just like Exodus 30:18-20! The rest of the narrative makes it clear why this is important.
- 5E John 13:6-7, 6 Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?" 7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."
- 6E Peter is incredulous that the Lord is doing this menial and filthy task. Naturally in the course of washing feet, you yourself become filthy.
- 7E Jesus indicates that all will become clear at a later time. This is another one of those incidents that the Holy Spirit will bring to their remembrance and also provide insight.
- 8E John 13:8, 8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."
- 9E Peter, always the drama king, declares a permanent injunction of foot-washing against the Lord.
- 10E But Jesus simply states that if this is so, Peter can have no part with Him.
- 11E In both cases the verb *nipto* is employed. Exodus 30 is still in view.
- 12E Simon remains the drama king and says, John 13:9, 9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"
- 13E John 13:10, 10 Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."
- 14E Now there is a significant verb shift, from *nipto* to *louo*: λεγει αυτω ο ιησους ο λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι αλλ εστιν καθαρος ολος και υμεις καθαροι εστε αλλ ουχι παντες
- 15E The one who has bathed is the one who is saved. There is no need for a re-salvation!
- 16E But there is a need to cleanse the sin from the life, so that there is fellowship with God.
- 17E Judas was not clean, because he had remained an unbeliever through all this. John 13:11, 11 For He knew who would betray Him; therefore He said, "You are not all clean."

4D Adjunct Passages Demonstrating the Real Practice Behind the Ritual:

1D Body washing:

- 1E Exodus 29:1, 1 “And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish,
- 2E Exodus 29:4, 4 “And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.
- 3E Notice that this cleansing is for priestly ministry. The priests of Israel had to be totally bathed in order to serve the Lord as priests.
- 4E The Hebrew verb here is *rachats*, while in the Greek Septuagint the verb is *louo*.

2D Feet and hands:

- 1E Exodus 30:18-21, 18 “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, 19 for Aaron and his sons shall wash their hands and their feet in water from it. 20 When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water, lest they die. 21 So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.”
- 2E This is a different washing from that in the preceding chapter; it is the washing of only the feet and the hands.
- 3E There is a practical side to this because walking around on the dirty streets (filled with animal and human excrement) of the ancient world caused one’s feet to become filthy.
- 4E That filth is the perfect symbol for sin. It wasn’t really just about dirt, because everything the priest did was symbolic.
- 5E So even though his body was clean, a picture of salvation, his hands and feet may have become dirty, a picture of post salvation sin.
- 6E Post salvation sin makes one unclean to serve God.
- 7E Now in the Hebrew, the verb is again *rachats*, the identical verb as chapter 29.
- 8E But in the Septuagint the verb is *nipto*, which means to dip, a good visual picture of what went on there.
- 9E Why is this important? Let’s go to John 13, where Jesus washes the feet of His disciples.

3D John 13:

- 1E Introductory matters, John 13:1-4, 1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. 2 And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, 3 Jesus, knowing that the Father had given all

course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

2E 1 Peter 4:3, 3 For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

2D Believers may walk in the same way.

1E Romans 13:13, 13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

2E 2 Corinthians 4:2, 2 But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3E Ephesians 4:17, 17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

4E Philippians 3:18, 18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

5E Colossians 3:5-7, 5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. 6 Because of these things the wrath of God is coming upon the sons of disobedience, 7 in which you yourselves once walked when you lived in them.

6E 1 John 2:11, 11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

7E Jude 16, 16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.

7C Our fellowship with God depends on how we walk: 1 John 1:6, 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

4B Fellowship:

1C Definition: Fellowship means to have one or more things in common with another.

2C A business partnership is a good analogy, and in some ways, a marriage.

3C A worldly Christian has no partnership with God; he is not fulfilling God's plan and purpose for his life.

4C In Christianity, fellowship is defined by a common righteousness, a common goal, and a common means.

5C Old Testament Rituals in the Tabernacle/Temple:

- 1D Romans 6:4, 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
- 2D Colossians 2:6, 6 As you therefore have received Christ Jesus the Lord, so walk in Him,
- 3D Ephesians 4:1, 1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,
- 4D Ephesians 5:8, 8 For you were once darkness, but now you are light in the Lord. Walk as children of light
- 2C Walking is an imitation of Christ's modus vivendi: 1 John 2:6, 6 He who says he abides in Him ought himself also to walk just as He walked.
- 3C The walking is by the Word of truth:
 - 1D 2 Corinthians 5:7, 7 For we walk by faith, not by sight.
 - 2D 2 John 4, 4 I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father.
 - 3D 3 John 3, 3 For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.
 - 4D Colossians 4:5, 5 Walk in wisdom toward those who are outside, redeeming the time.
- 4C Walking in the same doctrine leads to Christian unity:
 - 1D 2 Corinthians 12:18, 18 I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?
 - 2D Philippians 3:16, 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.
 - 3D 1 John 1:7, 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
- 5C Walking results in fruit-bearing:
 - 1D Colossians 1:10, 10 that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;
 - 2D 1 Thessalonians 4:1, 1 Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;
 - 3D Galatians 5:16, 16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.
 - 4D Ephesians 2:10, 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.
- 6C There are two ways to walk:
 - 1D Unbelievers walk in this way:
 - 1E Ephesians 2:1-3, 1 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the

10D 29 πας λογος σαπρος εκ του στοματος υμων μη εκπορευεσθω αλλ ει τις αγαθος προς οικοδομην της χρειας ινα δω χαριν τοις ακουουσιν

11D 30 και μη λυπειτε το πνευμα το αγιον του θεου εν ω εσφραγισθητε εις ημεραν απολυτρωσεως

11C 1 Thessalonians 5:14-22:

1D 14 παρακαλουμεν δε υμας αδελφοι νουθετειτε τους ατακτους παραμυθεισθε τους ολιγοψυχους αντεχεσθε των ασθενων μακροθυμειτε προς παντας

2D 15 ορατε μη τις κακον αντι κακου τινι αποδω αλλα παντοτε το αγαθον διωκετε και εις αλληλους και εις παντας

3D 16 παντοτε χαιρετε

4D 17 αδιαλειπτως προσευχεσθε

5D 18 εν παντι ευχαριστειτε τουτο γαρ θελημα θεου εν χριστω ιησου εις υμας

6D 19 το πνευμα μη σβεννυτε

7D 20 προφητειας μη εξουθενειτε

8D 21 παντα δε δοκιμαζετε το καλον κατεχετε

9D 22 απο παντος ειδους πονηρου απεχεσθε

12C Romans 8.

2A Our Responsibilities:

1B Presentation of faculties for the purpose of the inculcation of the Word.

1C Romans 6:13, 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

2C Romans 8:5-6, 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6 For to be carnally minded is death, but to be spiritually minded is life and peace.

3C Romans 12:1-3, 1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. 3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

2B Negatives: Do Not Grieve, Do Not Quench:

1C Ephesians 4:30, 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

2C 1 Thessalonians 5:19-20, 19 Do not quench the Spirit. 20 Do not despise prophecies.

3B Walking:

1C Walking in the Spirit is the purpose of salvation:

- 5D Fruit is singular. That means that we can't pick and choose the virtues in Paul's list, but that all of them must apply. When a believer walks in the Spirit, all of the fruit are manifest.
- 6D The first is *agape*:
- 1E This is love, which is wanting the very best for others, even your enemies.
- 2E The source of love is the Holy Spirit, Romans 5:3-5, 3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. 5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
- 3E 1 John 4:16, 16 And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
- 4E John 3:16, 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.
- 7D The second is *chara*.
- 1E This is joy, which transcends all the difficult vagaries of this existence.
- 2E (see separate doctrine).
- 8D Third is *eirene*, peace.
- 1E
- 9D 23 πραστης εγκρατεια κατα των τοιουτων ουκ εστιν νομος
- 10D 24 οι δε του χριστου την σαρκα εσταυρωσαν συν τοις παθημασιν και ταις επιθυμιας
- 11D 25 ει ζωμεν πνευματι πνευματι και στοιχωμεν
- 10C Ephesians 4:20-30:
- 1D 20 υμεις δε ουχ ουτως εμαθετε τον χριστον
- 2D 21 ειγε αυτον ηκουσατε και εν αυτω εδιδαχθητε καθως εστιν αληθεια εν τω ιησου
- 3D 22 αποθεσθαι υμας κατα την προτερην αναστροφην τον παλαιον ανθρωπον τον φθειρομενον κατα τας επιθυμιας της απατης
- 4D 23 ανανεουσθαι δε τω πνευματι του νοος υμων
- 5D 24 και ενδυσασθαι τον καινον ανθρωπον τον κατα θεον κτισθεντα εν δικαιοσυνη και οσιοτητι της αληθειας
- 6D 25 διο αποθεμενοι το ψευδος λαλειτε αληθειαν εκαστος μετα του πλησιον αυτου οτι εσμεν αλληλων μελη
- 7D 26 οργιζεσθε και μη αμαρτανετε ο ηλιος μη επιδυετω επι τω παροργισμω υμων
- 8D 27 μηδε διδοτε τοπον τω διαβωλω
- 9D 28 ο κλεπτων μηκετι κλεπτετω μαλλον δε κοπιατω εργαζομενος το αγαθον ταις χερσιν ινα εχη μεταδιδοναι τω χρειαν εχοντι

irrelevant. In all these plurals there is no room for extenuating circumstances.

9E *Thumoi* – fumings of anger. Plural also, the reason for the anger, some unfair or difficult circumstance, is irrelevant.

10E *eritheiai* – This is selfish ambition for any reason.

11E *dichostasiai* – These are dissensions from illegitimate causes.

12E *Haireseis* – These are factions, very close to dissensions but for religious reasons.

6D Even More Sins, v.21:

1E “envies, murders, drunkenness, carousings, and the like, these things which I tell you beforehand, just as also I told you before, that those who are practicing such things will not inherit the kingdom of God.”

2E 21 φθονοι φονοι μεθαι κωμοι και τα ομοια τουτοις α προλεγω υμιν καθως και προειπον οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν

3E Phthonoi phonoi methai komoi kai ta homoia toutois ha prolego humin kathos kai proeipon hoti hoi ta toiauta prassontes basileian theou ou kleronomesousin

4E Again those things which are in the plural cover multiple instances of the same thing. If it meets the definition of any of these, it is what it is. The purpose of the plural therefore is to eliminate extenuations.

5E Illustration: accidental murder. There is no such thing.

6E Paul goes on to list envy, which is the desire for the material possessions of another. Again the possession or situation does not matter.

7E Second is *phonois*, murders. Again no leeway given.

8E Third is *methai*, illicit drunkennesses. It doesn't matter the motive, or the substance, only the intoxication.

9E The last in the whole list is *komoi*, carousings. This is illicit feasting in the original sense of a pagan holiday. The New Year's Eve carousal is a good modern example that cuts across many cultures.

10E Partying that is an excuse for illicit behavior, or that is some kind of bacchanal, is wrong.

9C “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness”

1D 22 ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη μακροθυμια χρηστοτης αγαθωσυνη πιστις

2D Ho de karpos tou pneumatos estin agape chara eirene makrothumia chrestotes agathosune pistis

3D The fruit of the Spirit is the counterpoint to the works of the flesh. Paul chooses his language very carefully to demonstrate striking contrasts.

4D The fruit of the Spirit is the product of walking in the Spirit. Walking in the Spirit is living in obedience to His guidance according to Scripture.

- 1E “idolatries, witchcraft, hatreds, strife, jealousies, wraths, ambitions, divisions, dissensions.
- 2E 20 ειδωλολατρεια φαρμακεια εχθραι ερεις ζηλοι θυμοι εριθειαι διχοστασιαι αιρεσεις
- 3E Eidololatreia pharmakeia echthrai ereis zeloi thumoi eritheiai dichostasiai haireseis
- 4E Eidololatreia – idolatries.
- 1F These come in two categories, conscious and unconscious.
- 2F Many people participate in idolatries who do not know what they are doing.
- 3F This is usually because of the nature of the thing.
- 4F Idolatry is the service and worship of a god other than the one true God of the universe.
- 5F Many inane things may be made into a God – sports, hobbies, relationships, etc.
- 5E *Pharmakeia* – this is the use of any kind of drugs, potions, or spells outside the scope of legitimate medical use.
- 1F In the ancient world, like today, hallucinogens and narcotics were employed as gateways into demonism.
- 2F By pharmakeia the nations of the tribulation are deceived, Revelation 18:21-24, 21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. 22 The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. 23 The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, **for by your sorcery all the nations were deceived.** 24 And in her was found the blood of prophets and saints, and of all who were slain on the earth.”
- 6E *echthrai* – hatreds. This does not indicate the basis, but the result.
- 1F There can be any number of reasons for hatred, none of them legitimate.
- 2F We are instead to love our enemies (meaning those who have acted as enemies toward us).
- 3F This may also indicate a hatred toward God.
- 7E *ereis* – this strife, discord, quarrels. Again it is plural, so the reason doesn’t matter. It represents an absence of forgiveness and grudge-holding.
- 8E *Zeloi* – These are jealousies, the desire for the possessions of another, in people or things. Again it is in the plural, indicating that the basis is

- 10E But living by the Spirit means we are out from under the curse of the Law, and no longer living like it.
- 11E This is true even after salvation.
- 12E Romans 6:14-16, 14 For sin shall not have dominion over you, for you are not under law but under grace. 15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?
- 4D The Works of the Flesh, v.19,
- 1E "Now the works of the flesh are obvious, which are: adultery, fornication, uncleanness, sensuality,
- 2E 19 φανερα δε εστιν τα εργα της σαρκος ατινα εστιν μοιχεια πορνεια ακαθαρσια ασελγεια
- 3E Phanera de estin ta erga tes sarkos atina estin moicheia porneia akatharsia
- 4E Paul now gives an identification guide for the works of the flesh. He mentions at first though that they are *phanera*, obvious.
- 5E The reason that he goes on and gives a list is because the conscience may be corrupted and self-justifying.
- 6E This is not a comprehensive list, but covers enough categories to catch everyone.
- 7E He calls them works, which is a contrast to the fruit of the Spirit. This is the natural product of sinful man.
- 8E This list divides into four categories:
- 1F The sins of the flesh.
- 2F The sins of the supernatural.
- 3F The sins of relationship and comparison.
- 4F The overt sins.
- 9E It is striking what is missing:
- 1F Sins of the tongue like gossip and slander;
- 2F Property sins like theft.
- 3F Some of the sins would include sins of the tongue, like the relationship sins.
- 4F Some of the sins, like envy, would surely motivate the material sins, liketheft.
- 10E *Moicheia* is adultery, sexual sin when one or both of the people involved is married. Even an unmarried person can commit adultery.
- 11E *Porneia* is fornication, sexual sin when there is no married person involved.
- 12E *Akatharsia* is uncleanness, sexual sin in a general, catch-all category that is outside the first two.
- 13E *Aselgeia* is perverse or degenerate sexual sin.
- 5D More sins, v.20:

17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

10E When the flesh and the Spirit are at war, the result is misbehavior.

11E This should give us a clue that warfare is not what you want, but victory. As long as there is conflict, there is going to be misbehavior.

12E Victory over the flesh comes through walking in the Spirit.

3D Another Mutual Exclusion, v.18:

1E “Now if you are led by the Spirit, you are not under Law.”

2E 18 εἰ δὲ πνεύματι ἀγεσθε οὐκ ἐστε ὑπὸ νόμου

3E Ei de pneumati agesthe ouk este hupo nomon

4E Now Paul offers a theoretical situation, where an individual is led by the Spirit.

5E This is synonymous with walking in the Spirit.

6E The Spirit leads us. Leadership means showing the right way to walk/live.

7E This leadership of the Spirit means that we are not under the Law.

8E Being under the Law means condemned by it. Galatians 3:10-14, 10 For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” 11 But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.” 12 Yet the law is not of faith, but “the man who does them shall live by them.” 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

9E Galatians 4:5-6, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”

- 1E “Now I say, walk in the Spirit and you will certainly not complete the lust of the flesh.”
- 2E 16 λεγω δε πνευματι περιπατειτε και επιθυμιαν σαρκος ου μη τελεσητε
- 3E Lego de pneumati peripateite kai epithumian sarkos ou me telesete
- 4E Walking means going about the events of everyday life, so that everything is encompassed, every significant thought, word, and action.
- 5E Paul gives the command to walk, and to keep on walking. This is to be the consistent way of life for Christians.
- 6E The dative case noun *pneumati* indicates the person in whom we are to walk. This is a dative of location, and the Holy Spirit is the person.
- 7E Walking in the Holy Spirit is the identical concept with abiding in Christ. The key concept is humility to His leading and teaching.
- 8E The second part of the verse is offered as a complete certainty: the one who walks in the Spirit will certainly not complete the lust of the flesh.
- 9E The flesh offers lust to the soul as one of its sources of input. It is temptation input.
- 10E But if you walk in the Spirit, the desires that the flesh gives to your soul, you will not complete. They will remain incomplete and only as temptations.
- 2D The War of the Flesh and the Spirit, v.17:
- 1E “For the flesh lusts against the Spirit, and the Spirit is against the flesh; these things are opposed to one another so that whatever you do not want, these things you do.”
- 2E 17 η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα δε αντικειται αλληλοις ινα μη αν θελητε ταυτα ποιητε
- 3E He gar sarx epithumei kata tou pneumatos to de pneuma kata tes sarkos tauta de antikeitai allelois hina me ho an thelete tauta poiete
- 4E Paul now explains about the overcoming power of the Spirit in the life of a believer.
- 5E The action of the flesh is lust, and this action is against the Spirit, contradicting its direction and purpose.
- 6E Likewise the Spirit against the flesh. There is not mutual purpose here, the realms are mutually exclusive.
- 7E The two things, the Spirit and the flesh, are opposed to one another, and the result of that is that the very things you do not want, you do them.
- 8E This echoes Romans 7:15-24.
- 9E Romans 7:15-25, 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that it is good.

- 1E “For you are still fleshly, for where there are envy and strife and divisions among you, are you not fleshly and walking like men?”
- 2E 3 ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις και διχοστασιαι ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε
- 3E Eti gar sarkikoi este hopou gar en humin zelos kai eris kai dichostasiai ouchi sarkikoi este kai kata anthropon peripateite
- 4E The apostle now offers an explanation for their inability to perceive the solid food of the word.
- 5E The believers in Corinth remained fleshly. This is Paul’s plain statement of their spiritual status.
- 6E Fleshly, *sarkikoi*, means they were living according to the impulses of the flesh.
- 7E Principle: Life in the flesh prevents the digestion of solid food in the spiritual realm.
- 8E Paul’s illustration is envy and strife and divisions. These three are an intended sequence.
- 9E Their envy drives them to strife, and the strife causes divisions. But at the base of it all is fleshliness – listening to the flesh.
- 10E James 4:1-4, 1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? 2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. 3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
- 11E At last Paul asks them a question – aren’t you fleshly and walking like men? – and the expected answer is of course!
- 12E Christians are not to behave as men, as other human beings. Instead they are to behave like the Son of God, living a supernatural life above and beyond the human viewpoint and the desires of the flesh.
- 18D Summary from 1 Corinthians 2-3:
- 1E Arrogance destroys your ability to perceive and apply truth.
- 2E Someone who is in a state of sin is looking at matters from the human viewpoint.
- 3E It is not that the Holy Spirit stops indwelling them, or even stops convicting. It is that they stop listening.
- 4E There is another issue apart from the willful blindness of sin, 1 Thessalonians 5:19-20, 19 Do not quench the Spirit. 20 Do not despise prophecies.
- 8C Galatians 5:16-25:
- 1D The Command with a certain promise, v.16:

9E Our thinking and insight into spiritual matters comes from the Lord Himself, who gave us Scripture, and especially the New Testament.

14D CHAPTER 3

15D The condition of the Corinthians, v.1:

1E “And I brothers was not able to speak to you as spiritual but as fleshly, as babes in Christ.

2E 1 και εγω αδελφοι ουκ ηδυνηθην υμιν λαλησαι ως πνευματικοις αλλ ως σαρκικοις ως νηπιιοις εν χριστω

3E Kai ego adelphoi ouk edunethen humin lalesai hos pneumatikois all’ hos sarkikois hos nepiois en christo

4E Paul has just spent a good deal of writing about the ability of unbelievers to perceive spiritual matters.

5E Their doubt, their inherent ignorance, their lack of God the Holy Spirit made them completely unable to know the spiritual things of this world and the next.

6E Now Paul makes a stunning declaration to his readers: he says that he has to talk to them like he would with unbelievers.

16D The past process of feeding with spiritual food, v.2:

1E “I fed you with milk and not solid food for you were not yet able, but still you are not yet able”

2E 2 γαλα υμας εποτισα και ου βρωμα ουπω γαρ εδυνασθε αλλ ουτε επι νυν δυνασθε

3E Gala humas epotisa kai ou broma oupo gar edunasthe all’ oute eti nun dunasthe

4E Paul reminds the Corinthian believers that they had to listen to spiritual milk, regurgitated information in digestible form and volume.

5E He had designed their milky lessons because he saw their weaknesses.

6E The solid food of the Bible can be misconstrued.

1F It is not exegetical data;

2F It is not the vocabulary of systematic theology from one preacher or another;

3F It is not the alphanumeric iteration of principle.

4F It can be partially defined by the doctrines you teach, Hebrews 6:1-2, 1 Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

5F There is a logical progression of doctrine and vocabulary that must occur in the heart of a believer.

6F But there is also a clue in the expression “for you were not yet able.”

7F It is not that the teaching of Paul failed...

17D The reason for the need of milk, v.3:

because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

12E The Holy Spirit has a limited ministry among unbelievers: John 16:8-11, 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.

12D The ability and superiority of the spiritual man, v.15:

1E “but the spiritual man appraises all things, but he himself is appraised by no one.”

2E 15 ο δε πνευματικος ανακρινει μεν παντα αυτος δε υπ ουδενος ανακρινεται

3E Ho de pneumatikos anakrinei men panta autos de hup' oudenos anakrinetai

4E The spiritual man is a believer; he is the one who has the Holy Spirit within, and an attitude of faith about spiritual things.

5E Thus he is able to know and judge the deep things of God. He has insight into everything that happens in his life.

6E The result is that he does not receive judgment.

7E There is a terrific implication here, that our lives are really all about the spiritual.

13D The Great Question and the The Great Answer, v.16:

1E “For who has known the mind of the Lord, who will teach Him? But we have the mind of Christ.”

2E 16 τις γαρ εγνω νουν κυριου ος συμβιβασει αυτον ημεις δε νουν χριστου εχομεν

3E Tis gar egno noun kuriou hos sumbibasei auton hemeis de noun christou echomen

4E Paul quotes from Isaiah 40:12-13, 12 Who has measured the waters in the hollow of His hand, Measured heaven with a span And calculated the dust of the earth in a measure? Weighed the mountains in scales And the hills in a balance? 13 Who has directed the Spirit of the Lord, Or as His counselor has taught Him?

5E The idea is that God is the wise and powerful creator. He needs no one to instruct Him.

6E *Sumbibazo* means to knit together thoughts in the mind of a student. God is eternally complete in His wisdom and understanding.

7E The interesting answer is that we have the *nous*, mind of Christ.

8E The mind of Christ is what He put together during His lifetime, 1 Peter 4:1-2, 1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

- 8E *Sugkrino* means to come to a conclusion by associating what is known. It is the process of reasoning, but with spiritual building blocks.
- 9E Again, this is logical, not irrational or mystical or emotional.
- 11D The inability of the soulish man, v.14:
- 1E “But the soulish man does not receive the things of the Spirit of God, for they are foolish to him, and he is not able to know [them] because they are spiritually appraised.”
- 2E 14 ψυχικός δε άνθρωπος ου δεχεται τα του πνευματος του θεου
μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικως
ανακρινεται
- 3E Psuchikos de anthropos ou dechetai ta tou pneumatos tou theou
moria gar auto estin kai ou dunatai gnonai hoti pneumatikos
anakrinetai
- 4E A soulish man is one who sees things only from the human viewpoint, discerning all matters by his human faculties but without the Spirit.
- 5E He does not receive spiritual things because he considers those things of the spirit foolish. His attitude is doubt first.
- 6E The things of the spirit are appraised by the Spirit. *Anakrino* indicates appraisal or discernment. There is insight and understanding toward a judgment, which is at the root meaning of the word.
- 7E This is a matter of regeneration: John 3:3-6, 3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- 8E 1 Corinthians 1:18, 18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
- 9E 2 Corinthians 4:3-4, 3 But even if our gospel is veiled, it is veiled to those who are perishing, 4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.
- 10E Ephesians 4:17-18, 17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, 18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;
- 11E John 8:43-44, 43 Why do you not understand My speech? Because you are not able to listen to My word. 44 You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth,

- 6E No one knows your thoughts except you.
- 9D The nature of the Spirit and the giving, v.12:
- 1E “Now we did not receive the spirit of the world, but the Spirit which is from God, in order that we might know the things freely given to us by God.”
- 2E 12 ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν
- 3E Hemeis de ou to pneuma tou kosμου elabomen alla to pneuma to ek tou theou hina eidomen ta hupo tou theou charisthenta hemin
- 4E Paul transitions to a related branch of thought. When they received the Spirit, it was the Spirit of God, not the spirit of the world.
- 5E That was the Holy Spirit which Jesus promised, the same Spirit who gave inspiration to the prophets.
- 6E The purpose of the sending of the Spirit is to know the things of God.
- 7E The kind of knowledge is certainty, not conjecture or doubt, but objective understanding.
- 8E This is a key to understanding the purpose of the Holy Spirit in this age.
- 9E He does not exist to make us feel good.
- 10E He does not exist to give ecstasies and mystical, nonsensical insights.
- 11E A final and important detail is the way that God gave His things. The giving of the things of God is characterized as free. The verb is *charisthenta* – “grace-given.”
- 10D The nature of the interpretation of the revelation, v.13:
- 1E “which things also we speak, not in words in the teachings of human wisdom, but in teachings of the Holy Spirit, interpreting the spiritual with the spiritual.
- 2E 13 α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος αγιου πνευματικοις πνευματικα συγκρινοντες
- 3E A kai laloumen ouk en didaktois anthropines sophias logois all’ en didaktois pneumatatos hagiou pneumatikois pneumatika sugkrinontes
- 4E Paul, having been given the Spirit, who revealed the things of God, has spoken them.
- 5E They were not given so that Paul might keep them secret. It is customary for them to speak those things, as indicated by the present of general truth of *laloumen*.
- 6E The common teaching of human wisdom was not given by the Holy Spirit. Rather it was the teachings, the doctrines of the Holy Spirit, who knew the deep things of God and communicated them to the world through the apostles.
- 7E The way that Paul teaches is to “judge together” the spiritual with the spiritual.

- 10F The question of sufficiency of discipline, v.12, 12 Will You restrain Yourself because of these things, O Lord? Will You hold Your peace, and afflict us very severely?
- 7E God is unique, the only God, and besides Him there is no other. Those who wait for Him and long for Him understand Him. Those who do not will miss Him.
- 7D The role of the Spirit in revelation, v.10:
- 1E “But God revealed [it] to us through His Spirit; for the Spirit explores all things, even the deep things of God.”
- 2E 10 ημιν δε ο θεος απεκαλυψεν δια του πνευματος αυτου το γαρ πνευμα παντα ερευνα και τα βαθη του θεου
- 3E Hemin de ho theos apekalupsen dia tou pneumatou autou to gar pneuma panta ereuna kai ta bathe tou theou
- 4E God has revealed His wisdom through His Holy Spirit.
- 5E *Dia* plus the genitive of *pneumatou* reveals personal agency. The Holy Spirit is a person who reveals the wisdom of God.
- 6E The action of the Spirit is to explore all things. *Ereunao* means to search or investigate, or explore a location.
- 7E The Spirit even explores what man cannot, looking into the deep things of God.
- 8E To man, God is unfathomable. Romans 11:33-35, 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34 “For who has known the mind of the Lord? Or who has become His counselor?” 35 “Or who has first given to Him And it shall be repaid to him?”
- 9E That is not say God is incomprehensible. But there is always more to know.
- 8D The example and application of the epistemology of spiritual knowledge,, v.11:
- 1E “For what man knows the things of a man except the spirit of man which is in him. So also the things of God no one know except the Spirit of God.”
- 2E 11 τις γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω ουτως και τα του θεου ουδεις οιδεν ει μη το πνευμα του θεου
- 3E Tis gar oiden anthropon ta tou anthropou ei me to pneuma tou anthropou to en auto houtos kai ta tou theou oudeis oiden ei me to pneuma tou theou
- 4E As the spirit of man knows himself, so also the Spirit of God knows God. This is not an exact analogy, since the Holy Spirit is a second person of the godhead, while our spirit is merely our soul within us.
- 5E The spirit of man is that hidden person within him, it is the invisible, thinking part of man.

- 2F The character of God's past action, v.3, 3 When You did awesome things for which we did not look, You came down, The mountains shook at Your presence.
- 3F The uniqueness of God and His benefactors, v.4, 4 For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.
- 1G This is the verse that Paul quotes.
- 2G Isaiah declares that God is the unique and only God of the universe, and that no one has perceived any other God except the God of Israel, who is the God of the universe.
- 3G Human beings rely on their rational ability of thinking, and perceptive abilities, in order perceive God.
- 4G No one has ever perceived any other God, and this despite idolatry.
- 5G Isaiah gives an amazing insight into idolatry. It exists despite any supportive evidence whatsoever.
- 6G This only God only acts for those who wait for Him.
- 4F The unique integrity of God, v.5a, 5 You meet him who rejoices and does righteousness, Who remembers You in Your ways.
- 1G God meets the one who rejoices and does righteousness, and remembers God in His ways.
- 2G The meeting is in the sense of mediation, and ultimately the forgiveness of sins.
- 5F The integrity of God toward Israel, v.5b, You are indeed angry, for we have sinned— In these ways we continue; And we need to be saved.
- 6F The sinful state of Israel, vv.6-7 6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away. 7 And there is no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden Your face from us, And have consumed us because of our iniquities.
- 7F The new humble state, v.8, 8 But now, O Lord, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.
- 8F The humble plea for forgiveness, v.9, 9 Do not be furious, O Lord, Nor remember iniquity forever; Indeed, please look—we all are Your people!
- 9F The desolation of Jerusalem and Israel and the temple, vv.10-11, 10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. 11 Our holy and beautiful temple, Where our fathers praised You, Is burned up with fire; And all our pleasant things are laid waste.

was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

5D The ignorance of the rulers of the present age, v.8:

1E “Which no one of the rulers of this age knew, for if they knew, they would not have crucified the Lord of glory.”

2E 8 ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν ει γαρ εγνωσαν ουκ αν τον κυριον της δοξης εσταυρωσαν

3E En oudeis ton archonton tou aionos toutou egnoken ei gar egnosan ouk an ton kurion tes doxes estaurosan

4E The rulers of this age have their human counterparts, their minions who follow because of their corruption.

5E They are blind in their sin.

6E Pontius Pilate and the Jewish rulers of the Sanhedrin were certainly complicit in the crucifixion of Jesus. They were the humans who did the bidding of Satan himself.

7E But surely Satan thought that he had a victory when Christ died.

8E Had the rulers of this age known the reason for the cross, that it was the strategic victory of human history, they might have had a different strategy.

9E Though no strategy had a chance of succeeding.

6D The gift of knowledge for the God-lovers, v.9:

1E “But just as it was written, “Eye has not seen, and ear did not hear, and they did not come upon the heart of man what God prepared for those who love Him.”

2E 9 αλλα καθως γεγραπται α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν και επι καρδιαν ανθρωπου ουκ ανεβη α ητοιμασεν ο θεος τοις αγαπωσιν αυτον

3E Alla kathos gegraptai a ophthalmos ouk eiden kai ous ouk ekousen kai epi kardian anthropou ouk anebe a getoimasen ho theos tois agaposin auton

4E Now Paul goes into a strong contrast with the preceding reference to the wisdom of the demonic rulers of this age.

5E He quotes from Isaiah 64, which is a prayer discourse from the exile of Israel.

6E Isaiah 64:1-12:

1F The plea for the action of almighty God, vv.1-2: 1 Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence— 2 As fire burns brushwood, As fire causes water to boil— To make Your name known to Your adversaries, That the nations may tremble at Your presence!

- 1E “But we speak wisdom among the mature, but not wisdom from this age, nor from the rulers of this age, who will be abolished.”
- 2E ὁ σοφίαν δε λαλοῦμεν ἐν τοῖς τελείοις σοφίαν δε οὐ τοῦ αἰῶνος τούτου οὐδε τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων
- 3E Sophian de laloumen en tois teleiois sophian de ou tou aionos toutou oude ton archonton tou aionos toutou ton katargoumenon.
- 4E Paul now shifts to the present tense, and this is a significant shift indeed.
- 5E And he shifts from talking about doctrines of demons to just wisdom – applied Bible doctrine.
- 6E He is particular in writing that it is not the wisdom from “the rulers of this age” – who are demons:
- 7E Ephesians 6:12, 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.
- 8E Regarding Paul’s audience, he identifies them as the *teleios*, the mature.
- 9E This is very interesting in light of his audience, which held the Olympic record at the time for immaturity.
- 4D The nature of the wisdom, v.7:
- 1E “But we speak the wisdom of God in a mystery which has been revealed; God ordained before the world, for His glory.”
- 2E 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην ἣν προωρίσεν ὁ θεὸς πρὸ τῶν αἰῶνων εἰς δόξαν ἡμῶν
- 3E Alla laloumen sophian theou en musterio ten apokekrummenen en proorisen ho theos pro ton aionon eis doxan hemon.
- 4E It is now the New Testament era. New revelation, beginning with the person of Jesus Christ, and followed by the New Testament canon, were given.
- 5E This information formed the basis for new responsibility, which is the classic dispensational formula: progressive revelation and responsibility.
- 6E But this was no surprise: God planned it in this fashion before the world.
- 7E The purpose of the revealed mystery of the wisdom, was the glory of God.
- 8E Once the mystery is spoken it is revealed, and it is no longer a mystery.
- 9E 1 Peter 1:10-12, 10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it

Justus, one who worshiped God, whose house was next door to the synagogue. 8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. 9 Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; 10 for I am with you, and no one will attack you to hurt you; for I have many people in this city.” 11 And he continued there a year and six months, teaching the word of God among them.

10E Instead there was the demonstration of the Spirit and power.

11E There is no record of a great work of the Spirit, apart from the vision.

12E Besides, if you look at the sentence itself, the word and preaching of Paul, the content itself is in a demonstration of the Spirit and power.

13E This is not to say that all rhetoric is out of bounds, but it can't be all about the rhetoric and the method of teaching.

2D The intended nature of the faith of the Corinthians, v.5.

1E “In order that your faith might not be in the wisdom of men but in the power of God.”

2E ἵνα ἡ πίστις ὑμῶν μὴ ἦ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ

3E Hina he pistis humon me e en sophia anthropon all' en dunamei theou

4E Paul states the purpose for the way that he taught, with the basic message plus the ministry of the Holy Spirit.

5E It is not about human wisdom or cleverness, but about the content of the message.

6E Notice how it says “faith in.” Paul is defining the object of faith here as the power of God.

7E Paul used that very term, “power of God,” in the first chapter: 1 Corinthians 1:18, 18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

8E In the narrative of the cross of Jesus Christ is the power of God.

9E Peter followed this very closely when he said:

10E 2 Peter 1:16, 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

11E Likewise John felt the impact of his eyewitness experience, 1 John 1:1-3, 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

3D The proper listeners for the wisdom, v.6:

- 4E Likewise, we are given a lifestyle of wisdom so that we might give thanks back to God for the life we have.
- 5E And this we are to do in the name of Jesus, because He is the author of our life, having established it through our life.
- 6E Thanksgiving has its own light because of the eternal advantage.
- 7D Summary:
 - 1E We have two lives before us, the life in God or the life in the world.
 - 2E It is imperative to define the two by the study of the special revelation of God's Word, especially focusing on the lifestyle of wisdom given by Christ.
 - 3E The indwelling ministry of the Spirit is the key to being filled with wisdom and thus the life of God.
 - 4E The Holy Spirit teaches and guides through the Word of absolute Truth.
 - 5E Humility in doctrinal orientation to life, and grace orientation are vital attitudes in the approach to this ministry, otherwise what the Spirit does is quenched.
- 7C 1 Corinthians 2:4-3:4:
 - 1D The nature of Paul's ministry, v.4:
 - 1E "And my word and my preaching were not in the persuasive words of human wisdom but in a demonstration of the Spirit and power."
 - 2E 4 και ο λογος μου και το κηρυγμα μου ουκ εν πειθοις ανθρωπινης σοφιας λογοις αλλ εν αποδειξει πνευματος και δυναμεως
 - 3E Kai ho logos mou kai to kerugma mououk en peithois anthropines sophias logois all' en apodeixei pneumatos kai dunameos
 - 4E Paul is retelling his personal experience of evangelism among the Corinthians.
 - 5E When he came to the people of Corinth, he did not employ the socratic method or aristotelian logic. Nor did he preach with fancy rhetoric.
 - 6E He went the other direction, 1 Corinthians 1:17, 17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.
 - 7E 1 Corinthians 1:22-23, 22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,
 - 8E Acts 18:4-5, 4 And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks. 5 When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ.
 - 9E Acts 18:6-11, 6 But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles." 7 And he departed from there and entered the house of a certain man named

- 20E But instead of that, we are to be filled *by means of the Spirit*. But the question then is, filled with what?
- 21E We are to be continually filled with the life of God, the lifestyle of wisdom.
- 22E God the Holy Spirit is the all-powerful agent of this filling, through His indwelling.
- 23E So this verse communicates nothing more than a ministry already described.
- 24E What is not here is filling in the sense of total control, as though the Spirit-filled Christian no longer has volition.
- 25E Temptation still comes, the flesh is still an issue.
- 26E On the one hand we must live the lifestyle of wisdom, being filled with truth by means of the Holy Spirit.
- 27E Once filled with truth, the Holy Spirit employs what we have learned, helping us to live the life God has designed.
- 5D The results of the filling, v.19:
- 1E “speaking to one another in psalms and hymns and spiritual odes, singing and making music in your heart to the Lord.”
- 2E 19 λαλουντες εαυτοις ψαλμοις και υμνοις και ωδαις πνευματικαις αδοντες και ψαλλοντες εν τη καρδια υμων τω κυριω
- 3E Lalountes heautois psalmois kai humnois kai odais pneumatikais adontes kai psallontes en te kardia humon to kurio
- 4E The result of wisdom in a believer is interaction with other Christians in various kinds of music.
- 5E Again there is an intended contrast with the Dionysian form of worship.
- 6E In the Dionysian festivals there was plenty of music which by design aided the consuming involvement in the lifestyle. It was truly intended to be a full involvement of the person.
- 7E But now the music is transformed, both by its style and its content.
- 8E Believers are individually filled up with wisdom, and then they interact in their doctrine.
- 9E But also there is the making of music in the heart to the Lord, which is worship.
- 10E Without the filling, there is no true worship, so this also puts music ministry in its proper place as subordinate to teaching.
- 6D More results, v.20:
- 1E “Always giving thanks for everything in the name of our Lord Jesus Christ to the God and Father.”
- 2E 20 ευχαριστουντες παντοτε υπερ παντων εν ονοματι του κυριου ημων ιησου χριστου τω θεω και πατρι
- 3E Eucharistountes pantote huper panton en onomati tou kuriou hemon iesou christou to theo kai patri

- 11E The influence of Dionysus on the cultural aspects of the world is astonishing. He is the subject of drama, sculpture, paintings, music, poetry, etc. One only has to walk through the British Museum, or examine pictures of museum collections to see how many vases, paintings, sculptures, and household objects (such as plates, drinking vessels, pitchers, etc.) have Dionysian Motifs. It would have been hardly possible to have visited an ancient city and to have remained any length of time without seeing Dionysus and his ever-present companions, the Satyrs, Silens, and Maenads.
- 12E To talk of wine and drinking immediately brought Dionysian expressions in the conversation, and to live a riotous, wanton, debauched, drunken life was characterized as a “Dionysian mode of life.” The cult was so widespread that it was part of common everyday life in the ancient world.
- 13E The festivals celebrated in honor of Dionysus varied from place to place, but it seems that one common feature was the emphasis on fertility and sex.
- 14E Another feature of the festivals was the wild, frenzied dancing and uncontrolled ravings, in connection with wine drinking and the music of flutes, cymbals, drums, or tambourines. Along with this was the mountain dancing of the women, which sometimes took place in the dead of winter, and the devouring of the raw flesh of animals. The purpose of the intoxication by wine and also the chewing of ivy, as well as the eating of raw animal flesh, was to have Dionysus enter the body of the worshiper and fill him with “enthusiasm” or the spirit of the god. Dionysus was to possess and control such ones so that they were united with him and partook of his strength, wisdom, and abilities. This resulted in the person doing the will of the deity (either willingly or unwillingly) and having the ability to speak inspired prophecy, and was often thought to be the source of artistic or poetical ability.
- 15E In addition to such festivals, the mystery religion aspect of Dionysian worship had become popular in Hellenistic times. Although comparatively little is known about these rites, it seems that they had to do with unification with the deity as a preparation for the afterlife.
- 16E The present prohibitive commands the cessation of this lifestyle of debauchery. It is a waste of time and life.
- 17E Instead, a present imperative of being filled by means of the Spirit is given.
- 18E The preposition *en* is one of the great crucial words of the New Testament, because it shows a contrast.
- 19E Wine filled the Dionysian worshiper, so that he gained release in all kinds of debauchery, and was even a gateway to demon possession.

- 12E Although general revelation sets forth a picture of God, little can be discerned about His will from looking at creation.
- 13E But non-Christians and Christians alike go through life without a clue regarding the will of God. Church-going Christians likewise.
- 14E Therefore God gives His word as the necessary revelation for the fulfillment of His will and purpose for life.
- 15E God is the Creator of man; He alone can define man's purpose.
- 16E Satan also has a plan, and a wasting definition of mankind's purpose.
- 17E Satan's purpose is based on death, and the lusts of the flesh. It is designed to waste the purpose of a human being.
- 4D The means of the filling, v.18:
- 1E "And do not become drunk with wine, in which there is dissipation, but be filled by means of the Spirit."
- 2E 18 και μη μεθυσκεσθε οινω εν ω εστιν ασωτια αλλα πληρουσθε εν πνευματι
- 3E Kai me methuskesthe oino en ho estin asotia alla plerousthe en pneumati
- 4E This verse gives an additional command to that of the preceding verse. In addition to understanding the will of God...
- 5E First, a prohibition. We are not to become drunk with wine.
- 6E In the background of the ancient Mediterranean world was a cult of wine-drinking and mysticism.
- 7E This was the worship of Dionysius.
- 8E The following is from Cleon Roger's article in *bibsac* 136.
- 9E The city of Ephesus was also filled, not only with the worship of Artemis (Diana), but also with the cult of Dionysus. When Anthony entered the city of Ephesus, Plutarch says, "women arrayed like Bacchanals, and men and boys like Satyrs and Pans led the way before him and the city was full of ivy and thyrsuwands and harps and pipes and flutes, the people hailing him as Dionysus, giver of Joy and Beneficent."¹
- 10E However, not only was the cult widespread geographically; it had also penetrated every level of society. It is common knowledge that women played a major role in Dionysian worship, and it was becoming increasingly popular for both men and children to have an active part in the cultic practices. The social levels ran from slaves to the rich, including nobility and even the emperor. Of course, not every individual was a worshiper of Dionysus, but certainly everyone must have been aware of the great festivals which were also great social occasions.

¹Dallas Theological Seminary, *Bibliotheca Sacra Volume 136* (Dallas Theological Seminary, 1979; 2002), 136:251.

- 2D The rationale for making the best of every day, v.16:
- 1E “purchasing the time because the days are evil.”
 - 2E 16 εξαγοραζομενοι τον καιρον οτι αι ημεραι πονηραι εισιν
 - 3E Exagorazomenoi ton kairon hoti hai hemerai ponerai eisin
 - 4E That first lengthy word means to purchase, and what is purchased is time. When you purchase something you possess it.
 - 5E Living a lifestyle of wisdom means purchasing the time that is before you, possessing it according to the divine purpose.
 - 6E This is in contrast to drunken dissipation, which is mentioned in verse 18.
 - 7E The reason we need to purchase our own time through wisdom is that the days are evil. We live in an age of evil, a bright, shining lie of an age.
 - 8E When the times of our lives become ours through wisdom, we truly possess them.
 - 9E In this we make the best of the gift of our lives, instead of wasting it.
 - 10E Money is a great illustration of your life. We have all made stupid purchases that were a waste of money.
 - 11E Likewise we have all spent time in the cosmos, which was and is a waste of time.
- 3D What to do with every day, v.17:
- 1E “For this reason do not become unthinking but understand what is the will of the Lord.”
 - 2E 17 δια τουτο μη γινεσθε αφρονες αλλα συνιεντες τι το θελημα του κυριου
 - 3E Dia touto me ginesthe aphrones alla sunientes ti to thelema tou kuriou
 - 4E Paul repeats his assertion about living the lifestyle of wisdom, reformulating it now that he has introduced the concept of ownership of the times we are given.
 - 5E We are not to become unthinking. This is an unwise person, one who goes through life without thinking, without questioning the reason for existence.
 - 6E The Christian life is a life of thinking.
 - 7E *Sunieimi* means to gain insight into something so as to understand it clearly.
 - 8E Unthinking people do not understand the will of the Lord. They are charmed and consumed by this world.
 - 9E Likewise they do not own the days of their lives, and do not make the best of the God-given gift of life.
 - 10E Making the best of the gift of life is contingent upon understanding the will of the Lord.
 - 11E God gives us the gift of life, and therefore fulfillment is based on understanding His design.

1G *Hodegeo* means to lead along a way or path.

2G In Acts 8:27-31 it means to interpret Scripture, 27 So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, 28 was returning. And sitting in his chariot, he was reading Isaiah the prophet. 29 Then the Spirit said to Philip, "Go near and overtake this chariot." 30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" 31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.

3G The Spirit's ministry is never outside of Scripture.

3F The Spirit is given for the purpose of knowledge (a back door rejection of tongues) 1 Corinthians 2:12, 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

4F The knowledge is governed by the Word, 1 John 2:24-27, 24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25 And this is the promise that He has promised us—eternal life. 26 These things I have written to you concerning those who try to deceive you. 27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

5F The knowledge is governed by the Word, Ephesians 6:17-18, 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

6C Ephesians 5:15-20:

1D The command toward the lifestyle of wisdom, v.15:

1E "Therefore watch exactly how you walk, not like the unwise but as the wise,"

2E 15 βλέπετε ουν πως ακριβως περιπατειτε μη ως ασοφοι αλλ ως σοφοι

3E Blepeteoun pos akribos peripateite me hos asophoi all' hos sophoi

4E Paul gives a command to the Ephesians, to pay attention to the details of the conduct of their everyday lives.

5E The pattern for living is wisdom. Of course, this wisdom only comes from the Lord in His Word.

6E This is a choice before us, on what pattern to choose for life.

it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

1E This is an invisible ministry.

2E It is a permanent ministry, one that “abides forever.”

3E This is an internal ministry.

4E It is the giving of expert help from a body of knowledge.

5E He encourages us, as characterized by the word *parakleton*.

6E A *parakletos* was someone called to your side for aid, but especially a legal assistant. This person would offer specialized help in a specific problem.

7E John calls Jesus Christ this in 1 John 2:1, 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

8E This is in reference to what Jesus does for us in regard to sin.

3D What the Holy Spirit does from the indwelling:

1E He fills us with the Word, Ephesians 5:18.

2E Testifies about Christ:

1F John 15:26, 26 “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

2F John 16:7-11, 7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.

3E Teaches, reminds, and guides under the authority of Jesus Christ and in the spirit of Jesus Christ, glorifying Him.

1F John 14:25-26, 25 “These things I have spoken to you while being present with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

1G The “all things” is an expansion of the “these things.”

2G Therefore, there was new teaching on the way in addition to reminding the disciples of what had already been said.

3G There is a prediction here regarding the completion of the canon of Scripture.

2F John 16:13-14, 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you.

angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

3E The baptism of the Spirit is associated with the regenerating ministry of the Spirit, whereby we receive the newly minted human spirit.

1F 2 Corinthians 5:17, “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.”

2F Titus 3:5, “He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit...”

2C The regenerating ministry of God the Holy Spirit

1D Invisible: John 3:8, 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

2D John 6:63, 63 It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

3D John 1:12, 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

4D Titus 3:5, 5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

3C The sealing ministry of God the Holy Spirit.

1D 2 Corinthians 1:21-22, 21 Now He who establishes us with you in Christ and has anointed us is God, 22 who also has sealed us and given us the Spirit in our hearts as a guarantee.

2D Ephesians 1:13-14, 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

3D Ephesians 4:30, 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

4C The gifting ministry of God the Holy Spirit. 1 Corinthians 12:11, 11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

5C The indwelling ministry of God the Holy Spirit.

1D Definition: An abiding, internal ministry of the Spirit related to God’s Word.

2D Jesus’ prediction of the ministry, John 14:16-17, 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because

- 8D The meaning of the baptism of the Spirit for the post-salvation life, Romans 6:1-13:
- 1E The issue: post salvation sin okay in grace? “1 What shall we say then? Are we to continue in sin so that grace may increase?
 - 2E Paul’s total rejection and rationale: died in sin, v.2, 2 May it never be! How shall we who died to sin still live in it?
 - 3E Baptism of the Spirit a baptism into His death, v.3, 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?
 - 4E Purpose of the death is newness in life, v.4, 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.
 - 5E The Baptism is a vital union in both death and resurrection, v.5, 5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,
 - 6E The Union positionally abrogates the slavery to sin, v.6, 6 knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;
 - 7E Principle of freedom in death, v.7, 7 for he who has died is freed from sin.
 - 8E The Union is for both death and new life, v.8, 8 Now if we have died with Christ, we believe that we shall also live with Him,
 - 9E Christ’s victory over death, v.9, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.
 - 10E Christ’s death and life, v.10, 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
 - 11E Our way of thinking based on the baptismal union with Christ, v.11, 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.
 - 12E Victory over sin, v.12, 12 Therefore do not let sin reign in your mortal body so that you obey its lusts,
 - 13E Presentation based on position, v.13, 13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.”
- 9D Extrapolations from “In Christ”
- 1E The baptism of the Spirit results in eternal life. Romans 6:23, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”
 - 2E The baptism of the Spirit makes you inseparable from God. Romans 8:38-39, “38 For I am convinced that neither death, nor life, nor

- 1D Specifically the Baptism of the Holy Spirit is not a water baptism. John 1:33, 33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'
- 2D The baptism of the Holy Spirit identifies us with the body of Christ. 1 Corinthians 12:13, 13 For by one Spirit we were all baptized into one body— whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.
- 3D Baptism into Christ is primarily identification. The believer is identified with Christ in His righteousness, His death, His resurrection, and His glorification. ¹The Work of the Holy Spirit in Salvation, John F. Walvoord, Dallas Theological Seminary. *Bibliotheca Sacra Volume 98*, Vol. 98, Page 426, Dallas Theological Seminary, 1941; 2002.
- 4D The baptism of the Spirit occurs at the moment of belief, and is not dependent on the ritual of water baptism:
- 1E Acts 10:43-44, 43 To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins." 44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.
- 2E Acts 10:47-48, 47 "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" 48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.
- 3E Acts 11:15-16, 15 And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. 16 Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'
- 5D Faith equals salvation equals baptism into Christ: Galatians 3:26-27, 26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ.
- 1E And note the context in Galatians 3: the ritual of circumcision can't save anyone; only faith.
- 2E So it is impossible for water baptism to be in view here.
- 6D There is only one baptism for the body of Christ, Ephesians 4:4-6, 4 There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all.
- 7D The symbolism of the baptism of the Spirit is burial, Colossians 2:11-12, 11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

Abiding in Christ

The Spiritual Walk of Every Believer

1A The Ministries of God the Holy Spirit.

1B In the world of unbelievers:

1C Restraining. 2 Thessalonians 2:6-7, 6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.

1D The restrainer is the Holy Spirit in the body of Christ, the church.

2D The Spirit-indwelted church exercises restraint in the world through evangelism, spiritual growth, and a constant testimony of biblical truth.

2C Convicting, or Calling.

1D 2 Corinthians 4:2-6, 2 But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But even if our gospel is veiled, it is veiled to those who are perishing, 4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. 5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. 6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2D John 6:44, 44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

3D John 12:32, 32 And I, if I am lifted up from the earth, will draw all peoples to Myself."

4D 1 Corinthians 1:22-24, 22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

5D John 16:7-11, 7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.

6D Genesis 6:3, 3 And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

2B For Believers in Jesus Christ in the Current Age:

1C The baptizing ministry of God the Holy Spirit

1 Ministries of the Spirit