

B.E.T.T.E.R.Theological Definitions:

Ordinance: refers to baptism and the Lord's Supper as ordinances rather than sacraments. In so doing they highlight the voluntary nature of these rites as having been ordained [commanded] by Christ.

Sacraments: term used by many Christian traditions to refer to the sacred practices of the church. Mysteriously, the sacraments are used by God to confirm divine promises to believers and are somehow the means by which the recipient enters into the truths they represent. The two primary sacraments are baptism and the Lord's Supper.

Sin, mortal: In Roman Catholic theology, mortal sin extinguishes the life of God in the soul. The sin that causes spiritual death.

Sin, venial: In the Roman Catholic system, a sin that does not cause spiritual death. Venial sin is chosen but not with the purpose of resisting God in everything that one does.

Sealed with the Spirit: A reference to God's work of marking the believer with the Holy Spirit [Eph. 1:13].

Spirit-filled: Pertaining to believers so controlled by the Holy Spirit that all of their life is spiritual in nature.

Paedobaptism: The practice of baptizing infants.

Literalism: biblical translation or interpretation that takes the meaning of language in its plainest, most obvious, and often most concrete sense.

Lordship Salvation: the teaching that saving faith is characterized by repentance of sin and acceptance of Jesus Christ as Lord as well as Savior.

Moral argument for God: A proof for the existence of God: God is needed as an explanation for moral values and the moral impulse.

Historical Theology: study of the chronological development of theological thought; in the case of Christianity, the study of the development of Christian theology from biblical times to the present.

Homo-ousios: A term used by orthodox Christians, particularly Athanasius and his followers, to insist that Jesus is of the very same nature as the Father.

Athanasius: [296-373 AD] an early church apologist, theologian and bishop of Alexandria [Egypt]. Athanasius' greatest contribution to Christian theology was his uncompromising stance against the popular Arian teaching [Jesus is not God] of his day.

Pneumatology

[Study of the Holy Spirit]

The study of the Holy Spirit is a neglected study in our churches. One of the reasons is there is not much explanation in the Scriptures on the personality of the Spirit. There are not a lot of verses of Him speaking, explaining His relationship within the Godhead, what He does and how He operates in the world and in our lives. There is a mystery to the person and work of the Holy Spirit. And as a result many have taken this mystery and assumed a mystical perception of Him. Basically the Spirit cannot be discerned with the mind but by the emotions, and that He speaks and operates apart from the revelation of Scripture.

There is a denomination that focuses solely on the work of the Holy Spirit in the lives of His people. Today we want to learn what the Scriptures reveal to us about the person and work of the Holy Spirit, so that we can discern on a practical level how He operates in the work of redemption and the lives of His people.

The Trinity – (means) One God who eternally exists in 3 distinct, co-equal, co-existing persons – God the Father, God the Son and God the Holy Spirit, yet one in essence (John 10:30). It is clear from Scripture that the Father is God (Jn. 1:18; 5:18; 1 Cor. 8:6), that Jesus Christ is God (Jn. 1:1; 8:58; Tit. 2:13), and the Scripture also teach that the Holy Spirit is not a force, influence or thing but God also. Though the Father is God, the Son is God and the Holy Spirit is God, yet the Scriptures don't refer to 3 Gods but one God. The Bible doesn't teach Tritheism, three distinct and separate deities.

All Three Persons Co-Exist – This is an important point because Oneness Pentecostals deny the Trinity. They believe that God is one person who manifests Himself in three persons, that He changes roles – one moment He is the Father then He changes to the Son and then the Holy Spirit. This heresy is called Modalism (God is one person who manifests Himself in three different modes). The Bible is clear that there are three distinct personalities yet one in essence (Jn. 10:25-30). John the Baptist witnessed the Father, Son, and Holy Spirit being present at the same time (Matt. 3:16-17); Stephen saw the Father and the Son as the result of the Holy Spirit's power (Acts 8:55); John the apostle saw both the Father and the Son together (Rev. 5:5-7); Daniel the prophet saw both the Father and the Son (Dan. 7:9-14 [the Father is the Ancient of Days and Jesus is the Son of Man]); All three Persons are conversant among each other (Gen. 1:26; Is. 6:8; Ps. 110:1); Jesus prayed to the Father (Matt. 27:46; Lk. 23:34, 46; Jn. 17); Believers are to be baptized in "the name (singular) of the Father (one person), and the Son (one person) and the Holy Spirit (one person)" (Matt. 28:19); The Gospel reveals the Triune God (Jn. 1:18; 1 Jn. 2:23; 2 Jn. 9), therefore when one denies the Trinity he/she is denying the Gospel, because in order for Jesus to atone or take away sin (Jn. 1:29), He had to be judged in place of sinners (substitutionary atonement) (Is. 53:8-10); the LORD God the Father was prophesied to be the executioner (Is. 53:10); Jesus prays for the cup of the Father's wrath to be taken away from Him (Lk. 22:42). If there are no three distinct persons who co-exist then there can be no forgiveness of sins because the question remains, who judged Jesus for our sins? He had to be forsaken or judged by the Father (Matt. 27:46) in order to appease God's wrath and satisfy His

justice so that sinners can be saved. That's why John the apostle says that Christ was "the propitiation for our sins" (1 Jn. 2:2), propitiation means satisfaction, who had to be satisfied? God's wrath and justice toward those who rebelled against Him.

The Holy Spirit is God – the apostle Peter calls Him God (Acts 5:3-4); He is called Lord or Yahweh (2 Cor. 3:16-18); He is eternal (Heb. 9:14); He is omniscient/all knowing (Is. 40:13-14; 1 Cor. 2:11); He is the Author of Scripture (2 Pet. 1:20-21); He is Creator (Job 33:4) He is called the Almighty (Job. 33:4); He is omnipresent/everywhere at once (Ps. 139:7-10); He is sovereign (Is. 40:13-17; Jn. 3:6-8)

Quotes from Biblical Doctrine: [333]

p. 334 – The Hebrew word "ruakh" appears 378 times in the Old Testament... It primarily means "spirit" [1 Sam. 16:14], "wind" [Ex. 10:13], or "breath" [Gen. 6:17]. Context almost always determines the intended reference, distinguishing, for example, between the Spirit of God [Gen. 6:3] and the spirit of man [Job 10:12] or between an attitude [Prov. 16:18] and the immaterial part of man [Psa. 31:15].

The Holy Spirit is referred to from the time of creation [Gen. 1:2] all the way to the last Old Testament book [Mal. 2:15]. God's Spirit appears most frequently in Isaiah [15 times], Ezekiel [15 times], Numbers [7 times], Judges [7 times], 1 Samuel [7 times], and Psalms [5 times].

New Testament Survey:

The Greek word "pneuma" occurs 379 times in the New Testament [almost the same as in the OT], yet it refers to the Holy Spirit on over 245 occasions [65 percent], triple the number of OT occurrences.

The Holy Spirit appears throughout the NT from Matt. 1:18 to Rev. 21:10. The Holy Spirit is mentioned most frequently in Acts [56 times], Romans [28 times], and 1 Corinthians [22 times]. One of the most dominant themes is that the Holy Spirit is a gift from God to every believer [Rom. 5:5; 2 Cor. 1:22; 5:5; Gal. 3:5; Eph. 1:13-14; 1 Thess. 4:8; 1 John 3:24; 4:13].

Holy Spirit Reality: [334-335]

The possession of three basic characteristics: 1] cognition/intellect, 2] volition/will, and 3] emotion/affection:

Cognition/Intellect: 1. He counsels [Isa. 11:2]; 2. He imparts wisdom [Isa. 11:2]; 3] He inspired Scripture [Acts 1:16; Heb. 3:7; 10:15; 1 Pet. 1:11; 2 Pet. 1:21]; He intercedes [Rom. 8:26]

Volition/Will: 1. He contends with sinners [Gen. 6:3; Acts 7:51]; 2. He directs [Acts 16:6-7]; 3. He distributes spiritual gifts [1 Cor. 12:11; Heb. 2:4]; 4. He regenerates [John 3:7-8; Tit. 3:5]

Affection/Emotion: 1. He experiences joy [1 Thess. 1:6]; 2. He can be insulted [Heb. 10:29]; 3. He grieves over sin [Isa. 63:10; Eph. 4:30]; 4. He loves [Rom. 5:5; 15:20; Gal. 5:22]

[My thoughts: The Personhood of the Holy Spirit: In the Greek you have what is called the properties of a noun, which is case [how a noun relates to the verb and other parts of a sentence.

The case is identified by how the ending of the noun looks], number – singular or plural, gender: masculine, feminine and neuter. By general rule masculine and feminine typically refers to persons, while neuter refers to things. The Greek noun “pneuma” is neuter, which false teachers like Jehovah Witnesses have used to justify that the Holy Spirit is an “it” and not a person.

Scrip. Ref: John 14:26 – “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 that I said to you.”

The statement “He will teach you all things” – “He” [ekeinos – demonstrative pronoun “that”. But when it is referring to a noun immediately preceding it is translated, he, she, it]. How do we know if “He” should really be translated as “It will teach you all things”. Because “ekeinos” is masculine in gender not neuter. Therefore, when Jesus spoke of the Holy Spirit, He spoke of Him as a person not an “it”.

We are to speak of and address the Holy Spirit as a person and never as an “it”. This is an insult to Him.

Scrip. Ref: John 14:16 – “And I will ask the Father, and He will give you another Helper, that He may be with you forever. [17] that is the Spirit of truth” – “another” [allos – another of the same kind]

Who is the first Helper? _____. To give another of the same kind means the Father must give the believer a Person who possesses the same kind of abilities or attributes as the first Helper. Thus the Father could not give an “it” but a Person.

Scrip. Ref: John 16:13 – “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak of His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come – “But when He” [ekeinos – masculine gender]

The pronouns that Jesus used in reference to the Holy Spirit were masculine in gender never neuter.]

Names & Titles: [335-336]

One of the chief evidences for the triunity of the Godhead involves the names used in relationship to the Holy Spirit.

[The Holy Spirit and the Father] – “His Spirit” [Rom. 8:11]; “My Spirit” [Gen. 6:3]; “the Spirit of God” [Gen. 1:2; Matt. 3:16; 1 Cor. 2:11]

[My thoughts – There are two ways to read “His Spirit” and “the Spirit of God”. 1] The wrong way is to assume this means that God the Father has a spirit. But John 4:24 says that “God is spirit”. He is immaterial, infinite, omnipresent and eternal spirit in essence. God the Father does not have a spirit as if to say that there are more aspects to His nature or essence, like spirit and body. We can say my spirit in distinction to my body but God has no body. He is spirit; 2] The right way is to interpret “His Spirit,” “My Spirit,” and “the Spirit of God” as relational. The Father is one with the Holy Spirit in the sense that the Father and the Spirit experience intimate communion in their union.]

[The Holy Spirit and the Son] – “the Spirit of Jesus” [Acts 16:7]; “the Spirit of Christ” [Rom. 8:9; 1 Pet. 1:11]; “the Spirit of His Son” [Gal. 4:6]

[Unique to the Holy Spirit] – “the eternal Spirit” [Heb. 9:14]; “the seven Spirits” [Rev. 1:4; 3:1; 4:5; 5:6]

[Attributes of the Holy Spirit] – “the Spirit of glory” [1 Pet. 4:14]; “the Spirit of grace” [Heb. 10:29; Zech. 12:10]; “the Spirit of holiness” [Rom. 1:4]; “the Spirit of life” [Rom. 8:2]; “the Spirit of truth” [John 14:17; 15:26; 16:13; 1 John 4:6]; “the Spirit of wisdom and of revelation in the knowledge of Him” [Eph. 1:17]

Holy Spirit Word Pictures: [336-339]

“The Bible uses eight word pictures that clearly and explicitly connect the Holy Spirit with the illustration in a metaphysical sense... These metaphors come from the natural world [dove, fire, oil, water, and wind], the legal world [pledge and seal], and the domestic world [clothing].

Clothing – Empowerment/enablement by the Holy Spirit

Dove – Righteousness of the Holy Spirit

Fire – Visible presence of the Holy Spirit

Oil – Anointing with the Holy Spirit

Pledge – Guarantee with the Holy Spirit

Seal – Ownership of and security with the Holy Spirit

Water – Salvation, enablement, and induction by the Holy Spirit

Wind – Salvation and invisible empowerment by the Holy Spirit.

B.E.T.T.E.RTheological Definitions:

1. _____ a theory that affirms that God is to be understood as two persons sharing a single essence or substance. Most affirm the personality of God the Father and God the Son, but usually define the Spirit of God as either a characteristic [or impersonal power] of the Father or Son, or as the action of God the Father and God the Son toward creation.
2. _____ The act of Jesus Christ, from Pentecost on, of placing every true believer with the Holy Spirit into the church at the moment of salvation [1 Cor. 12:13].
3. _____ The fact that God, although three persons, is yet one in essence.
4. _____ The effect of the sin of Adam on those united to him.
5. _____ The belief that the soul together with the body is propagated at conception by the parents.
6. _____ The belief that God directly and specially creates each individual soul at birth.
7. _____ An actual historical event or person that in some ways symbolizes or anticipates a later occurrence; particularly, an OT foreshadowing of a NT event.
8. _____ a broad conception synthesis that forms one's perspective on the whole of reality.
9. _____ A reference to the fact that God's choices and decisions are in no way constrained by factors outside of Himself; also, God's right to choose without being answerable to anyone or anything outside himself.
10. _____ New Testament realities of which certain OT persons, objects, or practices are types or figures.

- | | |
|--|-------------------|
| a. original sin | g. sovereign will |
| b. binitarianism | h. antitype |
| c. The baptism with the Holy Spirit | i. type |
| d. traducianist view of the origin of the soul | j. worldview |
| e. oneness of God | |
| f. creationist view of the origin of the soul | |

B.E.T.T.E.R Theological Definitions

Grammatico-historical exegesis – biblical interpretation that seeks to understand the text on a grammatical/syntactical level, as well as situated in its historical context. This approach often seeks primarily to know what the author intended in the text and what it meant to its first recipients. Sometimes called grammatico-historical criticism.

Hellenistic Greek – The Greek language as it existed from the time of Alexander the Great [3rd cent. BC] to the time of the writing of the New Testament and beyond. It was given this name because its expansion ran parallel to Hellenization, the spread of Greek culture. It is used synonymously with Koine Greek.

Ipsissima verba – Lat. “the very words” – a verbatim quotation. The expression is usually used in Gospel studies. The handful of Aramaic utterances attributed to Jesus in the Gospel [Mk. 5:41] seem to be examples of ipsissima verba.

Ipsissima vox – Lat. “the very voice” – a restatement that captures the precise meaning. The expression is used in Gospel studies to indicate that while a Gospel saying may not record the words of Jesus verbatim, it nevertheless renders His message accurately.

Josephus, Flavius – a first century Jew who was appointed by the emperor Vespasian to serve as court historian. His works “The Jewish War” and “The Antiquities of the Jews” provide important historical background material for the New Testament.

Kerygma – The apostolic message of the gospel; or the act of preaching the gospel [kerugma, “proclamation”]. The term often refers to the message as it was first proclaimed, presumably as in the sermons in Acts and elsewhere.

Lexical – pertaining to words and their meanings.

Lexicon – A dictionary

Markan Priority – The notion that the Gospel of Mark was written before Matthew and Luke. Almost always accompanying this inference is the belief that Mark provided the basis for one or both of the other Synoptic Gospels.

Septuagint – The Greek translation of the Old Testament produced around 200 BC to accommodate Hellenization. The Septuagint rapidly became the Bible of synagogue worship and Jewish instruction, and in the New Testament is cited more frequently than the original Hebrew. Tradition said that there were seventy translators [Lat. septuaginta, “seventy”; abbreviated LXX].

Sensus plenior – The fuller sense of a biblical passage, which was not intended or understood by the original author [Lat. fuller sense”]. E.g., frequently when a New Testament author quotes a passage from the Old Testament, the question of sensus plenior – meaning that goes beyond the original sense – rises to the surface [Matt. 2:15; Hos. 11:1].

Synoptic Gospels – Matthew, Mark and Luke, so named because they narrate a large number of the same stories [often with word for word agreement] in the same general order, so that if they are written in parallel columns they can be “seen together” [the meaning of “synoptic”]

Pneumatology [The Study of the Holy Spirit]

[Holy Spirit Ministry to Christ] pp. 339-341

[pp. 343-44] **Sabellianism** – heresy dating to the late second or early third century proposed that there was one God in three manifestations, modes, names, or roles. It affirmed the one person of God but denied the personhood of Christ and the Holy Spirit, thus denying the tri-unity of God.

Sabellianism, also known as Modalism, taught that the Father is also the Son and also the Holy Spirit depending on what mode or role God is assuming at any one moment in time.

Patripassianism – [the Father suffered] because, allegedly, when the Father assumed the mode/role of the Son, He was crucified. Some taught that this one God took on successive roles: first as the Father in creation, then as the Son in redemption, and ultimately as the Holy Spirit in regeneration and sanctification.

The true biblical doctrine of the triune Godhead affirms that there is one God [not three] in three persons [not one] who are coexistent, coeternal, and coequal. The erroneous view of Sabellianism continues in a modified form in the modern Unitarian movement. [Also Oneness Pentecostals]

Arianism – This early to mid-fourth-century heresy taught that the one God created Christ in eternity past, who in turn created the Holy Spirit... This false doctrine was confronted at the Council of Nicaea [AD 325] and the Council of Constantinople [AD 381].

[p. 349] **Athanasian Creed**

1. The Father is God.
2. The Son is God.
3. The Holy Spirit is God.
4. The Father is not the Son.
5. The Father is not the Holy Spirit.
6. The Son is not the Holy Spirit.
7. There is exactly one God.

Salvation

Regeneration by the Holy Spirit:

[Titus 3:5] **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,**

“according to His mercy” God saved us - “by the washing of regeneration and renewing by the Holy Spirit” – “washing” [loutron – a bathing; used one other time in Eph. 5:26]; “regeneration” [paliggensias – palin = again; genesis = generation or source = regeneration; restoration]. This

refers to being born again. That God removed the power of the sin nature from over us and placed His Spirit within us thus giving us a new nature. In other words, the Lord removed the power of sin from over us by washing us in the Holy Spirit; “and renewing” [ana-kainosis – a new kind; a complete change for the better]. Regeneration changes my nature, renewal develops my new nature; “by the Holy Spirit” – The Holy Spirit is the sovereign initiator in work of regeneration and renewal.

The whole point of this verse is that we contributed nothing to God making us better. If was the Holy Spirit who took the gospel and overcame our resistance by enabling us to repent and believe in Christ. Regeneration is the life of God in the soul of man.

Baptism by the Holy Spirit:

[p. 353] Baptism – After God’s Spirit regenerates those who were previously dead in their sins [Eph. 2:1-3] so that they inherit eternal life, at least six significant spiritual enhancements involving the Spirit occur simultaneously:

1. Christ baptizes the believer with the Spirit into the body of Christ [1 Cor. 12:13]
2. The Father seals the believer with the Holy Spirit as a show of ownership and a guarantee of one’s salvation [Eph. 1:13]
3. The Spirit indwells the believer [1 Cor. 3:16]
4. The Spirit fills/controls the believer [Eph. 5:18]
5. The Spirit produces spiritual fruit in the believer’s life [Gal. 5:22-23]
6. The Spirit gifts the believer for service in the church [1 Cor. 12:4]

Sealing in the Holy Spirit:

Eph. 1:13-14 – In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.

After listening to the message of the truth, which is the gospel of your salvation having also believed, you were sealed. Paul describes the biblical sequence of salvation – 1) having heard the word of truth (Rom. 10:17 – “So faith comes from hearing, and hearing by the word of Christ”); 2) and having believed in the gospel of your salvation, you were immediately seal in Christ with the Holy Spirit of promise. **Sealed means ownership.** Paul uses this word two other times and always in relation to the Holy Spirit (2 Cor. 1:22; Eph. 4:30). In the book “The Spirit of Life” Bickersteth writes:

The allusion to the seal as a pledge of purchase would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city and an extensive trade in timber was carried on there by the ship masters of the neighboring ports. The method of purchase was this: The merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber; but it was chosen,

bought and stamped, and in due time the merchant sent a trusty agent with the signet, who, finding that timber which bore a corresponding impress, claimed and brought it away for the master's use. Thus the Holy Spirit impresses on the soul now the image of Jesus Christ and this is the sure pledge of everlasting inheritance" (quoted from William Biederwolf's book, *A Help to the Study of the Holy Spirit*, p. 32)

To be sealed with the Holy Spirit is an exclusive work of God which no human can produce. It happens at the moment of being baptized (immersed or indwelt) by the Holy Spirit (1 Cor. 12:13) when a person believes the gospel (Rom. 8:9; 1 Cor. 12:13; Gal. 3:2, 5, 14). Jesus promised that the Holy Spirit would come and indwell those who believed in Him after His ascension to the right hand of the Father (Lk. 24:49; Jn. 7:38-39; 14:16-21; 26-31; Acts 2:33). To be filled with the Holy Spirit (Eph. 5:18) is different than being sealed and baptized by the Holy Spirit. A believer is never commanded to be baptized or sealed with the Holy Spirit because Father and the Son do the sealing and baptizing (Jn. 14:16, 26; 15:26; 16:7). But he is commanded to be filled or controlled by the Holy Spirit (Eph. 5:18-21), which means to be yielded to His control through obedience to His word (Col. 3:16).

Who is given as a pledge of our inheritance. The word "pledge" does not convey the truth of the Spirit's work in sealing those who have trusted in the gospel. John Eadie states why pledge should be replaced by the word earnest, "The pledge is restored when the contract has been performed, but the earnest is a portion of the purchase money" (Eadie, p. 67). The word earnest means, "Something of value given by a buyer to a seller, to bind the bargain. A token of what is to come" (Webster's New Collegiate Dictionary, p. 258). Therefore it's best to render the word "earnest" as oppose to pledge because the Holy Spirit is not restored to God once we receive our inheritance, He will indwell believers forever (Jn. 14:16). The best way to understand the word earnest is to picture being sealed with the Holy Spirit as a down payment, the first installment or an engagement ring, with the guarantee that the joy we experience now through His indwelling ministry is a foretaste of the joy we will experience when we enter into our inheritance.

Paul says in Romans that, "the kingdom of God (God's present rule in the hearts of His people) is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (14:17). He describes the fruit (singular) of the Spirit as – "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22). In Romans 8, Paul refers to the Holy Spirit's indwelling as "the first fruits of the Spirit" (v. 23). "First fruits" was the beginning or first installment of Israel's harvest (Lev. 23:10) given onto the Lord in an act of worship. "The first fruits of the Spirit" is the beginning or first installment of the future redemption the believer will experience when he is glorified (Eph. 4:30). In others words, believers presently experience the fruit of the Spirit though it is limited by the flesh (Rom. 7:14-25), but when we receive the "redemption of our body," (Rom. 8:23) we will experience unlimited inward and outward joy forever. John Eadie wrote, "The earnest in short is the inheritance in miniature" (Eadie, p. 68).

With a view to the redemption of God's own possession, to the praise of His glory. The goal for receiving the Holy Spirit as an earnest was literally "to the redemption of the possession". The possession refers to believers. The apostle Peter writes, "you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION" (1 Pet. 2:9). The engagement ring of the Holy Spirit is a guarantee that every believer will experience fully

their adoption as sons and daughters, which is the redemption of their bodies (Rom. 8:23) and thus fulfill the eternal plan of the Father in choosing them to “be holy and blameless before Him in love” (1:4). The reason why the third person in the Godhead decided to be the seal and earnest for believers was to the praise of His glory.

Filling by the Holy Spirit:

Eph. 5:18 – The word “filled” is in the present tense (meaning continual); it is in the passive voice in the Greek (meaning that the believer cannot fill himself it is the work of the Spirit); and it is a command (meaning that the believer must yield or surrender to the Spirit’s control). Literally it can be translated “be being kept filled with the Spirit”. The preposition “by” conveys accurately what Paul means when he says be filled by the Spirit as oppose to be filled with the Spirit. Paul is not calling for believers to be filled with the Person of the Holy Spirit but to be filled by the Holy Spirit. In other words, Paul wants believers to yield or surrender themselves to the Spirit’s operation in their lives. The Holy Spirit already indwells each believer (Rom. 8:9; 1 Cor. 3:16; 6:19; Eph. 1:13) because they have been baptized (immersed) by Him (1 Cor. 12:13). Therefore the Holy Spirit abides with you and is in you (Jn. 14:17). As Hoehner put it, “With the indwelling each Christian has all of the Spirit, but the command to be filled by the Spirit enables the Spirit to have all of the believer. The wise walk, therefore, is one that is characterized by the Holy Spirit’s control” (p. 705). The believer is already filled with the Person of the Holy Spirit he simply needs to be continually controlled by the Holy Spirit. What are the evidences that a person is controlled or filled by the Spirit? Paul gives the manner by which every believer can be under the influence of the Spirit in verses 19-21 by listing 5 participles that modify the command to “be filled” in verse 18 – “speaking”; “singing and making melody”; “giving thanks”; and “be subject”. Notice that the evidence of being Spirit-filled is not being out of control but being under divine self-control, with spiritual sobriety, cognition and awareness.

Blasphemy of the Holy Spirit:

[Mark 3:29] but whoever blasphemies against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”

“but whoever blasphemies against the Holy Spirit never has forgiveness” – “blasphemies” [blasphemeo – aorist subjunctive active; 3rd person singular]; “against the Holy Spirit” – lit. “unto the Spirit, the Holy One”; “never has forgiveness” – lit. “he has not forgiveness unto the forever” – “he has” [echo – to have; present indicative active; 3rd person singular – present tense – present continual basis]; “but is guilty of an eternal sin” – “but” [alla – strong adversative]; “guilty” [enochos – liable; bound]; “an eternal sin”:

God is gracious and willing to extend forgiveness for any and almost every sin except one. Here’s the point. It is not within the sinner to unbind himself and release himself from the power of his sin and the power of the devil. Only Jesus can unbind and release the sinner. But if the sinner, under the bondage of his love for sin, decides to blaspheme the Holy Spirit. When Jesus comes into the devil’s house He will by-pass that sinner who blasphemed the Holy Spirit and release others. In other words, the unpardonable sin in this context is not that it would have been possible for the sinner to receive forgiveness if he would have repented of his blasphemy. But

that Christ refuses to release that sinner in order that he may receive forgiveness. This is a sovereign rejection of God. Forgiveness is the sovereign prerogative of God alone, it is not something the sinner can do to receive it. Unless the Holy Spirit grants forgiveness, the sinner cannot exercise the faith and repentance necessary to receive it. Yes, forgiveness is granted in response to faith and repentance exercised by the sinner, but the exercise of faith and repentance is not possible unless the Holy Spirit draws. But if the Holy Spirit doesn't draw there is not ability to exercise faith and repentance, thus forgiveness is not granted. And if forgiveness is not granted the sinner will remain forever guilty of his sin. That's why blasphemy against the Holy Spirit is an eternal sin. Because the Holy Spirit will not grant forgiveness for such a sin.

[Mark 3:30] because they were saying, "He has an unclean spirit".

"because they were saying" – "because" [hoti – gives the reason for the statement in verse 29]; "they were saying" [lego – to say; imperfect indicative active; 3rd person plural; iterative imperfect – "they kept saying"]; "He has an unclean spirit" – "He has" [echo – to have; present indicative active; 3rd person singular; ever-present demon He has] – lit. "An unclean spirit He has".

Quote: We sometimes say, "Talk is cheap!" But in reality, what we say can be very costly.

The rules of committing the unpardonable sin: 1] You had to be an eyewitness of Jesus' miracles while He was here on earth; 2] You had to conclude after seeing Him perform these supernatural signs that clearly attested to His messiahship that despite the evidence to the contrary, His power must come from being possessed by the devil himself; 3] After witnessing the work of the Holy Spirit through Christ, but attributing His actions to the devil you now have severed yourself from the witness of the Spirit, which is the only means to faith in the Son of Man; 4] At this point, you have committed the unpardonable sin. So you had to live during that time to do what these scribes did in order to commit the unpardonable sin.

Scrip. Ref: Matt. 12:32 – And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come.

You can speak evil against the work of God the Father in creation by saying He didn't create the world out of nothing and be forgiven. You can speak evil of Him personally by saying that He doesn't exist and still be forgiven.

You can speak evil of the work of the Son by saying that Jesus is not the only way to heaven and still be forgiven. But you cannot speak against the work of the Holy Spirit in Christ by calling Him the devil and expect to be forgiven.

Now the sin of apostasy is not the unpardonable sin as much as it is the rejection of what one claimed to have believed concerning the person and work of Christ. To recant what you once believed concerning the gospel is to cancel yourself from salvation since there is no other name under heaven by which you must be saved. This is not the unpardonable sin that Jesus is speaking of here but it is definitely on par with it because to turn from Christ is to sever yourself from the only Savior of man's sins. Christ is the irreplaceable Savior.

Quote: J.C. Ryle – “There is such a thing as a sin which is never forgiven. But those who are troubled about it are most unlikely to have committed it”.

Gifts of the Spirit: [pp. 379-386]

Temporary Gifts [Revelatory/Confirmatory] [2 Cor. 12:12; Eph. 2:20; 1 Pet. 1:10-12; 2 Pet. 1:20-21]

1 Peter 1:12 – It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven – things into which angels long to look – As the prophets searched and researched to try and understand when “these things” (what time and circumstances the Messiah would come). The Holy Spirit “revealed” to them that the full significance of what they wrote was not for them but (amazingly) for the elect sojourners to whom Peter is writing (Rom. 15:4). “Which have been announced to you through those who preached the gospel to you” – what the prophets wrote in the past regarding the gospel was announced to the elect sojourners (vv. 23-25), through possibly those who witnessed the power of the Holy Spirit on the day of Pentecost and received the gospel (Acts. 2:9, 41; 8:4). “By the Holy Spirit sent from heaven” this speaks of the Holy Spirit coming to baptize believers on the day of Pentecost (Acts 2:1-4).

Permanent Gifts [Speaking/Serving]

“charis” [grace] – “charisma” – grace gift [Scrip. Ref: Rom. 12:6; 1 Pet. 4:10]

List of Spiritual Gifts in NT: 1 Cor. 12-13 [AD 55], Romans 12 [AD 56], Ephesians 4 [AD 61], 1 Peter 4 [AD 64]

There gifts of offices in which the person called to the office automatically is gifted by the Spirit to function in capacity to what that office requires: The apostle Paul specifies his statement in v. 8 – “And He gave gifts to men” by listing the gifted offices Christ has given to the church for its maturing. The NRSV translates v. 11 – “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers”. Some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers are in chronological order (look at 1 Cor. 12:28) showing that it was the apostles and prophets that established the church through evangelism and imparting divine revelation (Acts 2:42; Gal. 1:11-16; Eph. 2:20; 3:4-5). Once the apostles and prophets established the church their office began to cease (1 Cor. 12:29; 15:7-8; Rev. 21:14). There is no five-fold ministry existing in the church today (the notion that there are still five offices stilling operating in the church – 1) apostles; 2) prophets; 3) evangelists; 4) pastors; and 5) teachers). There are only three offices that are still operating in the church today – 1) evangelists; 2) pastors/teachers; and 3) deacons and deaconess (1 Tim. 3:8-13).

There are diverse gifts of operation for the mutual growth of the church [1 Cor. 12:11-31]:

1 Peter 4:10-11 – As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. – Peter addresses the issue of spiritual gifts in one’s service of building up the body of Christ. There are three other places in the NT where spiritual gifts are mentioned and described – Romans 12:3-8; 1 Corinthians 12-14; and Ephesians 4:7-11. “As each one has received a special gift,” at the moment of salvation each believer was endowed with a spiritual gift, by reason of the Holy Spirit’s indwelling (1 Cor. 12:7-13). “Employ it in serving one another” – spiritual gifts can only function properly when exercised in love. It is no coincidence that in all four places where spiritual gifts are mentioned that love is close by (4:8; Rom. 12:9; 1 Cor. 13; Eph. 4:16). “As good stewards of the manifold grace of God” – The word “stewards” refers to “the slave who was responsible for managing a man’s property or household and for distributing their wages, food, etc... to its members” (Kelly, p. 179). All believers are to be good stewards or managers of God’s spiritual gifts by not becoming prideful over them (1 Cor. 13:1-4); by not forsaking the assembling together of the church (Heb. 10:24-25) and by not abusing the gift by using it for one’s own edification (1 Cor. 14:3-19). “The manifold grace of God” speaks of the beauty of God’s multi-varied gifts He has bestowed upon His church in grace (Rom. 12:3-6).

“Whoever speaks, let him speak, as it were, the utterances of God” – Peter gives two general categories of spiritual gifts – 1) speaking gifts (preaching, teaching, exhortation, prophesy) Rom. 12:6-8; and 2) serving gifts (giving, showing mercy) Rom 12:8. “Whoever speaks, let him speak, as it were, the utterances of God” – Whether someone preaches, teaches, exhorts or gives testimony, it should always be in accordance to “the utterances of God”. In other words, in conformity with Scripture (Acts 7:38; Rom. 3:2; Heb. 5:12). “Utterances of God” or oracles of God, historically refers to the 10 commandments, which was described as “living” (Acts 7:38) because it was “written by the finger of God,” (nowhere else in all of Scripture is God said to have written anything) (Ex. 31:18). In this context it refers to both OT and NT (2 Pet. 3:15-16 – Paul’s letters). “Whoever serves, let him do so as by the strength which God supplies” – Whoever serves (giving, showing mercy, hospitality, etc...) should always do so in accordance with the truth of God’s word (1 Jn. 3:18) and trusting in Him to supply the needed strength to serve Him and others with gladness of heart (Ps. 100:2; 2 Cor. 9:6-8). “So that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. – Peter concludes this section of exhortation with a doxology (words of praise). How believers employ their spiritual gifts is very important to God because He desires to be glorified in everything. Paul gives us the reason, “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen” (Rom. 11:36). Everything that is good is from God and it comes through Him and it ends with Him, including spiritual gifts. To Him alone belongs the glory and dominion (power) forever and ever. Amen (So be it; So may it be).

B.E.T.T.E.R.

Theological Definitions:

Antinomy: The bringing together of two principles, statements or laws that, even though appearing to be contradictory to or in tension with one another, are both believed to be true. A theological example of an antimony is the belief in both the absolute sovereignty of God and human free will.

Antiochene School: So called because it arose in the city of Antioch in the third to fifth centuries AD, the Antiochene school practiced an approach to scriptural interpretation that emphasized the literal meaning of the text. This was in reaction to the Alexandrian school of interpretation, which sought “deeper” allegorical, moral and spiritual meanings not immediately evident in the text.

Federal theology, federal headship: a theological system of thought identified with the work of Johannes Cocceius [1603-1669] and often called covenant theology. It suggests that as the first human, Adam acted as the “federal head” [from Latin foedus, “covenant”] or legal representative of the rest of humankind. Thus God entered into a covenant relationship with Adam that promised blessing for obedience and a curse for disobedience. But because Adam was disobedient, the curse extends to humankind, of which Adam is the covenantal representative.

Historical Jesus: A reference to the person of Jesus as He can be understood and investigated using the tools and methods of modern approaches to the study of history. The “historical Jesus” is often contrasted with “the Christ of faith,” that is, the Jesus that is honored and preached about by the Christian church.

Sublapsarianism, infralapsarianism: Related to a debate among Calvinists over the intricacies of divine election, this position assures that God’s decree of election logically follows God’s decree to allow the Fall of humankind into sin. That is, the decree of election is “sublapsarian” in contrast to “supralapsarian,” which places this decree prior to the decree to allow the Fall.

Praxis, orthopraxy: literally meaning “right practice,” is living out the known and experienced truth of the Christian faith in love and justice.

Prevenient Grace: The term refers to the gracious action of God, displayed in the person and work of Christ but present in the lives of human beings through the agency of the Holy Spirit, which precedes all human response to God’s initiative. Calvinists view prevenient grace as that aspect of special grace by which God redeems, sanctifies and glorifies the believer; hence, it is bestowed only on those whom God elects to eternal life through faith in Jesus Christ. For Wesley [and consequently many Arminians] prevenient grace is the Holy Spirit’s work in the hearts of all people, which gives them the freedom to say yes to the gospel; thus prevenient grace can be accepted or rejected, but justification cannot be achieved without it.

