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SYSTEMATIC
THEOLOGY
"C" Course

Published By

CALGARY PROPHETIC BIBLE INSTITUTE
516 Eighth Avenue West,
Calgary, Alberta.

SYSTEMATIC THEOLOGY "C"

General Outline of the Course.

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SECTION 1 THE HOLY SPIRIT HIMSELF.

A. His Existence and Identity.

1. His Existence.

- (a) Declared by Revelation. 1 John 5:7
- (b) Revealed by Manifestation. Matt. 3:16,17.
- (c) Proven by Demonstration. Acts 2:3

N.B. There are four spheres that particularly demonstrate His existence:

- 1. Inspiration of the Word. 2 Pet. 1:21.
- 2. Conviction of sin. John 16:8.
- 3. Regeneration of Man. Tit. 3:5; John 3:5; John 6:63.
- 4. Enduement with the power of the Spirit. Acts 1:8.

2. His Identity.

- (a) The third Member of the Trinity; therefore God Himself. 1 John 5:7; Acts 5:3,4.
- (b) Equal in attributes with the Father and Son; He performs a specific work in the operation of the Godhead.
- (c) The Christian conception of the Holy Spirit is diametrically opposed to the heathenish conception. The Holy Spirit is not a mere radiating influence or power, that we in our weakness and ignorance are somehow to get hold of and use; but He is an infinite personal Being, all-wise and all powerful, yet infinitely holy and tender, Who desires to take hold of us and use us.

B. HIS PERSONALITY. (Established in Five Ways)

1. Personal Pronouns. (He; Him; Himself; etc.)
- (a) John 15:26; John 16:7,8,13,14.

know

N.B. In Romans 8:16,26 we have the neuter pronoun "itself" used for emphasis. This is because it is not the Holy Spirit in person, but the atmosphere or condition produced by Him, which is brought to our attention, such as the witness to our adoption, or intercession for us. The emphasis is on the work of the Holy Spirit, not on His personality.

Also in 1 Peter 1:11 the pronoun "it" is used, but here it is not the Holy Spirit that is speaking audibly, but His Revelation concerning Christ. "It" refers to the revelation given by the Holy Spirit, and not to the person of the Holy Spirit.

2. Personal Characteristics.

- (a) Knowledge 1 Cor. 2:11.
- (b) Will. 1 Cor. 12:11.
- (c) Mind Romans 8:27.
- (d) Love. Romans 15:30.
- (E) Intelligence and goodness. Neh. 9:20.
- (f) Grief Eph. 4:30.

None of these characteristics can be attributed to an influence or power, but only to a person.

3. Personal Acts.

- (a) He searches 1 Cor. 2:10.
- (b) He speaks. John 16:13; Acts 1:16.
- (c) He intercedes. Rom. 8:26,27.
- (d) He bears testimony. John 15:26.
- (e) He teaches. John 14:26.
- (f) He leads and directs. Matt. 4:1.
- (g) He commands. Acts 8:29; 11:12; 16:6,7.
- (h) He calls men. Acts 13:2.
- (i) He sets men in the Church. Acts 20:28.

4. Personal Treatment.

- (a) He may be rebelled against. Isa. 63:10. (It is only a person in authority that can be rebelled against.)
- (b) He may be grieved. Eph. 4:30 (We can only grieve a person, and that when He loves us.)
- (c) He may be lied to. Acts 5:3 (You can not lie to an influence).
- (d) He may be blasphemed or used despitefully. Heb. 10:28,29.

N.B. Grieved: by schism in the body of Christ. Eph. 4:30.

Quenched: 1 Thess. 5:19 by worldliness and heresy in the individual.

Resisted: Acts 7:51 by the strivings of the unregenerate against Him.

Vexed: Isa. 63:10 by rebellion, in spite of unbounded grace.

Blasphemed: Luke 12:10 by unregenerate only, and when in a state of enlightenment (The unpardonable sin.)

Three stages lead to the unpardonable sin: Heb. 10:29.

- 1. Such a person disdains and despises God's Son.
- 2. He discredits the blood of Christ, by counting it an unholy thing.
- 3. With contempt and malice, he opposes the Holy Spirit and insults Him in blasphemy. By his absolute rejection of the Agent of the New Birth, he thus robs himself of his only hope of Salvation.

5. Personal Office and Title.

- (a) The Comforter. John 14:16 (One called alongside to help and strengthen.) The Holy Spirit should not be a mere theological confession, but we should have a practical realization of the truth that He is a personal companion, a comrade, and just as real a Person to us as is Christ.

C. HIS DEITY. (Established in Five Ways)

1. By Divine Attributes.

- know* (a) He is eternal existent. Heb. 9:14.
 (b) He is omnipotent. Luke 1:35.
 (c) He is omnipresent. Ps. 139:7-10.
 (d) He is omniscient. *knows all* 1 Cor. 2:10,11; John 14:26.
 John 16:12,13.

2. By Divine Works.

- (a) Creation Ps. 104:30; Job 33:4.
 (b) Impartation of spiritual life. John 3:3-8.
 (c) Inspiration of the Word. 2 Pet. 1:21; 2 Tim 3:16;
 2 Sam. 23:2

know 3. By linking statements in the Old Testament referring to God, with statements in the New Testament referring to the Holy Spirit. Isa. 6:8-10 compared with Acts 28:25-27.

4. By coupling the name of the Holy Spirit with that of God.
 (a) In connection with the spiritual gifts. 1 Cor. 12:4-7.
 (b) In the benediction of the Epistles. 2 Cor. 13:14.
 (c) In the commission of the disciples. Matt. 28:19.

5. By the Divine Name itself.

- (a) The Holy Spirit is called God in Acts 5:3,4,9.
 N.B. The Holy Spirit is distinguished from God the Father, and Christ the Son.

1. Lk. 3:21,22 at the Baptism of Jesus, the Trinity is distinguished as separate persons. Christ on earth, the Father speaking from Heaven, and the Holy Ghost descending in the form of a dove.
2. Matt. 28:19 The word "of" separates and makes a clear distinction between each person.
3. John 14:16 A distinction is drawn between the Son who prays to the Father, and the Comforter given in answer to Christ's prayer. Compare also John 16:7.
4. Acts 2:32,33. Peter proved the ascension and exaltation of Christ in Heaven by the coming of the Holy Ghost down to earth.

D. THE NAMES OF THE HOLY SPIRIT.

Trinity involves in relation

1. The Spirit. John 3:8 Here He is compared with the wind. Note the significance in the following passages: Gen. 2:7; Job 33:4; Ps. 104:30; Ezek. 37:8-10; 14; John 3:6-8. Seven points of Resemblance--Like the wind, the Spirit is:
 - (a) Sovereign. "where it listeth".
 - (b) Invisible.
 - (c) Evident in manifestation. "hearest the sound" See effects.
 - (d) Inscrutable. "canst not tell...."
 - (e) Indispensable. Conditions the atmosphere.
 - (f) Life-giving. Carries the blessings of God. (rain)
 - (g) Irresistable. Can be hindered individually, but not universally.

divine origin

2. The Spirit of God. 1 Cor. 3:16; Rom. 8:9. Emphasizes His divine origin and character.

3. The Spirit of the Lord GOD. Isa. 61:1. Essential to fruitful service.

4. The spirit of the LORD, Isa. 11:2. A small "s" in spirit indicates the phases of the Spirit's personality, compare Rev. 1:4; Rev. 5:6 (seven Spirits.) The capital letters in "LORD" refers to Christ the Redeemer. So in this particular name, reference is made to phases of the Spirit's personality in connection with Christ in His redemptive work. Compare 2 Cor. 3:17.

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5. Spirit of the ¹Living God. 2 Cor. 3:3. The name used when Christian life and character is produced. e.g. Development of Christian graces, and Christian walk.
6. The Spirit of Christ. Rom. 8:9. Refers to Regeneration.
7. The Spirit of His Son. Gal. 4:6. This name is used when the Spirit testifies to the Sonship of the believer.
8. The Spirit of Jesus Christ. Phil. 1:19. Essential to prayer. Name used to indicate that the Spirit hears and answers prayer.
9. The Holy Spirit. Luke 11:13. Emphasizes the essential moral character of the Spirit. He is Holy in Himself. Rom. 1:4.
10. The Holy Spirit of Promise. Eph. 1:13. Separate from Regeneration--refers to His power in our service. (The Promise of the Father) Acts 1:4,5; Acts 2:38,39.
11. The Spirit of Truth. John 14:17. Twofold meaning:
 - (a) His essence is truth.
 - (b) He communicates truth. John 16:13.

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

For the progressive Christian life. He operates in the members of the mystical body of Christ to give victory over the flesh.

The Law of Life: The desire to conquest. The desire to rise above environment that would choke out your life and cause defeat.

Spirit of Life; Divine urge (strength) to be victorious; Enduement of Holy Spirit.

13. The Spirit of Grace: Hebrews 10:20²⁹. It has reference to the impartation of Grace. It emphasizes the fact that it is the Holy Spirit's work to administer and apply the Grace of God.

14. The Spirit of Glory: (radiance) 1 Peter 4:14. Rests upon one who is persecuted for Christ's sake. Persecution borne with patience brings glory to God. Romans 8:17.

15. THE COMFORTER - The specific name of the Holy Spirit. John 14:26, refers to His Divine Office.

16. The eternal Spirit. Heb. 9:14. Emphasizes His eternal existence.

17. The Holy Ghost. Acts 4:31; John 14:26. Emphasizes the essential moral character of His mystical presence in communion with the believer.

Names used by God to emphasize some of the Holy Spirit's characteristics.

SECTION 11. HIS WORK AND OPERATION

A. In the Universe and Mankind Generally.

1. Creation. Ps. 104:30 Job 33:4; Gen. 1:26.
2. The reformation of the earth. Chapters 1 and 2 of Genesis.
3. The restraining of iniquity (a universal work.) 2 Thess. 2:6-9.

B. Enlightenment, Regeneration, and Enhancement of State.

1. Enlightenment of man.

(a) From start to finish salvation is entirely the work of the Holy Ghost.

(b) The state of the natural man is declared to be:

1. Spiritually dead. Eph. 2:1; Col. 2:13.
2. Past feeling. Eph. 4:19.
3. Blind. 1 Cor. 2:14; Eph. 4:18; 2 Cor. 4:4.
4. Helpless. Tit. 3:5; Eph. 2:8,9.

(c) The Holy Spirit enlightens the understanding through the Word. 1. Spirit bears witness to the Truth. John 15:26 John 16:13; 1 John 5:6.

2. He convicts of sin. John 16:8¹¹.

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know

does not mean the Christians

to be two

- (d) There may be enlightenment without regeneration. Heb. 6:4-6; Heb. 10:26-29; 2 Pet. 2:20,21. Man has the power to resist and even stop the work of the Holy Ghost. The work of enlightenment thus hindered produces a state of religious reform, which may become the birthplace of the unpardonable sin. There are three stages to the unpardonable sin. Hebrews 10:29.

1. When man rejects the Son of God, the only Saviour.. John 14:6.
2. When man rejects the Blood of Christ, the only thing that gives remission. Hebrews 9:22.
3. When man rejects the Holy Ghost, the only agent of the New Birth. John 3:5. When man reaches this third stage, he has robbed himself of the only hope of salvation, for he has then committed the unpardonable sin. Mark 3:28-30.



2. Regeneration.

Definition

- (a) Definition: The supernatural impartation of spiritual life to a person, previously dead spiritually, and performed by the Holy Spirit through the Word of God. John 3:5,6; James 1:18; 1 Pet. 1:23. The New Birth can be compared to the growth of a seed. The human heart is the soil. Matt. 13:4-8 (four kinds of soil). The word is the seed. Luke 8:11. God's servant is the sower 1 Cor. 3:6. The Holy Spirit germinates the seed, and the Divine Nature is the result. 1 Cor. 3:6.

know

Nov. 30/54

spiritual life taken away in Adam

birth commeth by hearing and believing by the word of God

- (b) The Importance of Regeneration.
1. Regeneration is the initial step in the impartation to man of the eternal salvation purchased for Him by the death of Jesus Christ.
 2. The commencement of all spiritual life, showing our utter dependence upon God's grace. Eph. 2:1-10.

(c) The results of regeneration.

1. The instantaneous and miraculous creation of a new Divine nature within the one who previously possessed only the carnal nature of the flesh. John 3:6; 1 John 3:9. It should therefore be noted that the New Birth is not a persuasion of the mind, nor a process of any kind, such as a changing of the Old Nature, but it is an event when an absolutely new life comes within. The New Nature is therefore additional to the Old Nature. Compare 1 John 3:9 with 1 John 1:8 and Romans 7:15,24.
2. The appropriation of Christ as Saviour John 1:12,13; Acts 16:30,31; Eph. 2:8. God gives faith and the one who is born again believes in Christ. This is the immediate, inevitable and inseparable outcome.

regeneration comes before receiving Jesus.

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(d) The doctrine of Regeneration has a direct bearing on the question of God's Fore-ordination and man's free-will.

Three important facts should be noted;

1. God's Fore-ordination and man's Free-will run parallel in God's economy, as waves with different frequencies.
2. They are both declared to be true: John 1:13; 3:16; 6:37; 6:44; Rom. 3:21,22; 8:29,30; Acts 10:43; Eph. 1:4,5,11.
3. At the same time of the New Birth man's free-will is synchronized with God's Fore-ordination, comprising the mystery of regeneration.

Chart. 1

NEW BIRTH

Fore-ordination

Man's Free-will

New Birth

N.B. Note the constancy of God's Fore-ordination, but the variableness and instability of man's Free-will.

3. Enhancement of the Believer's State.

(a) The recognition of the difference between the believer's standing in God's sight, and his actual state in experience, is necessary to a clear understanding of the doctrine of salvation.

1. The moment regeneration takes place, the believer receives a perfect and unalterable standing. John 1:12; Rom. 5:1,2; Rom. 8:17; Eph. 2:4-6; 1 Pet. 1:3-5.
2. The believer's actual state is far below his heavenly standing. 1 Cor. 1:11; 3:1-3; 5:1,2; 6:7.

(b) The Work of bringing the believer's state into complete conformity with his present perfect standing, will be performed by the Holy Spirit at the Rapture. However, in the present life, the believer's state is enhanced as the Holy Spirit is allowed to apply the Word of God. Ps. 119:9,11.

Although complete conformity of state and standing is not attained until the Rapture, yet the state is raised as we conform our lives more and more to the Word of God revealed by the Holy Spirit. This produces a Fruitful Christian life.

*standing perfect
state
lower &
improving*

known

what is meant,

C. FRUITFUL CHRISTIAN LIFE. 1. What is it? It is sometimes referred to as the Victorious, or Progressive Christian Life.

- (a) The Fruitful Christian Life is the development of the Three Christian Graces (faith, hope and charity) and the growth of the Nine-fold fruit of the Spirit. This does not mean sinlessness, nor does it refer to a life given to service for God. It is a state of maturity reaching on to final perfection.

2. Points of Importance:

- (a) Fruitful Christian life is separated from and yet related to effective Christian service.
 1. The Graces are developed from within.
 2. Spiritual Gifts and the Power of the Holy Ghost comes from without.
- (b) The Fruitful Christian life must be realized before the Gifts of the Spirit can be properly exercised in Power for effective service. 1 Cor. 13: A Fruitful and Victorious Christian Life should be the background for all Service.

3. Three Laws must be recognized.

- (a) The Law of the Mind, Rom. 7:23.
 1. Origin: The regenerated Spirit of man.
 2. It operates in three stages.
 A. It consents unto the Law of God, that it is good. Romans 7:16
 B. It delights in the Law of God, Rom. 7:22
 C. It gives voluntary mental obedience to the Law of God. Rom. 7:25. It gives a willing and thoughtful obedience.
- (b) The Law of Sin and Death. Rom. 7:23; 8:2.
 1. Origin: Man's fallen sinful nature.
 2. It operates by bringing together God's Holiness and Justice with man's Depravity and Sinfulness, and the inevitable result is a spiritual struggle ending in condemnation, Gal. 5:17
- (c) The Spirit's Law of Life. Romans 8:2.
 1. Origin: In those who are "in Christ" or members of His Mystical Body.
 2. It operates a higher Law, interposed by the Holy Spirit, setting us free from the Law of Sin and Death and the condemnation which follows:
 A. It is performed by the Spirit, and only in those baptized into Christ's Mystical Body.
 B. It sets us free from the Law of Sin and Death, not from the flesh.
 C. It is without works. Man plays no part beyond the recognition of his utter defeat and helplessness. Note Man's helplessness in all three spheres of life:
 (a) At the New Birth. (b) In Service (c) In Victory over the flesh. In each case man is absolutely dependent on God's grace through the Holy Spirit.

*when man is born again
born again
operation
"new man"*

origin in sinful nature



4. The Results of this Deliverance:-

(a) Freedom from bondage and condemnation. Rom. 8:1,2.

(Differences in Condemnation) (1) Condemnation to sinners. John 3:18. This meaning conveys the idea of utter rejection; to doom; the sentence of punishment for guilt. Christians will never come into condemnation of sin. John 5:24.

in the Bible (2) Condemnation to Christians who are not "in Christ". Rom. 8:1. This is inferred from this passage. It is a present condemnation, which is shown by the word "now." The meaning of condemnation in this use is to judge or pronounce to be unfit for use or service. e.g. "The ship was condemned as unseaworthy." Christians that are not "in Christ" are now blamed, or censured for wasted efforts, and neglect of using God's provision by the Spirit. They are unfitted for God's service.

can be made seaworthy again.

(b) The Development of the Three Christian Graces.

(1) They are enumerated and defined in 1 Cor. 13: and in the First Epistle to the Thessalonians. The order is given in three different ways:

- A. The climactic order of importance. 1 Cor. 13:13
- B. The order of development. 1 Thess. 1:3.
- C. The order of manifestation. Chap. 2. Labor of love. Chap. 3 Work of Faith. Chap. 4 Patience of Hope.

*faith hope charity
faith love hope*

Note the following concerning the Labour of Love;

- 1. It is aggressive. *active,*
- 2. It is supported by the other two which are not so expressive.
- 3. This is the chief Grace.
- 4. The world sees the Labour of Love more than the working of the other two.
- 5. It is stimulated on the one hand by the Work of Faith, and buoyed up on the other hand by the Patience of Hope.

knows

(2) How the Graces are produced: (same principles as in Regeneration.)

- 1. The Agent--The Holy Spirit.
- 2. The means--The Word or Gospel. 1 Thess. 1:5.

knows

(3) The Process of Development. 1 Thess. 1:5. Note how the Gospel is received in four ways:

- 1. In Word: produces regeneration. Rom. 10:17
- 2. In Power: produces the manifestation of the first Grace, the work of Faith. This gives power to progress and not to stop at regeneration. John 1:12.

know
N.B.

Jan 4/54

3. In the Holy Ghost; produces the manifestation of the second Grace, the Labour of Love. Receiving the gospel in this way is being baptized with the Holy Ghost.
4. In much assurance; produces the manifestation of the third Grace, the Patience of Hope. As we progress we become firmly convinced and established.

4. Note the significance of the words connected with the manifestation of each Grace: Labour; implies strenuous exertion, but not necessarily such as overtasks the faculties. It means to prosecute with effort. Work; implies a continuous exertion towards some end or purpose; effort for attaining some object or aim; to produce some effect. Patience; a calmness of spirit under trials, a suffering without discontent; the quietness or self-possession of one's own spirit under sufferings and provocations.

- (c) The outcome; of receiving the Word and development of the Graces.
 - (1) Fellowship with God's people and with Christ. (the two go together. 1 Thess. 1:6 1 John 1:3-7. *1:7,8* *rather than unbelievers*)
 - (2) Became ensamples to other Christians, 1 Thess. 1:8. The Gospel is wonderfully radiated to all, when the Graces developed. *1:8*
- (d) The effects produced by the manifestation of the Graces. vs. 9,10.
 - (1) Turned to God, because of the Work of Faith.
 - (2) To serve the living and true God, because of Labour of Love.
 - (3) To wait for His Son, because of Patience of Hope.

N.B. "which" - Resurrection, c/f Rom. 4:25.

5. THE FRUIT OF THE SPIRIT.

- (a) This is the outcome of the Fruitful and Victorious Christian Life. This life should be progressive and constantly repeated in new cycles. These cycles and the progress in each cycle, can be illustrated by the growth and development of a flower.
 1. There are three stages. A. The growth of the bud (this is the preparatory stage) Develop to place where we as a plant may bear the flower. This may include chastening, pruning, purging.
 - B. The flower is unfolded. (manifestation of the Graces) *faith hope love*
 - C. The Fruit or seed is produced (development of Graces)
 2. Each plant must go through similar cycles: leaves, buds, flowers, fruit and seed. Progress is made in each cycle, if the conditions of growth are supplied, and the cycles are repeated again and again with the multiplied seeds from former cycles. Ps. 1:3
 3. The three major parts of a flower.
 - (a) The petals (outward manifestation, and it is threefold) *faith hope love*
 1. Work of Faith 2. Labour of Love 3. Patience of Hope
 - (b) The Stamens and Anthers. c/f These differ in the various flowers, so also in Christians, there are combinations of these.
 - (1) Those connected with faith: Temperance, kindness and Gentleness.
 - (2) Those connected with Charity: Joy, Meekness, Longsuffering.
 - (3) Those connected with Hope: Peace, Mercy and Godness. *see flower*

N.B. These are the major elements, others may be formed by the union of these. Gal. 5:22,23; 1 Cor. 13:4-8; Col. 3:12-14; 2 Peter 1:5-8.

(c) The Pistil.) (seed-bearing organ) For our illustration, this would form a polycotyledon, representing the three Graces of Faith, Hope and Charity. Cotyledon: the perishable lobe of the seed plants.

(b) THE ESSENTIALS OF GROWTH. (Cultivation, Fertilization, Weeding Watering, hedge, windbreak, fencing & Other things essential to growth are supplied by God.)

1. Light--The Spirit illuminated Word. Ps. 119:105.
2. Warmth--Fellowship with Christians and God. 1 John 1:3-7.
3. Moisture--The blessings of God's providence. James 1:17.
4. Atmosphere--Worship and prayer.

(c) THE PROCESS--All is done by the Holy Spirit through Christ. John 15:5. (1) The Stamens begin to develop in the Christian's life.

(2) The petals unfold. (This is the manifestation to the world; the beauty of the petals attract the world.)

(3) The Pistil forms through the union of the elements of the Stamens. All elements in the Christian should converge to accomplish Christ's purpose in us.

(4) The Petals and Stamens pass away leaving only that part of the Pistil that contains the new seed. (Faith, Hope, Charity are left)

(5) The whole process is constantly repeated, as long as the essentials of growth are supplied. (c/f Ps. 1:3)

6. IMPORTANT DISTINCTIONS:

(a) Note the contrast between the Works of Flesh and Fruit of Spirit. (Gal. 5:19-23) *not necessarily all of them*

1. "Works of the Flesh" is plural. Seventeen things enumerated. All these things do not necessarily manifest themselves in each individual; some of these things may be manifested in one person, and other works may manifest themselves in another person, but they all have one common source, which is the flesh. If we live after the flesh, some of these works will manifest themselves in us. Note the use of the word, "manifest" which means evident in the highest degree, striking upon the mind at once with overpowering conviction, obvious, clear, plain.

2. "Fruit of the Spirit" is singular. It is only one kind of fruit, but it has a nine-fold manifestation. (3x3, trinity, speaking of Divine completeness.) The Holy Spirit produces only one kind of fruit, in accord with the law of heredity, not one thing in one Christian and another thing in other Christians. There is a unity of origin running through-out the multiplicity of manifestation.

(3) Works are done, but Fruit is produced.

(b) Graces can be developed to some extent without being baptized into Christ, but Christians with only Graces are like "Hot-house" plants; they can not stand the elements outside of their own environment; they wither under persecution, etc.

On the other hand, Christians which are baptized by the Spirit and have spiritual gifts, but have none of the Graces developed, are cold and hard, logical and ineffective in service. 1 Cor. 13.

S E R V I C E

Baptized
into
Christ

1 Cor. 12:13

The Liberty of Sonship

*peace of God
last then
win.*

Walking In The Spirit

Living In The Spirit

Led By The Spirit

In The Spirit

*Refutation
not possible*

main part

Strength Eph. 3:16
Prayer Phl. 4:6
Eph. 6:18
Supplications Eph. 6:18
Thanksgiving Eph. 5:18-20
Worship John 4:24
Godly Sorrow 2 Cor. 7:10
Repentance 2 Cor. 7:10
Peace of God Phl. 4:7

Spirit's Law
of Life

New Birth

Interposed Law Rom. 8:1,2

Sin and Death. Rom. 8:2
Set Free From The Law of

Spirit, Dead in Sin Eph. 2:1

Regenerated.

Law Of The Mind

C O N F L I C T
Gal. 5:17
Rom. 7:15,16,19

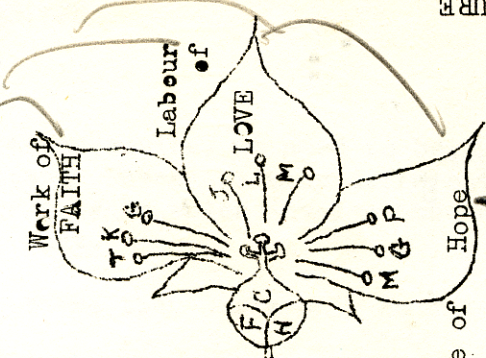
Law Of Sin & Death

Flesh.

Mk. 7:21-23

Motions of Sin Eliminated Rom. 7:5,6

Commencement of Victory in
the Christian Life.



RAPTURE

Patience of Hope

know

D. EFFECTIVE CHRISTIAN SERVICE.

1. To be effective in Christian service, we need to be endued with the power of the Holy Ghost. There are many different attitudes taken toward this important truth which involves the doctrine of the baptism of the Holy Ghost.

(a) Some ignore it altogether; they claim only an interest in Regeneration.

(1) The truth is too important to ignore. Its importance is shown in that Christ Himself was endued by the Spirit before He began His earthly ministry. Matt. 3:13-17.
How much greater is our need of the same enduement?

(b) Some declare a Christian is baptized by the Holy Ghost at Regeneration.

(1) Examples show the enduement of the Spirit as a separate event from the New Birth.

(a) The Disciples. They were born again on the day of Christ's resurrection. (John 20:22) yet Christ commanded them to wait for the enduement of the Holy Ghost (Acts 1:4,5,8) which they received on the day of Pentecost (Acts 2:1-4).

(b) The Christians of Samaria; Acts 8:5-17. They were born again and baptized in water (vs 13) yet not endued with the Holy Ghost until later when the apostles laid their hand on them (vs 17). Note the importance of the parenthetical statement in verse 16.

(c) Household of Cornelius; Acts 10:44. Cornelius must have been a Christian before Peter came to him, for his prayer was heard (c/f John 9:31 with Acts 10:2,4) The Holy Spirit came upon them as a separate event from their New Birth.

(d) Men at Ephesus; Acts 19:1-7. They were believers (vs. 2) even though their knowledge of deeper truths was lacking. The question Paul asked them in verse 2 indicates that Paul believed the receiving of the Holy Ghost upon the believer was separate from the New Birth and subsequent to that event; note the importance of the word "since".

(2) Terms used in Scripture also distinguish the Enduement and the New Birth as separate events.

(a) Children of God by regeneration; Gal. 3:26; Jn. 1:12,13; Gal. 4:1-3;

Sons of God by Adoption; Gal 4:5-7; Romans 8:14,15.

(b) Christ in you by Regeneration; Col. 1:27.

You in Christ by Baptism of the Holy Ghost. 1 Cor. 12:13; John 15:4

(c) The Holy Spirit "in" those that are born again.

The Holy Spirit "on" or "upon" those that are endued.

N.B. There are three relationships of the Holy Spirit to man: (1) WITH Gen. 6:3; John 14:17. The Spirit is with the unsaved to enlighten; to convict of sin, etc.

John 16:8-11.

know

- know*
- (2) IN John 14:17; John 20:22; Rom. 8:9 last sentence. The Holy Spirit is in the believer, as is also Christ.
- (3) UPON Acts 1:8; Luke 24:49; Acts 19:6. The Spirit comes on or upon those that are baptized with the Holy Ghost, and this baptism puts the believer into Christ's mystical body. 1 Cor. 12:13
- (3) The teaching of Scripture shows that the Enduement of the Spirit is subsequent to the New Birth, and in some cases has not been consummated in the believer's experience.
- (a) John 1:12; When we receive Christ, then we are born of God (vs/13) and we are given power to become the sons of God. It is evident that we are not sons of God at the time we receive Christ, for then we could not become sons of God, because you can not become what you are already. (When we receive Christ, we are only children of God.)
- (b) Gal. 3:27; In verse 26 we see all Christians are the children of God, but verse 27 shows that not all Christians have been baptized into Christ. The words "as many of us" in verse 27 limits the number.
- (c) Romans 6:3; also shows that not all of us Christians were baptized into Christ.
- (d) Eph. 1:13; the sealing with the Holy Spirit is after that ye believed and not simultaneous. Notice the 3 stages:
- (1) Hearing, that is followed by the second stage (2) Trusting or believing, and this is followed by the third stage (3) Sealing with the Holy Spirit.
- (B) 1 Cor. 12:13; Note the following distinctive points: "We" refers to those who are already Christians. "Int•" is different than the word "in"; this can be best illustrated in the following way: A man walked in a room; a man walked into a room. In the first statement the man was already in the room, and merely walked around in it; but in the second statement the man was outside the room, but by the action of walking came inside the room. So also "we" who are Christians may by the action of the Baptism of the Holy Spirit come "into" the mystical body of Christ.
- Jan*

(c) The third attitude is taken by those who claim a person must tarry for the baptism of the Holy Spirit. Luke 24:49; Acts 1:4.

- Pentecost*
- (1) This was a command of Christ directed to His disciples, and not applicable to us in this day. Christ gave many other commands which we do not try to follow. e.g. Luke 22:8; Luke 10:3,4.etc.
- (2) The command was associated with Jerusalem; thus a specific command with a specific place, tarrying anywhere else is only part obedience.
- (3) The command was given before Pentecost. The need for tarrying arose from the fact that the Holy Spirit was not in the world in personal presence until the day of Pentecost. After He has come, there is no need for tarrying.
- Know in order to be able to reply*

- (4) There is great spiritual danger in tarrying. It is possible for some people to suppress the conscious mind in such a way that it becomes passive, and unresisting. It appears the sub-conscious mind then takes over, and the person becomes very sensitive to certain impressions, while insensitive to other impressions. That is why men can lie on beds of spikes, or walk on coals of fire, as they do in India, and feel no pain. The passive state of mind is the method used by many to perform many supernatural things; e.g. Spiritualism; Psychomancy; Necromancy; Mesmerism; Fortune-telling; etc. Many religions, both in heathen lands and in civilized lands, practice the passive state of mind, and many strange things are experienced. There are various ways by which the passive state is reached; sometimes by swaying of the body; sometimes by prostration; by the rapid utterance and repetition of certain words or statements, or by absolute quietness and lack of movement. Christians that tarry may drift into a passive state, and thus may open the way for many strange and supernatural experiences. God may allow a Christian who demands a supernatural experience to receive it, that experience may not be of God, for Satan may be permitted to give a counterfeit experience. Such counterfeits are very convincing in their demonstrations, and usually the person involved is so completely deceived that he has to go into a backslidden state before he recovers himself.

A person may so tempt and limit God by insisting on tarrying for some experience that God allows evil angels to come and affect his life. See this in the experience of God's people, Israel: Ps. 78:41,49.

God's Word gives many warnings; Deut. 18:10-12; 1 Chron. 10:13,14; Zech. 10:2; Isa. 19:3; Isa. 29:9-14; Isa. 8:19,20 (only one test, the Word of God, for God never violates His own Law.)

God tells us to take a negative attitude towards spirits and spirit manifestations 1 John 4:1 "believe not". Until the spirit meets the test of 1 John 4:2,3; or until we have tested the manifestation by the Word of God, then we should not believe in them.

- (d) The fourth attitude is taken by those that say we must pray for the baptism of the Holy Ghost. Luke 11:13
- (1) This was previous to Pentecost, the Holy Spirit had not yet come into the world.
 - (2) The Church-age had not yet been introduced.

(3) In none of the Epistles are Christians told to pray for the induement. Prayer is important (Acts 8:15) but it is not the method by which the Holy Ghost comes upon a person.

(4) A different method is given (Acts 8:17)

(5) Others take the attitude, that we must abide God's time and then God will pour out His Spirit directly, Acts 10:44.

(1) We are responsible to accept God's salvation as soon as He shows us the provision He has made.

2 Cor. 6:2 "now". This is true in any phase of His salvation.

(f) Some believe we receive the Holy Ghost through obedience to God. Acts 5:32.

(1) The tense of the verbs "hath given" and "obey" must be watched in this passage. The verb "hath given" is in the past tense and describes what God has done already; the verb "obey" is present and describes what these now do who have been given the Holy Ghost.

(g) Others believe we can not be endued with the Spirit until we have eradicated all sin in our lives, and are emptied of all "self".

(1) That would make the enduement of all impossible, for 1 John 1:8 declares we can not eradicate all sin.

(2) God's plan of salvation is to first save us from the penalty of sin. He does this by the New Birth. Then He purposes to save us from the "power" of sin. This is done by the Holy Spirit, and most easily accomplished if we are baptized into the mystical body of Christ. 1 Cor. 12:13. In 2 Cor. 5:17 we see a double process in action; old things are passing away, and new things replacing them. Be sure to note the importance of "are" in both cases.

2. God's methods for enduement of Christians in this Dispensation.

(a) There are two methods:

1. By a direct act of God, independent of human instrumentality.

A. Christ received His enduement this way, (Matt. 3:16); the 120 disciples on the day of Pentecost, (Acts 2:103); and the household of Cornelius, (Acts 10:44).

B. It is God's prerogative to endue in this way, but it appears that God only uses it when the other method is not available. This last fact seems to be established in Acts 8:16. The believers at Samaria had already been baptized in water, yet God had not endued a single one of them directly.

not the method

not the method

known thoroughly

(2) Through the specific ordinances of the organized church.

(a) The first ordinance is Water Baptism by immersion in the name of the Lord Jesus.

1. The early church only baptized in the name of the Lord. Acts 2:38; 8:16; 10:48; 19:5.

N.B. In Matt. 28:19 Christ gives the authority of the whole Trinity to "go" "teach" and "baptize"; therefore this does not give the mode for baptism.

2. Scriptural inferences of immersion. John 3:23; Matt. 3:16; Acts 8:38,39; Rom. 6:4,5.

(b) The second ordinance is the laying on of hands by an apostle, which involves two doctrines.

First doctrine.

Doctrine of Apostleship. Note the following important facts:

(a) There were more than twelve apostles. Acts 14:14; Rom. 16:7; 1 Cor. 4:6,9; 1 Thess. 1:1. c/f 1 Thess. 2:6.

(b) There are two kinds of apostles, just as there were two distinct forms of the gospel. Gal. 2:7,8. Note, gospel of uncircumcision to Gentiles through Paul, and the gospel of circumcision to the Jews through Peter. So also there was the apostleship of the circumcision (kingdom, apostleship) and apostleship through Paul toward the Gentiles.

(c) The qualifications of a Kingdom Apostle is given in Acts 1:21,22. Paul and other apostles could not meet these qualifications. The qualification of an Apostle of Grace is given in 1 Tim. 3:1,7 and can be met by certain men in the church even today. It is very evident that God intended that apostleship should continue for these qualifications were given over thirty years after the church had been first established.

N.B. It should be noted that the office of a bishop and of an apostle are the same, for the terms are interchangeable. Acts 1:20,25.

(d) Apostles are set first in order in the church. 1 Cor. 12:28.

A church organization is not complete without one or more apostles.

(e) Eph. 4:11-13 shows that apostles, as well as others, will continue to be given by Christ until the Rapture of the Church.

N.B. It appears that God has purposed to have twelve kingdom apostles for Israel (Matt. 19:28; Rev. 21:14) but an untold number of apostles for the Church of Grace all down this age until the appearing of Christ, which ends the Church age.

SECOND DOCTRINE

- know*
- (2) The second doctrine involved is the laying on of hands.
 - (a) This is established as a doctrine in Hebrews 6:1,2. The law of truth association will not allow us to reject any of the seven doctrines mentioned in this passage.
 - (b) The laying on of hands was practiced in the Old Testament times Gen. 48:14; Num. 27:22,23. Concerning the last passage, we see the laying on of Moses' hands had a decided effect in Joshua's life. Deut. 34:9. In New Testament times: Acts 6:6; Acts 8:17-19; Acts 13:3; Acts 19:6; 1 Tim. 4:14; 2 Tim. 1:6.
 - (c) The laying on of hands may be performed by the apostle of a church, or by the governing body (elders) or presbytery)
 - 1. By the governing body when they desire to bestow the gift of apostleship upon a man. 1 Tim. 4:14; Acts 13:3.
 - 2. By an apostle when a church desires that the Holy Spirit should endue a believer through baptism of the Holy Ghost.

N.B. The laying on of hands for healing has no direct connection with apostleship.

- (b) The two methods of enduement are therefore either directly by God, without any human instrument, (apostle) or otherwise by a qualified apostle of a church, after the candidate has been baptized in water.

3. THE IMPORTANCE OF THE BAPTISM OF THE HOLY GHOST.

- (a) It is the only way that a believer can come into the Mystical Body of Christ. 1 Cor. 12:13. The Spirit baptizes believers "into" this body.

N.B.

- know*
- 1. Note the three bodies of Christ:
 - 1. Physical Luke 24:39;
 - 2. Spiritual Matt. 26:26
"This is my body"
 - 3. Mystical 1 Cor. 12:27
 - 2. We also need to distinguish between the following:
 - Body (1 Cor. 12:12) Vine (John 15:5) Olive Tree (Rom. 11:17)
 - The body emphasizes service, for the body speaks of organized effort of every member of the body which makes possible efficient work. The vine emphasizes the growth of Christian character and the Fruit of the Spirit. The olive tree talks of the blessings that come to us from God through the casting away of Israel.
 - 3. A distinction must also be made between the Bride of Christ and the Body of Christ. The bride of Christ includes all Christians, the body of Christ only those baptized by the Spirit. It should be noted in this connection that when the Bride is married to Christ the Bridegroom after the Rapture, then all become one body with Christ; this principle was established in the first marriage. Gen. 2:24.

- only*
- (b) It is the great essential of a fruitful life. John 15:4. We can not bear fruit unless we are in Christ. Note the three states of a branch in the Vine;

- that you
and become
a partway*
- 1. The branch that does not bear fruit. It is only sapping strength and giving me fruit in return, therefore it is ultimately cut off and withered. John 15:2,6. Such a person becomes a castaway (1 Cor. 9:27) not lost, but destroyed for service. Israel is the great object lesson of a castaway (Rom. 11:15-24) but they will be grafted in again. (Rom. 11:24-26)
 - 2. The branch that bears some fruit. It is purged to make it bring forth more fruit (John 15:2) There may be too much foliage (self) so the Husbandman trims some off. We either resent it or respond to it.
 - 3. The branch that bears much fruit (John 15:5,8) God is glorified.

- (c) The Baptism of the Spirit is important for with it spiritual gifts are imparted to the Christian. 1 Cor. 12:11,12, and 18. The possession of various spiritual gifts by the Christian is the thing that distinguishes him as a member in Christ's body, where he may differ from another member with different gifts.
- (d) The Baptism of the Spirit is important for it empowers the Christian in God's service. Acts 1:8. Note word "after"; the power comes upon the Christian after he is endued, and thus he is made an effective witness.
- (e) By the Baptism of the Spirit, the child of God is placed as a son of God, and is thus able to assume responsibility from his Father, Gal. 4:1-5.
4. The effects of the Baptism of the Holy Ghost. This differs from the importance of the baptism of the Holy Ghost in the previous section, because in that section we are looking at the results of enduement from God's viewpoint. In this section, we shall view the results of enduement more from the human viewpoint.
- (a) Boldness in testimony. Acts 4:31. N.B. a believer can only be baptized once by the Holy Ghost, but he may be filled many times.
- (b) Obedience to God's Word. Acts 5:32. The Holy Spirit is given that obedience may follow; note the tense of the verbs "hath given" which is past tense, and "obey" which is present tense.
- (c) Transformation of life. 2 Cor. 5:17. When a person is baptized into Christ, then a double process is started that continues up to the present moment: the old things pass away, and new things replace them. The words "are" is used rather than "have" showing that it is not a completed action but rather a continuing action that transforms the believer day by day.
- (d) Manifestation of spiritual gifts. 1 Cor. 12:7-12; Rom. 12:6-8. The manifestation (singular) is the evidence when any gift of the Spirit is exercised in service, thus manifesting through that person the Spirit's power in enduement. Nowhere in Scripture is the gift of speaking in tongues stated to be the only sign or manifestation.

Feb 22/55

N.B. The gift of tongues is chiefly for self edification. (1 Cor. 14:2,4) but the gift of prophecy has a much wider sphere of usefulness. (1 Cor. 14:1,3,19,24,25) 1 Cor. 14:39 shows the proper attitude towards these two gifts: "Covet to prophesy", this is the strongest term possible. "Forbid not to speak with tongues," is the weakest term possible without excluding it.

E. THE GIFTS OF THE HOLY SPIRIT.

1. The three-fold purpose of the gifts. Eph. 4:12.
 - (a) Perfecting of the saints. This is the work of bringing believers into maturity; the children becoming sons of God.
 - (b) Work of the ministry. The unsaved are given the opportunity to respond to the gospel, and those that do, become saints.
 - (c) Edifying of the body of Christ. This is the work of building up those that are matured as sons of God into an effective force for God in this world.
2. The four stages of God's exhortation concerning spiritual gifts.
 - (a) To investigate and understand the gifts. 1 Cor. 12:1.
 - (b) To desire them. After a person has gained a knowledge of the gifts then there should arise an emotion directed toward the attainment or possession of spiritual gifts. 1 Cor. 14:1.
 - (c) Covet the best gifts. 1 Cor. 12:31. This is an intense desire that is mixed with eagerness and earnestness for certain particular gifts.
 N.B. The "best gifts" does not infer that some are inferior, for all are good, but for each individual there are certain gifts that are best. This is dependent on the personal characteristics of the individual, and the particular service he intends to give.
 - (d) Zealous of spiritual gifts. 1 Cor. 14:12. After we have certain gifts, we should seek to excel to the edifying of the Church.
3. Three facts of importance concerning the function of spiritual gifts.
 - (a) All spiritual gifts are given by the Lord Jesus. 1 Cor. 12:5; Eph. 4:8,11; Rom. 1:5. The gifts are under Christ's administration; He gives direction and management.
 - (b) The gifts are operated by God the Father in different ways. 1 Cor. 12:6. The Father gives the power which produces the ~~desired~~ desired effect or result.
 - (c) The Holy Spirit manifests the gifts that every man using them may profit thereby. 1 Cor. 12:7. It is the Holy Spirit's work to help us use the gifts that they may become evident in a very high degree in our service.
 N.B. The Bible teaches that it takes the whole Trinity functioning together in unity to accomplish efficiently what some Christians think they can perform in their own strength, zeal and natural ability.

4. The enumeration of the gifts. Four passages give us the following list:

<u>1 Cor. 12:28-30</u>	<u>1 Cor. 12:8-10</u>	<u>Eph. 4:11</u>	<u>Rom. 12:6-8.</u>
Apostles	Word of wisdom	Apostles	Prophecy
Prophets	Word of knowledge	Prophets	Ministry
Teachers	Faith	Pastors	Exhortation
Miracles	Gifts of healing	Teachers	Giving
Gifts of healings	Miracles	Evangelists	Teaching
Helps	Prophecy		Ruleth
Governments	Discernment		Mercy
Tongues	Tongues		
Interpretation of tongues	Interpretation of tongues		

(a) There are 30 gifts in these four lists, but after dropping those referred to more than once, and perhaps similar gifts with different names such as teachers and word of wisdom; governments and ruleth; word of knowledge and pastors; evangelist and exhortation, then we have sixteen distinct gifts.

(b) The following gives the gifts with a brief explanation on some of them.

March 1/55

1. Apostleship. This is the office in the church that an apostle fills. This gift is set first in the church (1 Cor. 12:28) and is fundamental to the other gifts because it is the apostle that lays on his hands for enduement and the bestowal of other gifts. The apostle is ordained by the laying on of hands by the governing body of a church. This gift is not open to all, qualifications must be met. 1 Tim. 3:1-7; Tit. 1:7-9. There is danger of deception in apostleship. 2 Cor. 11:13; Rev. 2:2. The special work of an apostle is:
 - (a) Laying on hands for the baptism of the Holy Ghost. Acts 8:17; Acts 19:6; Gal. 3:5.
 - (b) Laying on hands for additional gifts of the Spirit. 2 Cor. 1:15; Rom. 1:11.
 - (c) The ordaining of deacons Acts 6:6; the ordaining of elders Acts. 14:23; Titus 1:5.
 - (d) The apostle also has authority to administer all three of the church ordinances (communion; water baptism; and consecration or laying on of hands) Eph. 2:20 shows apostleship is foundational in church organization.
2. Prophecy. This is the gift that enables the possessor to understand and unfold the Word of God. Many misunderstand the use of this gift by believing it is the ability to foretell the future, but it is rather a forth-telling of things revealed from God's Word. This gift gives spiritual ability along four lines as shown in 1 Cor. 14:3,31.
 - (a) edification; (b) exhortation; (c) comfort; and (d) instruction.
 This gift is open to all. 1 Cor. 14:31,39. There are certain rules that must be observed. 1 Cor. 14:29-32. There is danger of deception from false prophets. 1 John 4:1; Matt. 7:15; Matt. 24:11. This gift first gives the ability to understand the Word, and then the ability to impart it to others. It is the highest gift that is open to all (1 Cor. 12:28) and it also is foundational in church organization. Eph. 2:20.
3. Teaching. This is the gift that gives spiritual ability to impart basic principles and truths to others. The gift of prophecy is more general in impartation of truth, while the gift of teaching is more specific, entering into the deeper phases of truth. This gift is helpful to others. 2 Tim. 2:2; but it is valuable to the possessor as well when properly used. Heb. 5:12-14. Some forbid the women the right to teach men. (1 Tim. 2:12) but as long as she recognizes the order of God's authority in government (1 Cor. 11:3--God, Christ, man, then woman) and is under the direct authority of some man, who is responsible for her teaching, then she may teach men also. There is danger from deception in this gift also. 2 Pet. 2:1. This gift may be identical with the gift of the word of wisdom, for wisdom is the right use of knowledge in its highest and most practical form.

March 8

4. Miracles. This is a gift that gives the ability to bring in Divine interposition so that a known law of nature is suspended or deviated from in some wonderful way. e.g. John 2:11; John 6:14; John 12:17,18. Actually the exercise of this gift may be only the bringing in of a higher law, which sets aside the lower law with which we are most familiar. The idea of effort is conveyed in the exercise of this gift by the word "working". (1 Cor. 12:10,29; Gal. 3:5) and work implies effort towards some useful purpose or end. The gift is never used to create a sensation, but only to accomplish God's purposes in this world.

5. Gifts of Healings.

Notice that this gift is referred to as plural. Evidently there are several classifications of this particular gift; Sickness, disease and pains of various kinds may require different gifts of healing. The Scriptures do not sanction public healing campaigns; it is a gift that is strictly exercised within the authority of the organized church.

6. Helps.

This gives special ability in communicating to the advantage of another in need. The synonyms are assist, aid, succor, relieve; these are all specific but help is the general term; thus help may be substituted for the others, but the others do not always apply where help is used. Therefore in this gift God provides a spiritual ability which enables the possessor to meet the need in any situation. This gift is very valuable in helping others with their burdens over the hard and rough places in life.

7. Governments.

This gift is undoubtedly the same as "ruleth". Romans 12:8. It is a special gift for those that are put in authority in the church, that they might have the proper oversight of the flock.

8. Tongues.

There are diversities of tongues. 1 Cor. 13:1 gives the two categories: tongues of men, which are the various languages that men speak, sometimes referred to as other or known tongues; the second is the tongues of angels, which are unknown, for no man can understand this tongue. 1 Cor. 14:2. The tongue spoken at Pentecost was the tongues of men. Acts 2:4,6,8-11.

*Least of gifts
See*

When this gift is used in unknown tongues, it edifies the possessor of the gift. 1 Cor. 14:4. It is not desirable that this gift should be used in the church. 1 Cor. 14:19, but if it is used, the tongue must be interpreted so that the church may be edified. The rules for its use in the church is given in 1 Cor. 14:27,28; there should be two, never more than three that speak; and each one speaks in turn, not at the same time; there must be one interpreter, for if there is no interpreter, then they must keep silent. If these rules are violated, it indicates that the tongue is not of God, for God does not violate His own commandments. 1 Cor. 14:37,40.

9. Interpretation of Tongues.

This is the gift that enables a person to interpret the words spoken in an unknown tongue. It is only used in conjunction with the gift of tongues, and the rules in 1 Cor. 14:27,28 must be observed.

10. Word of Knowledge.

This gift is usually associated with the gift of a Pastor. This gives a clear and certain perception of truth and facts as they exist. The pastor needs to know the truth of God's Word, and the ability to apply those truths in a practical way to the existing experiences of his flock.

11. Faith.

This gift is for effective prayer and an aggressive warfare against the forces of evil.

12. Discernment.

This gift of discerning of spirits is perhaps best exercised by those that have authority in the church. It gives the ability to distinctly see things relating to spirits, and thus separate them, if necessary, into their proper categories. It gives protection to the persons in a church from the danger of demon-obsession.

13. Ministry.

Ministry is also for those that have the oversight of the church. It gives special ability to the overseers in the management of their duties, so that they can render the exact service that is needed.

14. Exhortation.

*Admonish
or Urge*

This spiritual gift may be connected with that of the gift of an evangelist. It is a special ability given to enable a person to effectively admonish and earnestly urge others to respond to the revealed will of God.

15. Giving.

The word "give" is a generic word, and is therefore quite general in its application, comprehending large classes. This gift of Giving must therefore have quite a wide scope of action, and involving the bestowal of many things.

16. Mercy.

Mercy 15.

This gift seems most appropriate for the overseers in the church. It gives that benevolence or kindness which induces the possessor to treat an offender with greater forbearance and clemency than he deserves. It gives the rare ability of knowing how to temper justice with mildness in the administration of judgment.

F. LIBERTY OF SONSHIP.

1. Terms;

- (a) Walk.....after the Spirit. Rom. 8:1,4.
- (b) They that are after the Spirit. Rom. 8:5.
- (c) Ye are.....in the Spirit. Rom. 8:9.
- (d) If the Spirit.....dwell in you. Rom. 8:11.
- (e) Led by the Spirit. Rom. 8:14.
- (f) Walk in the Spirit. Gal. 5:16,25.
- (g) Led of the Spirit. Gal. 5:18.
- (h) If we live in the Spirit. Gal. 5:25.

2. The use of these terms gives us four realms or stages in the Spirit, corresponding with the four ways the gospel is received.

(See 1 Thess. 1:5)

N.B. The term: "If the Spirit....dwell in you" is the preliminary stage, and refers to the Holy Spirit's relationship to the Believer before the Believer comes into the Spirit.

- (a) In the Spirit. "Ye are in the Spirit" Rom. 8:9. The believer is now in a position to serve as a son.

- 1. "We" walk....after the Spirit", with the eight-fold characteristics which helps us in developing the Christian Graces and the Fruit of the Spirit. Rom. 8:1,4.
- 2. We are now not "After the flesh, but...after the Spirit" Rom. 8:5. N.B. Walking after the Spirit and minding the things of the Spirit. Rom. 8:1-5 conveys the idea that our attention and interest is stimulated to the extent that we follow after the Spirit of our own accord; c/f Son following in his father's steps. This is the personal incentive whereby a Christian complements the grace of God in baptizing him into Christ.

*know
some
of it*

- (b) Led by the Spirit. Rom. 8:14. This position implies true submission to Him; a willingness to be led where He wishes us to serve Him, and how He wishes us to serve Him. c/f Breaking in a colt to lead.
 - 1. This place of true submission brings us to the place where we seek the Spirit's leadings in all things. We choose to come to Him for guidance, and are thus "led of the Spirit" Gal. 5:18.
- (c) Living in the Spirit. Gal. 5:25. Constant guidance brings us to this position in which we make the personal choice of making our permanent abode in Him, thus complementing the leadings of the Spirit. We are content to live and serve where He has led us; refusing the things of the world and loving the things of God. c/f "I choose rather to live in Canada than in Russia".
- (d) Walking in the Spirit. Residence in the Spirit brings a responsibility to "walk" in the Spirit". Gal. 5:16,25. c/f Each individual in a community is responsible to render some service to the community in which he lives. Walking: denotes aggressiveness, enthusiasm and zeal in service. Acts 17:16.

3. Liberty of Sonship compared with Manifestation of the Graces.

1 Thess. 1:5.

- (a) In the Spirit - power in life In word - new life (regeneration)
- (b) Led by the Spirit - Submission In power - work of faith.
- (c) Living in the Spirit - love. In the Holy Ghost - labour of love.
- (d) Walking in the Spirit - Aggressiveness
In much assurance - patience of hope.

4. Gal. 4: shows the difference between sonship and servitude.

Study allegory.

- (a) The servant serves because of compulsion.
- (b) The son serves because of love and desire to help.

Evangelion G.

DOCTRINE OF REPENTANCE

- 1. Importance shown by Scripture. Matt. 3:2; 4:17; Mark 6:12; Acts 2:38; Acts 17:30.

Realization of its importance not generally recognized today.

- 2. Definition. (a) A changed attitude of heart:

- 1. Toward God.
- 2. Toward Self.
- 3. Toward Sin.

Love Him
Himself
Hate it.

*definition
and manifestation*

- (b) Repentance is always active. Its desire is to counteract anything that tends to separate us from God. Worldly sorrow is opposite in its effects. 2 Cor. 7:10. It worketh death. c/f Judas Iscariot.

*godly sorrow
worketh
repentance*
*worldly
sorrow
worketh
death*

3. How manifested:

- (a) Sorrow for sin; self-humiliation, self-aborance. Luke 10:13; Joel 2:12,13; Job 42:5,6.
- (b) By confession of sin and prayer to God for mercy and strength to be delivered. Luke 18:13,14; Hosea 14:1,2.
- (c) By desiring to turn from evil.
- (d) By desire to turn to God;
 - 1. To trust and obey Him.
 - 2. To actively serve Him and be fruitful in Christian life.

4. Results of Repentance:

- (a) From God's standpoint:
 - 1. Produces joy in Heaven Luke 15:7,10.
 - 2. Results in power in service. Acts 2:38.
- (b) From man's standpoint:
 - 1. Restoration of fellowship and blessing. Acts 3:19-21.

5. How effected or brought about:

- (a) It is the gift of God. Acts 11:18; Acts 5:30,31.
 - (b) It is given by Christ. Acts 5:31.
 - (c) Effected through the Word of God and human agencies, by the power of the Holy Ghost. *sermons etc.*
 - (d) Effected through faith or belief in the Word. Jonah 3:5-10. Acts 2:37-41.
 - (e) Inspired by the goodness of God. Rom. 2:4. Note the three positions that may be taken in verses 3 and 4.
 - (f) Effected through loving reproof, chastizement and correction. It may come by God's directive will or by His permissive will through human agencies. Rev. 3:19; Heb. 12:6,10,11; 11 Cor. 7:8-11; 2 Tim. 2:24,25.
- N.B. In trying to lead a person to repentance, the best chord to strike is "God's goodness" not "justice", "holiness", etc. c/f Prodigal son. Luke 15:17.

*1. Escape
2. Repentance
3. Not knowing
the goodness
of God*

*N.B.
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