

Holy Spirit

Sermon Outline Preached Over Three Sundays

Promise of Baptism of the Holy Spirit Given to the Apostles John 13, 14, 15 & 16: These chapters are often misunderstood because people pay no attention to the context. During this sermon pay attention to: 1. Who is speaking & 2. Who is being spoken to. It is Jesus' last night with His disciples, therefore, pay close attention when He says "you". He is speaking to the apostles, & He is not speaking to YOU the reader. When Jesus is speaking to you, the reader, he says "... he that", or "...a man" or "... any man". The Apostles were inspired & had special powers we do not have.

On Pentecost The Apostles & The Apostles Only are Baptized with Holy Spirit: Baptism of the Holy Spirit is mentioned in Matthew 3:11-12, John the baptizer tells us it is to come. Luke 24:49 Jesus says it is a promise of the Father & they will have "power from on high" & in Acts 1:8 Jesus says that the power is "The Holy Ghost". Acts 1:20-26 the vacancy of Judas filled. Acts 1:21-22 The qualifications to be an apostle are listed, Apostles must be eye witnesses of the ministry death burial & resurrection of Jesus. Acts 1:26 & 2:1. Chapter & verse divisions were not in the original Bible. Here we have unfortunate chapter break. Acts 2:1 must be read with 1:26 to understand who's being spoken of. "they were all with one accord" The word "they" is an antecedent. Antecedents always refer back to the last-named noun. Which is: "Mathias & he was numbered with the eleven apostles." Thus "Apostles" is the antecedent of "they" in Acts 2:1 Many make the mistake thinking that the 120 in Acts 1:15 is spoken of in Acts 2:1. Acts 2:2 "as of a rushing mighty wind" It was not a rushing mighty wind, it was the same sound. Acts 2:3 "cloven tongues like as of fire" Similarity denies that it is the same. It was not actual tongues of fire, it was "like as of fire". Acts 1:4 the result of this baptism is the apostles' speaking in tongues, languages they had not studied cf: Acts 2:1ff. Acts 1:5-21 cf: Joel 2:28-32.

The Miraculous Gifts of the Holy Spirit:

As we study the Book of Acts, we see that the apostles who were baptized with the Holy Spirit, were empowered to bestow these miraculous gifts to certain men by laying their hands on them cf:

Acts 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Hebrews 6:1-2 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The laying on of hands would seem at first glance to be misplaced in this list, but not at all. Absolutely essential to a proper understanding of the limitation upon the appearance in the early history of the church of truly inspired men who could do miracles and speak with divine authority in the church is the knowledge of the fact that such abilities came to those men through the laying on of the apostles' hands (Acts 8:18), and from no other source whatsoever.

Out of such knowledge flow epic clear deductions which are of the utmost consequence to Christianity. The cessation of miracles and of directly-inspired teachers, and the closing up of the sacred canon of the New Testament, refutes the notion of any so-called apostolic succession - all these and many other truths of a most crucial kind are directly dependent upon just one little fact, namely, that it was through laying on of "the apostles' hands" that those wonderful gifts came to the church, and that that power was not hereditary, or transferable, by any other means whatever.

How did this come about? Remember Jesus had promised the Apostles cf:

John 14:13-14 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. V14 If ye shall ask any thing in my name, I will do [it].

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you.

Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles

In Acts 3 the Apostle Peter & John heal the man at the gate beautiful

Acts 3:1-11

The Sanhedrin High Court of the Jews examined the Apostles and this miracle and threaten the Apostles cf:

Acts 4:18-28

The Apostles pray that “they” not “we” may work signs and wonders.

Acts 4:29-31

The Apostles ask that God turn it around on the Jewish high court by allowing other chosen men (and later also women) from the Church work miracles.

The first two men who were not apostles who worked miracles were, Stephen

Acts 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people,

What had just happened to Stephen & Phillip before verse 8?

Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid [*their*] hands on them.

Phillip

Acts 8:6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

When Samaria had received the Word of God, the apostles Peter & John went down & laid hands on them & imparted the Holy Spirit to them

Acts 8:14-19

Full, complete and absolute power of a kind like that delegated to an ambassador is never transferable, but every new ambassador must be commissioned at the original source.

Even the sorcerer understood this basic point (Acts 8:18ff); and the possession of that information by such a person as Simon, after such a brief contact with the faith, proves both the fundamental and elementary nature of the doctrine, and its basic simplicity as well. It was in view of that knowledge that Simon tried to buy

the gift, not from Philip who had baptized him and who also had the power, and who was personally known to Simon, but from Peter, an apostle!

This could not be the indwelling Holy Spirit, for all Christians received that at their baptism cf:

Acts 2:38-39 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, [*even*] as many as the Lord our God shall call.

Why didn't Phillip impart these powers to them? He was not an apostle & therefore, could not impart miraculous gifts.

When Paul laid his hands on those men of Ephesus, they were given the gift of tongues cf:

Acts 19:1-6. It was not necessary to have the apostles come from Jerusalem to the men of Ephesus because Paul was an apostle. These gifts were given until the New Testament revelation was complete.

The nine miraculous gifts of the Holy Spirit are listed in

I Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

Likewise the word "gifts" is "a typically Pauline word, used only once by any other New Testament writer (1 Peter 4:10). It is derived from [*@charismata*], whence the term "charismatic." another form of the word being [*@charis*] (grace). thus these were "grace-gifts."

I Cor. 12:5 And there are differences of administrations (or ministries), but the same Lord.

I Cor. 12:6 And there are diversities of operations, but it is the same God which worketh all in all.

The mere fact of some of the Corinthian Christians havd one gift and others had another gift really made no difference, since it was the same Godhead working through all of them.

I Cor. 12:7 But the manifestation of the Spirit is given to every man to profit withal.

To profit withal ... "This means that they were for the common good; the spiritual gifts were to benefit others"

I Cor. 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

The word of wisdom ... "This gift was the teaching of the gospel and sound doctrine communicated by inspiration ... peculiarly to the apostles, and prophets enabling them to teach and direct religious faith and practice infallibly before the New Testament was written. This is mentioned first because it was first in importance.

The word of knowledge ... This was the gift of that superior order of prophets, among whom were Barnabas, Stephen and Paul himself. As Macknight pointed out, it was this class of persons who unraveled the mystery hidden before times eternal, who discovered the deep secrets hidden in the ancient Scriptures regarding the call of the Gentiles, the rejection of Israel, the salvation of all people through the faith and obedience of Christ,

I Cor. 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

"Faith" is the endowment of all Christians, but more than ordinary faith is meant here.

This has a special meaning and it must mean a faith that has special, visible results, a faith that enables one to do miracles

Lipscomb identified faith here as "that which enabled one to remove mountains, as Jesus said, enabling one to exert power."

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

1 Corinthians 13:1-2 Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal. 2 And though I have [*the gift of*] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Gifts of healings ... "This evidently refers to the miraculous healing of diseases." There were many examples of this recorded in Acts, as for example when Paul healed Pu-bli-us and many others on Malta (Acts 28:8,9). In this connection, it is clear that not even Paul used such a gift for the indiscriminate healing of all who were sick.

There was a divine purpose in miracles, that being confirmation of the word of God. Significantly, Paul did not heal Timothy (1 Timothy 5:23), nor Tro-phi-mus (2 Timothy 4:20). These are not to be confused with so called faith healers today.

The gift of healing provided restoration of life, which is beyond the power of these so called faith healers today. (see Acts 9:40; 20:9).

I Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [*divers*] kinds of tongues; to another the interpretation of tongues:

Five other miraculous gifts are listed here, making nine mentioned in: I Corinthians the 12th chapter..

Working of miracles ... It appears that miracles would be a greater gift than healings, mentioned above them; these included miracles of judgment such as those executed upon Elymas, Ananias and Sap-phi-ra, but "The miracles of mercy stand higher in God's esteem than those which execute his judgments and mete out punishment."

Prophecy ... Gifts of prophecy which was teaching the gospel and sound doctrine before the scriptures were written but also included the ability to foretell some future events. This gift was given to certain Christians selected by God in the apostolic age; and there would appear to have been two orders of these, the higher including those mentioned here in 1 Corinthians 12:8, and others whose ability concerned mainly the prediction of future events such as those prophesied by Agabus (Acts 11:28; 21:11).

Discernings of spirits ... This was a gift enabling its possessor to identify and expose false teachers. Presumably this gift was held by all of the apostles and prophets of the new dispensation as well as by other persons selected by God for this work.

Divers kinds of tongues ... "Kinds of tongues" or languages required the special gift of interpreting tongues mentioned a moment later and the absolute necessity

of having an interpreter (as commanded in 1 Corinthians 14:27-28) Notice the opinion of outsiders that the tongue speakers were "mad" (1 Corinthians 14:23); plus the fact that there were many of them engaging in this activity all at once, requiring Paul to restrict it to one at a time (1 Corinthians 14:27);

Why did not Paul condemn it out of hand, instead of containing it by a series of regulations clearly designed to discourage and diminish it? We do not certainly know. But whatever purpose of God that was fulfilled by it, the Corinthians had twisted it by their shameless distortion and abuse of it.

Interpretation of tongues ... This is perhaps the key to understanding the whole passage. Through the influence of God's Spirit some could speak languages they had never learned; but for this to do any good at all, someone was required to interpret what was said, the ability to do so being the "gift of Interpretation of tongues" .

We may summarize thus:

All of these nine gifts were miraculous.

They all disappeared completely at the end of the apostolic age.

Prove that preacher you might say ... ok:

I Corinthians 13:8-10 Charity never faileth: but whether [*there be*] prophecies, they shall fail; whether [*there be*] tongues, they shall cease; whether [*there be*] knowledge, it shall vanish away.³ 9 For we know in part, and we prophesy in part.10 But when that which is perfect is come, then that which is in part shall be done away.⁴

Indicates these gifts shall vanish away. "When that which is perfect" Greek word "*tellos*" neuter noun, the Bible would be neuter, but Jesus is masculine. Then that which is in part shall be done away. These gifts have passed away.

II Peter 1:3 According as his divine power hath given unto us all things that [*pertain*] unto life and godliness, through the knowledge of him that hath called us to glory and virtue

This verse indicates God "hath given us all things ...", so by the time II Peter was written God had already given the Church everything she needs the revelation

was almost 100% complete only Jude and Revelation needed to be given and there is no new doctrine in either required for salvation.

The Holy Spirit In The Life Of Every Christian:

The Holy Spirit does not reveal any additional truth to us or confirm any former truth already revealed in Scripture.

The Holy Spirit was to guide the Apostles “into all truth”

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [*that*] shall he speak: and he will shew you things to come.

The Holy Spirit and Apostles either did their job or they didn't.

If they got and revealed all truth there is no additional truth to be revealed today.

Also the Holy Spirit does not confirm our conclusions from studying the Bible as right nor does He give us an unsettled feeling of uncertainty when we are wrong. If HE did two truth seekers like Luther and Calvin would not have seen and misunderstood predestination differently.

Now let us study what the Holy Spirit does:

Jesus spoke of the Holy Spirit being given to believers after His glorification in Heaven

John 7:37 In the last day, that great [*day*] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

A high point in the ritual of Tabernacles was the pouring out in the temple court of a golden pitcher of water from the Pool of Siloam. This libation was held to symbolize the future outpouring of the Holy Spirit in the coming Messianic age.

In such a context, Jesus' cry for men to come unto him and drink was the equivalent of his promising the Holy Spirit to all who would become His believers and follow Him in the appointed way.

John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

We should reject the comment of some that "Let him come unto me and drink V:37, and `he that believeth on me V:38 are practically synonymous terms.

The expressions are poles apart in meaning. Belief or faith is an action of the mind and heart, and coming is an action of both soul and body.

Faith is subjective; coming is objective. Faith is allied to thought; coming is allied to deeds.

Living Waters ... The prophets had spoken and foretold of Living Waters.

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Cf:

V:1 “waters” Hebrew word maw'-kote “living waters” cf:

Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, Cf:

V:3 “I will make an everlasting covenant with you.” Hebrew: ech-re-thah lach-ember-ith olam or literally “I will cut the old or everlasting covenant sacrifice with you”

Which is Christ the Lamb cf:

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [*given*]; because that Jesus was not yet glorified.

This verse is the proof that John 3:3-5 is speaking of Christian baptism, not at that time yet commanded, but anticipated by the Lord's remarks there, just as the outpouring of the Spirit on Pentecost and Christian baptism is anticipated here.

There are other occurrences of emphasis upon water and spirit.

John 3:3-5 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [*of*] the Spirit, he cannot enter into the kingdom of God.

John 4:6-10 Now Jacob's well was there. Jesus therefore, being wearied with *[his]* journey, sat thus on the well: *[and]* it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:19-24 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God *[is]* a Spirit: and they that worship him must worship *[him]* in spirit and in truth.

Living Waters

Jeremiah 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, *[and]* hewed them out cisterns, broken cisterns, that can hold no water.

Jeremiah 17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *[and]* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *[his]* only *[son]*, and shall be in bitterness for him, as one that is in bitterness for *[his]* firstborn.

Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zech. 13:6 And [*one*] shall say unto him, What [*are*] these wounds in thine hands? Then he shall answer, [*Those*] with which I was wounded [*in*] the house of my friends.

Zech. 13:7 Awake, O sword, against my shepherd, and against the man [*that is*] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Zechariah 14:8 And it shall be in that day, [*that*] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Ezekiel 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house [*stood toward*] the east, and the waters came down from under from the right side of the house, at the south [*side*] of the altar.

Ezekiel 47:7 Now when I had returned, behold, at the bank of the river [*were*] very many trees on the one side and on the other.

Ezekiel 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Revelation 22:2 In the midst of the street of it, and on either side of the river, [*was there*] the tree of life, which bare twelve [*manner of*] fruits, [*and*] yielded her fruit every month: and the leaves of the tree [*were*] for the healing of the nations.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

John 7:37-39 In the last day, that great [*day*] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [*given*]; because that Jesus was not yet glorified.)

Glorified ... refers to the death, burial, resurrection and ascension of Jesus Christ in fulfillment of all the prophecies. Those prophecies were fulfilled when Jesus was raised from the dead to sit upon David's throne at, God's own right hand cf:

Acts 2:30-33 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

This promise of the Spirit is to all who are baptized.

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, [*even*] as many as the Lord our God shall call.

This verse shows this promise is perpetual through the whole Christian Dispensation.

Our bodies are temples of the Holy Spirit

I Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost [*which is*] in you, which ye have of God, and ye are not your own?

God dwells in the Church through His spirit and we are a habitation or dwelling-place of God through the Spirit.

I Corinthians 3:16-17 Know ye not that ye are the temple of God, and [*that*] the Spirit of God dwelleth in you?

The temple in Jerusalem proved to be a big stumbling block to the Jews.

One of Christ's first announcements to His generation included the fact that "One greater than the temple is here!" (Matthew 12:6).

While Christ was on earth, the true temple was "his body" (John 2:21);

After Pentecost, the true temple has been nothing other than the people of Christ, the spiritual body of Christ ... the Church of Christ.

This was the part of Stephen's speech that so infuriated the Jews in that they mobbed him.

Therefore, Paul's designation of the people of Christ, the body of Christ or the Church of Christ in this passage as the temple of God is of the utmost importance. Paul himself had, with difficulty, coming to understand this. As soon as he was converted, he went straight to the temple in Jerusalem; and God told him to get out of the place, even out of the city. Later Paul, even after that, returned to the temple where he was mobbed; and finally in the behavior of the temple Jews, including the high priest, Paul finally realized the will of God as it had been declared by Jesus that the temple was nothing but a "den of thieves and robbers" (Mark 11:17), that it was not God's house anymore at all, but the house of the Jews, and that it was left unto them "desolate" (Matthew 23:38).

I Corinthians 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [*temple*] ye are.

Just as any defilement of the ancient tabernacle had been punishable by death, there would be fearful retribution against all who defile the church. In context, this was a terrible warning to the Corinthians, but it applies to all who ever became a part of God's church.

Ephesians 2:21-22 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In Christ Himself. The several parts of the building are united in Him so as to form a Holy Temple. That is all races Jew and Gentile are joined into one Church.

Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

The Shekinah righteousness of God descended and dwelt in the Holy of Holies between the cherubim above the Ark of the covenant. But now God by means of the Holy Spirit dwells in the spiritual temple in the hearts of all believers.

This new temple is composed of living stones cf:

I Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

These living stones make up a Holy Priesthood which is to offer up Spiritual Sacrifices which are our bodies as - living - instead of dead sacrifices.

Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

Romans 8

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The great purpose of Christ's redemptive act was that believers might keep and obey all the law of God. The Spirit is concerned with enabling people to observe all of God's commandments in a spirit of love and obedience. This becomes possible through that of living or walking after the Spirit and not after the flesh.

Rom. 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

The Greek from which this verse comes, according to Westcot, may be translated literally thus: For those who are habitually dominated by the flesh put their mind on the things of the flesh.

Westcot also noted that the word "mind" carries with it the thought of "deliberately setting the mind upon a certain thing." From this, it is clear that "walking after the flesh" means deliberately shutting out from the mind all other considerations except those related to animal, bodily, social and temporal needs and desires.

Rom. 8:6 For to be carnally minded [*/s*] death; but to be spiritually minded [*/s*] life and peace.

The "mind" that Paul had in view here is the rebellious and perverse spirit of man's inner self. The meaning is not primarily that physical death is caused by such mind, but that a state of death in which you become "dead in trespasses and sins"

Rom. 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

This verse categorically defines the person who is "in the flesh." He is the man, any man, who does not have the Spirit of Christ.

The ability to establish an acceptable pattern of behavior in the sight of God is therefore dependent, first of all, upon a person's decision about being in Christ. Once the right decision about Christ has been made by hearing and obeying the gospel invitation, God sends His Holy Spirit into the lives of his children, thereby enabling us to live "in the Spirit." Such a new manner of life frees us from "the mind of the flesh" and embarks us and sustains us upon the right highway.

Rom. 8:10 And if Christ [*be*] in you, the body [*/s*] dead because of sin; but the Spirit [*/s*] life because of righteousness.

The life imparted is due absolutely to the Holy Spirit's residence within the Christian's spirit.

Rom. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

In the preceding verse, Paul mentioned the body's being sentenced to death, due to that portion of the primeval sentence being still operative, even upon Christians. But even the death of the body is at last to be nullified by the salvation that is in Christ Jesus. Such a nullification will take place when the "dead in Christ" rise to meet the Lord in the air. The resurrection itself, in this verse, is made to depend upon the indwelling of the Spirit, for it is promised, "If the Spirit ... dwelleth in you."

The resurrection of Christ appears here as a pledge of a similar resurrection of Christians.

Rom. 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

The first clause here is a figure of speech called me-io-sis, a vast understatement for the sake of emphasis. "Not debtors to the flesh"! Indeed no; we are debtors to the Spirit and are charged with the responsibility of even putting the flesh to death, with its evil desires. These verses form an exhortation regarding the two ways to live, the consequences of which Paul had already fully outlined. To live after the flesh is death; to live after the Spirit is eternal life.

Rom. 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Significantly, there is no relaxation of moral requirements for those who are in Christ. Believing and obeying the gospel, receiving the gift of the Holy Spirit, and thereby rejoicing in the grace of God, do not for a moment cause sin to be any less sin for the Christian.

Mortification of the deeds of the body is the daily task of the soul in Christ Jesus.

Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Those who "through the Spirit mortify the deeds of the body" are led by the Spirit. They obey it rather than the flesh.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The spirit of adoption ... is doubtless another expression for becoming the Children of God.

Abba, Father ... "Abba" is the Aramaic equivalent of "Father"; and thus the expression literally means "Father, Father."

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Nothing associated with the Christian faith has caused more uncertainty, confusion, and misinformation, than has the function of the Holy Spirit as a witness.

The Holy Spirit does indeed witness with believers, for this is the plain meaning of this verse. It is the manner of the witness, that causes confusion.

John Wesley and countless others have understood the witnessing as an inner and subjective experience and because of that misunderstanding all kinds of subjective impressions, experiences, and even dreams have been received as valid bona fide witnessing of the Holy Spirit.

Once a man struck himself in the breast and said, "I would not give what I feel right here for all the Bibles on earth." He interpreted that "feeling" as the direct testimony of the Holy Spirit that he was a redeemed child of God ... despite the fact that he was a known reprobate and sinner, he had never confessed the Lord, he had never repented and been baptized, and he did not honor any church of any name with his membership ... but he knew what he felt.

The New Testament gives certain examples of the Holy Spirit's witnessing, and it is these inspired examples that demand our attention. The Hebrews writer said:

Hebrews 10:15-17 15 [Whereof] the Holy Ghost also is a witness to us: for after that he had said before, 16 This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.

Here is an authentic case of the Holy Spirit's witnessing to the author of the book of Hebrews. Let it be noted that the Spirit did not witness "in" him but "to" him, and that the content of that witness had nothing whatever to do with any inward "feelings" of the author of Hebrews. The witness did not consist of anything that he either felt or thought but was composed of what the Holy Spirit SAID. When and where did the Holy Spirit say that? He said it in Jeremiah 31:31ff; and the prophet Jeremiah was the human author of the passage here said to be the witness of the Holy Spirit. This, of course, had been written in the sacred scriptures many centuries before the author of Hebrews wrote his epistle; and that author learned what that witness was, either by reading it himself in the scroll of the prophet Jeremiah , or through hearing others read it.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Rom. 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

[@Ktisis] (as used in Romans 8:19,20,21 & 22), CREATION, has the same signification here as in Mark 16:15: "Preach the gospel to every creature" that is, "all mankind;" and also Colossians 1:23.

Rom. 8:23 And not only [*they*], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [*to wit*], the redemption of our body.

What a blessing a resurrection to immortality is, that the earnest desire of mankind hath ever been to obtain that glorious endless life in the body, by which the sons of God shall be made known

Rom. 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Our weakness and ignorance in this life are so great that we know not what we should pray for as we ought to pray. We want many things, and pray for them, which, if they were they granted, would prove our ruin ... While, we do not want, and never ask, for many things which would be our greatest blessings ... Here then is ignorance of what we should pray for; and, as to how we should pray.

To paraphrase: Such therefore, are our groans, which the Spirit, in aid to our infirmity, makes use of. For we know not what prayers to make, as we ought, but the Spirit itself layeth for us our requests before God

Rom. 8:27 And he that searcheth the hearts knoweth what [*is*] the mind of the Spirit, because he maketh intercession for the saints according to [*the will of*] God.

Ephesians 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

The prayer in this verse is to the effect that the Spirit of God within them would be a source of power, more firmly establishing them in the faith. How He does that we are not told and are unable to say.

Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

II Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,

Unveiled face ... All Christians, not just one man, as in the case of Moses, behold the glory of the Lord; and no veil is required. This has a transforming effect on all who do it. It is in the looking of the Christian upon the Lord, as in worship.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

Beholding as in a glass or mirror ... The word "beholding" in classical Greek means "looking at one's self in a mirror".

To stare intently at one's self in a mirror in comparison to the Lord.

fruit of the Spirit

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

I John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

In this paragraph (1 John 4:12-16), the indwelling God is mentioned three times, and the reciprocal nature of it (he in us, we in him) is stressed twice.

Eph. 1:13-14 In whom ye also [*trusted*], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

The 'ye' is Gentiles who trusted and became believers. By trusting, obedience, or faith, God sealed us with the Holy Spirit of promise. Cf: Acts 2:38-39. Just like a calf is branded as proof of ownership. A seal is placed upon a document to

authenticate the document and the Holy Spirit is placed upon us to authenticate our adoption as His children.

Ephesians 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Earnest money is a down payment to seal a bargain. The Holy Spirit is a small part of the future whole that God gives us as proof that we have been adopted as His children. The final redemption is our resurrection from the grave and the purchased possession are the children purchased by Christ's blood.

Have you been bought by the blood of the Lamb?

Sources: KJV, Coffman's Commentaries, McGarvey, B.W. Johnson's Peoples New Testament Commentary, Donald Hunt "Simple Stimulating Studies", Clarks Commentary, theWord.com for the KJV,