

1. Last week I continued teaching Gal 5:18 by way of the *Doctrine of the Holy Spirit*. When time expired we were about to look at the role of the Spirit in bearing witness of Himself to men.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Here is an expanded translation of Gal 5:15-17.

### **Expanded Translation**

**Gal 5:15 Now my brothers and sisters in Christ if you reject the command to love one another but instead, you keep on hating and speaking ill against one another, such conduct will no doubt end up destroying the entire church.**

**Gal 5:16 Clearly, if you rebound when necessary and consistently take in the Word of God, you will not carry out the desires of the flesh.**

**Gal 5:17 For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not necessarily, to do whatever you want.**

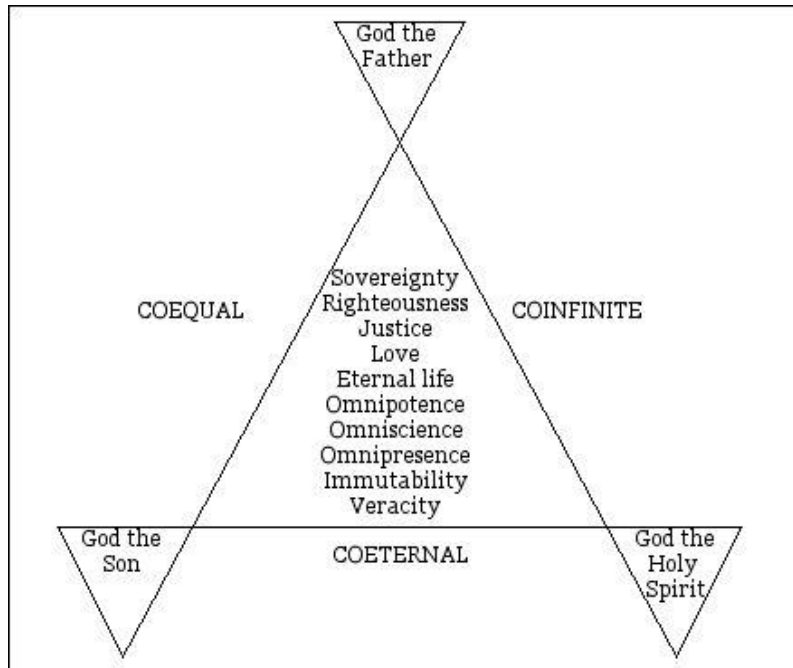
4. I want to review some of that learned and then begin new material on page three.
5. The entire verse has been rendered in the KJV.

KJV-New Sentence

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

### **Doctrine of the Holy Spirit**

1. The Holy Spirit is responsible for convincing of sin, righteousness and judgment. Joh 16:8-11
2. The Holy Spirit is declared to be an agent of regeneration. Joh 3:6
3. The Holy Spirit is responsible for not only regeneration but also a renewing, a renovation. 2Co 5:17
  - 3.1 After regeneration our old house is remodeled and now we have a renewed capability of serving God. We get the method and the means to grow-up spiritually.
4. The Holy Spirit is Deity, and one of the personalities of the Trinity. He is co-equal, co-eternal and co-infinite with the Father and the Son.



5. The Holy Spirit is called Lord when comparing the “more glorious” ministry of the Holy Spirit and Church Age doctrine vis-à-vis Old Testament revelations. 2Co 3:6-18

6. These verses tell us why Moses wore a veil after being with God.

7. He indwells every believer of the Church Age. The indwelling is permanent and cannot be lost. Clearly, there is a difference between the indwelling and the filling. The purpose of the indwelling of the Spirit is to permit our functioning in time.

8. There is a sealing ministry of the Spirit. He validates, authenticates and declares our divine ownership.

9. There is also a difference between the indwelling of the other two members of the Trinity and the Spirit. Joh 14:20; Joh 17:11; Joh 4:15; Col 1:27; Rom 8:10

10. At salvation the Holy Spirit baptizes each of us into Christ as an act of unification.

11. At salvation, therefore, the Holy Spirit does at least five things.

- Regenerates
- Seals
- Provides Gifts
- Indwells and Fills
- Baptizes

12. There are other functions performed by the Holy Spirit after salvation.

12.1 He teaches.

12.2 He testifies of Christ.

12.3 He directs.

12.4 He explicitly warns of false teachers and false doctrines.

13. Certain works of God involve all three persons of the Trinity.

14. Let's take a look at a few of the actions of the Trinity where one or more of the personalities participated jointly or severally.

14.1 The Spirit participated in the creation.

14.2 The Spirit was said to have garnished the heavens.

14.3 The Spirit made men and the Almighty gave men life.

14.4 He provides them (*skilled craftsmen*) with excellent gifts, both natural abilities and spiritual or charismatic powers.

14.5 He convicts and pleads with sinners to return to God.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

15. Now for new material: The Spirit bears witness of Himself to men. I think the best way to teach the work of God the Holy Spirit and his witnessing to men is to review Paul's description of "three classes of man:"

NIV

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searched all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1Co 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

16. The Spirit wants to feed us but only when we hunger and thirst.

Mat 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

16.1 Nevertheless unaided man cannot understand these "deep things of God," though couched in words most familiar to man, except as they are "revealed" by the Spirit. Let's now look at the natural man.

## 17. The Natural Man

17.1 "But the natural man receiveth not the things [the revealed or deep things] of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In this passage the natural man is not blamed for his inability. This is simply an accurate statement of an unbeliever's limitations.

17.2 He has received only "the spirit of man which is in him." Though he may, with "man's wisdom," be able to read the words, he cannot receive their spiritual meaning. To him the revelation is "foolishness." He cannot "receive" it, or "know" it.

17.3 The moral principles and many of the religious teachings of the Bible are within the range of the capacity of the "natural man." From these sources he may eloquently preach; yea, and most seriously, not even knowing that "the deep things of God" exist.

17.4 Satan, in his counterfeit systems of truth, is said to have "deep things" to reveal (Rev 2:24) and "doctrines of devils" ( 1Ti 4:1 and 2 ) which things, on the other hand, should not be received by the child of God; for it is said the sheep will know the voice of their Shepherd. (Joh 10:5)

Rev 2:24 Now I say to the rest of you in Thyatira, to you who do not hold to her teaching **and have not learned Satan's so-called deep secrets** (I will not impose any other burden on you):

1Ti 4:1 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

1Ti 4:2 Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.

Joh 10:5 But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."

17.5 Yet the "things" of Satan are strangely adapted to the blinded natural man and are, therefore, received by him. Every cult and many denominations are examples of this phenomena.

17.6 The unsaved man, though educated with all of "man's wisdom," and though religious and attentive, is blind to the gospel. (2Co 4:3-4)

2Co 4:3 And even if our gospel is veiled, it is veiled to those who are perishing.

2Co 4:4 The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

17.7 If called upon to formulate a doctrinal statement, the unsaved man will naturally formulate a "new theology" which is so "re-stated" as to omit the real meaning of the cross with its unfolding of the "deep things of God."

17.8 The cross, as a substitutionary sacrifice for sin, is "foolishness" unto him.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

17.9 Human wisdom cannot help him, for "the world by wisdom knew not God." On the other hand, the boundless "deep things of God" are to be "freely" given to the one who has received "the Spirit which is of God." The true child of God may, therefore, be taught the divine revelation, having received the Spirit. (1Co 1:21a and 2:10)

1Co 1:21a "For after that in the wisdom of God the world by wisdom knew not God ..."

1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

17.10 A trained mind may or may not assist in learning; but apart from the presence of the indwelling Teacher, a trained mind avails nothing in coming to know the spiritual meaning of the revealed things of God.

17.11 The "natural man," with all his learning and sincerity, will find nothing but "foolishness" in the things which are revealed by the Spirit.

17.12 Apart from the Spirit there can be no regeneration, and the "deep things of God" are unknowable. When an unregenerate teacher openly rejects the vital saving truths of God's Word, those truths will usually be discredited and discarded by the pupil. This is the colossal blunder of many students in universities, colleges, seminaries and denominations today.

17.13 The ability to receive and know the things of God is not attained through the schools, for many who are unlearned possess it while many who are learned do not possess it. It is an ability which is born of the indwelling Spirit.

17.14 There are no divine classifications among the unsaved, for they are all said to be "natural" men. There are, however, two classifications of the saved, and in the text under consideration, the "spiritual" man is named before the "carnal" man and is thus placed in direct contrast with the unsaved.

17.15 This is fitting because the "spiritual" man is the divine ideal. He that is spiritual should be the norm, if not the usual, Christian. But there is a "carnal" man and he must be considered.

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