

1. Last week I continued teaching Gal 5:18 by way of the *Doctrine of the Three Classes of Men*. When time expired we were about to look at the Carnal Man.
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.

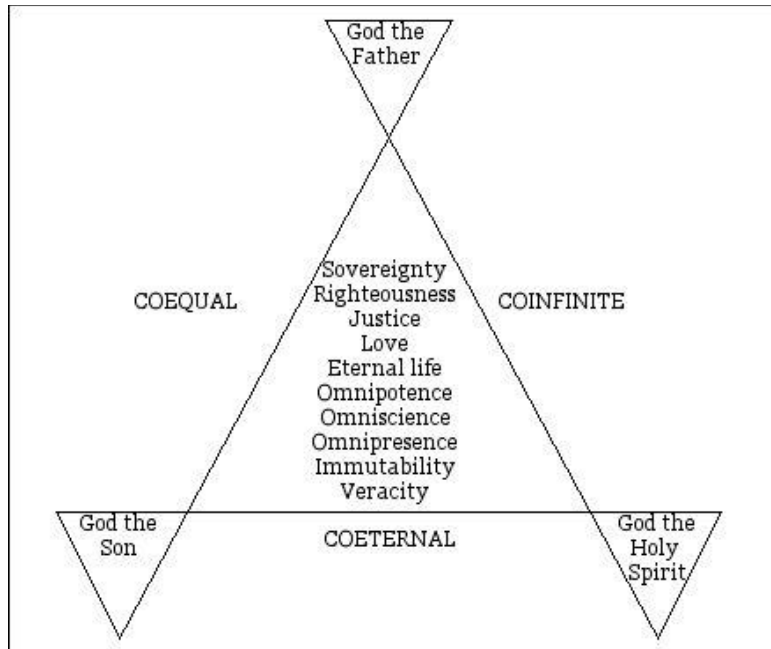
4. I want to review some of that learned and then begin new material at point fourteen.
5. The entire verse has been rendered in the KJV.

KJV-New Sentence

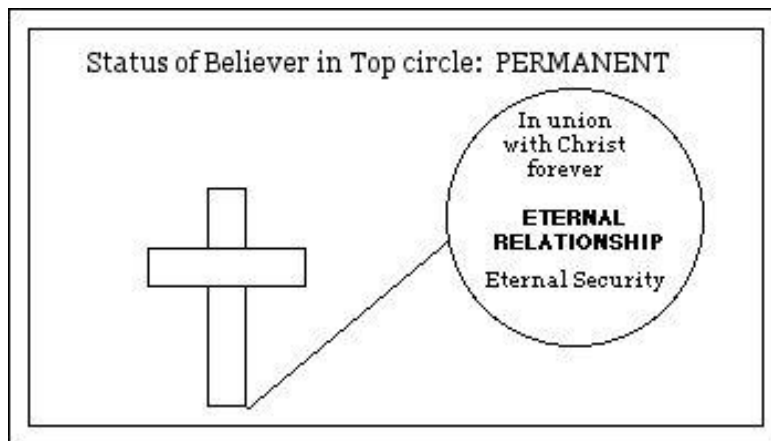
Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

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. 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. The Holy Spirit is Deity, and one of the personalities of the Trinity.
 - 3.1 He is co-equal, co-eternal and co-infinite with the Father and the Son and all three members share the same essences.



4. 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. These verses tell us why Moses wore a veil after being with God. He indwells every believer of the Church Age.



5. The indwelling is permanent and cannot be lost.

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

6. There is also an indwelling of the other two members of the Trinity. Joh 14:20; Joh 17:11; Joh 4:15; Col 1:27; Rom 8:10

7. At salvation the Holy Spirit baptizes each of us into Christ as an act of unification. At salvation, therefore, the Holy Spirit does at least five things.

- Regenerates
- Seals
- Provides Gifts
- Indwells and Fills
- Baptizes
- 8. There are other functions performed by the Holy Spirit after salvation.

He teaches.

He testifies of Christ.

He directs.

He explicitly warns of false teachers and false doctrines.

9. Certain works of God involve all three persons of the Trinity. Let's take a look at a few of the actions of the Trinity where one or more of the personalities participates jointly or severally.

The Spirit participated in the creation.

The Spirit was said to have garnished the heavens.

The Spirit made men and the Almighty gave men life.

He provides excellent gifts, and pleads with sinners to return to God.

10. 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."

11. 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.

12. 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.

13. Let's begin with a look at the natural man-the unbeliever.

13.1 "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.

13.2 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.

13.3 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.

13.4 Satan, with his counterfeit systems of truth, described by Paul in his letter to Timothy as "doctrines of devils" which things should not be received by the child of God.

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.

13.5 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. The unsaved man, though educated with all of "man's wisdom," and though religious and attentive, is blind to the gospel.

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.

13.6 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." 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.

13.7 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 "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.

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

13.9 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.

13.10 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.

13.11 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. 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.

14. The Carnal Man

NIV

1Co 3:1 Brothers, I could not address you as spiritual but as worldly -- mere infants in Christ.

1Co 3:2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

1Co 3:3 You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?

1Co 3:4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men?

14.1 Some Christians, thus, are said to be "carnal" and can receive only the milk of the Word, in contrast to strong meat; they yield to envy, strife and divisions, and are walking as men, while the true child of God is expected to "walk in the Spirit," to "walk in love" and to "walk in the works designed by God in eternity past."

Gal 5:16 So I say, walk by the Spirit, and you will not gratify the desires of the sinful nature.

Eph 5:1 Be imitators of God, therefore, as dearly loved children

Eph 5:2 and walk by means of love (**Agape**), just as Christ loved (**Agape**) us and gave himself up for us as a fragrant offering and sacrifice to God.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

14.2 Though saved, the carnal Christians are walking "according to the course of this world." They are "carnal" because the flesh is dominating them. (Rom 7:14-15)

Rom 7:14 We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.
Rom 7:15 I do not understand what I do. For what I want to do I do not do, but what I hate I do.

14.3 The "carnal" man, or "babe in Christ," is not "able to bear" the deep things of God. He is only a babe; but it is important to note that even in his carnality he is infinitely superior to the natural man and can never be compared with the utter incapacity of the "natural man."

14.4 The "carnal" man, being so little occupied with true spiritual meat however, yields to envy and strife which lead to divisions among other believers.

14.5 But the "carnal" Christian is also characterized by a "walk" that is on the same plane as that of the "natural" man. "Are ye not carnal, and walk as me?"

1Co 10:2 They were all baptized into Moses in the cloud and in the sea.

1Co 10:3 They all ate the same spiritual food

1Co 10:4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

1Co 10:5 Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert.

14.6 The objectives and affections of the carnal man are centered in the same unspiritual sphere as that of the "natural" man. In contrast to such a fleshly walk, we read: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." This is spirituality: consistently taking in the Word of God under the filling of the Spirit.

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15. The Spiritual Man

15.1 The third classification of man addressed in our passages is the spiritual man. He, too, is proven to be all that he is said to be by one test: his ability to receive and know divine revelation. As Paul wrote to the Corinthians: "He that is spiritual discerns all things."

15.2 The journey of the spiritual man can be summarized as follows:

15.2.1 First, there is faith alone in Christ alone.

15.2.2 Second, positive volition results in divine revelation. That revealed concerns things which, "eye hath not seen, nor ear heard, neither have entered into the heart of man." It is revealed by the Spirit. (1Co 2:9-10)

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--
1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

15.2.3 Third, basic doctrines are presented at first and if positive volition continues, God the Holy Spirit will teach the more complex doctrines called "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.

15.2.4 Fourth, the divine wisdom is hidden in the very words of God's Book; but the spiritual content of these words is understood only as the Holy Spirit is able to compare spiritual things with spiritual. (1Co 2:13; 3:1-4)

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

15.2.5 Fifth, he that is spiritual discerns all things. There is no limitation upon him in the realm of the things of God. He can "freely" receive the divine revelation and he glories in it. He discerns all things; yet he is discerned, or understood by no man. How could it be otherwise since he has metabolized "the mind of Christ?"

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

1Pe 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same "mind," because he who has suffered in his body is done with sin.

1Pe 4:2 As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.

Mat 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Mat 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Mat 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

16. The Spirit is involved in revealing God to man. (Mat 10:20; 2Ti 3:16-17)

Mat 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

2Ti 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

2Ti 3:17 so that the man of God may be thoroughly equipped for every good work.

17. The prophets and apostles were inspired by the Holy Spirit.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

17.1 It is clearly stated that Old Testament prophets received the words of the Lord by His Spirit.

Zec 7:12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

Eze 2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Neh 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

17.2 Acts 28:25 makes clear God conveyed a special message to His people Israel.

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet unto our fathers, Acts 28:26 Saying, (*Isa 6:10; 28:9-13*) Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Acts 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

17.3 In the period of the Old Testament the Spirit prepared the people of God to yearn for their redemption through the coming Messiah.

17.4 He inspired Moses and the prophets to speak of the Messiah to come.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Num 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

17.5 He broke down the attitude of rebellion in Israel when they refused to obey the word of promise.

Isa 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Isa 63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

Isa 63:12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

Isa 63:13 That led them through the deep, as a horse in the wilderness, that they should not stumble?

Isa 63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Mic 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

17.6 He taught David, the sweet singer of Israel, and through him many others, to say: "... thy spirit is good; lead me into the land of uprightness."

Psa 143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

18. In the Kingdom Age the Spirit was active before the birth of Jesus and up to His ascension.

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luk 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

18.1 Jesus was conceived by the Holy Spirit.

Luk 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

18.2 The Spirit descended upon Christ at the time of His baptism.

Mat 3:16 And Jesus, when he was baptized, went up straightaway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

18.3 Then, being "full of the Holy Ghost" Jesus "was led by the Spirit into the wilderness." The Spirit empowered and qualified the Messiah for His official task of destroying the kingdom of Satan and of establishing the kingdom of God. (Luk 4:1)

Luk 4:1 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

18.4 Soon after His declaration of war against Satan, the Saviour "returned in the power of the Spirit into Galilee" to preach the gospel of the kingdom.

18.5 He read in the synagogue from the scroll of Isaiah about the coming Messiah: "The Spirit of the Lord is upon me..." (Luk 4:18) and said: "This day is this scripture fulfilled in your ears." (Luk 4:21)

Luk 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
Luk 4:19 To preach the acceptable year of the Lord.

Luk 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

18.6 Jesus told Nicodemus that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Joh 3:5 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.

18.7 By the Spirit Jesus cast out demons and warned of the sin of blasphemy.

Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Mat 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

18.8 Jesus promised His disciples to pray to the Father that He would give them "another Comforter, the Spirit of truth."

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18.9 Sustained by the Spirit, Jesus had set His face steadfastly to go to Jerusalem. As at the beginning, so at the end, Jesus resisted Satan's ever-present temptation to save His people and establish His Kingdom by means other than that of dying in their place for their sins.

Mat 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

Mat 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

18.10 Our Saviour was sustained by the Spirit in all of His redeeming work. With the assistance of the Spirit He could say: "It is finished" and could commend His spirit unto the Father.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

18.10.1 It was finished indeed. Jesus died but rose again from the dead. He ascended to heaven. Now He is glorified. In accordance with His promise He did send forth His Spirit.

19. At the first New Testament Pentecost the church entered into a new age.

19.1 Before leaving for heaven, Jesus said to the Twelve: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

19.2 The wall of partition between Jew and Gentile was now finally removed and the unity of the Spirit was not only possible but should be preserved.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

20. In spite of persecution nothing could stop the people of God as they "preach the unsearchable riches of Christ."

Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

21. By the renewing power of the Holy Spirit human minds can be liberated and renewed in their attitudes.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Eph 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Rom 12:1 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.

Rom 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.

22. We have learned a great deal about the Holy Spirit in this study. One thing certain, the Holy Spirit is an essential and equal member of the Trinity.