

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 Spiritual 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 on page four.
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.
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 also indwells every believer of the Church Age.
5. The indwelling is permanent and cannot be lost. Clearly, there is a difference between the indwelling and the filling.

6. There is also an indwelling of God the Father and God the Son.
7. At salvation the Holy Spirit baptizes each of us into Christ as an act of unification.
8. There are other functions performed by the Holy Spirit after salvation.
9. Certain works of God involve all three persons of the Trinity.
10. 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.
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 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.
  - 13.3 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.
  - 13.4 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.
  - 13.5 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. For example: John Wesley, one of the founders of the Methodist Church said he preached for 13 years before he became a Christian.

13.6 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.

13.7 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.

13.8 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."

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)

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 men?"

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."

## 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 63:10-14

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