

# Announcements

- Teen Class event: Air Show Next Saturday, 28 June in RI; barbeque at Chez Baker at 5:00 pm
- Retirement celebration for Jay Chappell at NSBC Saturday at 1:00. RSVP by 22 June for headcount
- Teen Class tomorrow night at church, 6:30-8:30
- Greek class Saturday morning at 7:00

Paul on  
Sanctification:  
Let's Grow Up and  
Think III

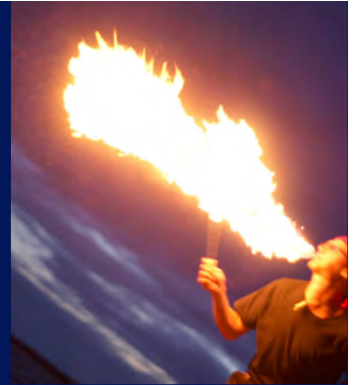


# Vv1-5: Five Questions



1. **Who** are you listening to and who **ARE YOU**?  
Attention-Getting Question
2. **How** did you receive the Spirit=become saved?  
Main Question
3. **To What Extent** are you ignorant of truth for which you are responsible? Follow-on Question
4. **Are You Sure** your sufferings were just incidental and not for Jesus Christ? Validation Question
5. **How** does God work, based on your experience?  
Summary Question

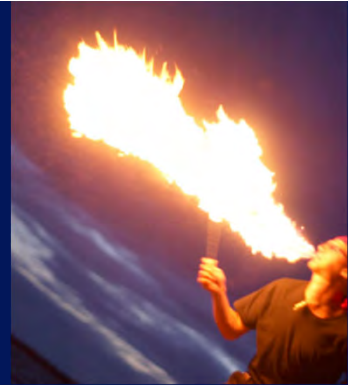
# Gal 3:1: WHO?



“O, Foolish=non-thinking God’s thoughts Galatians! **Who** has hypnotized (so as to steal your attention away from its former focus) **you?**”

**You** before **whose** eyes Jesus Christ was publicly portrayed as having been crucified in the past with results that still continue right now?

# Gal 3:2: HOW did you receive the Spirit?



This ONLY I want to learn from you:  
By means of the works of the Law  
the Spirit did you receive  
or by means of the hearing of faith?!

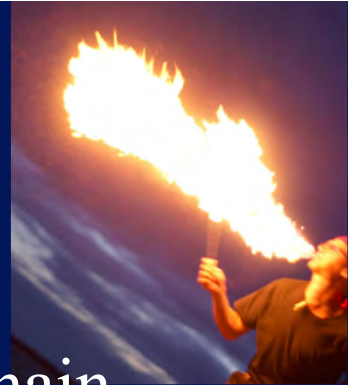
# Major Statement of Dogmatic Theology:



**The human being in the Church Age receives the indwelling of God the Holy Spirit by means of believing a message he hears.**

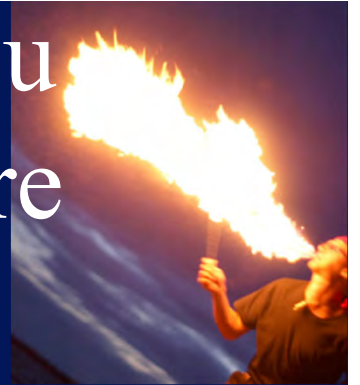
- So he does not believe AFTER he receives the Spirit. V2 is bad news for Calvinism.
- **BELIEVE THEN RECEIVE, NOT RECEIVE THEN BELIEVE**

# So What?



1. The Holy Spirit indwells the believer for two main purposes that are related..
2. The first purpose is enable the believer to glorify God, which only occurs in the filling of the Spirit.
3. The second purpose is to transform the believer's body into a Temple for the residence of God's manifested glory.
4. This permanent ministry of the Holy Spirit radically changes the believer's identity and potential.
5. However the reality of the Indwelling of the Spirit is only as apparent as the believer's consistent focus on the Word of God.

Gal 3:3: TO WHAT EXTENT are you  
ignorant of the truth for which you are  
responsible?!



THIS foolish are you?!

Having begun (aorist)

in the sphere of the Spirit (pneuma),

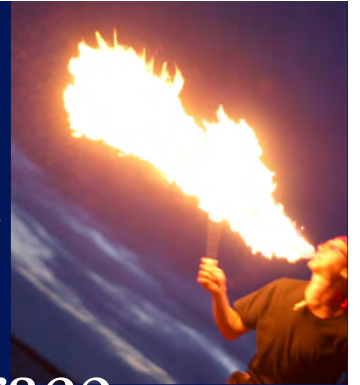
NOW

in the sphere of the flesh (sarx)

are you being perfected?! (present)

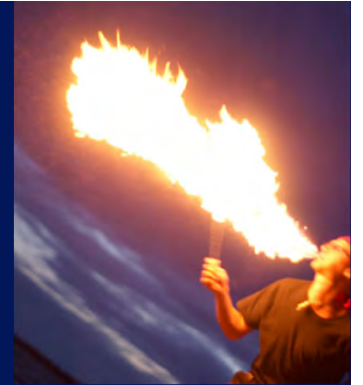


# Grace From Faith to Faith



1. Just as Paul's life has been a portrait of Grace and God's self-revelation through him, so Paul reminds us that the spiritual life of a believer is lived by means of God's Grace.
2. "Having begun by the Spirit" points directly to the beginning of the New Life in Christ.
3. This beginning is the Grace regeneration of God the Holy Spirit
4. The overwhelming argument is this: What starts us going is what keeps us going, cf. Phil 1:6

# Contextual Review



<sup>1</sup>“O, Foolish=non-thinking God’s thoughts Galatians!

**Who** has hypnotized **you** (so as to steal your attention away from its former focus) ?

**You** before **whose** eyes Jesus Christ was publicly portrayed as having been crucified (with ongoing results)?

<sup>2</sup>This **ONLY** I want to learn from you:

By means of the works of the Law

the Spirit did you receive

**or** by means of the hearing of faith?!

<sup>3</sup>THIS foolish are you?!

Having begun

in the sphere of the Spirit,

are you **NOW**

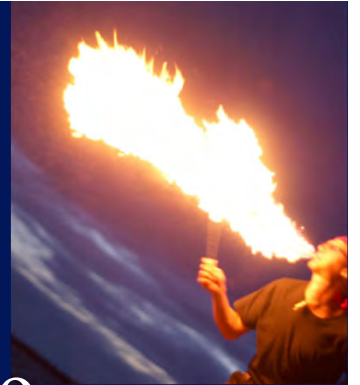
in the sphere of the flesh

being perfected?!

## Phase 1

## Phase 2

# The Law vs. Legalism



1. It is a danger, once we understand grace, to confuse the Mosaic Law with Legalism.
2. The Law has Divine origin; it is absolutely perfect in its quality and adequate to its task.
3. What man in sin does with the good gifts of God is different from the gifts themselves.
4. The Law was God-breathed; it's misuse was not.
5. Legalism can be defined as man declaring and prescribing a standard of relative righteousness whereby he attempts to please God.

6. The Law was perfectly adequate to show man that he was completely hopeless and incapable of being as righteous as God.

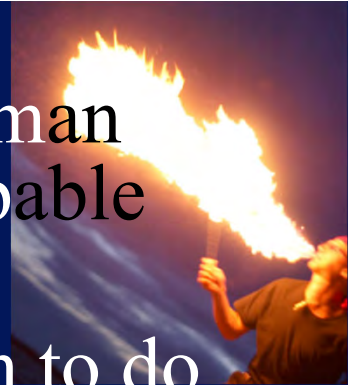
7. The Law was misused by those in Judaism to do just the opposite of its intent.

8. Again the misuse of the Law is not the same as the Law.

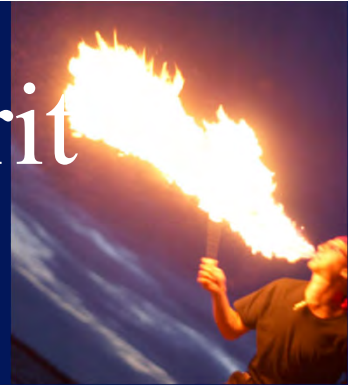
9. God knew in eternity past that the Mosaic Law would be perverted by legalistic, fallen human beings.

10. Yet He still gave the children of Israel the Law and set them up as His exemplar nation for the world.

11. Here is the interaction of man's volition and God's sovereignty.

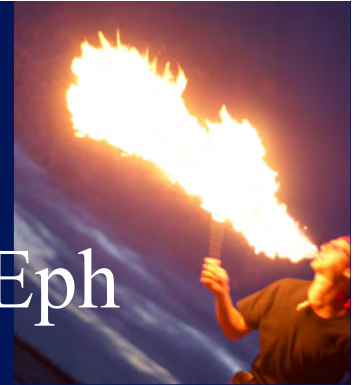


# The Filling of the Holy Spirit



1. The standard operating condition of the believer's life after salvation is the filling of the Holy Spirit. Eph 5:18.
2. Therefore the experience of the Holy Spirit's filling will be normal and constant, instead of abnormal and occasional.
3. The interruption of the filling ministry of the Holy Spirit is called grieving, *lupew*: Eph 4:30. This is what one does when there has been a death cf. 1 Thes 4:13.

4. Notice “grieve” is the Holy Spirit’s experience, and the issue in context of Eph 4:30 is personal sins.

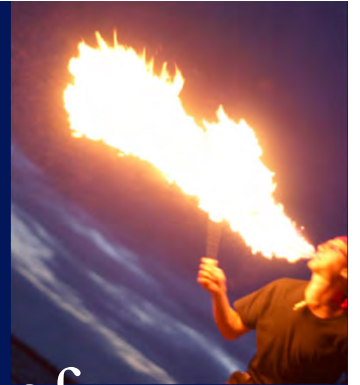


5. The interruption of Filling is also characterized as QUENCHING, sbennumi, 1 Thes 5:19. This imagery suggests a fire that is put out.

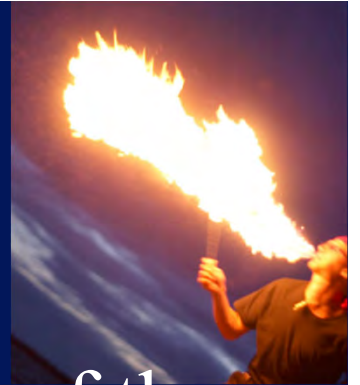
6. Notice that “quench” is the believer’s experience—the ministry is stopped.

7. The context in 1 Thes 5:19 is the result of the filling of the Spirit in v16-18: rejoicing, praying, giving thanks, cf. Eph 5:19-21.

# Quenching and Grieving



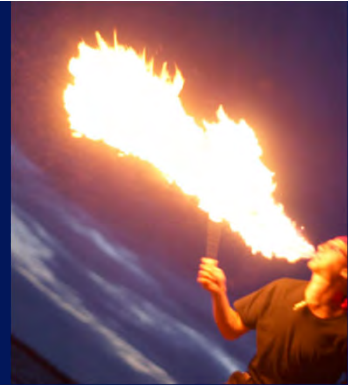
1. **Grieving** is God's attitude about sin in terms of human experience and understanding (anthropopathism).
2. This is the horror of a human being in harmonious rapport with the Lord who breaks rapport by violating God's righteousness.
3. For God the desire for fellowship is constant; breaking fellowship is the believer's sinful choice.
4. **Quenching** views the break in fellowship from the viewpoint of real results in the believer's life: you're flying solo.



5. Either way we describe the interruption of the Filling of the Spirit, the believer is functionally dead in his execution of the Christian life.
6. The issue in spirituality, then, is “are you spiritual or aren’t you.”

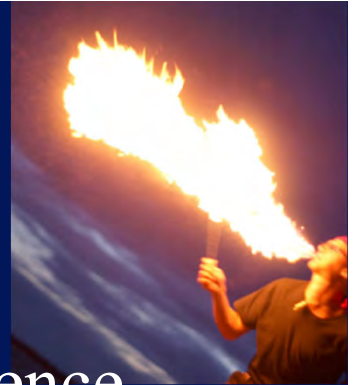


V4: Are You Sure that your sufferings in the past were incidental and not for Jesus Christ?!



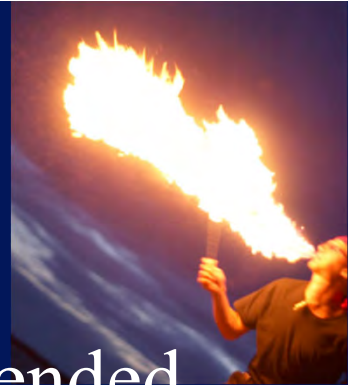
So many things did you suffer in vain?  
If indeed *the suffering was* in vain?

# Which One?



1. The word “suffer,” *pavscw*, could mean experience, whether good or bad.
2. The word “vain” *eijkh`/*, means vanity, and could mean devoid of purpose, result, cause, or sufficient planning.
3. Historical context argues for suffering painful experiences, rather than good experiences. Immediate context makes some interpreters think good experiences, like the giving of the Spirit.
4. The translation then is “Did you suffer so many things for no purpose?!” or “Did you experience so many great things with no result?”

# Suffering and Purpose



1. The immediate context refers to God's intended result, being perfected; the suffering then makes more sense that it serves as the purpose producing the result.
2. Pauline theology is clear that the advancing believer will suffer as he is being sanctified.
3. The NT does not use *pavscw* as "good experience" in any of the other 41 occurrences.
4. However the ambiguity of the words may support the idea that for the advancing believer, suffering for the Lord Jesus is a cause for joy.

# Acts 14: Suffering in Galatia



**1 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.**

**2 But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.**

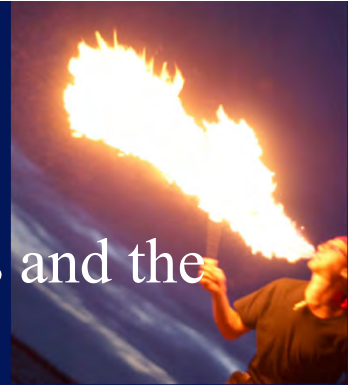
**3 Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands.**

**4 But the people of the city were divided; and some sided with the Jews, and some with the apostles.**

5 And when an attempt was made by both the Gentiles and the  
Jews with their rulers, to mistreat and to stone them,  
6 they became aware of it and fled to the cities of Lycaonia,  
Lystra and Derbe, and the surrounding region;  
7 and there they continued to preach the gospel.

**8 At Lystra a man was sitting who had no strength in his  
feet, lame from his mother's womb, who had never walked.**

9 This man was listening to Paul as he spoke, who, when he  
had fixed his gaze on him and had seen that he had faith to be  
made well,



10 said with a loud voice, “Stand upright on your feet.” And he leaped up and began to walk.

11 When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, “The gods have become like men and have come down to us.”

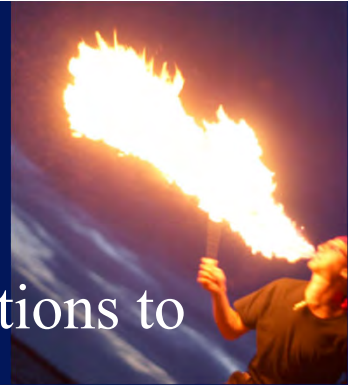
12 And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.

13 The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.

14 But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out

15 and saying, “Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them.





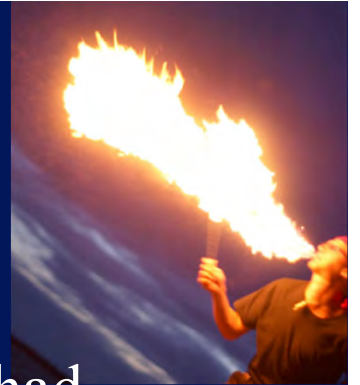
16 “In the generations gone by He permitted all the nations to go their own ways;

17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

18 Even saying these things, with difficulty they restrained the crowds from offering sacrifice to them.

**19 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.**

20 But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe.



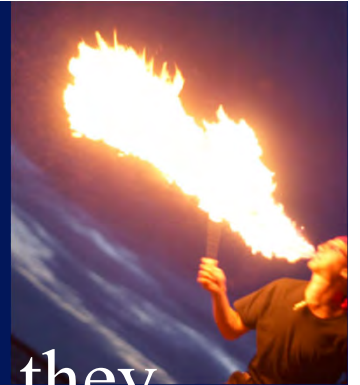
21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,

22 strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying, “Through many tribulations we must enter the kingdom of God.”*

23 When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

**24 They passed through Pisidia and came into Pamphylia.**





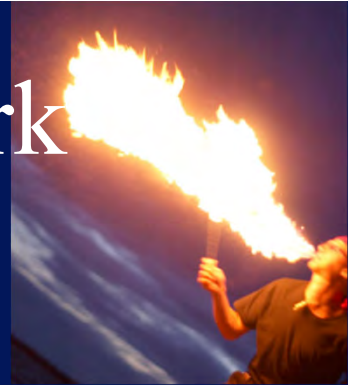
25 When they had spoken the word in Perga, they went down to Attalia.

26 From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.

27 When they had arrived and gathered the church together, they *began to report all things that God had done with them and how He had opened a door of faith to the Gentiles.*

28 And they spent a long time with the disciples.

V5: How does God generally work based on your experience?



Therefore, the One who supplies to you the Spirit and works deeds of power in you, *does He do it*

by means of the works of the Law

or

by means of the message heard with faith?