


"O'er the Land of the Free and the home of the Brave"



George Washington
THE NATIONAL ARCHIVE
GEORGE WASHINGTON

A close-up, low-angle shot of the American flag waving against a clear blue sky. The flag's stars and stripes are prominent, with the blue field of stars in the upper left and the red and white stripes below. The text is overlaid on the right side of the image.

Submission to
Authority in the
Spiritual Life

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

Galatians 3:1-3

¹“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)?

²This 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?!

³THIS 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

Key Spirituality Verses

- Gal 3:1-5: Proof of the Gospel of Grace—Indwelling and Filling
- Eph 4:30: Grieve Not
- 1 Thes 5:19: Quench Not
- Eph 5:18, Cf. Col 3:16: Be Filled
- Gal 5:16: Walk
- 1 Jn 1:1-2:2: Light or Darkness
- Jn 15: Abide in Christ


A Little-Understood Dynamic

- Biblical Humility is a Directional character trait.
 - The **character trait** of humility is the response of a heart that has a grasp on reality. It is responsive (directed) and developmental in nature.
 - It produces a **policy of action** called submission.
 - The policy of submission produces **specific actions** of obedience.



Directional Character Trait

- Everywhere you find humility in the Bible, it is man's response to God's self-revelation.
- Our pattern is the Lord Jesus Christ in Phil 2:5ff.
- Submission to authority without humility misses the needed dynamic of direction: We are oriented on the Lord, and therefore humble, submissive, and obedient.
- It is possible to submit or obey from arrogance.
- It is not possible to be humble from arrogance.
- As with so much in God's plan, the heart is what matters.

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What has humility
to do with the
Filling of the
Spirit?

Rom 6:12-13

12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ
Not therefore it will reign, the sin, in the mortal
ὑμῶν σῶματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις
of y'all body to the end of following the lusts
αὐτοῦ,
Of it

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Implications for my Spiritual Life

1. Because of my position in Christ (death, burial, resurrection, ascension, and session—v11) I am to consider my self as dead to the authority of sin over me.
2. That authority, being dead, means I am now responsible for not letting the Old Sin Nature exert ruling control over my life (v12).



13 μηδὲ **παριστάνετε** τὰ μέλη ὑμῶν ὄπλα

Furthermore, do not **present** the members of you as instruments

ἀδικίας τῆ ἀμαρτία, ἀλλὰ **παραστήσατε** ἑαυτοὺς

Of unrighteousness to the sin but **present** yourselves

τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη

To God as out of the dead living and the members

ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.

Of you instruments of righteousness to God.

Implications for my Spiritual Life

1. I have the general prohibition not to submit to sin's authority—present the members of the body as instruments of sin. (v13a)
2. Rather, because I am in-Christ, I am responsible to submit to the authority of God by presenting my body parts to Him as instruments of righteousness. (v13b)
3. The key to these verses is the switch between “present” in v13a and v13b.

4. The first time, with sin, the word “present” is portrayed as a general, habitual action that is consistent with my way of life.
5. But when we “present” ourselves to God, the verb is changed from a general prohibition in the present tense to the AORIST tense, which views the action externally as a whole.
6. This switch is a way in Greek of describing the habitual snap-shot action of presenting or submitting ourselves to God in an ingressive sense.
7. In other words, this is not a one-time action but the entrance into a state.

8. The Greek idiom of present imperative for a general prohibition followed by a positive command in the aorist imperative is well-documented.

9. Instead of violating the general prohibition, the believer is portrayed as entering into the action of presenting himself to God for righteousness.

10. This decision may be the missing link in your spiritual growth.

11. Why do we list Confession or Rebound as the first stressbuster and then the Filling of the Spirit as the second?





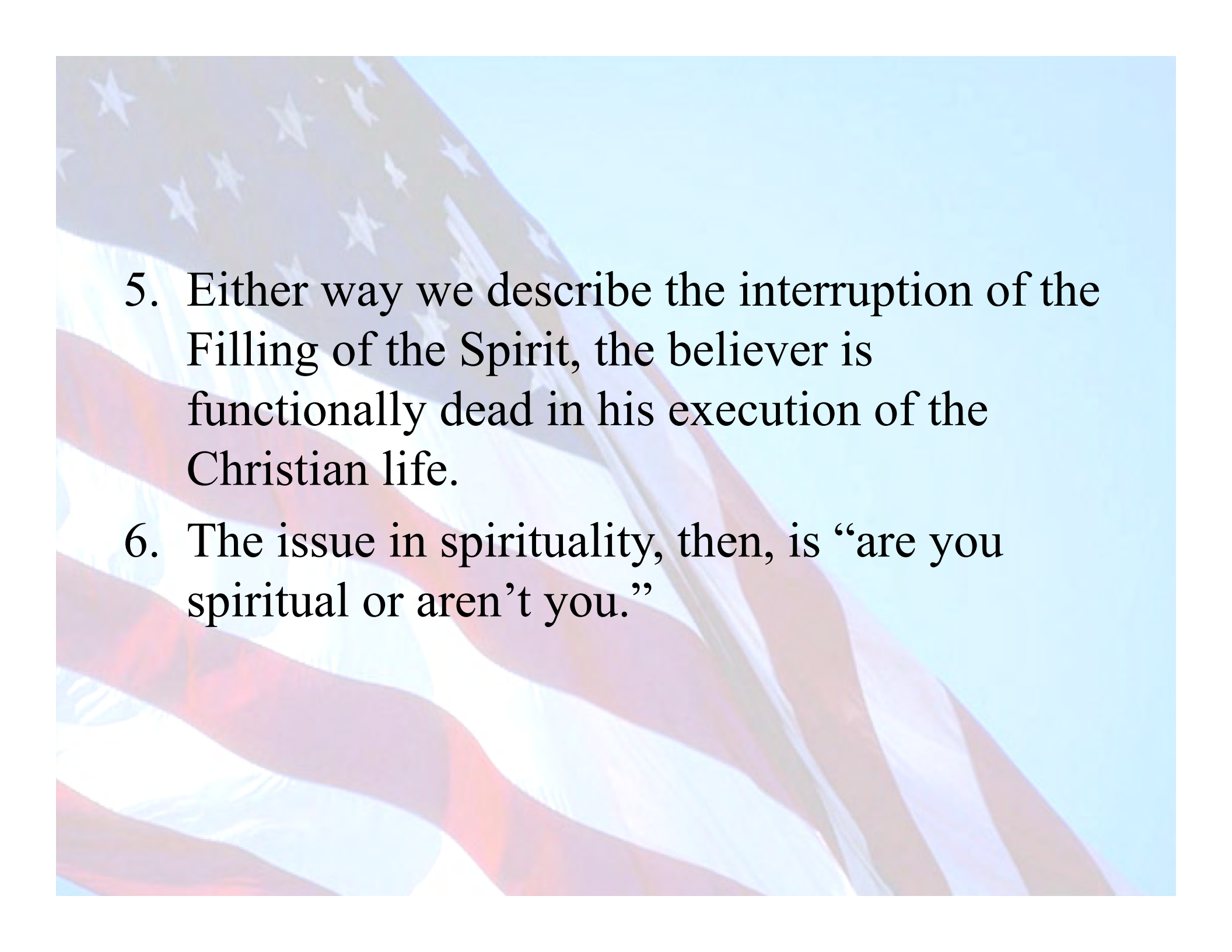
The Filling of the Holy Spirit

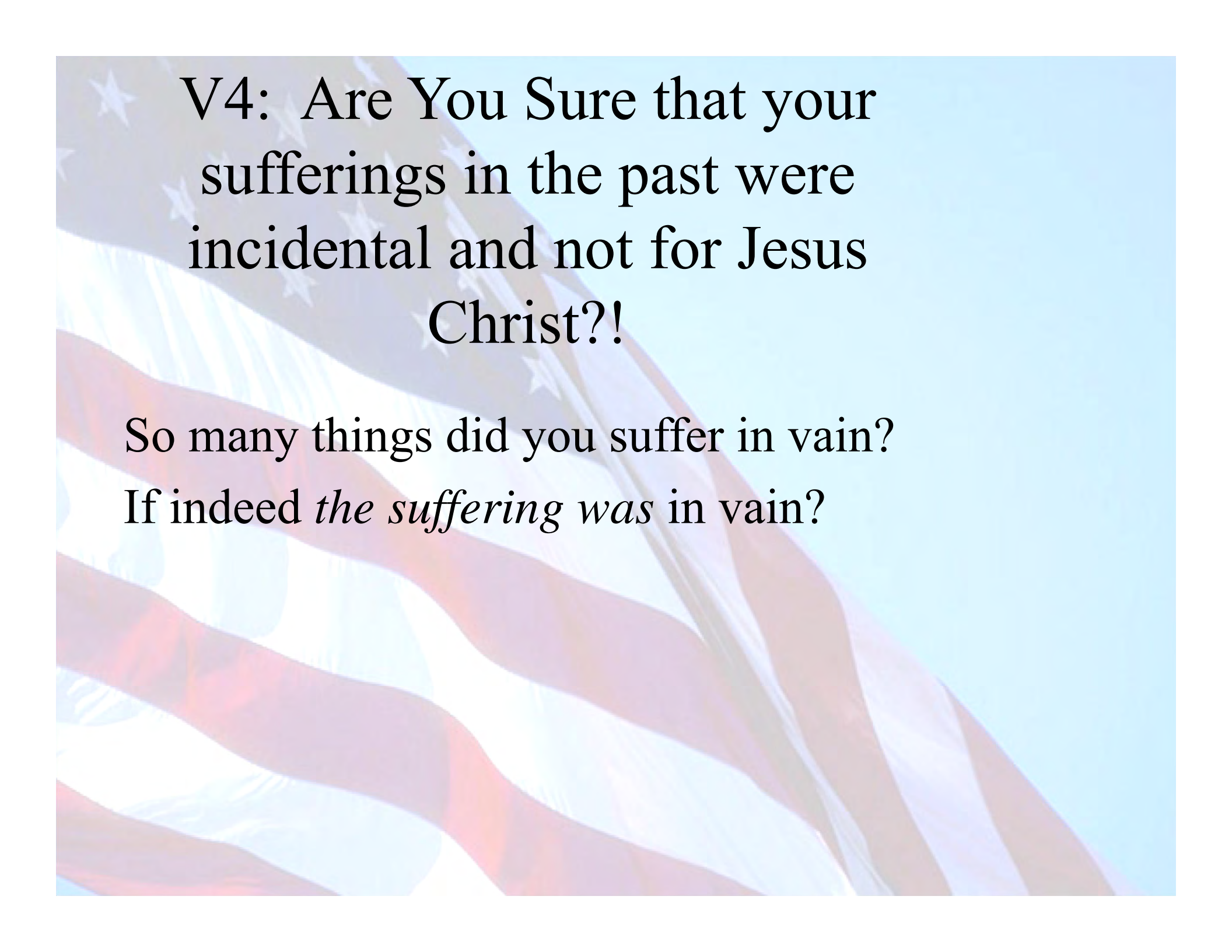
1. The standard operating condition of the believer's life after salvation is the filling of the Holy Spirit. Eph 5:18.
2. Therefore the experience of the Holy Spirit's filling will be normal and constant, instead of abnormal and occasional.
3. The interruption of the filling ministry of the Holy Spirit 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: the already on-going activity is halted.

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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.”

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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, which is our being perfected; the suffering then makes more sense that it serves as the means of producing that 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.

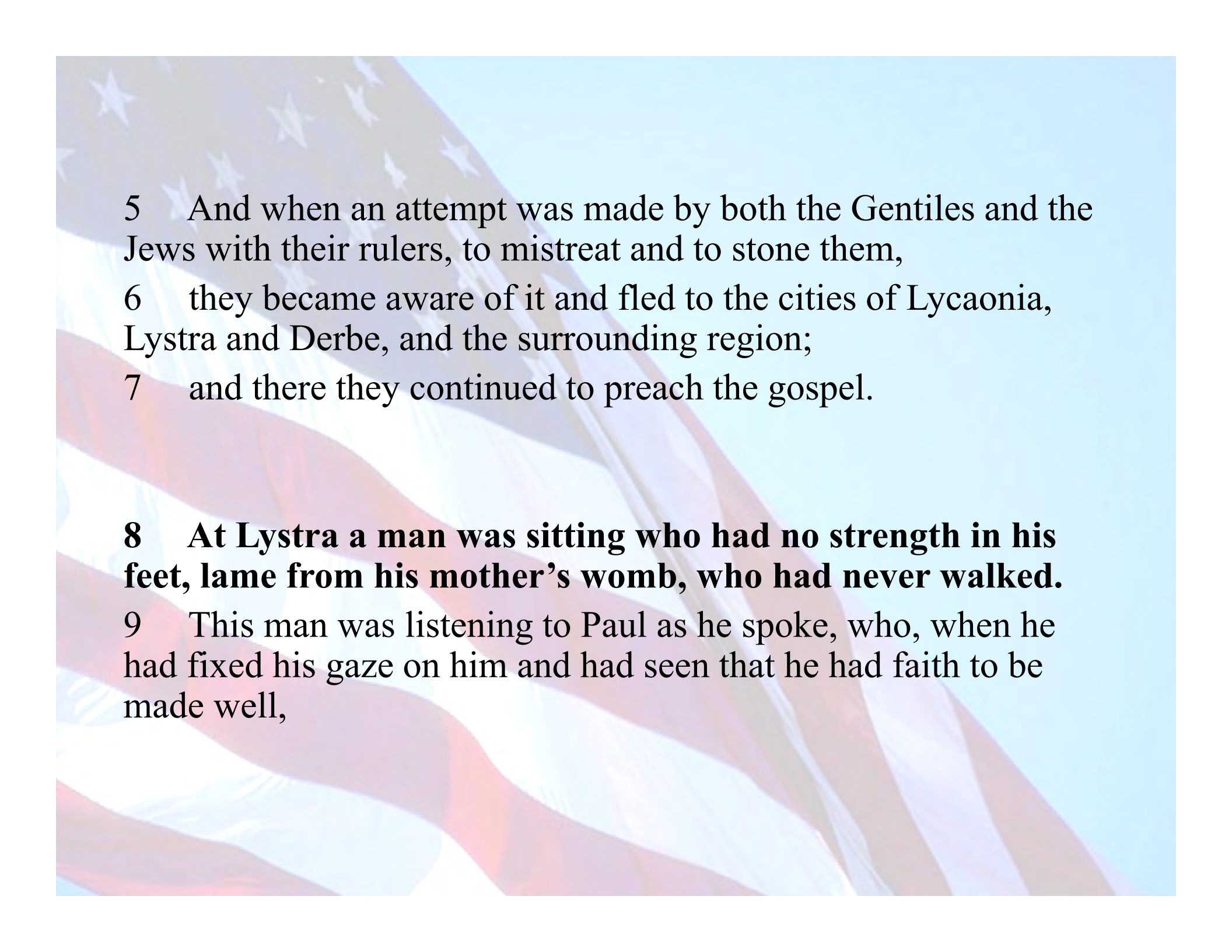
Acts 14: Suffering in Galatia

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.

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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.



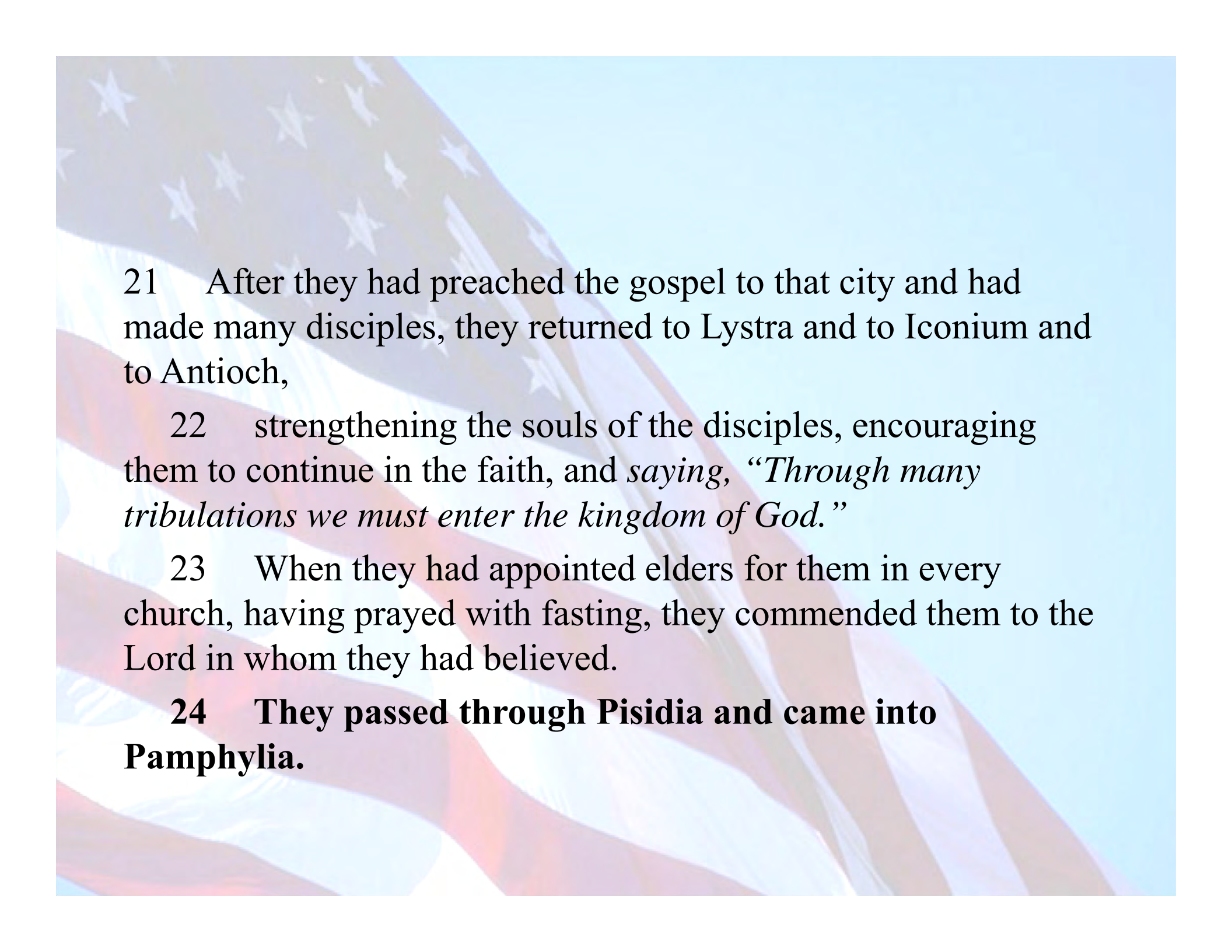
16 “In the generations gone by He permitted all the nations to go their own ways;

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.

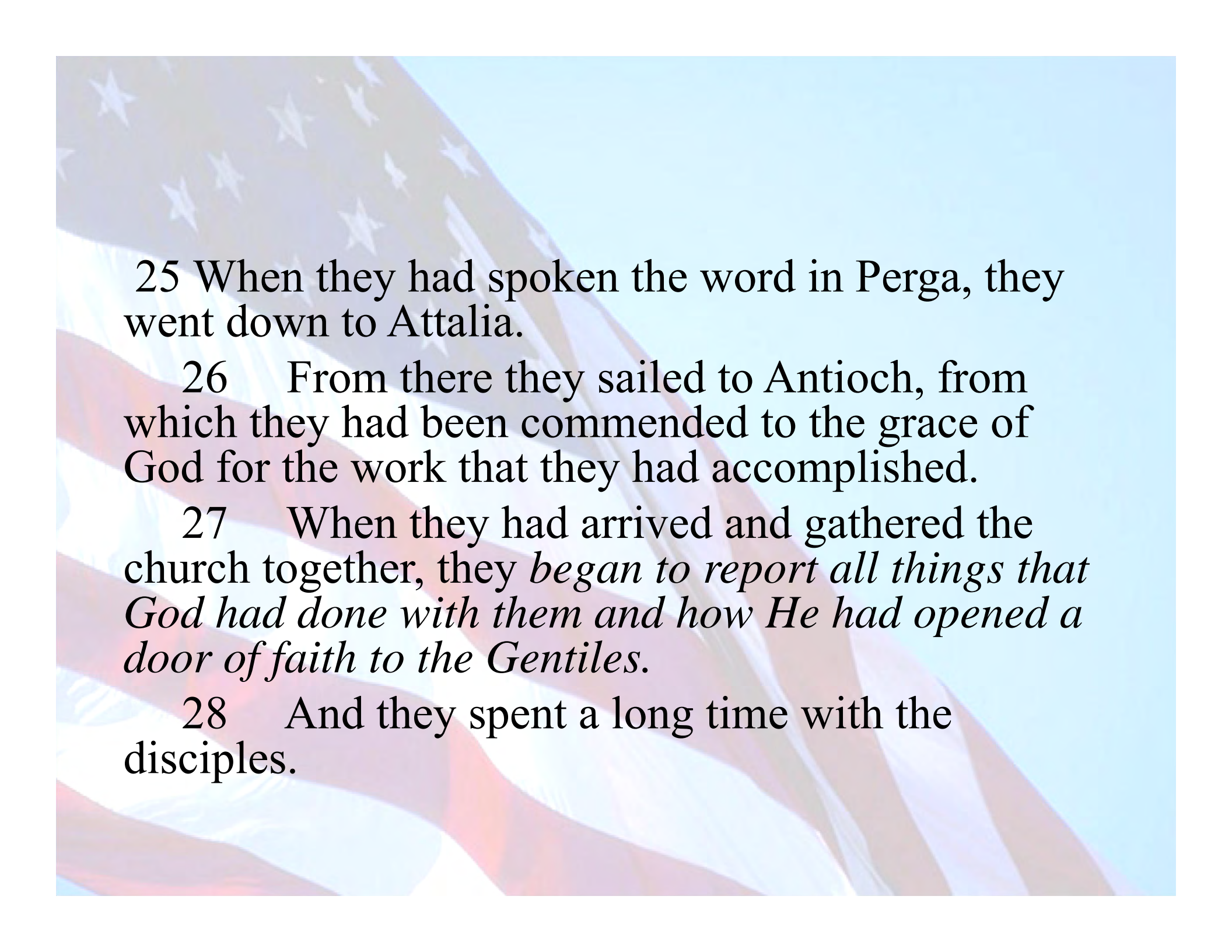
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21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,

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.

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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.

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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?