LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE SPIRIT-FILLED CHRISTIAN LIFE

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By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

THE SPIRIT-FILLED LIFE

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The Scriptures teach that Christians are to be "filled or controlled" by God, the Holy Spirit. This thesis will define what the Bible teaches regarding how the Holy Spirit comes to dwell within a person, what is involved in continually submitting the heart to the Holy Spirit's filling or control, and what are the behavioral and attitude manifestations in a Christian when controlled by the Holy Spirit. The filling of the Holy Spirit will be discussed in the life of the individual Christian, his family and the local church as seen in Ephesians 5:18-6:17, Galatians 5:22-23, Romans, I Corinthians and Acts.

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CHAPTER ONE

INTRODUCTION

The Scriptures teach that Christians are to be "filled or controlled" by God, the Holy Spirit. This thesis will define how the Holy Spirit comes to dwell within a person, what is involved in continually submitting one's life to the Holy Spirit's filling or control, and what is the behavior manifested in a Christian when controlled by the Holy Spirit. The filling of the Holy Spirit will be discussed in the life of the individual Christian, his family and the local church. Ultimately, this is a critical issue in the church as the individual Christian and his family comprise the congregation of the local church. This thesis is designed to be of value for any Christian, church, or denomination desirous of "walking in the Spirit."

The thesis will propose that the Holy Spirit, when permitted to lead, will lead Christians, their families, the local church, and the local church's denomination in a direction that is consistent with the teaching of Holy Scripture.

There is a variety of teaching taking place in local churches regarding how the Holy Spirit indwells a believer and what is defined as the "filling" of the Spirit. The topic of the Spirit-filled life and its impact upon the Christian, his family, and the local church will address how a person becomes indwelt by the Spirit and filled by the Spirit. The Scripture will confirm that God, the Holy Spirit, indwells the individual at the very moment saving faith is placed in the Lord Jesus Christ, and that the filling of the Spirit is a life-long experience of

surrendering to the control of God, the Holy Spirit. There are numerous mistaken definitions of how to identify a Spirit-filled Christian. This thesis will identify those characteristics which God, the Holy Spirit, imparts to the believer in Christ, who is filled by the Spirit.

This thesis will strive to identify as erroneous those teachings requiring a need for a second baptism of the Spirit and the subsequent bestowal of the gift of "speaking in tongues." Thus, instead of the Christian being identified as Spirit-filled based upon the drama of heightened emotional experiences, a study of what the Spirit-filled life truly resembles will be examined in Ephesians 5:18-6:17. A study of Ephesians 5:18-6:17 takes the focus off of euphoric feelings of emotional stimulation such as stressed in charismatic organizations, and instead charts how a Christian should behave when filled (controlled) by the Holy Spirit.

The rationale and value of this thesis is that it describes the consequences of a Christian believing that being Spirit-filled is dependent upon highly charged emotional feelings derived from subjective sensations. These sensations or experiences may include speaking in tongues, receiving a second baptism in the Spirit, or some other experiential manifestation of the Spirit's filling. This thesis will establish that the believer does not get any more of the Spirit after conversion, but that the Spirit desires surrender of the believer's submission to Him, and that this is ultimately proven by an earnest desire to obey the Word of God in the life of the Christian. Thus, this thesis will convey that when a believer is Spirit-filled, he will habitually obey the Bible, and will have a firm understanding that the Spirit leads the believer in thinking and acting in ways that are in agreement with the teaching of Scripture.

Statement of the Problem

What does the Holy Spirit controlled life resemble and produce in the Christian, his family and his church? The purpose of this thesis project is to issue biblical teaching regarding the "fruit of obedience" the Holy Spirit produces through a Christian in his life, his family and his church as a result of that believer being "Spirit-filled." Furthermore, a revealing of the negative implications for the believer, his family and the local church when erroneous teaching is accepted about the Spirit-filled life as propagated by the church's denomination is a purpose of this project.

Definition of Terms

Indwelt; indwell; indwelling: A description of the instantaneous act of God, the Holy Spirit, taking up permanent residence in a person's life at the very moment the individual places sincere saving faith in the Lord Jesus Christ.

Filled with the Spirit: A description of a believer being surrendered to the control of God, the Holy Spirit. Being filled by the Spirit may take place many times in the life of the Christian as the individual desires to be submitted to the control of the Holy Spirit.

Baptism of the Spirit: A one time experience for the Christian at the moment of salvation which can never be repeated again as the Holy Spirit permanently indwells the believer.

Second Baptism of the Spirit: An erroneous teaching that the baptism of the Spirit is not enough to enable the believer to be positioned to surrender to God, the Holy Spirit's control, thus resulting in the believer being filled by the Spirit. The second baptism of the Spirit is a teaching that claims that the believer must receive the Holy Spirit again, a second time, a distinctly different baptism, separate from the baptism of the Spirit that took place the moment a person is saved. The second baptism of the Spirit also teaches that the gift of speaking or praying in tongues is a proof that a Christian has received the second baptism of the Holy Spirit.

Statement of Limitations

The project will not defend descriptions of "experiences" regarding individuals who claim to have encountered subjective manifestations of the Holy Spirit's power upon their lives, which are not in keeping with the teaching of Scripture.

Review of the Literature

Book being reviewed:

Berkhof, Hendrikus. The Doctrine Of The Holy Spirit. Atlanta: John Knox Press, 1982. 128 pages.

Dr. Hendrikus Berkhof's , The Doctrine of the Holy Spirit, dwells upon the

Spirit's mission in the church, individual Christian, world, and the triune Godhead. He conveys the mission of the Spirit as empowering the church to send forth the gospel of Christ in accordance with the Great Commission mandate. Berkhof accurately describes the dual relationship between the Holy Spirit and Christ as demonstrating that Jesus was both anointed by, and bearer of, the Holy Spirit(Matt. 1:20; Luke 4:14; Matt. 12:28; Luke 10:21; John 3:34; Acts 10:38; Rom.1:4), and that Christ was also "sender" of the Spirit when Paul describes the Spirit as the Spirit of Christ or the Spirit of the Son(Rom. 8:9; 2 Cor. 3:17; Gal. 4:6; Phil. 1:19). That Jesus sends the Spirit is also evidenced by Berkhof as he points out in the gospel of John that Jesus speaks of the Spirit "whom the Father will send in my name" (John 14:26), and "if I go, I will send him [the Counselor] to you" (16:27), "whom I shall send to you from the Father"[1] (15:26).[2]

Berkhof's description of this dual relationship of Christ and the Spirit is helpful as he is quick to state that there is nothing contradictory between the Spirit and Christ, but that these two aspects of Christ being anointed (bearer) of the Spirit, and sender of the Spirit is indeed complementary as demonstrated in John 1:33, where God says to John the Baptist, "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit."[3]

A major theme for Berkhof is the relationship between the Holy Spirit, and the individual Christian and the church. He seeks to determine if the church or the individual Christian has the predominance of the Spirit's mission. He cites Pope Leo XIII and Pius XII and their emphasis upon the Spirit's mission as being

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[1]Hendrikus Berkhof, The Doctrine of the Holy Spirit, (Atlanta: John Knox Press, 1982), 17-18.

[2] Unless otherwise indicated, Scripture quotations for this book review are from the Revised Standard Version copyright 1946 and 1952 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

[3] Berkhof, 18.

primarily in the creation and preservation of the hierarchical structure of the Catholic Church. Berkhof conveys that the Roman Catholic view of the Holy Spirit considered the relation between the Spirit and the church as the direct one, and the relationship between the Spirit and the individual as the indirect one.[4]

The shift is then made to interpreting the mission of the Spirit during and after the Reformation, and the clear break from Rome's view of the mission of the Holy Spirit. According to Berkhof, radical or "spiritual" reformation Protestantism promoted the reversal of Rome's view by advocating that the heart of the true believer is the dwelling place of the Spirit. Berkhof expresses concern that for some the mission of the Spirit has been relegated to individual Christians, and that the church is no longer a community of believers empowered by the Spirit; thus, the relationship of the Spirit to the church can never be more than an indirect one. This is an issue for Berkhof in that it is his contention that a lack of balance exists regarding Christians believing they are individually indwelt and empowered by the Holy Spirit, and of the church being an equally Spirit-empowered community.[5]

Berkhof also references Emil Brunner's evaluation of Calvin as leaning more on the side of the Spirit's primary mission being toward the individual Christian. Brunner senses that Calvin's view was that believers indeed require a healthy relationship with the church, but they are still believers apart from the church. Overall, Berkhof sees Brunner as interpreting Calvin as placing a greater accent upon the mission of the Spirit in the individual. Brunner believes Calvin's view represents the customary conception of the Spirit's mission as defined by reformed Protestantism. However, at this point, Berkhof is not altogether sure of Brunner's view of Calvin. He see Calvin as more balanced in placing a somewhat equal weight upon the Spirit's mission in the church and the

[4] Ibid., 43-44.

[5] Ibid., 46.

individual, and that the Spirit "calls" the individual to be functioning in the community of the church.

But what is Berkhof's view? He pointedly gives his opinion that the mission of the Holy Spirit is: first the church, and after that the individual. He defends his position by stating:

> In the Scriptures the Spirit always begins with individuals who are not individuals but representatives who include a whole community. On the highest level that is true of Jesus Christ himself. In calling his disciples, he makes them enter into the community with him and with one another. So they enter into the church. We read of a similar event in Acts 2. The Spirit is poured out on a community, making it the witnessing church to which attending individuals are invited. The Epistles stress the fact that the individuals, like living stones, have to be built into a spiritual house and by their gifts have to contribute to the upbuilding of the body. This does not mean that the work of the Spirit in the individual is subordinated to that in the church. One can or as well even better argue that the proper work of the Spirit is his dwelling in the lives of individuals. This last and highest work presupposes the work in the church, however, and it cannot flourish if the individual is not willing to join the community and contribute to it. As long as we put the individual first, we cannot get the right view on the church as ground and mother of the individual life. If we put the church first, we see how the individual is born out of her, and we are logically led in his direction. The logical order is that Christ points to the mission, the mission points to the church, and the church points to the individual.[6]

Christ did not promise to "build" individualistic and isolated "lone ranger" Christians. Instead, Christ promised to bless His church when he stated, "I will build my church, and the gates of Hades will not overcome it" (Matt. 16:18). Individualism, at the expense of abandoning being involved in a local church, gives validity to Berkhof's view.

Although compact at only 127 pages, Berkhof provides an excellent overview of the mission of the Spirit in sending forth the gospel of Christ

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[6] Ibid., 49-50.

through Christ's church, and deals successfully with the major theme of the Spirit and His mission in the church and the individual.

Book being reviewed:

Bloesch, Donald G. The Holy Spirit: Works & Gifts. Downers Grove, IL: InterVarsity Press, 2000. 415 pages.

Donald Bloesch's text, The Holy Spirit: Works & Gifts, is an encounter with a viewpoint of theology which Bloesch refers to as "revelational-pneumatic."[7] Bloesch desires to set himself apart from theologies which are purely experiential or shared stories of people of faith, but which have few boundaries based upon the revelation of Scripture. Instead, Bloesch appeals not to a mystical or universal human experience but to a divine revelation in a particular history, namely, a revelation recorded and enshrined in the Bible, with the focal point being the intervention of God in human history, particularly in the person of Jesus Christ.[8]

That Bloesch leans upon the record of Scripture as his starting point for correctly understanding the mission of the Holy Spirit is needful in the midst of theological frameworks which build their case upon "feelings and experiences." His position is that the Holy Spirit persuades the will of man to both accept and accurately interpret the Word of God, thus leading to Bloesch's theology as being one of revelational-pneumatic. However, Bloesch does not cast off the "experiences" of Christians. Bloesch states:

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[7]Donald G. Bloesch, The Holy Spirit: Works & Gifts, (Downers Grove, IL: InterVarsity Press, 2000) 23.

[8]Ibid., 23.

> A revelational-pneumatic theology assigns an important place to Christian experience, not as the source of faith, but as the medium of faith, the catalyst that deepens faith. The source of faith is the Spirit of the living God who brings to us the gospel of what God has done for us and for all humanity in the person and work of Jesus Christ. Yet no one can receive the Spirit without being convicted of sin and assured of God's forgiveness. . . .What I am advocating is a biblical theology of Word and Spirit in which the sanctifying work of the Spirit is tied to the redeeming work of Jesus Christ on the cross.[9]

Bloesch expresses his longing for people of faith in Jesus Christ to experience "walking in the Spirit," but only with the understanding that the Spirit of God leads in compatibility with the revelation in the Word of God, thus producing his revelational-pneumatic theology.[10]

Scholarly research is reflected in an encyclopedic style as Bloesch spans years in describing the theology of pneumatology as presented by a diverse collection of theologians. Few pages are read without references to many minds who have contributed to the subject of the Holy Spirit. Bloesch interacts candidly with their opinions and demonstrates a respect for each one's contribution. He reveals an affinity for John Calvin by stating, "As a churchman in the Calvinist tradition I try to maintain a respect for the law of God even while affirming that salvation comes by faith in the gospel. . . .God's love does not cancel the demands of the law, but it goes beyond these demands. The satisfaction of the law is not the condition for God's forgiveness but the means by which this forgiveness is communicated to us."[11] For Bloesch, the Holy Spirit is the communicator of the real presence of the Lord Jesus Christ in all who have placed faith in Christ's redeeming work, and this same Spirit seals and empowers Christians to live in obedience to the will and Word of God.

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[9] Ibid., 24-25.

[10] Ibid., 25

[11] Ibid., 31.

Bloesch discusses the gifts of the Holy Spirit and proposes significant questions and responses regarding the legitimacy of the sign gifts as still being given by the Spirit for today. Bloesch comments:

> Several theological issues emerge with the manifestations of the Spirit. One question is whether these gifts belong properly to the apostolic era and therefore cannot be replicated. . . .Another question is whether the tongues-speaking that appeared at the first Pentecost constituted foreign languages or simply ecstatic utterance, as was found in the Corinthian church.[12]

Bloesch presents the mainline reformers overarching view of the sign and miraculous gifts. He notes Luther's skepticism concerning claims of visions, dreams, and ecstatic experiences. Describing Luther's standpoint, Bloesch states:

> His theology of the Word refused to grant such phenomena a revelatory status. While not denying that such things occur, he contended that we must test them to ascertain their agreement with the Word and faith. Luther acknowledged that signs and wonders accompanied the ministry of the apostles, but he insisted that they were restricted to that period.[13]

Bloesch is balanced in his encyclopedic style by including a discussion of the pentecostal/charismatic viewpoint of signs and wonders.[14] He especially concentrates on tongues-speaking as Bloesch recognizes Pentecostals as viewing tongues not only as a gift for today, but as an evidential sign of receiving the Spirit. Bloesch quotes an array of pentecostal/charismatic supporters of signs and wonders, and describes himself as believing that tongues speaking is for private edification today. He describes this by writing:

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[12]Ibid., 60.

[13] Ibid., 107.

[14] Ibid., see chapter eight.

> In my opinion tongues are given for private edification, but they may benefit the church indirectly by leading to the gifts that build up the body of Christ, such as prophecy, teaching, service and preaching. They may also enable us to draw closer to God and thereby give us power to witness.[15]

However, Bloesch does not exposit Scripture as he explains his position, and the Scripture he introduces for defending his stance is not discussed in the context of opposing views. This is disappointing since Bloesch is anchoring his theology upon the Holy Spirit and the Word of God as always being in alignment. Bloesch adds to his convictions about tongue-speaking by relating that he senses that the private edification of praying in tongues is especially experienced when a believer is in the stage of being a new "child" in Christ, or is at the "beginning" of their Christian walk. In a weak and seldom heard defense of this position Bloesch states:

> I believe that tongues should be related to the childhood of faith or to new beginnings in faith. Carl Jung is helpful here in reminding us that the invasion of the unconscious commonly occurs prior to the integration of the personality. In his view "the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language." This is how he explained the frequency of glossolalia among the early Christians. Christianity demands a break with established patterns of living and thinking. It gave rise to a new experience that could not be entirely absorbed by the consciousness. . . . Jesus apparently never spoke in tongues because he was never a child in the faith. He did not need conversion. Tongues results when we try to integrate past memories embedded in the unconscious with the new vision. For Paul tongues can sometimes be helpful to children in the faith, but when we press on to maturity they can be set aside (1 Cor. 13:8, 11, 13). Yet Paul himself spoke in tongues for the purpose of the service and adoration of God (1 Cor. 14:18).[16]

Such a point of view is seldom argued even by staunch defenders of

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[15] Ibid., 195.

[16] Ibid., 196.

tongues-speaking. Most pentecostals and charismatics believe speaking in tongues as a prayer language is not weaned away as one grows more mature in Christ, but is an indication of being filled with the Spirit. On this subject of glossolalia, Bloesch is unable to substantiate his position that tongues is still a gift of the Spirit for private edification today.

It seems that Bloesch is at his best in collecting, in encyclopedic style, many and varied views from history, both ancient and contemporary, about the doctrine of the Holy Spirit. In that context, The Holy Spirit: Works & Gifts, is an exceptional volume which chronicles the positions of many theologians and church history movements about the Holy Spirit.

Book being reviewed:

Grady, J. Lee. 10 Lies The Church Tells Women. Lake Mary, FL: Creation House, 2000. 224 pages.

J. Lee Grady, editor of Charisma Magazine, and a major voice of influence among charismatics, presents in His book, 10 Lies The Church Tells Women, that Spirit-filled women have been held in bondage by the misinterpretation of Scripture regarding gender role distinctives. Grady's central theme is that for centuries, a patriarchal system of control has kept women in spiritual captivity through distortion of the Scriptures. Grady states that, "it's time to debunk the myths," and proceeds to attempt that purpose by proposing ten lies that he believes male leadership in the local church have perpetuated. The ten lies and an accompanying explanation as deduced by Grady are:

(1) God's ultimate plan for women is that they serve their husbands. Grady states about this lie:

> How sad that so many Christian men view women from a selfish perspective. This view is often promoted by misreading the account of Eve's creation in Genesis 2:18-25, in which Adam is provided a "helpmate." The Hebrew word used here often is translated "companion,"denoting intimacy and partnership. But through the centuries it has been used to imply that Eve was some type of domestic appendage.[17]

(2) Women can't be fulfilled or spiritually effective without a husband.

Grady states about this lie:

> From the time she was released from a German death camp in 1944 until her death in 1983, Corrie Ten Boom taught the world about a Savior who could forgive the cruelest Nazi. Yet she never married. Did the fact that she did not have a husband make her less "complete?" Some Christians would say yes. We have spent so much energy defending the concept of the biblical family that we are guilty of idolizing it. We've preached that a woman's primary responsibility is to find a godly husband, have lots of babies and stay home to raise them for Christ. But marital status is not a qualifier for ministry. The Bible does not even state whether certain key followers of Jesus, such as the 12 disciples, were married or not.[18]

(3) Women shouldn't work outside the home. Grady states about this lie:

> Many evangelical churches have preached that women who work outside the home are breaking a scriptural commandment, but this conclusion can be reached only by distorting the biblical record. The woman described in Proverbs 31 is often used to bolster a traditional view of the June Cleaver-style matron who spends her day baking casseroles while her husband is at the office. But a careful reading reveals that the Proverbs 31 woman, in her ancient Middle Eastern context, functioned as a real estate agent and ran a

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[17] J. Lee Grady, Article in Spirit-Led Women Magazine, http://www.godswordtowomen.org/Lee_Grady.htm

[18] Ibid.

textile business. Titus 2:5 instructs women to "take care of their homes" (New Living Translation). But most scholars would agree that this passage simply exhorts married women not to forsake their children.[19]

(4) Women must obediently submit to their husbands in all situations. Grady states about this lie:

> A distraught Christian woman who was regularly beaten by her husband finally gained the courage to seek counsel from her pastor. After she told him about her husband's fits of rage, the pastor responded, "If your husband kills you, it will be to the glory of God." The pastor reached this irresponsible conclusion because of a distorted view of "male headship." We often portray marriage as a hierarchy, with husbands on the throne and wives at the footstool, and we use Scripture to justify this view: "Wives...submit to your husbands as you do to the Lord" (Eph. 5:22). We assume this verse means women have no say in family matters or that their opinion is second-rate. In extreme cases, women have been told to submit to abuse in order to honor male headship. But this is not a Christian view.[20]

(5) A man needs to "cover" a woman in her ministry activities. Grady states about this lie:

> This idea came from a distorted interpretation of the apostle Paul's words in 1 Corinthians 11:3, "the head of woman is man" (NKJV). People have used these words to bolster the idea that women are subservient to men or that they cannot approach God without a male authority figure in their lives. Paul's teaching in 1 Corinthians 11 about head coverings is a difficult passage, and Bible scholars don't agree on its meaning.
>
> However, most teach that Paul is addressing specific cultural concerns in first-century Corinth and that he is calling for propriety and order in a society where immorality and paganism had blurred gender distinctions. Paul was not placing men in a position of generic rulership over women. Because there is "no male or female in Christ" (see Gal. 3:28), women can pray, worship, study the Bible

[19] Ibid.

[20] Ibid.

> or minister without a man present. How silly to think that a man, because of his gender, could add credibility to prayer or Spirit-empowered ministry! To believe this would be to trust in the flesh.[21]

(6) A women should view her husband as the "priest of the home."

Grady states about this lie:

> Search your concordance. Scripture never describes men as "priests" of the home. This man-made concept was popularized in evangelical churches in the last century. We have one priest, Jesus Christ, whose blood atoned for our sins. It is a mockery of the gospel to suggest that any human being needs an additional priest apart from the Son of God. The Bible says all believers are priests (see 1 Pet. 2:9, Rev. 1:6); there is no gender restriction. Husbands function as priests when they pray for their families or when they minister the Word of God to them, and wives also function in this role.
>
> My experience in marriage has been that God speaks both to me and to my wife. He doesn't say to me, "Since you are the head of this house, I'll tell you my plans for your family, and you can tell the others what I said." Often God has revealed His plans to my wife before I heard anything! Christian men need to stop being defensive and recognize that God has called us to function in unity with our wives.[22]

(7) Women are not equipped to assume leadership roles. Grady states about this lie:

> The most common mistake we make in biblical interpretation occurs when we take one isolated verse and build a doctrine around it--even if the verse seems to contradict other passages. This is often what we do with 1 Tim. 2:12, "I do not allow a woman to teach or exercise authority over a man" (NASB). Most theologians believe that this passage was addressing an isolated situation in Ephesus.
>
> They came to this conclusion after studying the myriad of references in the Bible to women in spiritual authority. The Old

[21] Ibid.

[22] Ibid.

> Testament records that Deborah was a judge over Israel--and God blessed her leadership in battle (see Judg. 4-5). Other women who held authority over men include Miriam, Huldah and Noadiah. Jesus issued His first gospel commission to women (see Matt. 28:1-10), and both men and women were empowered to preach on the day of Pentecost (Acts 2:1-4). Priscilla, Chloe and Phoebe were leaders in the early church, and one woman, Junia, is called an apostle by Paul (Rom. 16:7). The promise of the prophet Joel was that "sons and daughters" would prophesy after the Holy Spirit was given to the church (Joel 2:28, emphasis added). Yet we have taken one misunderstood verse from Paul's writings and used it to negate hundreds of other passages that support the full release of women into ministry.[23]

(8) Women must not teach or preach to men in a church setting. Grady states about this lie:

> Since 1 Timothy 2:12 obviously contradicts the overall biblical endorsement of women in authority, how are we to understand it? What is Paul actually saying in this passage? In their book, I Suffer Not a Woman, Richard and Catherine Clark Kroeger explain that certain cultic worship practices involving female priestesses of Diana had invaded the first-century church. These priestesses promoted blasphemous ideas about sex and spirituality, and they sometimes performed rituals in which they pronounced curses on men and declared female superiority. What Paul was most likely saying to the Ephesians was this: "I do not allow a woman to teach these cultic heresies, nor do I allow them to usurp authority from men by performing pagan rituals." He was not saying, as some Christians have assumed, "I do not allow godly Christian women to teach the Bible." In his day, Paul would have been thrilled to have had more skilled women who could teach the truth![24]

(9) Women are more easily deceived than men. Grady states about this lie:

> This idea has been taught by twisting the meaning of 1 Timothy 2:14, which says, "It was not Adam who was deceived, but the woman being quite deceived, fell into transgression"(NLT). Some have suggested that because Eve was tricked by the devil, women

[23] Ibid.

[24] Ibid.

> have a stronger propensity toward deception. Others have gone so far as to insist that women are to blame for all the evil in the world and are therefore under a greater curse than men. No respectable Bible scholar in the church today would promote such a view. The Bible clearly states that Adam and Eve were both held guilty by God for their disobedience, and they were both punished.
>
> In 1 Timothy, Paul cited the creation account not to place extra blame on Eve but to refute a bizarre teaching that was circulating in Asia Minor. In the first century, Gnostic heretics were mixing Christianity with paganism. One of their teachings stated that Eve actually liberated the world when she disobeyed God and gained secret knowledge from the devil. Paul was not teaching that women are more prone to deception. He was explaining that what Eve did was not right, and that the Christian view of the creation was that Adam and Eve sinned when they listened to the serpent. Women are certainly capable of spreading deception because they have a fallen nature as men do, but there is no evidence that they have greater gullibility. That view is rooted in demeaning stereotypes and prejudice.[25]

(10) Women who exhibit strong leadership qualities have a "Spirit of Jezebel." Grady states about this lie:

> Once I was listening to Bible teacher Cindy Jacobs speak at a prayer conference in Colorado. When she approached the pulpit, two men who were sitting in front of me turned to each other and began to pray softly, "Lord, we bind the power of the devil from bewitching this audience," one man said, adding, "We bind the power of Jezebel in the name of Jesus."
>
> These men believed that the crowd would automatically come under a spirit of deception when Jacobs taught them--simply because she was a woman. How absurd! Was Barak "deceived" when he took orders from Deborah? (See Judg. 4:14.) Did baby Jesus come under a harmful influence when Anna prophesied over Him? (See Luke 2:36-38.) Was Apollos spiritually emasculated when he submitted to the teaching of Priscilla? (See Acts 18:26.) Of course not!
>
> To associate godly women with Jezebel, a wicked Old Testament despot, is unfair and offensive, yet men in the church today often pin Jezebel's label on strong, anointed women because they feel threatened by them. Let's stop the insults. If a woman is using manipulation to usurp authority or if she is spreading heresies, then she certainly deserves the Jezebel label--as do men who do such

[25] Ibid.

> things. But women who walk in spiritual integrity and preach the Word of God with power deserve our respect.[26]

Grady contends that although these "lies" have produced many harmful and dire results for women, the most notable product is that Spirit-filled women have been relegated to roles in the family and church that are inferior to men, and position women so that they are thwarted from practicing their gifts for ministry. Thus, the ability of churches to obey the Great Commission is retarded by the church keeping women out of fully serving Christ.

Dr. Andrew Woods, contributing writer to the Conservative Theological Society, in his review of The Ten Lies the Church Tells Women, comments about Grady's methodology for substantiating the ten lies by stating:

> Although Grady raises legitimate concerns regarding the abuse and marginalization of Christian women, his solution to these problems unfortunately resides in egalitarianism rather than doctrinal balance. For example, he does not view the solution to these problems in terms of presenting the husband's duty to sacrificially love his wife when discussing the duty of the wife to submit to her husband or presenting the significant role that women can play within the Church when discussing gender limitations on pastors and elders. Instead, Grady seeks to remedy his valid concerns by swinging to the opposite end of the spectrum and promoting the abolition of all biblically derived gender role distinctions.
>
> To his credit, by not relying upon arguments traditionally used by many liberal feminist that directly attack the inerrancy of scripture, Grady remains evangelical in his approach. Along these same lines, Grady is quick to distance himself from the man-hating, pro-lesbian, and pro-abortion agenda of radical secular feminism. However, in order to reinterpret biblical gender distinctions, Grady cites numerous examples throughout Church history of how God spectacularly blessed the efforts of various Christian women who functioned outside of His alleged gender hierarchy. Such argumentation is insufficient because it merely furnishes anecdotal, non-exegetical evidence that ultimately fails to acknowledge the difference between God's perfect and permissive will.
>
> Moreover, Grady also attempts to abolish gender role distinctions by relying upon dated exegetical arguments utilized by

[26] Ibid.

> evangelical feminists. Most, if not all, of these arguments have already been thoroughly refuted by evangelical traditionalists and conservatives.[27]

It is also unfortunate that Grady chooses to implement a common charismatic technique of raising isolated experiences to having the same validity as the authority of Scripture. According to Grady's line of reasoning if a female preached an exegetically sound sermon and males responded by complimenting the preaching encounter, then some females must be called of God as pastors/preachers in local churches.

The Scripture texts Grady examines for proving his "ten lies" are the same which are used by feminists and liberal denominations for aggressively promoting no role distinctives among the genders. For example, Grady often employs cultural argumentation which relegates certain Scripture texts to a local church Paul was addressing in the first century. Grady "throws the baby out with the bath water." Any Scripture that conservatives interpret as legitimate for specifying gender role distinctive in the family and church, Grady assigns to only having authority over the local church which Paul was addressing, during the time in which Paul was teaching.

Grady fails to differentiate between specific problems Paul was confronting in local churches and the the overarching enduring biblical principles which Paul applied to the local problems. For example, head coverings was a local church custom in Corinth which is not a binding biblical principle, but a woman not usurping the authority of male leadership in the local church is an enduring biblical principle. Grady falls into the error of feminism and the liberal mindset when he continually disregards all Scripture that teaches male headship by assigning it to the position of only addressing a first century issue.

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[27] Andrew Woods, Article review of The Ten Lies The Church Tells Women. http://www.conservativeonline.org/articles/review_of_10_lies.htm

Book being reviewed:

MacArthur, John F. Jr. Charismatic Chaos. Grand Rapids: Zondervan Publishing House, 1992. 308 pages.

In Charismatic Chaos, MacArthur reveals the primary differences between charismatic doctrine, and what he interprets as the authoritative facts of the Scriptures. The lack of a firm foundation of biblical truth for what charismatic extremists promote is a primary focus of this text. In part, MacArthur is reacting to the silence of non-charismatic Christian leaders in regard to the wide spread influence of charismatic churches. MacArthur suggests that when a non-charismatic Christian leader is opposed to charismatic positions, the non-charismatic is portrayed as hurtful, or as causing disunity among Christians, thus, many do not respond to charismatic teachings. In response to this, MacArthur states, "That kind of thinking sacrifices truth for the sake of superficial peace. In effect it has given charismatics extremists the freedom to propound fantastic views while imposing a code of silence on those who object."[28]

Charismatic positions being taught as truth, but only having "emotional experiences" as their reason for existing, are pointedly compared to Scripture, and are critiqued as invalid by MacArthur when they are not in harmony with Scripture. An example of the opposition MacArthur has received because of his comparing experiences against Scripture, is cited in the following letter:

> You resort to Greek translations and fancy words to explain away what the Holy Spirit is doing in the church today. Let me give you a piece of advice that might just save you from the wrath of almighty God: *put away your Bible* and your *books* and *stop studying*.

[28]John F. MacArthur, Jr., Charismatic Chaos (Grand Rapids: Zondervan, 1992), 14.

> Ask the Holy Ghost to come upon you and give you the gift of tongues. You have no right to question something you have never experienced.[29]

MacArthur's theme throughout the text is that the influence of charismatic "experiences" has the tendency of elevating the "experience" over and above the truth of Scriptures. He believes that there is little doubt that most charismatics, if they are honest with themselves, would have to acknowledge that personal experience, and not Scripture, is the foundation of their belief system. As much as some charismatics might want to give the Bible a high place of authority in their lives, the Scriptures too often rank second to experience in defining what they believe, or that, experiences with God provide a basis for their faith.[30] MacArthur, however, does not deny the emotional side of true Christian faith, nor the legitimate experiences produced by such faith. He states:

> Let me state as clearly as possible that I believe both emotion and experience are essential outgrowths of genuine faith. Many of my own spiritual experiences have been profound, overwhelming, life-changing events. Please do not think that I would defend a cold, inanimate religion based on a barren creed or some empty ritual. In an authentic spiritual experience, emotion, feelings, and the senses often become intense, transcending then normal. Scriptural experience by definition is an internal awareness that involves strong emotion in response to the truth of God's Word, amplified by the Holy Spirit and applied by Him to us personally. Charismatics err because they tend to build their teachings on experience, rather than understanding authentic experience happens in response to *truth*.[31]

Thus, MacArthur's concern is that charismatics are reversing the proper

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[29] Ibid., 23.

[30] Ibid.

[31] Ibid., 24.

order of experiences being valid when compatible with Scripture, and are instead permitting experiences to have authority over Scripture. Charismatic Chaos relates that experience is not the test of biblical truth, rather biblical truth stands in judgment on experience.[32]

The second baptism of the Holy Spirit is the common experience that most charismatic claim to have experienced. Whereas, it is difficult to discover a system of doctrine that is adhered to by charismatics; primarily because experience overrides doctrinal truth, the second baptism of the Spirit is generally agreed upon by charismatics as being essential for Christian fulfillment. MacArthur explains this second baptism:

> Most charismatics define Spirit baptism as a post-salvation, second-blessing experience that adds something vital to what Christians receive at salvation. Spirit baptism, they believe, is usually accompanied by the evidence of speaking in tongues, or perhaps other charismatic gifts. Such an experience is considered essential for any Christian who wants to know the fullness of divine and miraculous power in his or her life.[33]

MacArthur expresses his belief in the sincerity and honesty of some charismatic leaders as true examples of godliness, and states that he thanks God "for the many charismatics who sincerely love our Lord and want to obey Him."[34] However, he is convinced that the fundamental teachings of the charismatic movement create an extreme emphasis on external evidences and thereby encourage bogus claims, false prophets, and other forms of spiritual humbug.[35]

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[32] Ibid., 19.

[33] Ibid., 20.

[34] Ibid., 21.

[35] Ibid.

Documented quotes from charismatic leaders are plenteous throughout Charismatic Chaos, thus revealing the error within the charismatic movement. Kenneth Copeland, a well known charismatic leader and speaker claims Jesus gave him a message during a three-day Victory Campaign held in Dallas. Copeland asserts that Jesus told him:

> Don't be disturbed when people accuse you of thinking you're God. Don't be disturbed when people accuse you of a fanatical way of life. Don't be disturbed when people put you down and speak harshly and roughly of you. They spoke that way of Me, should they not speak that way of you?
>
> The more you get to be like Me, the more they're going to think that way of you. They crucified Me for claiming that I was God. But I didn't claim I was God; I just claimed I walked with Him and that He was in Me. Hallelujah. That's what you're doing.[36]

But, MacArthur points out, Jesus did claim to be God (Mark 14:61-64; John 5:16-18; 8:58; 10:30-33). MacArthur describes the theology among the renown charismatic leaders as being "Word Faith" theology. It is marked by a denial of God's sovereignty, removes the need to pray to God for any relief from burdens or needs, and gives the Christian himself both dominion and creative power.[37] Copeland teaches that Adam was:

> "created in the god class," that is, he was a reproduction of God. "He was not a subordinate to God, even. . . .[Adam] was walking as a god.. . . What he said, went. What he did, counted. [And when he] bowed his knee to Satan and put Satan up above him, then there wasn't anything God could do about it, because a *god* had placed [Satan] there." Adam, remember, was "created in the god class, but when he committed high treason, he fell below the god class.". . .On the cross, Jesus won the right for believers to be born again back into the "god class.". . .And I say this with respect, so

[36] Ibid., 56-57.

[37] Ibid., 271.

> that it doesn't upset you too bad. but I say it anyway: When I read in the Bible where He says, "I Am," I just smile and say, "Yes, I Am, too."[38]

MacArthur correctly refers to Copeland's teaching as blasphemous.[39] As Copeland came under criticism for statements about the deity of the believer, MacArthur includes an interview between Copeland and Paul Crouch, a well known voice in charismatic circles and Word faith theology. Crouch is head and on-air host of Trinity Broadcasting Network. The purpose of the interview was to have Crouch support Copeland's position of the deity of the believer. A portion of the transcript is included in Charismatic Chaos:

> Crouch: [God] doesn't even draw a distinction between Himself and us.
> Copeland: Never, Never! You never can do that in a covenant relationship.
> Crouch: Do you know what else that has settled, then, tonight? This hue and cry and controversy that has been spawned by the devil to try and bring dissension within the body of Christ that we are gods. I *am* a little god!
> Copeland: Yes! Yes!
> Crouch: Absolutely! (giggling) He gave us His name.
> Copeland: The *reason* we are...
> Crouch: I have His name. I'm one with Him. I'm in covenant with Him. I *am* a little god! Critics, be gone!
> Copeland: You are anything that He is.
> Crouch: Yes.[40]

Another quote of Crouch is included:

> That new creation that comes into new birth is created in His image. . . .It is joined, then, with Jesus Christ. Is that correct? and so in that sense, I saw this many years ago, whatever that union is that unites Father, Son, and Holy Spirit, He says, "Father, I want them to be one with Me even as You and I are one in Us." So apparently, what He does, He opens up that union of the very

[38] Ibid., 272.

[39] Ibid., 272.

[40] Ibid., 272-273.

Godhead, and bring us into it!

MacArthur also documents other charismatic Word Faith leaders who support the deity of believers:

> Other Word Faith teachers have reiterated the heresy. Charles Capps writes, "I have heard people say, 'those who confess God's Word and say the promises of God over and over are just trying to act like God!' Yes! That's exactly what we're trying to do: Act as God would in a *similar situation*. . . .What did He do? He *spoke the thing desired*." Earl Paulk wrote, "Until we comprehend that we are little gods and we begin to act like little gods, we cannot manifest the kingdom of God. Robert Tilton also calls the believer "a God kind of creature. . . .designed to be as a god in this world. . .designed or created by God to be the god of this world."[41]

Benny Hinn, a major influence among Word Faith charismatic teachers support believers in Christ as being gods. MacArthur quotes Hinn:

> Now are you ready for some *real* revelation knowledge? OK. Now watch this: He laid aside His divine form. . . .so one day I would be clothed on earth with the divine form.
>
> Kenneth Hagin has a teaching. A lot of people have problems with it. Yet it is absolute truth. Kenneth Copeland has a teaching. Many Christians have put holes in it, but it's divine truth. Hagin and Copeland say: You are god. Ye are gods.
>
> "Oh! I can't be god." Hold it. Let's bring balance to this teaching. The balance is being taught by Hagin. It's those that repeat him that mess it up. The balance is being taught by Copeland, who is my dear friend, but it's those that repeat what he says that are messing it up.
>
> You see there brother? When Jesus was on earth, the Bible says that first He disrobed Himself of the divine form. He, the limitless God, became a man, that we men, may become as He is.[42]

MacArthur references the Scriptures that Word Faith teachers use to support their teaching. One such text is Psalm 82:6, God says to the rulers of

[41] Ibid., 273.

[42] Ibid., 274.

earth, "You are gods, and all of you are sons of the Most High." MacArthur is quick to explain that v.6-7 must be read together, "You are gods . . .nevertheless you will die like men." This is actually God condemning these rulers for their arrogant pride.[43]

Another Scripture passage mistaught by Word Faith leaders on the subject of the deity of believers is: "The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make yourself out to be God.' Jesus answered them, 'Has it not been written in your Law, "I said, you are gods"?'"(John 10:33-34). MacArthur is accurate when he points out that this verse is a condemnation of evil rulers, and not, as Word Faith charismatics tend to explain, a proof text for the deity of believers.[44]

Mostly, Charismatic Chaos, is determined to reveal that the "God told me" anthem of charismatic leaders is not of God. Again, leaders are quoted from charismatic circles, who have proclaimed to have received new revelation from God. Oral Roberts is quoted as he explained that God "told him" why the multi-million dollar Tulsa based City of Faith Medical Center would be closing, after Roberts had solicited millions of dollars:

> God said in my spirit, "I had you build the City of Faith large enough to capture the imagination of the entire world about the merging of My healing streams of prayer and medicine. I did not want this revelation localized in Tulsa, however. And the time has come when I want this concept of merging My healing streams to be known to all people and to go into all future generation.
>
> As clearly in my spirit as I've heard Him, the Lord gave me an impression. "You and your partners have merged prayer and medicine for the entire world, for the church and for all generations," he said. "It is done."
>
> I then asked, "Is that why after eight years you're having us close the hospital and eleven years the medical school?"
>
> He said, "Yes the mission has been accomplished in the same

[43] Ibid., 275.

[44] Ibid.

way that after the three years of public ministry My Son said on the cross, 'Father, it is finished.'"[45]

MacArthur also refers to Jack Hayford, lest he give the impression that only obscure eccentrics are claiming to have been told things directly from God. Hayford is an internationally known author, media minister, and pastor of The Church on the Way in Van Nuys, California. Hayford told the Pentecostal Fellowship of North America that God has told him a new era is coming. MarArthur states:

> Hayford related a vision in which he had seen Jesus seated on His throne at the right hand of the Father. In Hayford's vision, Jesus began to learn forward and rise from His seat. As the anointing caught in the folds of His garments, it began to splash out and fall over the church. Jesus said, "I am beginning to rise now in preparation for my second coming. Those who will rise with Me will share in this double portion of anointing."[46]

Larry Lea, popular charismatic author and pastor has stated:

> Recently, when I was in Chicago preparing to preach, the Lord's Spirit came upon me. He spoke in my heart: *"I'm going to tell you now the name of the strongman over this nation."*
> I listened intently.
> *"The spiritual strongman you are facing, the demonic strongman that has your nation under his control, is the strongman of greed."*
> We certainly don't have to look very long to find evidence to back up this Word of the Lord.[47]

In response to such experiences, MarArthur says, "Most charismatics at one time or another feel that God speaks to them in some specific manner, either through an audible voice, an internal impression, a vision, or simply using them

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[45] Ibid., 47-48.

[46] Ibid., 48-49.

[47] Ibid., 49.

as a vehicle to write a song, compose a poem, or utter a prophecy.[48] At issue is the theme among charismatics that these are legitimate communications from God and should carry the weight of persuading others how to relate to God. Ultimately, the idea within the charismatic environment is that these experiences of "hearing" from God are not to be restricted by the boundaries of the Bible. J. Rodman Williams, author of The Era of the Spirit, conveys just such a mentality when he writes:

> The Bible truly has become a fellow witness to God's present activity . . . If someone today perhaps has a vision of God, of Christ, it is good to know that it happened before; if one has a revelation from God, to know that for the early Christians revelation also occurred in the community; if one speaks a "Thus says the Lord," and dares to address the fellowship in the first person, even going beyond the words of Scripture, that this was happening long ago. How strange and remarkable it is! If one speaks in the fellowship of the Spirit the Word of truth, it is neither his own thoughts and reflections (e.g., on some topic of the day) nor simply some exposition of Scripture, for the Spirit transcends personal observations, however interesting or profound they may be. The Spirit of the living God moves through and beyond the records of past witness, however valuable such records are as a model for what happens today.[49]

In response to the assertion of Williams, that God, the Holy Spirit, is still giving revelation through people today that transcends beyond Scripture, MacArthur agrees with Edward N. Gross and his statement:

> There should be no confusion in this area. The orthodox teaching of Christianity has always affirmed that God's special, saving revelation to mankind is restricted to the teachings of the Scriptures. . . .
>
> This is the issue. If the Bible is complete, then it represents a closed system of truth. If it entails a fixed and absolute standard of truth, then the teachings of Scripture may be ascertained and

[48] Ibid., 48.

[49] Ibid., 50.

> dogmatically asserted. If God is still granting new revelation, then the truth of God is still being progressively revealed, and if this were the case, our duty would be to faithfully listen to today's prophets as they unravel God's truth in new and clearer representations than we find in Scripture. Few Christians really consider the subtleties of today's "prophets" as an improvement upon the sanctifying truths given in the Word. I certainly do not.[50]

MacArthur wholeheartedly agrees as he says, "Nor do I. Scripture *is* a closed system of truth, complete, sufficient, and not to be added to (Jude 3; Rev. 22:18-19). It contains all the spiritual truth God intended to reveal."[51]

Overall, in Charismatic Chaos, MacArthur is appealing for Christians to pursue an honest evaluation of experiences, based upon the sound interpretation of a closed canon of Scripture, and to have the boldness to object to teachings of charismatics that are not supported by Scripture.

Book being reviewed:

Pache, Rene. The Person And The Work Of The Holy Spirit. Chicago: Moody Press, 1954. 223 pages.

The Person and Work of the Holy Spirit conveys that Christian theory only becomes Christian living when a life becomes surrendered to the control of the Holy Spirit. With sound biblical interpretation, Pache relates the results of living the Spirit-filled life. He convincingly states that there will noticeable "characteristics" in the Spirit-controlled follower of Christ that are definable. Pache is most helpful on this topic as he lists various blessings from God into the life of the Christian who is desirous of being permeated by the Spirit's filling. He

[50] Ibid., 51.

[51] Ibid.

defines some of those blessing as being; the abundant life in Christ; sanctification by enriching the Christian with the fruit of the Spirit; power to witness for the cause of Christ; the expressing of thanksgiving and praise to Christ; contentment or being fully satisfied in Christ.[52] Pache communicates his concern for "lukewarmness," or in his words, "vegetation" in believers who do not desire the filling of the Spirit.[53] His concern is serious as he fears that believers will be unable to withstand fierce temptation unless there is submission to God, the Holy Spirit. He writes:

> This is a most serious matter since a refusal on our part will lay us open to great danger. In this our age, more than ever, there is no place for those who are lukewarm. Those who have no desire to be on fire with zeal and wholly in God's possession will not be able to withstand the evil days which have been foretold. For even in the time of the apostles did Peter say to Ananais, "Why hath Satan filled thy heart to lie to the Holy Ghost?" (Acts 5:3).
>
> To those who obstinately refuse to be won over and filled by God's Spirit will come one day, the dread realization that the adversary has taken complete possession of them. The prophets, speaking of the last days declare in humanity's apostasy the enemy will increasingly find instruments delivered and dedicated to him. We who read these lines, do we not desire to be members of that army of victors who will rise to hasten the return of their Master and will meet Him with gladness at His appearing.[54]

Pache communicates that the Spirit is not relegated to certain categories or compartments of the Christian's life, but that the Spirit is only satisfied with filling the entire life, all interests of the Christian, and that such a filling results in the Christian being thoroughly persuaded and influenced by God, the Holy

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[52] Rene Pache, The Person and Work of the Holy Spirit (Chicago: Moody Press, 1954), 133-135.

[53] Ibid., 135.

[54] Ibid., 135-136.

Spirit.[55] Pache presents well written images regarding this, as he writes, "Like an iron bar, black and cold, when placed in a furnace becomes glowing red through the penetrating heat, even so is our being penetrated by the presence of the Spirit."[56]

Pache also provides a description of the "work" of the Holy Spirit in the Old Testament, the New Testament, in the person of the Lord Jesus Christ, and in the inspiration of the Bible. Pache gives an explanation of the nature of the "dispensation" of the Spirit. He states, "We are therefore in this present time and since Pentecost in the dispensation of the Spirit."[57] Topics which are dealt with are; the believer being freed from the "law" of sin and set free to live no longer under sin's condemnation; the Spirit "writing" Christ upon the hearts of Christians, and no longer upon "stone tablets" just for our external observation, which would not produce an internal transformation (1 Cor. 3:16; 2 Cor. 3:3); the Spirit circumcising the heart of the believer, thus identifying a Christian as being a "child" of God; the Spirit's job description as being one of "bringing glory" to Jesus Christ.[58] Of this, Pache says:

> It is evident that the whole work of the Spirit is based upon the work of Jesus Christ. The Spirit seeks to glorify Him (John 16:13-14). . . .Through His death on the cross, Christ has taken away our sin and has crucified with Himself the old man within us. By His resurrection He has made us live anew with Him, and in His glorification He reassumed His sovereign place at God's right hand whence He sends the Spirit to us. And moreover, it is He Himself who with His redemptive work concluded, places within us His spiritual presence. Thus without Christ, salvation is impossible. But with the exclusion of the ministry of the Spirit, this salvation so dearly and perfectly wrought could not be imparted to us

[55] Ibid., 133.

[56] Ibid.

[57] Ibid., 53.

[58] Ibid., 53-54.

personally, since it would not be within us.[59]

The chapter on "Regeneration and Baptism of the Holy Spirit" refutes the second baptism doctrine. Pache explains that the baptism of the Holy Spirit accomplishes the following at the very moment of the Spirit's baptism upon the born again person; the Spirit regenerates the believer; the Spirit baptizes him; the believer receives the Spirit; the Spirit adopts him; the Spirit sets His seal upon him; the Spirit gives him the "earnest" of eternal salvation; the Spirit dwells within him; the Spirit anoints him for service.[60] Pache excellently describes the "baptism" of the Spirit:

> Our definition (baptism) will be drawn from the most lucid text which the New Testament contains on this subject (1 Cor. 12:13). "For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." From this we can infer that the Spirit's baptism is the act whereby God makes us members of Christ's body.
>
> While discoursing beforehand to His disciples on the ministry of the Spirit, Jesus Christ said to them: "In that day ye shall know that I am in my Father, and ye in me and I in you" (John 14:20). It is by the very baptism of the Spirit that man, hitherto estranged from God, is placed (immersed) in Jesus Christ, receiving through faith this position in Him. From henceforth he is seated with Christ in the heavenly places (Eph. 2:6). This sovereign position becomes to the believer the source of life and the basis of victory. Paul's words, "for in one Spirit were we all baptized into one body," were addressed to the Corinthians whom the apostle charges with being carnal and babes in Christ (1 Cor. 12:13; 3:1-3). Here, then, is further proof that the baptism of the Spirit bears relation, not to the believer's spiritual state, but to his position. We can thus make our definition more complete; the baptism of the Spirit is the act whereby God gives to the believer his position in Christ (Rom. 6:3-4; Gal. 3:27).
>
> The cardinal importance of such an act becomes apparent when it is borne in mind that well over a hundred passages in the New

[59] Ibid., 54.

[60] Ibid., 68.

> Testament underline the fact that a child of God is "in Christ." All that we subsequently become and receive springs from that position in Christ, which the Spirit's baptism confers upon us.[61]

Pache has contributed ably to the field of work on the ministry of God, the Holy Spirit. His combining of a historical overview of the work of the Spirit during various dispensations, and his practical application of the results of being filled with the Spirit make The Person And The Work Of The Holy Spirit an excellent addition to any Christian's library.

Book and Tape series being reviewed:

(The 1996 book by Charles Swindoll, A Study of Timothy: Excellence in Ministry, was written based upon his 1983 tape series of the same title).

Swindoll, Charles R. A Study of Timothy: Excellence in Ministry. Anaheim, CA: Insight for Living, 1996. 170 pages.

Swindoll, Charles R. A Study of Timothy: Excellence in Ministry. Audio Cassettes. Anaheim, CA: Insight for Living, 1983. Twenty message series.

This book and tape series gives accurate exposition of 1 Timothy regarding the structure of local church leadership, the appointment and responsibility of pastors and other church leaders, and how church leadership should respond to various issues within the church. The exposition of the texts include detailed explanation of the key Greek words. The practical commentary by Charles Swindoll makes this book and tape series a hallmark work on 1 Timothy.

Swindoll deals with the difficulty of the subject matter in 1 Timothy as an

[61] Ibid., 71.

able expositor. His treatment of the appointing of elders and deacons is especially helpful as he focuses on the temperament and attitude requisites for these offices.[62] Swindoll also holds to the conservative and orthodox interpretation of Scripture that the male gender is to hold the office of pastor/elder and deacon.[63] He presents God's blueprint for the local church as being male-led,[64] and demonstrates his pastoral heart in describing the respect and care husbands and male leaders must demonstrate toward their wives and the believing women in the church.[65] The accent on godliness and a kindred attitude is continually put forth in 1 Timothy and Swindoll properly and fully conveys the need for church leaders to be balanced with biblical kindness and boldness. Swindoll expresses concern that a lack of applying the biblical precepts in 1 Timothy will lead churches to being weakly led, and drift the church toward adapting to humanistic philosophies. Regarding this, Swindoll states, "Disregard for the Bible's instruction on the church can lead not only to traditionalism but to secularism, and to adoption of the world's standard for success."[66] The local church being governed by the blueprint of Scripture is how a church protects itself against sliding under the authority of "traditions." About this, Swindoll states:

> Rigidity rules in many congregations. "We've always done it that way," echoes through the halls of tradition-bound churches, squelching any whimper of innovation or creativity.
>
> Nothing is wrong with tradition, per se. It reminds us of our

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[62] Charles Swindoll, A Study of Timothy: Excellence in Ministry (Anaheim, CA: Insight for Living), chapters 7, 8.

[63] Ibid., 40-49.

[64] Ibid., 52.

[65] Ibid., 47.

[66] Ibid., 2.

> roots and our heritage and provides opportunities for celebration and reflection. But we go too far when we make tradition, and not the Scriptures, our primary yardstick for measuring ministry. . . .The Word is clear about what God expects from His church, but it also allows room for creativity. How else could the church fit into various cultures and adapt to changing technology? Scripture, not tradition, is the final word on how to conduct ourselves in the household of God.[67]

Swindoll believes that the book of 1 Timothy "brings opposites together, melding contrasting ideas into balanced principles that we need to keep in mind."[68] Throughout the text, Swindoll weaves what he perceives as the balanced principles of 1 Timothy into today's local church setting. He identifies these principles as:

> *First, we desire a twentieth-century ministry based on first-century principles.* God's truth doesn't change, but times do. So do styles and methods. We need to remain rooted in Scripture but stay in touch with our culture.
>
> *Second, there will always be tension between scriptural ideas and human realities.* While striving to be all God wants us to be, we must realize that perfection eludes us this side of heaven. So let's urge each other on to godliness but allow room for failure and brokenness.
>
> *Third, truth is truth, whether it's modeled or not.* Paul realized that Christianity would not fall if Timothy did. The pages of church history are strewn with defectors. But God's Word never fails.
>
> *Fourth, regardless of the church's weaknesses, it will not fail.* Not because of us, but because of Jesus Christ, who said, "I will build My church; and the gate of Hades shall not overpower it" (NASB Matt. 16:18b). We have the privilege of participating in the building of God's kingdom. But the project will succeed because of His perfect faithfulness, not ours.[69]

In every chapter Swindoll consistently applies the four above principles.

[67] Ibid.

[68] Ibid., 5.

[69] Ibid., 5-6.

In the chapter titled, "Checklist for Choosing Church Leaders,"[70] Swindoll is realistic while maintaining biblical expectations for church leaders. He mentions the erroneous methods for selecting leaders. He identifies four areas that must be safeguarded against when considering a church leader as being *popularity, past tradition, politics, and the pocketbook.*[71] His attention then turns to the biblical categories that must be considered for leadership selection. Focusing on the office of *pastor/elder,* Swindoll is straightforward about this office being reserved for the male gender, when he states:

> We must understand that this list applies to male candidates for the office of pastor or elder. Not that women don't or shouldn't demonstrate many of these same qualities. But Scripture limits this office to men. Men, after all, are to take the lead spiritually in the church (1 Tim. 2:8, 12). Also, the references to being "the husband of one wife" (3:2a) and a manager of "his own household" (v.4a) indicate that Paul has men in mind.[72]

Then, Swindoll concentrates on the candidate's personal life as he is being examined as a potential leader. The qualifications are identified as being "above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, and able to teach."[73] Each qualification is ably exposited. For example, Swindoll explains the passage about a pastor or elder "being the husband of one wife" by stating:

> A good reputation includes being *the husband of one wife*. The text literally reads "one wife's husband." This requirement presents an interpretive challenge. Does it mean that an overseer must be a married man, or can he be single? If a man's wife dies and he

[70] Ibid., 50.

[71] Ibid., 51-52.

[72] Ibid., 52.

[73] Ibid., 53.

> remarries, is he disqualified? How does divorce affect his credentials? Is this a prohibition against polygamy?[74]

Swindoll refers to the interpretation of Duane Litfin:

> The question is, how stringent a standard was Paul erecting for overseers? Virtually all commentators agree that this phrase prohibits both polygamy and promiscuity, which are unthinkable for spiritual leaders in the church. Many Bible students say the words a "one women man" are saying that the affections of an elder must be centered exclusively on his wife. Many others hold, however, that the phrase further prohibits any who have been divorced and remarried from becoming overseers. The reasoning behind this view is usually that divorce represents a failure in the home, so that even though a man may be forgiven of any sin involved, he remains permanently disqualified for leadership in the congregation (1 Tim. 3:4-5; 1 Cor. 9:24-27).[75]

Swindoll also refers to William Hendriksen's commentary about this passage. An overseer:

> must be a man of unquestioned morality, one who is entirely true and faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman.[76]

As Swindoll comments on each qualification for the office of pastor or elder, he conveys clearly that the Scripture is to be the guideline for the selection process. Although the candidate is to have a kindred demeanor, Swindoll is forthright in communicating that "the worst thing we do for a candidate, or for a church, is vote for him simply because we've know him for a long time, or

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[74] Ibid., 54.

[75] Ibid.

[76] Ibid.

because we like his personality."[77] The need for realistic balance is given attention as Swindoll understands that no one is perfect. He states:

> *Let's be realistic.* While taking the selection of leaders seriously, we must remember that no one's perfect. No one keeps the list 100 percent of the time. Every now and then, even the best leaders fail to love their wives as they should or occasionally let their emotions get the best of them. Paul's list, though binding and authoritative, must be seasoned with grace. Otherwise, none of us would qualify.[78]

Swindoll covers all the major themes of 1 Timothy and applies each in the context of the local church. The chapter titles and accompanying Scripture passages are; *The Church as God Planned It* (A Survey of 1 Timothy); *What's a Pastor to Do?* (1 Tim. 1:1-11, 18-20); *Undeserved Mercy for an Unbelieving Rabbi* (1:12-17); *What's First in a Meaningful Ministry?* (2:1-4, 8); *God's Desire, Man's Debt, Christ's Payment* (2:3-7); *What about Women in the Church?* (2:9-15); *Checklist for Choosing Church Leaders* (3:1-7); *Another Look at the Checklist* (3:1-7); *The Dignity of Servanthood* (3:8-13); *A Hope, a House, a Hymn* (3:14-16); *Ministering Amidst the Crazies* (4:1-6); *The Dos and Don'ts of Ministry* (4:6-16); *Respecting and Rebuking the Saints* (5:1-3, 17-20); *What about Widows* (5:3-16); *A Prescription for Pastoral Health* (5:21-25); *Responding Correctly to Authority* (6:1-6); *Contentment and How to Miss* It (6:6-10, 17-19); *Clear Commandants of Godliness* (6:11-16); *A Treasure Worth Guarding* (6:20-21); *Let's Evaluate Your Ministry* (A Review of 1 Timothy).

The task Swindoll set out to accomplish was to exposit 1 Timothy and make application of the principles found therein to today's church. This he accomplished in a skillful and refreshingly forthright manner.

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[77] Ibid., 56.

[78] Ibid., 56-57.

Book being reviewed:

Towns, Elmer L. Understanding The Deeper Life. Old Tappan, NJ: Fleming H. Revell Company, 1988. Pages: 234.

Towns accentuates the need for the Christian to understand the "two worlds" of his life in Understanding The Deeper Life. Town states, "The Christian lives in two worlds. First, he lives in the everyday world and is subjected to this world. But he also lives with God. He experiences those things common only to born again believers. He lives in a spiritual world."[79] Towns communicates that there is a need to know what are legitimate experiences in this born again spiritual world we now live in, and that we must be able to differentiate between true God -given experiences and experiences not of God. Towns strives to explore and root out the legitimate from the illegitimate, thus helping the reader to discover the true deeper life in Christ. The ultimate goal is Town's desire for believers to daily pursue deeper surrender to the control of God, the Holy Spirit, within the scope of what Scripture blesses.

What does it mean to be baptized and filled with the Holy Spirit and what are legitimate and illegitimate manifestations of His filling and empowering? The experience of the fullness of the Spirit is dealt with by Town as he describes the "baptism" of the Spirit, and the need for the believer to be subsequently controlled by the the fullness of Spirit. Towns is convinced that the baptism of the Spirit takes place once at conversion, but that the filling or control of the Spirit over a believer may take place many times after conversion. Towns presents an excellent exposition of related Scripture on the baptism and filling of the Spirit when he writes:

The word *baptism* means "to immerse or totally surround

[79] Elmer Towns, Understanding the Deeper Life (Old Tappan, NJ: Fleming H. Revell, 1988), 10.

> something." The word *fullness*, on the other hand, refers to placing something into another and can carry with it the idea of control. On the day of Pentecost, the group in the Upper Room were both baptized and filled with the Spirit. At conversion the person is baptized or placed in Jesus Christ. "For by one Spirit we were all baptized into one body . . ." (1 Corinthians 12:13 NKJV). Then there is the filling of the Spirit, which Paul commands for Christians: ". . . But be filled with the Spirit" (Ephesians 5:18 NKJV). This is a postconversion experience. The baptism of the Spirit is our new position in Jesus Christ, and the filling of the Spirit is His power working through us in Christian service.
>
> On this basis I believe that the Bible quite clearly teaches that the baptism of the Holy Spirit is a nonexperience event occurring at conversion. That all Christians at Corinth are said to have been baptized in the Spirit, yet many continued in pagan practices, is evidence in itself that this does not involve an eradication of the sin nature (1 Corinthians 12:13).[80]

Towns does not neglect the charismatic view of the baptism of the Holy Spirit. He refers to Anthony A. Hoekema's statement about the Pentecostal view of the Holy Spirit:

> Though it is difficult to sum up the views of a great many people from various Christian denominations in a single statement, the following is an attempt to reproduce what is commonly held by Neo-Pentecostals about this matter: the baptism in the Holy Spirit is an experience distinct from and usually subsequent to conversion in which a person receives the totality of the Spirit into his life and is thereby fully empowered for witness and service.[81]

Towns describes how charismatic Christians often include the practice of speaking in tongues as being a manifestation of the baptism of the Holy Spirit. He refers to Article 8 of the *Statement of Fundamental Truths* of the Assemblies of God as stating in part, "The Baptism of believers in the Holy Ghost is witnessed

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[80] Ibid., 148.

[81] Ibid., 149.

by the initial physical sign of speaking with other tongues. . . ."[82]

Towns does not accept the charismatic view that the sign gift of speaking in tongues must be present as validation that a person has been baptized in, or has experienced, the fullness of the Spirit. But neither does he categorize the charismatic Christian as insincere or dishonest. Town states his position on this topic:

> Some sincere Christians today seek spectacular signs to accompany the fullness of the Holy Spirit in their lives. I believe the Bible does not teach these should be expected today. The Holy Spirit's fullness within us is primarily to produce the fruit of the Spirit (Galatians 5:22, 23). The evidence in the book of Acts of the fullness of the Holy Spirit promised by Jesus was power to witness (Acts 1:8). On some occasions (but not every occasion) signs and wonders accompanied Christians' filling with the Spirit; the building shook (Acts 4:31) or they spoke in tongues (Acts 10:44-46); but always the gospel was preached and people were saved. These occasional outward occurrences were often tools God used at that time to accomplish the main objective of witnessing. These outward signs were similar to the purpose that miracles had in the early church; they were an objective authority for the message of God. But when God provided the full revelation of the Word of God as the authoritative message, I believe the outward signs or authorities passed off the scene.[83]

The reader is given opportunity to compare Scripture with various descriptive accounts of people's "deeper life" experiences and to determine if they fall within the boundaries of the Bible. Twenty-six "deeper life" Christian experiences are provided in the appendix, and the reader is encouraged to evaluate each testimony as to whether the account is within the biblical parameters of being a genuine Christian experience.

The account of the types of Christian experiences, types of faith and doubt, and types of signs and wonders is a strength of this book as Towns

[82] Ibid.

[83] Ibid., 158.

explores the deeper life in Christ extending beyond "head knowledge." Towns says, "There is a reality in the deeper Christian life that is more than the experience that grows out of doctrinal agreement with Christianity. However, different groups make various claims concerning signs and wonders that accompany His presence in one's life."[84]

Towns is balanced in approaching "miracles" as still being possible for today, but he also voices his concern for false miracles that are not of God, but which are instead ploys of Satan as he deceives with his "angels of light"(2 Corinthians 11:14). Towns cites an observation by Sir Robert Anderson regarding the nature of the charismatic experience of the Catholic Apostolic Church:

> "As an angel of light" is an array of truth, as well as holiness and love, which nevertheless Satan is permitted to put on, to accomplish and sustain his delusions. It is yet more mysterious, and yet not less true, that the truth so spoken was carried to the hearts of several who, on this day, hear it, and these services were made the means of awakening them, so far as the change of conduct and earnest longing after Christ from that forward can be an evidence of it.
>
> *As an angel of light*. . . .Many a one will exclaim: "How could a movement which denounces the devil and all his works, and which promotes piety and honors Christ be Satanic?" But this ignores the solemn warning of our Divine Lord, "They shall deceive, if it were possible, the very elect" (Matthew 24:24; Mark 13:22). A moment's thought might satisfy us that the false could never deceive the elect if it did not simulate all the characteristics of the true; honor paid to Christ, a high tone of spirituality, and a beautiful code of morals.[85]

Town is clear-sighted about the "seasons" in Scripture when the majority of recorded biblical miracles occurred. He asserts that most miracles chronologically happened during one of three period (epochs), that is, when

[84] Ibid., 59-60.

[85] Ibid., 62-63.

most of the Scriptures were being written. That is, during the ministries of (1) Moses and Joshua; (2) Elijah and Elisha; (3) Christ and the apostles.[86] Towns describes the primary purpose of miracles as being "to a large extent . . . signs, in that they authenticated or were sent to authenticate the messenger and his message."[87] Towns explains that dispensationalists largely define signs as revelatory and that signs were for the purpose of authenticating the ministry or message of the apostles or prophets. Towns supplies a vivid illustration to explain the dispensationalist point of view that "there are no longer signs because there are no gifts of apostles and prophets today, and the message of God (Scripture) is complete."[88] He illustrates:

> I have used the term "scaffolding principle" to explain the miraculous purpose of signs. Just as workers will construct a temporary scaffold for the purpose of constructing a permanent building, so God produced "signs" temporarily in epochs of Scripture that gave credibility and acceptance to His message, that is, the Word of God. Just as a sign points to something or gives a message, so the miracles pointed to the message of God to men. However, when the Word of God (the message) was established, like a building is completed, the scaffold is taken down, or the signs cease. Just because I explain signs as a scaffold does not mean I reject the miraculous intervention of God in today's world.[89]

Towns points to a statement by George W. Peters, professor of world missions at Dallas Theological Seminary, in support of miracles still being possible for today. Peters says:

> Miracles are a possibility whenever and wherever the power of the

[86] Ibid., 74.

[87] Ibid., 74-75.

[88] Ibid., 74.

[89] Ibid.

> Gospel breaks through in new ways and places. The New Testament does not explicitly close the door on such possibilities. We have no right to deny they happen today, nor to expect and demand them. The Bible remains silent and open in this matter. It should not surprise us, however, if miracles do accompany the introduction of the Gospel in new areas and among people held in bondage by occultism, spiritism, and demonism.[90]

In Understanding the Deeper Life, Towns desires for the believer to commune deeply with God through his "experiences." But Towns is quick to add that the experiences must be biblical, and not just an emotional experience. Towns suggests that the *biblical* and the *experiential* share commonalities:

> Indeed, the evangelical concept of conversion to some degree demands an acceptance of experiential Christianity. The man who comes to a God he cannot see, hear, touch, smell, or taste and surrenders his life to that God engages in a nonphysical act. When the same man later assumes a humiliating posture of bowing his head to ask God for certain specific things and rises believing his God has heard and will answer that prayer, he is practicing a mystic. When he communes with God through the Bible, he experiences communication with God. This aspect of Christianity is acknowledged even by those who might otherwise oppose the concept of mysticism.[91]

Town acknowledges that there exists a tension between this area of experience, and the objective conclusions brought about by a systematic and analytical approach to theology.[92] The burden lies upon the "claim of experience" being compatible with the teaching of Scripture. The experience cannot be in disagreement with Scripture nor biblical theology. Towns is concerned that many people who lean heavily upon experiences, tend to remove

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[90] Ibid., 75.

[91] Ibid., 84.

[92] Ibid., 85.

theology from supervising their experiences. He says, "To further complicate matters, in defense of their experience, many, if not all, have erred in opposing and denying the legitimate place of theology in Christian experience.[93]

Understanding the Deeper Life is a refreshing look at Christian experiences being recognized as legitimate. However, Towns places an accurate emphasis upon the experience only being legitimate if it is within the boundaries of Scripture.

The Biblical and Theological Bases of the Thesis

The data supporting God, the Holy Spirit's existence and His indwelling the person who has placed saving faith in the Lord Jesus Christ is substantiated by the evidence within Scripture. Thus, a presupposition that the Bible is the inerrant and infallible Word of God is necessary for the biblical/theological basis of this project.

Although not limited to, the thesis concentrates on the following major portions of Scripture in its analysis of the "Spirit Filled Life." The biblical/theological information included in Ephesians 5:18 - 6:20 relates directly to the attitude and behavioral manifestations in the life of the Christian in his: (1) submission to God, the Holy Spirit; (2) worship; (3) marriage; (4) family interaction; (5) vocation; (6) walking strong in the mighty power of the Lord. Thus, an examination of this biblical text is necessary to understand how a believer should behave in a variety of relationships when Spirit-filled.

The biblical/theological teaching provided in Galatians 5:22-23 describes the "fruit" produced in the life of the Spirit-filled Christian. Each word listed in

[93] Ibid.

Scripture as part of the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control; will be defined in the project on the basis that this "fruit" gives insight into the very theological nature of God, the Holy Spirit, and His effect upon the Spirit-filled Christian.

The spiritual gifts of the Spirit will be examined in the project regarding how the Spirit bestows spiritual gift(s) upon the Christian for service to God, only through the local church. The biblical/theological nature of the spiritual gifts will be addressed in the thesis. It is appropriate for the project to research the consequences upon the local church when "ceased spiritual gifts" are taught as still existing for expression through Christians and the church. Thus, the biblical/theological implications of propagating the spiritual "gift" of speaking/praying in tongues, legitimizing the second baptism of the Holy Spirit, and the negative repercussions for the persons involved and the consequences upon the local church will be presented in the thesis project. Some biblical texts relating to this subject and providing needed biblical/theological information are: Romans 12:3-8; 1 Corinthians 12:12-31; 13:8-13; 14; Acts 2.

A biblical/theological discussion will concentrate on Scripture pertaining to "headship authority" and "role distinctives" for the male and female genders as it relates to the leadership in the local church, and the family.

The Design and Methodology of the Thesis

The goal of the thesis is to encourage Christians and churches to assimilate the essence of the thesis into their daily lives, family functions, and church relationships. Thus, this thesis will strive to encourage believers, families and local churches to be increasingly surrendered and submitted to the leading

and empowering of the Holy Spirit, and for local church leadership to stay within the biblical boundaries of how the Spirit desires to lead the local church. The commentary is designed to be applicable for personal, family and church enrichment as it relates to our fellowship with the Lord Jesus Christ, our service for God through the local church, and our defending an accurate view of what is the Spirit- filled life. Scripture verses will be examined and interpreted. Also, literature sources outside of Scripture will be applied that relate to the studied topic. World Wide Web sources that can be properly documented may be included as they pertain to the thesis topic.

The thesis will adhere to the following methodology in chronological chapter sequence:

Chapter One Description
Introduction

Chapter one consists of the Introduction; Statement of the Problem; Definition of Terms; Statement of Limitations; Review of the Literature; Biblical and Theological Bases of the Thesis; Design and Methodology of the Thesis.

Chapter Two Description
The Spirit-Filled Life as Examined in Ephesians 5:18-Ephesians 6:17

Ephesians 5:18-6:17 teaches what a Christian should resemble and pursue when surrendered to God, the Holy Spirit. This chapter will include a discussion

of what the Spirit controlled life "looks like" in each of the following areas.

First, a discussion of the doctrine of the Holy Spirit will be included in this section. The Spirit-filled life and submission to God, the Holy Spirit, (Eph. 5:18) will include commentary regarding the believer's need to obey God's command to be "intoxicated" with the control of God, the Holy Spirit, but not to be under the influence of sinful persuasion, which is illustrated by drunkenness in Eph. 5:18. The joy, peace and righteousness which God instills within the believer will be discussed in the context of how the influence of an obedient Christian overflows into his family and the local church.

Second, the Spirit-filled life and worship (Eph. 5:19-21) will include a discussion regarding what should be included in public worship in the life of the local church pertaining to praising God through singing and thanksgiving. The words "making melody in your heart to the Lord" will receive special attention as it describes the inward attitude of sincere and honest worship of God flowing from within the wellspring of the heart, and then being expressed publicly in worship.

Third, the Spirit-filled life and marriage (Eph. 5:22-33) will examine how a Spirit-filled marriage functions. The headship authority of the husband will be discussed as will the role of the wife respecting her husband and submitting to her husband's leading of the family. The fact that the burden of responsibility is primarily upon the husband will be explained since the husband is to "love his wife as Christ loves the church." Thus, this section will especially focus on the responsibility of the husband to live the Spirit-filled life. This chapter will also include a discussion of the positive impact that Spirit-filled families make in a church.

Fourth, the Spirit-filled life and family interaction (Eph. 6:1-4) will examine how a Spirit-filled father should relate to his children in the areas of discipline and encouragement, and how children of all ages should love and respect their

parents. The blessing this brings from God within the local church will be discussed.

Fifth, the Spirit-filled life as evidenced in the believer's vocation, workplace, and school (Eph. 6:5-9) will focus on the place where most of life is spent -namely, the workplace for adults, and the school, for youth. This section will describe what should be expected of a Spirit-filled employee and employer. Also, the life of the Spirit-filled youth in the school will be explored.

Sixth, the Spirit-filled life and walking strong in the mighty power of the Lord (Eph. 6:10-20) will include commentary pertaining to the nature of Satan and his strategy in seeking to decrease, even nullify, the believer's desire to be Spirit-filled. This will necessarily include a discussion of the full armor of God as it pertains to enabling and strengthening the believer to live abundantly the Spirit-filled life.

Chapter Three Description
The Fruit of the Spirit and The Spirit-Filled Life as Examined in Galatians 5:22-26

The fruit of the Spirit as described in Galatians 5:22-26 will be discussed as the fullness the Spirit's fruit in the life of the believer demonstrates increased surrender to being filled by the Spirit. The chapter will address how the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control) positively affects the Christian, his family and the local church.

Chapter Four Description

The Gifts of the Spirit and the Spirit-filled Life as Examined in Romans 12:3-8, 1 Corinthians 12:12-31, 1 Corinthian 13:8-13, 1 Corinthians 14, and Acts 2.

The gifts of the Spirit will be discussed regarding how the Spirit blesses the believer with a gift(s) to be used for the glory of Christ through the surrendered believer's life in the context of the local church. This chapter will also address if any of the "gifts" have ceased to be given to believers by God, the Holy Spirit, and what are the negative repercussions for the believer and the local church if "ceased gifts" are encouraged to still be practiced. Scriptures being examined are Romans 12:3-8, 1 Corinthians 12:12-31, 1 Corinthian 13:8-13, 1 Corinthians 14, and Acts 2.

Chapter Five Description

The Gift of Tongues and the Spirit-filled Life as Examined in Romans 12:3-8, 1 Corinthians 12:12-31, 1 Corinthian 13:8-13, 1 Corinthians 14, and Acts 2.

The Spirit-filled Christian and the local church must demonstrate biblical discernment about what is being described in some charismatic circles as biblical manifestations of the Holy Spirit's filling. This chapter will include a discussion of the topics of the gift of tongues and the second baptism of the Spirit, and demonstrate how the local church is undermined when these are propagated as legitimate for today. Selected Scriptures examined in this section are Acts 2, Romans 12:3-8, 1 Corinthians 12:12-31, 1 Corinthian 13:8-13, and 1 Corinthians 14.

Chapter Six Description
The Sign Gifts in Today's Church and the Spirit-Filled Life

This chapter will discuss the background of the "sign gifts," namely, the gifts of tongues and human mediated healings, and whether these gifts are still given today to Christians by the Holy Spirit. The question of why do some churches place an emphasis upon the demonstration of sign gifts as confirming being filled by the Spirit will be addressed. Possible reasons for Christians being persuaded to accept the sign gifts as legitimate for today will also be examined. Finally, the repercussions of embracing ceased sign gifts as still being operative for today will be explained.

Chapter Seven Description
Spiritual Headship, Role Distinctives Among the Genders, and the Spirit-filled Life

This chapter will concentrate upon the pertinent Scripture texts which relate to "authoritative spiritual headship" and "role distinctives" for the genders in the local church and family. The consequences of both obedience and disobedience in these areas will be examined and related to the life of the Spirit-filled Christian, his local church, and his denomination if that local church is denominationally affiliated.

CHAPTER TWO

THE SPIRIT-FILLED LIFE AS EXAMINED IN EPHESIANS 5:18 - 6:17

John MacArthur, Jr., in The MacArthur Study Bible, issues a succinct yet accurate description of the doctrine of God, the Holy Spirit. MacArthur states,

> God the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternality (Heb. 9:14, omnipresence (Ps. 139:7-10), omniscience (Is. 40:13-14), omnipotence (Rom. 15:13), and veracity (Jn. 16:13). In all the divine attributes God the Holy Spirit is co-equal and co-substantial with God the Father and God the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13:14; Jer. 31:31-34, and Heb. 10:15-17). It is the work of the Holy Spirit to execute the divine will with relation to all mankind. The Holy Spirit is sovereign in His activity in the creation (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (2 Pet. 1:20-21), and the work of salvation (Jn. 3:5-7).
>
> A unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (Jn. 14:16-17; 15:26) to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (Jn. 16:7-9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:8; Eph. 2:22). The Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9-11; 2 Cor. 3:6; Eph. 1:13). The Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they commited to writing God's revelation, the Bible (2 Pet. 1:19-21). Every believer possesses the

> indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Rom. 8:9-11; Eph. 5:18; 1 Jn 2:20,27).
>
> The Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (Jn. 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18.) God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Cor. 12:4-11; 13:8-10; 2 Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4).[1]

Essential to the doctrine of God, the Holy Spirit, is that the Holy Spirit is God indeed. The Lord Jesus Christ spoke about this truth in Jn. 14:16 when Jesus said, "And I will ask the Father, and he will give you another Counselor to be with you forever -Jn. 14:17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."[2] The word "another" in verse 16 is critical. "Another" is a reference to the Holy Spirit, but Jesus is also implying that this "another" is likened unto Jesus who is the speaker of this verse, so that the Father will send "another" like Jesus.

Allos and *Heteros* are the two Greek word possibilities for "another." John used *Allos* for "another" in verse 16. *Allos* expresses a numerical difference and denotes another of the same sort; *heteros* expresses a qualitative difference and denotes another of a different sort. Christ promised to send "another

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[1] John F. MacArthur, Jr., ed., The MacArthur Study Bible (Nashville: Word Publishing, 1997), p. 2193.

[2] All Scripture quotations in this thesis, except those noted otherwise, are from The Holy Bible, New International Version. Copyright 1973, 1978, 1984 International Bible Society.

Comforter" (*allos* , another like Himself, not *heteros*).[3] Thus, the Holy Spirit has no qualitative difference from Christ, but is another of the exact same type, kind, or sort. The Holy Spirit has the same specifications as Christ, namely, the Holy Spirit is God just has Christ is God. They are two different Persons of the Trinity, yet, they both share the same deity with no qualitative difference. It follows the Holy Spirit must be willingly surrendered to, for He is God and deserves authority over the believer's life.

The Spirit-Filled Life and Submission to God the Holy Spirit

Understanding the Spirit's desire to thoroughly control the believer is compared to an intoxicated person being thoroughly surrendered and submitted to alcohol. Thus, the Christian is to desire the Spirit to control or fill his life to the same extent alcohol controls the mind when intoxication is overtaking a person. Eph. 5 states:

> v.15 Be very careful, then, how you live --not as unwise but as wise, v. 16 making the most of every opportunity, because the days are evil. v.17 Therefore do not be foolish, but understand what the Lord's will is. v.18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. v.19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, v.20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

First, the Scripture is conveying through verse 18, "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit," that being controlled or filled by the Spirit is directly linked to a believer surrendering to the leading of God, the Holy Spirit.

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[3]W. E. Vine, Vine's Expository Dictionary of Old and New Testament Words (Old Tappan, New Jersey: Fleming H. Revell Company, 1981), 60.

James Montgomery Boice comments on just what is intended by Scripture about being filled by the Spirit when he states:

> Being filled with is not the same thing as being "baptized" by the Spirit. Some, having confused the two, have taught the need for a second work of grace, usually accompanied by the gift of speaking in tongues, if a person is to grow or get on in the Christian life. Actually, the baptism of the Spirit refers to the work of the Spirit in regenerating us and uniting us to Christ, which is how we become Christians in the first place. It is rightly called "baptism," because baptism is the sacrament marking the beginning of the Christian life. It is something that happens to every Christian and does not need to be urged upon him. . . . Being "filled" with the Spirit is something that is urged upon Christians, which is what Paul does here. But it does not concern any special miraculous gifts such as speaking in tongues. Rather, it refers to our being so under the Holy Spirit's control and leading that our thoughts and life are entirely taken up with Jesus Christ, to whom it is the Spirit's chief responsibility to bear witness. In Acts there are ten occasions, at Pentecost and afterward, when an individual or group of individuals is said to have been filled with the Holy Spirit. In each case the common factor is that the persons involved immediately bore testimony to Jesus.[4]

Lewis Sperry Chafer in his text, Major Bible Themes, states that "The filling of the Spirit may be defined as a spiritual state where the Holy Spirit is fulfilling all that He came to do in the heart and life of the individual believer. It is not a matter of acquiring more of the Spirit, but rather of the Spirit acquiring all of the individual. Instead of being an abnormal and unusual situation, as was true before Pentecost, in the present age to be filled with the Spirit is(*or should be)* {emphasis added} the normal, if not the usual, experience of a Christian. Every Christian is commanded to be filled with the Spirit (Eph. 5:18), and not to be filled with the Spirit is to be in a state of partial disobedience.[5]

[4] James Montgomery Boice, Ephesians: An Expositional Commentary (Grand Rapids: Zondervan Publishing House, 1988), 164.

[5] Lewis Sperry Chafer, revised by John F. Walvoord, Major Bible Themes (Grand Rapids: Zondervan Publishing House, 1974), 115.

Hendrikus Berkhof, in The Doctrine of the Holy Spirit, chooses the word "regeneration" to describe the overall transformation which the Holy Spirit causes at the moment of salvation, and further conveys that regeneration points to conformity with Christ in the believer as the goal of the Spirit, so that, the Christian who experiences regeneration is being changed from one degree of glory to another by the Lord who is the Spirit(2Cor. 3:18).[6]

Thus, being filled or controlled by the Holy Spirit is to be desired by the Christian, and then is to be understood as surrendering and submitting to the control of the Spirit for daily obedience to the Word of God, the Bible. This results in the individual Christian moving from being only indwelt by the Spirit, to being controlled and influenced by the Spirit to live daily life in honor of Christ, and with obedience to Scripture. It follows that the believer's family life is enhanced as the Spirit of God now fills a member of the family. Also, the Spirit-filled Christian brings this surrender to the Spirit's leading into his relationships at church. The Christian is now enabled by the Spirit to function in harmony with Christ by serving God in the local church and under the control of the Spirit. The Christian now is empowered by the Spirit to have a positive and effective testimony of witness for his Lord Jesus Christ. This is solely accomplished by the filling of the Spirit in the life of the believer. The control or filling which the Holy Spirit desires to exercise over the life of the Christian should not be compartmentalized in the mentality of the believer. Granted, in the believer's humanity, inconsistencies in surrendering to the leading of the Spirit will always be an issue. However, the Spirit-filled person is desirous for the Spirit to control him in every sphere of life. A Christian who displays behavior at work that is grievous to the Spirit, is not likely living the Spirit-filled life at home and church. God the Holy Spirit does not segment His filling of a believer into different

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[6] Hendrikus Berkhof, The Doctrine of the Holy Spirit, (Atlanta: John Knox Press, 1982), 69.

categories. The person who is controlled by the Spirit is filled at home, church, and work. The individual who grieves the Spirit at home is likely grieving the Spirit at church and work, although not always openly and visibly. But inwardly, God has so composed our heart in such a way that God the Holy Spirit, when filling a life, has sway or leadership over the whole of life, not just segmented compartments.

Boice states this truth as follows, "Paul says that the wise man should desire to be so filled with God's Spirit that he might bear a faithful and effective testimony to Jesus Christ. Quite obviously, this will be a testimony conveyed by the upright character of his or her life, which is what Paul has been talking about all along. Also, quite obviously, it will be a testimony conveyed by the content and character of his or her speech."[7]

The Spirit-Filled Life and Worship

The Spirit-filled life permeates the believer when he worships the Lord Jesus Christ both privately and publicly in the local church. The Spirit always guides the Christian who is controlled by the Spirit to worship Christ Jesus both publicly as a member of the body of Christ, the church, and in private. Eph. 5 specifically comments on the believer worshiping Christ by being with members of the body of Christ and displaying sincere expressions of worship. Eph. 5 states in v.19:

> Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, v.20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. v.21 Submit to one another out of reverence for Christ.

[7] Boice, 164-165

Here the follower of Christ, as a result of being Spirit-filled will display the characteristic of worship to God. V.19 conveys that a part of this worship will include singing praise to God with psalms, hymns and spiritual songs. Thus, being filled with the Spirit in v.18 produces worship of Christ in v.19 and includes singing to the Lord with other Christians. The Expositors Bible Commentary on Eph 5:19-20 states:

> The outcome of being filled with the Spirit is described in vv.19-20 in a series of four participles that virtually amount to imperatives. It is noticeable that each of these expressions of the Spirit's fullness has to do with praise. The verb "to speak" (*laleo*) is not confined to normal conversation but covers utterances of any kind and so is perfectly applicable to the medium of psalms, hymns, and songs. Such communication is with one another (*heautois*) not to "yourselves" (KJV). "Psalms" seems to refer to the Old Testament Psalter, which was integrated with Christian worship from the first. "Hymns" in pagan circles were sung to eulogize some god or cultic hero. Christian hymns exalted the name of Christ (v.19) or God (v.20). Such canticles appear in the New Testament itself (v.14). "Spiritual songs" (*odai pneumatikai*) may be so designated either to differentiate them from secular compositions or because they represent spontaneous singing in the Spirit. The perpetual accompaniment of all these outlets of the Spirit in the Christian life is thanksgiving (v.20). The context is not restricted to that of the church's liturgy as is indicated by "always" (*pantote* , v. 20). Such gratitude to God is to cover every circumstance.[8]

This should be taking place in the believer's life in his church if a Christian is Spirit-filled. The leadership of a local church should give opportunity for the local body to worship God through singing as this signifies the church is seeking to be controlled by the Spirit, or Spirit-filled. The Holy Spirit-filled Christian is surrendered and submitted to the Holy Spirit in his worship of Christ, and leads his family to worship the Lord in church.

The Spirit-filled worshiper is not separated from the giving of thanks as he

[8] Frank E. Gaebelein, ed., The Expositor's Bible Commentary, vol. 11 (Grand Rapids: Zondervan Publishing House, 1978), 72-73.

worships. Thanksgiving and giving glory to God is a mark of being Spirit-filled. The lack of thanksgiving is an evidence of not being counted among the redeemed, but as being one whose mind is futile, foolish, and darkened toward God as explained in Rom. 1:

> v.20 For since the creation of the world God's invisible qualities -- his eternal power and divine nature --have been clearly seen, being understood from what has been made, so that men are without excuse. v.21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

It is imperative for local church leadership to biblically convey that Christians are commanded to worship Christ Jesus with singing and thanksgiving as this is a verification of being Spirit-filled.

Eph. 5:21 conveys that the Christian is to worship Christ with humility of heart toward one another as it states, "Submit to one another out of reverence for Christ." The Spirit-filled life will manifest the understanding of having an attitude of mutual submission to one another in the local body of Christ while simultaneously being under the headship of Christ. No Christian is superior to any other Christian, although there may be various levels of maturity in Christ. Mutual submission one to another safeguards against being proud or boastful in the local church. Although leaders in the church occupy certain positions of authoritative leadership, this in no way confers upon church leaders any license to be overbearing toward anyone, but to be in mutual submission to others even as they rule as leaders. This attitude permits the local church to worship Christ void of arrogance and with humble hearts before the Lord. This confirms that a Christian and his church are Spirit-filled.

The Spirit-Filled Life and Marriage

The Spirit-filled life has a dynamic and positive effect upon the marriage relationship as described in Ephesians 5:

> v. 22 Wives, submit to your husbands as to the Lord. v. 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. v.24 Now as the church submits to Christ, so also wives should submit to their husbands in everything. v.25 Husbands, love your wives, just as Christ loved the church and gave himself up for her v.26 to make her holy, cleansing her by the washing with water through the word, v.27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. v.28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. v.29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church-- v.30 for we are members of his body. v.31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." v.32 This is a profound mystery --but I am talking about Christ and the church. v.33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

The Spirit-filled marriage is one of mutual submission to the Lord Jesus Christ with the understanding there are designated role differences for husband and wife in marriage. The headship role is reserved for the husband. In vv. 22-24 the Spirit-filled life involves a submission that is gloriously blessed of God when the wife joyously desires to follow the headship of her husband. This conveys to the family, the local church, and to an unbelieving world that the model of headship as given in Scripture is followed by the wife. The Spirit-filled wife understands this is God's design for a Spirit-led marriage, and does not suggest a chauvinistic heavenly Father, but affirms that God has order and a perfect design for marriage. She trusts her husband to lead her with an attitude that seeks to resemble the love Christ has for His Church. This results in a Spirit-

filled marriage where the wife submits to her husband with the same respectful disposition as she submits to the leading of her Lord Jesus Christ.

But the overwhelming weight of responsibility for the marriage to thrive within the boundaries of being Spirit-filled rests with the husband following the headship of Christ, so he might be the loving and faithful head of his wife and family. The husband is to love his wife as Christ loves His Church. This can only happen when the husband is surrendering to the filling of God the Holy Spirit. The Lord Jesus died for His Church, likewise, the Spirit-filled marriage has a husband who is willing to lay down his life for his wife as this signifies sacrificial love toward his wife. Then the Spirit-filled wife, observing the sacrificial demeanor of love toward her by her husband will respond with submission and respect, based upon her gratitude to God for her Christ- following husband. She will equate obeying her husband to having an attitude of obedience toward Christ.

It is paramount to comprehend that the wife is never to be forced or coerced into submission by her husband. But just as the Christian responds with surrender and submission to God the Holy Spirit out of love and thanksgiving for the sacrifice of Christ, so the wife will desire submission to her husband as she observes him being under the headship of Christ. It follows that just as Christ will present to Himself a glorious church because He has sanctified and cleansed the church, likewise, a Spirit-filled husband models holiness before his wife so that she might also be gloriously obedient to her Lord Jesus Christ. Verse 28 pointedly reminds the husband that all of the preceding assurances rest on him loving his wife with Christlike faithfulness. How is a husband to be faithful to such a task? The husband, in his own strength will surely fail, but by being Spirit-filled he can love and lead his wife as Christ loves and leads the church. When Spirit-filled marriages are modeled before younger generations in

the church, then hurting marriages can see hope for their family as they observe Spirit-filled marriages.

James Montgomery Boice addresses this issue of Spirit-filled marriages as essential if the God-ordained institution of marriage is to have a positive effect upon the Lord's church. He views the demoralizing of many marriages as a demonic influence. Surely, only Spirit-filled marriages will produce lasting positive results for churches and families. Boice comments:

> In spite of the importance of marriage as the first and foundational human institution and the awesome truth that it was God and not man who invented it, marriage is today under the most ferocious and persistent attack. In fact, this assault is so intense, multifaceted, and insidious that it can hardly be explained by mere human dislike for responsibility or ever personal selfishness. It is more than human. It is demonic. It is part of that great spiritual warfare being waged against both God and man by the devil. . . .In my judgment, that is why Paul's discussion of marriage(as well as his discussion of the relationships between children and parents, and slaves and master) occurs precisely where it does in Ephesians: between the urgings toward the Spirit-filled life found in Eph. 5:18-20, and the discussion of the Christian soldier's defense against Satan found in Eph. 6:1-20. It is on this battleground of our relationships that this battle is fought and a lasting victory for God and his righteousness is either lost or won.[9]

The marriage that is Spirit-filled will have a lasting and crucial positive impact upon all the lives it touches, and the local church will be Spirit-filled and led as the marriages within the church surrender and submit to the filling and control of God, the Holy Spirit.

The Spirit-Filled Life and Family Interactions

The Spirit-filled family hinges upon the father faithfully being controlled

[9] Boice, 167-168.

by God, the Holy Spirit. This permits the father to practice being the loving head of the family and his wife will be more able to desire to submit to his leadership. As this is displayed before the children, God causes more harmony in the family as the family is being Spirit-led based upon the parents being Spirit-filled. Ephesians 6 presents what a Spirit-filled family "looks like." Eph. 6 states:

> v. 1 Children, obey your parents in the Lord, for this is right. v.2 "Honor your father and mother "--which is the first commandment with a promise-- v.3 "that it may go well with you and that you may enjoy long life on the earth." v.4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

The family is where breakthrough or breakdown has its origin. The lives of family members are molded, shaped, and formed by the dynamic of family interactions. In v. 1, the attitude of children of all ages in a family influences a family either toward biblical success or disastrous stress. Ephesians 6:1-3 focuses on children being steadfast in honoring their father and mother based upon the command of Scripture and the promise of the blessing of God as a result of this habitual honoring. This is a confirmation of being Spirit-filled. Spirit-filled children will be led of the Spirit to demonstrate a demeanor and pattern of behavior which reveals obedience, submission and honor toward their parents. The child who is either grieving or quenching the leading of the Spirit often aligns himself against the authority of father and mother and lives life "in the face" of his parents with a simmering attitude of rebellion toward his parents. Although the reason for such disobedience and disregard for the Spirit's leading may be shared by a father or mother who is not Spirit-filled, the child is still commanded to obey his parents.

Parents are God's ordained agents of leadership over the lives of their children. Scriptures teach children are to obey their parents. Because of the close

proximity of Ephesians 5:18-21, the hallmark text on what a Spirit-controlled life resembles, Ephesians 6 is also to be taken in the context of how a Spirit-filled Christian is to live daily. Thus, these verses convey pointedly the result of a Spirit-filled life: the child consistently loving, obeying, and conveying respectful reverence toward father and mother with the same wholeheartedness that the child should have toward the Lord. Eph. 6:1 states, "Children, obey your parents in the Lord, for this is right." This verse is teaching that Spirit-filled children display a tenderhearted obedience toward their parents, with an understanding that Christ has headship over the home. If the child is unsaved, thus unable to be Spirit-filled, it is still the responsibility of the parents to "raise up" their child to respect and obey his parents.

The only limit of this is when a father or mother demand something that is explicitly contrary to the Word of God. The redeemed child can rest assured that God, the Holy Spirit, would never lead a child to disobey God's command to obey and honor his parents. The Scriptures expand on this truth in Proverbs as Prov. 6 states:

> v. 20 My son, keep your father's commands and do not forsake your mother's teaching. v.22 Listen to your father, who gave you life, and do not despise your mother when she is old. v.23 Buy the truth and do not sell it; get wisdom, discipline and understanding. v.24 The father of a righteous man has great joy; he who has a wise son delights in him. v.25 May your father and mother be glad; may she who gave you birth rejoice!

The Expositor's Bible Commentary, regarding the obedience of children toward their parents states:

> Obedience on the part of children consists in listening to the advice given by parents (*hypakouete*). Many passages of Scripture both in the Old Testament and New Testament support such an obligation. Col. 3:20 adds that this unswerving obedience is to be

> comprehensive in its scope (everything). Isaac's willingness to be offered as sacrifice is a model of such submission (Gen. 22). Disobedience to parents is a symptom of a disintegrating social structure, and Christian families have a particular responsibility not to contribute to the collapse of an ordered community. Both parents are mentioned (*tois goneusin* , cf. v. 2), though in v. 4 only fathers are given instructions as to reciprocal behavior. Since he is the head of the family. the husband acts representatively for his wife (as mother) as well, as on his own behalf. All this is "in the Lord" as are the other relationships (cf. Eph 5:21,22; 6:5-9).
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> Children are invited not simply to copy the example of Jesus when he was subject to his parents, but to realize they and their parents are under the authority of the living Christ. This is said to be the right thing (*dikaion*) for them to do. It is not merely suitable or fitting (*prepon*) but an actual duty. In Colossians 3:20, Paul says that it "pleases the Lord." Obedience to parents is part of the divine law. Children need to recognize that some things have to be accepted even though at the time they themselves cannot understand them.[10]

The Spirit-filled child possesses a resolve to "honor" father and mother. This affirms the child is surrendering and submitting to the control of the Holy Spirit. The Scriptures teach this as conveyed in Eph. 6:, "v. 2 *Honor your father and mother,"* which is the first commandment with a promise-- v.3 *"that it may go well with you and that you may enjoy long life on the earth."* The italicized words come from Ex. 20:12. These Scriptures teach that the peace and favor of God upon a child is directly linked to the degree of honor extended toward father and mother. Thus, the portion of peace and favor of God upon children of all ages will be in proportion to the degree of honor the children imparts to their parents. The Spirit-filled life will always contain this holy "honoring" of parents.

A sobering promise and warning toward children is issued in Eph. 6:2: "Honor your father and mother" which is the first commandment with a promise-- Eph. 6:3 "that it may go well with you and that you may enjoy long life on the earth." The Spirit- filled life is intent on commanding children to honor their parents. This is demonstrated by God establishing an enduring principle of

[10] Gaebelein, 80-81.

blessing and discipline based upon children honoring or dishonoring their parents. Some Spirit-filled children will live many years because of being controlled by the Spirit in obeying and honoring father and mother.

But these verses also teach what may be the result if children disobey and dishonor their parents. The number of days of life may be shortened by God toward children of all ages if the Spirit is quenched by habitual dishonoring of parents. This is a very important component regarding what the Spirit-filled life "looks like." There must be the obeying and honoring of parents by their children. The Scripture is teaching that people may die a God-ordained "premature" death because of blatantly and habitually disobeying Eph. 6:1-2, as this sorely grieves and quenches the Spirit in the life of a Christian child.

The Spirit-filled life places the burden of responsibility on the father in resembling Christ, as he is the head of the home and under the headship of Christ. Eph. 6:4 states, "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." That fathers have headship authority in the home is substantiated in Eph. 5:23: "For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior." Also, the Scripture teach in 1 Cor. 11:3, "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." The leading of the father is just as equally supported by the requirement of the father in Eph. 6:4 to "bring them (his children) up in the training and instruction of the Lord." The training and admonition the father offers to his child is to be fulfilled in such a way as not to exasperate the child. The father is not to crush his children into submission nor force his children toward surrender with iron fist rule. The idea here is that exasperating the child will break down the inner joy of the child in relating to God and his parents, and will foster rebellion instead of a heart which desires to obey and honor. The

Spirit-filled father is not to treat the child in a manner which intentionally provokes the child or presses the child close to the edge of resenting the father's position of headship in the home. The father would then be the one not living the Spirit-filled life. Provoking or exasperating a child is serious sin and grieves the Spirit within the father. The KJV in Eph. 6:4 states, "Provoke not your children to wrath." This means the father is the active personality for inducing or arousing anger and wrath within the child, as the Greek for "provoke to anger or wrath" is *parorgizo* , to arouse to wrath.[11] John MacArthur's comments on this disobedience within the father as he states, "In the pagan world of Paul's day, and even in many Jewish households, most fathers ruled their families with rigid and domineering authority. The desires and welfare of wives and children were seldom considered. The apostle makes clear that a Christian father's authority over his children does not allow for unreasonable demands and strictures that might drive his children to anger, despair, and resentment."[12]

The Spirit-filled father is not seeking to stir up their child toward constant irritation. The father is to exercise Spirit-led judgment as to when "backing off" for a while regarding disagreeable conversation with his child will help the child listen better when the conversation resumes. When a father or mother pursues the child with a harassing determination to bend the child into obedience, this provokes and exasperates children of any age toward resenting their parents. This lack of being controlled by the Spirit on the parent's part has very negative repercussions upon the family. There are some children who are practically driven by their parents, often the father, into the sin of dishonoring their parents.

The Expositor's Bible Commentary takes up this issue as it states,

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[11] Vine, 56.

[12] MacArthur, The MacArthur Study Bible, 1814.

> The child-parent relationship is not one-sided. It is a feature of Paul's treatment of these domestic categories that the stronger have obligations to the weaker. The gospel introduced a fresh element into parental responsibility by insisting that the feelings of the child must be taken into consideration. In a society where the father's authority (*patria potestas*) was absolute, this represented a revolutionary concept. Paul addresses fathers(*pateres)* as being heads of the families. The term could mean parents in general (Col. 3:21). Above all else, he warns fathers against goading their children into a state of perpetual resentment (*parorgizete* , cf. Eph 6:4). He is not thinking of extreme instances like disinheritance, but the everyday tensions of family life. Fathers must not make unreasonable demands. Otherwise children, being over corrected, may lose heart (Col. 3:21).[13]

What does the Spirit-filled father "look like?" He and his wife in surrender to God, the Holy Spirit, will desire to "bring their children up," not tear them down, but train them up one day at a time in the tender and corrective mercies of the Lord. The training of a child by a Spirit-filled father is reminiscent of Prov. 22:6, "Train a child in the way he should go, and when he is old he will not turn from it." The KJV uses the words "train up" from the Hebrew "*Chanak*" and means to initiate; to teach; to dedicate; consecrate; to inaugurate. Very early training is indicated by the word in Proverbs 22:6.[14]

Spiros Zodhiates gives an excellent history of Proverbs 22:6 as he states, "In the Hebrew the word translated 'train up' is usually translated 'dedicate.' Thus, it may indicate that the child is to be devoted to God (though not as Hannah did; 1 Sam. 1:11) or it may simply indicate that the training is to prepare the child for the responsibility he will know as an adult. The phrase translated 'in the way he should go' literally means 'according to the mouth of the way.' It might best be rendered 'according to the way he acts,' indicating that the

[13] Gaebelein, 81-82.

[14] Spiros Zodhiates, ed., Hebrew-Greek Key Word Study Bible, King James Version (Chattanooga, TN: AMG Publishers, 1991), 1613.

instruction given should be in accordance with that which is proper for him. This may mean that it is only his stage of intellectual and spiritual development that is referred to, or it may mean that his instruction should include the customs and traditions of his native land."[15]

Zodhiates continues, "While such training may provide ground for the Holy Spirit to work, it does not necessarily mean that the child will be saved. In addition to this, it does not mean that all the children who have turned to a life of sin will someday return (as did the prodigal son to his father [Luke 15:11-32] just because they have been given a good upbringing."[16] Zodhiates concludes, "The quality of training which the child receives is a critical concern. Parents should not assume bringing their child up in a moral atmosphere is all that is needed. The primary goal in training up a child is that they be educated in the knowledge of God (Eph. 6:4), but they should also be provided with a thorough preparation for life in general. When a child does choose to rebel and lead a corrupt life, more than likely the parents have failed in some way as teachers or in being the proper examples. It must be recognized, however, that there will be instances when parents have done their best to correctly train a a child, yet he or she will choose to reject the instruction they have received and go their own way."[17]

The Spirit-filled father and mother have at the forefront of their agenda to bring up their children in the ways of biblical truth as this will reflect they are being controlled by the Spirit. Christian children truly assimilate the attitude, demeanor, and behavior of their parents. The likelihood of children being Spirit-filled who have Spirit-filled parents is great indeed. The effect upon their local church will be positive. As other parents take notice of families, parents and children alike, obeying, honoring, respecting, treating one another in kindness,

[15] Ibid., 821-822.

[16] Ibid., 822.

[17] Ibid., 822.

as well as setting the biblical boundaries in which to abide, they may also want to be Spirit-led parents.

The Spirit-Filled Life and Vocation/School Relationships

The workplace and school relationships consume, on an average, one third of people's day. The Christian must view this as opportunity to demonstrate the Spirit-filled life, and assume living the Spirit-filled life at work and school is a mark of being controlled by the Spirit. Eph. 6 states:

> v. 5 Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. v.6 Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. v.7 Serve wholeheartedly, as if you were serving the Lord, not men, v.8 because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. v.9 And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

It is MacArthur's contention that the abuses of slavery in the first century applies equally to all employers and employees and that such abuses must be replaced with equality of respect.[18] MacArthur states, "The term 'obedient' refers to continuous, uninterrupted submission to one's earthly master or employer, the only exception being in regard to a command that involves clear disobedience of God's Word as illustrated in Acts 4:19-20."[19] MacArthur continues to comment in regard to the "respect and fear" slaves/employees should have toward their masters/employers by stating, "This is not fright, but respect for their authority. Even if an employer does not deserve respect in his own right (see 1 Peter 2:18), it should nevertheless be given to him with genuine

[18] MacArthur, The MacArthur Study Bible, 1814.

[19] Ibid.

sincerity as if one was serving Christ Himself. To serve one's employer well is to serve Christ well. cf. Col. 3:23-24."[20]

This is crucial in all cultures and for all generation if Christians are to be viewed as being Spirit-filled in the workplace. The workplace is the one place where employees practically expect one another to be critical and mean-spirited toward their employers. But this must not be the case with Christians. The Spirit-filled life includes serving one's employer well and obediently, with no mind given to participating in speaking evil of the employer. The Spirit-filled employee must avoid an attitude of only promoting oneself instead of honoring the employer and his business.[21]

The Christian's disposition at work will carry over into his home and church. Seldom can a mind separate feelings about work from those other areas of life. The same is true for school as a child is greatly impacted by the relationships and interactions at school. Although the employee at work, and child in school, will experience difficulties on a regular basis, their temperament, reaction, and response when controlled by God, the Holy Spirit, will bring the peace of God which surpasses all comprehension into their life at work, school, home, and church. When the Christian is grieving and quenching the Spirit at work and school, stress and tension have opportunity to beset the soul. The Word of God and His command to obey those in authority over the Christian, when violated by the believer, will bring the discipline of God. Thus, workplace and school have the potential of either being the most frustrating place for Christians, or can be those areas where the Spirit-filled life is dramatically noticed by employers and employees alike, students and faculty at school, and bring contentment to the Spirit-led follower of Christ.

Not all jobs or vocations seem to provide enjoyment. Some work

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[20] Ibid.

[21] Ibid.

appears to be quite menial, combined with repetition of labor that seems unfulfilling. Some work is extraordinarily exhausting day after day. Some people speak of this labor as being "boring." Yet when the Christian is Spirit-filled and brings that beautiful Spirit-led attitude into the workplace and school, the supernatural assurances of God through Scriptures are impressed into the mind and heart of the Spirit-filled Christian by the power of God. Work, including all manner of wholesome labor, is translated by God into being satisfying to the Spirit-filled person and glorifying to Christ Jesus the Lord. The Spirit-filled employee might not agree with everything at work but is under no mandate from God to gossip to other employees about it. The Spirit-filled employee may discuss the issue with his employer, but must never be a participant in causing disruption or discord in the workplace.

A complaining attitude in the Christian enfeebles the person's desire to be filled with the Spirit, and discourages others in the workplace and school. A condemning mindset fuels the personality with a negative festering, that soon spreads the infection of blaming, accusing, and whining into the lives of others at his workplace or school. The person who generates problems at work or school probably instills disruption at home and in church. The arenas of life cannot be disengaged from spilling over to one another. But the Christian who seeks to saturate work and school with a Christ-centered and Spirit-surrendered attitude, brings the same respect, love, and gracious demeanor into their home, church, and all relationship interactions.

There is to be respectful service rendered to the employer or school administrators whom God is permitting to provide the employee or student with gainful employment or education. The Spirit-filled worker or student is to be harmonious at work and school. This is foreign to many employees and students who set themselves against their employers or school officials as if to

say, "I am an aggravated employee or student and I am going to pull as many people down to my level of frustration as possible." That is not what a Spirit-surrendered Christian "looks like." The Christian's degree of happiness and fulfillment at work and school is dependent upon having a cooperative attitude toward employer and school administration. This reflects a mind that is controlled by the Spirit. The Spirit-filled person can maintain a joyous level of conduct, both in behavioral productivity and attitude countenance, when he understands the Spirit can empower him to have peace in his workplace and school.

The New International Commentary on the New Testament gives the following description pertaining to the Spirit-filled person enjoying his work, even when his labor appears to be dissatisfying, by stating:

> Drudgery becomes "divine" when rendered ungrudgingly and with honest goodwill; for conscientious service disarms severity of its frown. The treadmill of menial employment ceases to be bitterly irksome, moreover, when trodden in obedience to the will of the sovereign Employer whose rewards are priceless and inviolably guaranteed. Let them (employees) imbibe the mind of Christ Himself. Jesus has served in the ranks of duteous obedience without a trace of impatience or repining. Singleness of aim, the polar opposite of duplicity, should betoken His disciples. They will not stint themselves to the minimum of performance that will pass muster; their motto must be "thorough." [22]

This is only accomplished consistently by the person who is Spirit-filled. The employee who is not redeemed nor controlled by the Spirit will discover that selfishness, self promotion, and complaining is characteristic of his attitude at work, home, and in all activities and pursuits in life.

Christians who are employers are to be no less Spirit-filled in their relationships and interactions in their workplace. Ephesians. 6:9 states, "And

[22] F.F. Bruce, ed., The New International Commentary on the New Testament, Ephesians (Grand Rapids: Eerdman's Publishing Company, 1979), 139-140.

masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him."

There should be mutual honor and respect displayed between employer and employee. When employer and employee are Christians a sign of being Spirit-filled will be like-mindedness in their committed allegiance to the Lord Jesus Christ and the Word of God.[23] The Expositor's Bible Commentary addresses this from a first century slavery perspective, but the commentary may be accurately adapted to employer/employee relationships, as it states:

> The golden rule is extended to this most controversial of all relationships within the society of the day. Masters are to treat their slaves as they themselves expect to be treated (literally, "do the same thing to them"). Though they give the orders, they are to do so as themselves being under the authority of a heavenly Master. The common factor is that both are seeking to do the will of God (v. 6). Masters must therefore refrain from browbeating their slaves by the threat of severe reprisals for unsatisfactory work. Vicious cruelty was rife among pagan slave-owners. Since their victims had no legal redress, they could be kicked around at will. Christian masters were to show themselves different by not cracking the whip but treating their slaves kindly and fairly. Christian masters as well as Christian slaves (v. 8) know that they all serve a heavenly Lord to whom they equally belong. With him no favoritism exists (v.9). The word for favoritism in v. 9 is *prosolempsia* , which is literally "lifting up the face" or looking to see who someone is before deciding how to treat him. He is not impressed by one person more than another. Slaves are as precious in his sight as masters and more is expected from those who are entrusted with greater responsibilities.[24]

Likewise, in the workplace and school, employers and school administrators who are Spirit-filled will desire to instill an understanding toward employees and students that communicates mutual respect. Being considerate and kind will be common place on the part of the employer or school

[23] MacArthur, The MacArthur Study Bible, 1814.

[24] Gaebelein, 84.

administrator. Threats that intimidate employee or students have no place in the Spirit-filled employer or school official. The Spirit-filled employer, or manager, with others under his authority does have the responsibility to make every effort to work toward the success of the business, without violating the teaching of Scripture, nor running roughshod over employees. He will want to behave, lead, and manage in a way that is pleasing to God. Success by God's definition always includes Spirit-filled employers treating employees with the same level of fairness, courtesy, and consideration with which they would want to be treated.

There may be times when people need to be reprimanded, placed on probation, or dismissed. But the Spirit-filled employer makes every effort to give the employee the opportunity to change their poor work effort. This demonstrates the same grace and mercy God has extended toward people. Providing help toward every employee to do their best and to receive fair treatment may be gleaned from Ephesians 6:9, as it states "And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him." Cultivating and issuing favoritism toward select employees or students by employers or school teachers will signify that such a leader is not being controlled by the Holy Spirit. Titles, income, good grades, or popularity, at work or school, are to have no influence on the degree of goodness demonstrated by the employer or school official towards workers or students. Goodness of disposition should be extended in full measure toward all. This will prevent favoritism which amounts to mistreating people in the sight of Christ. These are the characteristics of the Spirit-filled employer and school administrator when such a person is living the Spirit-filled life. MacArthur states it as follows, "The Spirit-filled boss uses his authority and power with justice and grace--never putting people under threats, never abusive or inconsiderate. He

realizes that he has a heavenly Master who is impartial (cf. Acts 10:34; Rom. 2:11; James 2:9.)[25]

Thus, the Spirit leads the Christian, both employee and employer, both school official and student, to have mutual respect toward one another, while simultaneously having devotion to the Lord Jesus Christ and obedience to the Word of God. This is what the Spirit-filled Christian looks like.

The Spirit-Filled Life and the Full Armor of God

The Spirit-filled life being lived through the Christian requires surrender and submission to the will of the Spirit. God, the Holy Spirit, "wills" for each believer to "put on the full armor of God." This is how the Spirit protects the redeemed from being devastated by the schemes of Satan. Thus, cooperating with God, the Holy Spirit, is necessary if a person is to live in obedience to God, by embracing the Spirit-filled life. Ephesians 6:10-18 describes the evil of Satan and his persistent effort to take the Spirit off the throne of the believer. But the power of God's might, represented by the various armor pieces, when put on through the Spirit, will cause every Spirit-filled Christian to successfully stand against Satan, as described in Eph. 6:

> v.10 Finally, be strong in the Lord and in his mighty power. v.11 Put on the full armor of God so that you can take your stand against the devil's schemes. v.12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. v.13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. v.14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, v.15

[25] MacArthur, The MacArthur Study Bible, 1814.

> and with your feet fitted with the readiness that comes from the gospel of peace. v.16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. v.17 Take the helmet of salvation and the sword of the Spirit, which is the word of God. v.18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

The Spirit-filled life rises or falls at home, work, school, and church based on the Christian's desire to be controlled by the Spirit. It is never a matter of getting more of God, the Holy Spirit. The Christian is baptized by the Spirit at the moment of salvation. Henceforth, it is a matter of the Christian giving all of himself to the leading and control, or filling of the Spirit. Satan is determined to persuade the believer not to be filled with the Spirit. By adorning himself with the armor of God, the Christian is supernaturally equipped by the Holy Spirit to withstand Satan's schemes intended to cause the spiritual demise of the believer. The redeemed will live committed to Christ, when God, the Holy Spirit is permitted to exercise authoritative sway upon the Christian, by placing on the believer the full armor of God. Satan is actively opposed to any Christian being Spirit-filled.

The Bible is to be the Christian's only source for understanding Satan and his wicked devices against the Spirit-filled life. When Christians venture outside the Bible's teaching pertaining to Satan, they enter into a realm of false theory and erroneous information about Satan and his clever plans. Outside the Scriptures, many people have swerved into the error of denying the existence of Satan and his deceptive purposes. The Spirit-filled believer must avoid two extremes pertaining to Satan, and must appropriate one accurate response.

The first extreme is the tendency to ignore or deny the existence and schemes of this evil adversary called Satan, and treat the Bible's teachings about Satan and his kingdom as myth.

The second extreme to be avoided is a fearful and dreadful preoccupation

with Satan to the extent that he becomes the central focus of the Christian. This extreme displaces the Lord Jesus Christ as the centerpiece of the believer's thoughts, desires, behavior and love.

The biblical and accurate way to prioritize Satan is to understand that he is real, that he exists with strategy and hatred toward people, but that he is a defeated foe, crushed by the death and resurrection of the Lord Jesus Christ. But the redeemed may be influenced by Satan to not live the Spirit-filled life. The saved person must realize that Satan is permitted to exercise his plans only within the limits that God permits. Understanding about Satan and his schemes are used of God to enable the Christian to comprehend why he is to be Spirit-filled by taking up the full armor of God.

Satan may be described as a personal spirit-being, or fallen angel, who is literally real, and permitted of God to control a vast and highly structured kingdom of demon- spirits, who possess the same intent and purpose as their leader, namely, to oppose God's good, pleasing, and perfect will.

Ezekiel 28 describes the original beauty and the fall of Satan. Mark I. Bubeck gives a thorough explanation of Satan in his text, The Adversary, when he states:

> He (Satan) is given the title "king of Tyre." Wisdom and beauty once described Satan. Ezek. 28 states, "v. 12 Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign LORD says: You were the model of perfection, full of wisdom and perfect in beauty.'" Precious stones and metals describe Satan; "v.13 You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared." Satan was anointed by God and permitted a place on God's holy mountain; "v.14 You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. v. 15 You were blameless in your ways from the day you were created till wickedness was found in you." Violence and sin permeate Satan; Ezek. 28: "v.16

> Through your widespread trade you were filled with violence, and you sinned." Satan is considered only disgraceful and is separated from the righteousness of God, by the power of the Lord God almighty; verse 16 continues, "So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones."[26]

Satan displays only ungodly pride and is opposed to the holiness of God. Thus, God displaced Satan from heaven and made him a spectacle, and assigned to Satan the place of the pit; Ezek. 28: "v.17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings." The Scripture also states in Isa. 14:

> v.12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! v.13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. Isa. v.14 I will ascend above the tops of the clouds; I will make myself like the Most High." Isa. v.15 But you are brought down to the grave, to the depths of the pit.[27]

Thus, Satan is now the adversary of all people and especially seeks to thwart the Christian from living the Spirit-filled life. Satan is the constant unseen enemy of all believers. Bubeck continues by stating:

> He is the redeem's{Christian's}[28] constant and relentless opponent, as described in 1Peter 5: "v.8 Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." Perhaps the title that best describes Satan's opposition to God and believers is "liar and murderer," as indicated in John 8: "v.44 You belong to your father, the devil, and

[26] Mark I. Bubeck, The Adversary (Chicago: Moody Press, 1975), 57.

[27] Ibid.

[28] Brackets and interpretation added.

> you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."[29]

Satan is also the accuser of the redeemed. The Holy Spirit seals the redeemed in life eternal and the abundant life in Christ. Satan desires to undo the confidence of the believer's trust in the Bible, as this would eventually lead the Christian to doubt the power of the Spirit to "fill" one's life and to keep eternal life secure. Satan wants the Christian to condemn himself, although God has lifted His condemnation through Christ Jesus. Satan accuses Christians of sin that God has already forgiven, as stated in Revelation 12: "v.10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down." Satan will condemn the holiest of thoughts and behavior, as indicated in Zech. 3: "v.1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him."

Satan wants to cause a believer to have a vagueness about what he has done wrong, and seeks to keep him from knowing what to do about his sin. Satan is always trying to influence the Christian to live a life of daily sinning with contentment, but also seeks to deceive the Christian into feeling guilty when he is not sinning. This is opposite to the conviction, and comforting work, of God, the Holy Spirit. The Holy Spirit convicts believers of definite sin, and comforts and assures the Christian there is permanent forgiveness through the shed blood of the Lord Jesus Christ. The Holy Spirit also affirms the Christian when he is living the Spirit-filled life.[30]

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[29] Ibid., 58-59.

[30] Ibid., 58.

A paramount reality, but an often misunderstood biblical truth, is that of Satan being a false angel of light. Lucifer means "light bearer," as described in Isa. 14: "v.12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!" In his fallen state, Satan comes as an angel of light to deceive the very elect.[31] The ways of Satan are so seducing and deceiving that he is often successful in causing people to be convicted that right is wrong and wrong is right, that sin is righteousness and righteousness is sin. Satan is determined to influence, either subtly or overtly, with an ambition to veil people's minds from the forthrightness of Scripture. While doing so, he persuades people to trust this culture's opinion and traditions rather than the Bible, as stated in 2 Cor. 11: "v.14 And no wonder, for Satan himself masquerades as an angel of light. v.15 It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve." The Christian must ever possess a Bible knowledge mindset. The Spirit-filled life sees and discerns truth from falsehood. The Holy Spirit will only lead in a manner that is in harmony with Scripture in His filling of the believer. Thus, the Christian must be ever diligent in being Spirit-controlled so as to avoid leading his family wrongly, and to safeguard his church relationships, so that he, his family, and his church are not led astray by Satan. The believing husband and father is obligated to pursue the Spirit-filled life so his family and church may stay on God's biblical path.

Satan is no match for the power of God, the Holy Spirit, but in every way imaginable Satan wants the Christian to be moved towards entertaining beliefs that are out of alignment with God's truth. Thus, Satan is the deceiver, as described in Rev. 20: "v.10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever."

[31] Ibid., 58.

Satan is the "tempter." The Spirit-filled believer is enabled by God's wisdom to ascertain Satan's tempting him to sin. The Christian who is not controlled by the Spirit becomes ignorant to the tempting strategy of Satan, which is to steadfastly erode the Christian's dependence upon the Holy Spirit, resulting in no resolve against sinning. Then, in those expanded areas of weakness for the Christian who is resisting the control of the Spirit, Satan, the roaring lion, attacks and influences the believer toward habitual sin. The evil one sought to employ this strategy toward Christ, but Christ, incapable of sinning, responded with the Word of God, as indicated in Matt. 4: "v.3 The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." v.4 Jesus answered, "It is written: `Man does not live on bread alone, but on every word that comes from the mouth of God.' " The Spirit-filled Christian can resist Satan's onslaughts by trusting the Spirit to give him strength to walk "in step" with holy Scripture.

Satan is the leader of all wickedness which sets itself against the purposes of God. The Bible refers to him as the "god" of this age.[32] He is continually blinding the minds of people with the intention that they will not submit to the Lord Jesus Christ, as stated in 2 Cor. 4: "v.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."

Therefore, a mark of a Spirit-filled Christian is the wearing of the full armor of God so that a firm and successful stand against the devil's schemes may be accomplished, but only by the control of God, the Holy Spirit, upon the life of the believer. The wearing of this Spirit-given spiritual armor provides the Christian with a sure security and assurance that Christ Jesus is providing protection in all circumstances. That Scripture describes the need for this armor and then tells of the purpose of each piece of armor, within the context of

[32] Ibid., 59.

"standing" against the schemes of Satan. This is an indication of the importance of adorning oneself with the armor of God. Although the power of Satan is real and able to cause the demise of many people, he cannot withstand the Spirit's control upon the believer. In human will power, no one resists Satan's ploys, but in the Spirit, the believer lives obediently unto God, as explained in Zech. 4: "v.6 So he said to me, 'This is the word of the LORD to Zerubbabel:' `Not by might nor by power, but by my Spirit,' says the LORD Almighty." The armor of God is the device the Spirit applies as an extension of His power to guard the believer, and to have the Christian thrive in the abundant life in Christ.

The implementing of the full armor of God is crucial for the Spirit-filled life. However, it is important to remember that the Holy Spirit does not want us Spirit-filled to bring glory to Him, but to Christ. The full armor of God in the life of the Christian brings glory to the Lord Jesus Christ. The believer honors Him by being sufficiently protected by God's armor against habitual sinning. This is specified in John 16 as Christ states:

> v.13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. v.14 He will bring glory to me by taking from what is mine and making it known to you. v.15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

The Spirit-filled life is one with Christ as the center focus. The Spirit points the heart of the Christian in the continuous direction of Christ Jesus. The Holy Spirit will never lead a Christian into anything that is not in harmony with Scripture. Because the Spirit glorifies Christ through the believer's obedience to Scripture, the Holy Spirit will never exalt Himself above the Lord Jesus Christ.

Likewise, God, the Holy Spirit, always leads the follower of Christ to testify about the Lord Jesus Christ. The accent of the Christian's testimony is to

always be in exaltation of Jesus. The focus of the work of the Spirit is bringing glory to Jesus by the testimony of the Spirit-filled Christian. This is plainly revealed in John 15: "v.26 When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me."

The full armor of God put upon the believer by the power of the Spirit, enables the Christian to be salt and light toward a bland and dark world, by resisting temptation to give in to persistent sin. Also, the full armor of God permits the believer to concentrate upon the Lord Jesus Christ by being a living testimony for His glory, instead of developing a preoccupation or focus upon Satan. Yes, the Christian must understand the absolute reality of Satan and believe what the Bible instructs about Satan, but Satan is never to be given the single-minded concentration of the Christian. That place belongs to Christ alone. A.W. Tozer states:

> The scriptural way to see things is to set the Lord always before us, put Christ in the center of our vision, and if Satan is lurking around he will appear on the margin only and be seen as but a shadow on the edge of the brightness. It is always wrong to reverse this, to set Satan in the focus of our vision and push God out to the margin. Nothing but tragedy can come of such inversion. The best way to keep the enemy out is to keep Christ in. The sheep need not be terrified by the wolf; they have but to stay close to the shepherd. It is not the praying sheep Satan fears, but the presence of the Shepherd. The instructed Christian whose faculties have been developed by the Word and the Spirit will not fear the devil. When necessary he will stand against the powers of darkness and overcome them by the blood of the Lamb and the word of his testimony. He will recognize the peril in which he lives and will know what to do about it, but he will depend upon the presence of Christ his shepherd and never allow himself to become devil-conscious.[33]

This prevents becoming Satan-centered with one's thoughts. Sustaining a

[33] A. W. Tozer, Born After Midnight (Harrisburg: Christian Pubns., 1959), 43.

continuous dependence upon Jesus Christ as Shepherd is imperative for living in a state of confidence as Satan seeks to undermine the Christian's obedience to God by sending his wiles of temptation toward the follower of Christ. This confidence and trust in the Lord Jesus Christ is built up by the Spirit as the Christian puts on the full armor of God.

"Put on" conveys the idea of permanence, indicating the armor of God should be the Christian's life-long attire. Eph. 6: "v.10 Finally, be strong in the Lord and in his mighty power. v.11 Put on the full armor of God so that you can take your stand against the devil's schemes." The apostle Paul describes the common armor worn by Roman soldiers as the analogy for the believer's spiritual defense, and affirms its necessity if one is to hold his position while being tempted to commit sin by Satan. The devil's schemes or wiles carry the idea of cleverness, crafty methods, cunning and deception. Satan's schemes are propagated through the evil world system over which he rules, and are carried out by his demon hosts. "Wiles" or schemes is all-inclusive, encompassing every sin, immoral practice, false theology and religion, and worldly enticement.[34]

If the Christian is be be strengthened by God to resist the devil there must be surrender to the control of God, the Holy Spirit. The individual Christian, his family, and the local church will experience success in standing against Satan's attacks as the Spirit is permitted to fill the believer with His influence and authority. This "standing" opposed to Satan is of such importance Paul is led of God to emphasize the Christian's need to stand again, as conveyed in in Eph. 6: "v.13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand." The New International Commentary on the New Testament states:

[34] MacArthur, The MacArthur Study Bible, 1814.

> So urgent is his mandate that the apostle reiterates it with a reason for his insistence. Divine equipment alone can enable the believer to foil the foe's guileful machinations or overwhelming irruptions{powerful temptations}[35]. Two postures of defense are requisite to ensure safety, an active and passive style of resistance, of attack and defense respectively. Paul had already described the days as evil in Eph. 5:16, and now he specifies the armor and ammunition procurable for successive encounter with the spiritual adversary. He is to be confronted valiantly in close combat, not evaded by withdrawal or adroit maneuvering.[36]

Thus, the provision of God's armor is a grace, given to the follower of Christ for Spirit-filled living. The relationship between Ephesians 6:11 and verse 13 is crucial to understand. Eph. 6: "v.11 Put on the full armor of God so that you can take your stand against the devil's schemes," and "v.13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand." The Expositor's Bible Commentary communicates that the call to "put on" in v.11 employs the Greek word *endysasthe* (be clothed in) and is an expression of a similar appeal in 1 Thess. 5: "v.8 But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet." The idea is that the Christian will choose to "be clothed" from head to foot. The Spirit-filled believer is continually aware of his need to "put on" or to clothe himself in the full armor of God, intentionally adorning his Spirit-filled life with all the pieces of armor, both defensive and offensive. The apostle Paul may have drawn his description from the soldier he was chained to in his house arrest, though it is not altogether certain that such a custodian would have been in full battle dress.[37]

Certainly Paul had observed Roman soldiers in full attire. Perhaps he had

[35] Brackets and interpretation added.

[36] Bruce, 145-146.

[37] Gaebelein, 85-86.

even viewed the soldiers carefully putting on each piece of equipment. The furnishings made available for the believer in Christ are given of God for success in the struggle. Ephesians 6:12 reminds Christians of the conflict at hand, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."

The Expositor's Bible Commentary conveys that because the warfare in which Christians are engaged is on a scale described in v. 12, the command to take advantage of the panoply God has provided in v. 11 is repeated in v. 13, "Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand." However, the verb "to stand" in v. 13 is a different one from that in v. 11, where *endysasthe*, literally, "be clothed in," is used. Verse 13 uses *elabete*, "take up, assume." When the battle is at its fiercest, the soldiers of Christ will still be able to hold their line even against the most determined attack. When v. 13 refers to "the day of evil" it is neither a particular juncture, like approaching death, nor the last great satanic outbreak at the end of the age, nor the whole of the present age. It is "when things are at their worst" because of the devil's schemes.[38] A supreme indicator that a believer in Christ is controlled or filled by God, the Holy Spirit, is his determination to appropriate the articles of armor provided by God.

The Articles of Armor

God, the Holy Spirit, empowers believers to put on the armor of God. The "putting on" of God's armor indicates a willingness on the part of the

[38] Ibid., 86-87.

recipient to be in agreement with God that the armor is necessary, if obedience to God is to be reality in daily life. A description of each article of armor provides the believer in Christ with full assurance that God has made available what we need to stand firm. The Christian's responsibility is to fully consent to the need for the articles of armor, and desire for God, the Holy Spirit, to have overarching control over him. Thus, receiving the articles of armor implies a heart that is surrendered to God, the Holy Spirit. Also, a Christian controlled by the Holy Spirit will continually be putting on the full armor of God. The armor is described in Ephesians 6:

> v.14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, v.15 and with your feet fitted with the readiness that comes from the gospel of peace. v.16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. v.17 Take the helmet of salvation and the sword of the Spirit, which is the word of God.

The Belt of Truth

The "belt of truth" is described Eph. in 6: "v.14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place." The Expositor's Bible Commentary on Ephesians provides commentary on this armor of God:

> The several items of the soldier's armor appear in the order in which they would be put on. Together they comprise the panoplia worn before taking the field. First of all, the belt tied tightly around the waist indicated that the soldier was prepared for action. To slacken the belt was to go off duty. The belt (*zone*) was not an ornament but served an essential purpose. It gathered in the short tunic and helped keep the breastplate in place when the latter was fitted on. From it hung the scabbard in which the sword was

sheathed (v. 17).

In Isaiah 11:5 the Messiah is depicted as wearing the belt of righteousness around his waist and faithfulness as the sash around his body. Here truth (*Aletheia*) is said to be the soldier's belt. It is to be interpreted objectively as the truth of the gospel (Eph 1:13; 4:15), or is it what the psalmist describes as 'truth in the inward being' (Ps 51:6 RSV)? Something of both elements may be combined, if we regard it as 'the truth that is in Jesus' (Eph 4:21) and "fruit of the light" (5:9). Because the Christian has accepted the truth of revelation and is now indwelt by the risen Lord, who is himself the truth, his life has truth (or reality) as its basis and he displays the consistency of character that springs from it. Certainly *aletheia* in this verse is closely linked with *dikaiosyne* (righteousness) as elsewhere in Ephesians (4:29; 5:9).[39]

Because God, the Holy Spirit, is referred to as the "Spirit of truth" by Christ in the gospel of John 16: "v.13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come," the Christian may assume the belt of truth and God, the Holy Spirit, are in harmony in generating God- bestowed truth in the life of the believer.

The Breastplate of Righteousness

The Expositor's Bible Commentary on Ephesians includes in its comments details about the "breastplate of righteousness" regarding Eph. 6: "v.14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place." The Expositor's Bible Commentary states:

The breastplate: (*throax*) covered the body from the neck to the thighs. Polyibus tells us that is was known as a heart-protector. Usually it was made of bronze but the more affluent officers wore a coat of chain mail. The front piece was strictly the breastplate, but a back piece was commonly worn as well. In Isaiah 59:17 we are

[39]Ibid., 87.

> told that Yahweh himself put on righteousness like a breastplate (cf. Wisd Sol 5:18). In this context *disaiosyne* ('righteousness') stands for uprightness and integrity of character. But this moral rectitude and reputation for fair dealing results directly for the appropriation of Christ's righteousness (see note on Eph 5:9). The Christian's protection is not to be sought in any works of his own but only in what Christ has done for him and in him.[40]

Because of the relationship between living a holy life and sanctification through God, the Holy Spirit, the Christian must view the breastplate of righteousness being affixed in place as substantiating that the believer is being filled with the Holy Spirit. This character and lifestyle of holiness will permeate the Spirit-filled believer both in his family, local church, school, and workplace. Just as the soldier's breastplate was very noticeable, likewise a holy life stands out as bright and pure light against the backdrop of this dark world.

Shoes of the Gospel of Peace

The Expositor's Bible Commentary on Ephesians continues in its discussion of the armor by describing the armor of the "gospel of peace" as related in Eph. 6: "v.15 and with your feet fitted with the readiness that comes from the gospel of peace," by commenting:

> Once the breastplate has been fitted into position, the soldier puts on his strong army boots or *caligae*. Josephes described them as "shoes thickly studded with sharp nails" (War VI. 1.8) so as to ensure a good grip. The military successes both for Alexander the Great and of Julius Caesar were due in large measure to their armies being well shod and thus able to undertake long marches at incredible speed over rough terrain.
>
> Verse 15 is not altogether easy to understand. Literally it reads: "and having shod yourselves as to the feet in readiness [*en hetoimasia*] of the gospel of peace." But what is this readiness or

[40] Ibid., 87.

> preparation? It can mean preparedness, for the term is applied to a ship's tackling. Part of the Christian's soldier equipment is his readiness to go out at any moment to announce the good news of Christ to others. As in Ephesians 2:17, the apostle may be recalling Isaiah 52:7 with its reference to the feet of the herald. *Hetoimasia* can also signify a prepared foundation or base. In that case the sense would be that the gospel of peace with God through which the believer himself has already been reconciled (Eph 2:17), affords him a sure foothold in the campaign in which he is engaged. This second interpretation is more suitable to the context and had been adopted by the NIV in its first edition, "with your feet fitted with the gospel of peace as a firm footing."[41]

The idea also includes that God, the Holy Spirit, seals the believer into security of salvation as provided in Eph. 1: "v.13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, v.14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession --to the praise of his glory." This provides sure footing of humble confidence in our relationship of salvation in Christ Jesus. This assurance of salvation sealed, by the Holy Spirit, provides the Spirit-filled Christian with the courage to remain a faithful soldier for the cause of Christ, as he is assured in Scripture, that, "nothing shall be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:39).

The Shield of Faith

The Expositor's Bible Commentary on Ephesians continues in regard to the "shield of faith" in Eph. 6: "v.16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one," by commenting:

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[41] Ibid., 87-88.

> "In addition to all this" (*epi pasin*), or perhaps "to cover the rest" (Scott, p. 253), the Christian soldier is to "take up" [v.13} the shield [*thyreon*] of faith. Barclay (p. 126) may be right in rendering *epi pasin* as "through thick and thin." *Thyreon* is derived from *thyra* (a door) and refers to the large oblong or oval *scutum* the Roman soldier held in front of him for protection. It consisted of two layers of wood glued together, covered with linen and hide, and bound with iron. Soldiers often fought side by side with a solid wall (*testudo*) of shields. But even a single-handed combatant found himself sufficiently protected. After the siege of Dyrachium, Sceva counted no less than 220 darts sticking into his shield.
>
> For the Christian this protective shield is faith (*pistis*). Most commentators regard it as faith in action rather than in its objective content. But believing cannot be divorced from what is believed, and no rigid line should be drawn between these two aspects.
>
> Only in this instance does Paul indicate the effect of a particular piece of armor. With such a shield the believer can extinguish all the incendiary devices flung by the devil (v. 11). Herodotus described how cane darts tipped with tow were dipped in pitch and then ignited. Octavius used such arrows against Antony's fleet at Actium and they were not unknown in OT times. The reference is not, as some have surmised, to poisoned darts producing fever. The Christian's shield effectively counteracts the danger of such diabolical missiles not merely by arresting or deflecting them, but by actually quenching the flame to prevent them from spreading.[42]

It is God, the Holy Spirit, who imparts faith, and the Christian who is Spirit-filled will experience "increased faith." Thus, exercising faith as a follower of Christ increases the Christian's ability to be a "doer of the Word" as commanded in James 1: "v.22 Do not merely listen to the word, and so deceive yourselves. Do what it says." Faith is like a muscle, it grows with exercise in obedience to the Word of God. The believer who is Spirit-controlled will have the wondrous benefit of being enabled by the Holy Spirit to withstand the assaults of the devil. When the Christian's faith is in harmony with Scripture then his faith is accurate. This kind of genuine faith in Christ, and trust in Scripture, combined with obedience to God, demonstrates the follower of Christ is "led by the Spirit" or is filled with the Spirit. A growing faith is a manifestation

[42] Ibid., 88.

that the believer is Spirit-filled. John MacArthur comments about faith:

> The faith to which Paul refers here is not a body of Christian beliefs (for which the term is used in 4:13), but basic trust in God--the faith in Christ that appropriates salvation and continues to bring blessing and strength as it trusts Him for daily provision and help. The substance of Christianity is believing that God exists and that He rewards those who seek Him (Heb. 11:6); putting total trust in His Son as the crucified, buried, risen, and ascended Savior; obeying Scripture as His infallible and authoritative Word; and looking forward to the Lord's coming again. Habakkuk's great declaration that "the righteous will live by faith" (Hab. 2:4) is quoted and reaffirmed twice by Paul (Rom. 1:17; Gal. 3:11) and once by the writer of Hebrews (Hebrews 10:38).[43]

In both the Old and New Testament there are descriptions of people being filled with the Spirit. At times, this was a special anointing for specific tasks such as in Exod. 31:

> v.1 Then the LORD said to Moses, v.2 "See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, v.3 and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts-- v.4 to make artistic designs for work in gold, silver and bronze, v.5 to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship."

The Spirit specially anointed the seventy elders who would assist Moses in carrying the burden of the people, as described in Num. 11:

> v.16 The LORD said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you. v.17 I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone."

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[43] John F. MacArthur, Jr., The MacArthur New Testament Commentary, Ephesians (Chicago: Moody Press, 1986) , 358.

God the Holy Spirit seems to have imparted strong and courageous faith into the heart of these specific people God chose for His special service. This is also evidenced in Judg. 3:

> v.7 The Israelites did evil in the eyes of the LORD; they forgot the LORD their God and served the Baals and the Asherahs. v.8 The anger of the LORD burned against Israel so that he sold them into the hands of Cushan-rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years. v.9 But when they cried out to the LORD, he raised up for them a deliverer, Othniel son of Kenaz, Caleb's younger brother, who saved them. v.10 The Spirit of the LORD came upon him, so that he became Israel's judge and went to war. The LORD gave Cushan-rishathaim king of Aram into the hands of Othniel, who overpowered him. v.11 So the land had peace for forty years, until Othniel son of Kenaz died.

An ingredient imparted to these chosen ones of God in the Old Testament was faith, trust, and dependence on the Lord God of Israel. Although they did not have an understanding of the Lord Jesus Christ, they had a faith in God that did contain the same element of trust and obedience likened unto a faith in Christ. In a sense, they too held up their shield of faith given them by the Holy Spirit. Gideon was granted faith in God, a growing faith, which God used to bring victory to the Israelites. The Scriptures teach that the Spirit of the Lord came upon Gideon and this marked the beginning of increasing trust and faith in God, as related in Judg. 6:

> v.33 Now all the Midianites, Amalekites and other eastern peoples joined forces and crossed over the Jordan and camped in the Valley of Jezreel. v.34 Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him.

Samson is an Old Testament example of fluctuating faith, as he was often weak and gave in to his emotional impulses, specifically toward Deliah. However, the Spirit of the Lord came upon Him and provided strength and

faith, as conveyed in Judg. 14:

> v.5 Samson went down to Timnah together with his father and mother. As they approached the vineyards of Timnah, suddenly a young lion came roaring toward him. v.6 The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done.

The Spirit of the Lord also provided for Samson the might to defeat enemies of Israel, as told in Judg. 14:

> v.19 Then the Spirit of the LORD came upon him in power. He went down to Ashkelon, struck down thirty of their men, stripped them of their belongings and gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house.

The truth that the Lord God Almighty selected Samson for His service while knowing that Samson was very susceptible to not being faithful, demonstrates that God is always in control and employs weak vessels to do his will. However, obedience to the Lord increases faith and trust toward His perfect ways. Samson chose not to obey. In the Old Testament disobedience could lead to a departure of the anointing of special faith given by the Spirit. This was the case with Samson when he compromised himself with Deliah by sharing with her the source of his strength. He raised loyalty to Deliah above his commitment and faith toward God. The departing of the Lord from Samson was actually the Holy Spirit exiting Samson because of his disobedience to God.

The further evidence in the Old Testament is that the Spirit leaving someone was usually because of a pattern of habitual disobedience in that person toward God. King Saul had great faith in God during some of the years of his being King, and that was because of having the Spirit come upon him.

The Bible tells of this anointing in 1Sam. 10:

> v.1 Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance? v.2 When you leave me today, you will meet two men near Rachel's tomb, at Zelzah on the border of Benjamin. They will say to you, 'The donkeys you set out to look for have been found. And now your father has stopped thinking about them and is worried about you. He is asking, "What shall I do about my son?'" v.3 Then you will go on from there until you reach the great tree of Tabor. Three men going up to God at Bethel will meet you there. One will be carrying three young goats, another three loaves of bread, and another a skin of wine. v.4 They will greet you and offer you two loaves of bread, which you will accept from them. v.5 After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying. v.6 The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person. v.7 Once these signs are fulfilled, do whatever your hand finds to do, for God is with you.

Saul was given faith toward God by the Holy Spirit. Yet, Saul chose a path of habitually ignoring God's words of instruction through the prophet Samuel, substantiated by his unlawful sacrifice in 1 Samuel 13:11-14, his rash oath in 14:24-46, his sparing of Agag and livestock, and God's subsequent rejection of him as king in chapter 15 and specially v.26 which states, "But Samuel said to him, 'I will not go back with you. You have rejected the word of the LORD, and the LORD has rejected you as king over Israel!'"

The progression of Saul's fall from God is shown by the Spirit of God leaving him in 1Sam. 16: "v.14 Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him." Saul, without the Holy Spirit, went so far as to consult a medium, thus indicating his continuance in parting from the ways of the Lord. God chose to shorten Saul's life span as explained in 1Chr. 10: "v.13 Saul died because he was unfaithful to the LORD;

he did not keep the word of the LORD and even consulted a medium for guidance."

The absence of the Holy Spirit's control over a person's life leaves the individual unable to obey God, whereas, the abiding of the Holy Spirit's control upon a man, and that person's surrendering to the Spirit's leading, builds great faith in God. Just as the Spirit came upon people in the Old Testament and gave faith as indicated in the previous Scripture references, God, the Holy Spirit, uniquely and certainly indwells every person who trusts the Lord Jesus Christ as Savior and Lord. This indwelling is described in Eph. 1:"v.13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit."

If the Spirit imparted faith in the Old Testament, we can assume He gives increasing faith to New Testament believers in Christ. The apostles understood this when they felt the need for more faith to forgive those who sin against them, as related in Luke 17: "v.3 So watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. v.4 If he sins against you seven times in a day, and seven times comes back to you and says, `I repent,' forgive him. v.5 The apostles said to the Lord, 'Increase our faith!'" Thus, the Spirit imparts saving faith and the gift of faith. Faith to believe in Christ Jesus is given by God, the Holy Spirit, and the unique "gift of faith" is also the Spirit's to give. This is collectively indicated in John 6: "v.63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life," and in 2Ths. 2: "v.13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. v.14 He called you to this through our gospel, that you might share in the glory of our Lord Jesus

Christ," and in 1Cor. 12:

> v.4 There are different kinds of gifts, but the same Spirit. v.5 There are different kinds of service, but the same Lord. v.6 There are different kinds of working, but the same God works all of them in all men. v.7 Now to each one the manifestation of the Spirit is given for the common good. v.8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, v.9 to another faith by the same Spirit, to another gifts of healing by that one Spirit.

God, the Holy Spirit, imparts faith to the hearts of men. A mark of being indwelt by the Holy Spirit is faith in Christ, which leads to obeying God, which marks the Christian as being filled or controlled by the Spirit with a growing faith. The Christian is developing stronger trust or faith when he takes up the shield of faith, so he might continue on in obedience, by not succumbing to Satan's attacks. This article of "faith armor" is the mighty shield of faith in Eph. 6: "v.16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one." Thus, to not be filled with the Holy Spirit is to not have this article of armor in place for protection from giving in to sin. However, this article of armor, when held in place, is indicative of being in the wonderful controlling grip of God, the Holy Spirit, not only indwelt, but thriving unto obedience by surrendering to the Spirit who gives faith.

God, the Holy Spirit, gives the believer faith, but never faith in "faith," but faith in "Someone" who is solely worthy of the Christian's faith, namely, the Lord Jesus Christ. John MacArthur writes:

> Every person lives by some form of faith. We cross a bridge with the faith that it will support us. We eat food trusting that it is not poisoned. We put our lives in the security of airplanes, trains, ships, buses, and automobiles, confident that they are safe. The fact that faith in such things is usually well founded makes life and society as we know it possible. Reflecting on this fact in a more philosophical manner, Oliver Wendell Holmes said, "It is faith in something that

> makes life worthy living." But faith in God is immeasurably more reliable and and more important than the practical, everyday faith by which we live. And it is far from being "faith in something." Faith is only as reliable and helpful as the trustworthiness of its object; and Christian faith is powerful and effective because the object of faith, Jesus Christ, is infinitely powerful and absolutely dependable. Christian faith never fails, because the One in whom that faith is placed never fails.[44]

The Helmet of Salvation and The Sword of the Spirit

An examination of Eph. 6: "v.17 Take the helmet of salvation and the sword of the Spirit, which is the word of God," reveals two more articles of armor which must be appropriated by the believer in Christ, if he is to be controlled by the Spirit in his church, family, school, and vocation. The Expositor's Bible Commentary addresses the necessity of the helmet and the sword:

> As its name implies the helmet (*perikephalaia*) covered the head (*kephale*). It was made of bronze with leather attachments. In Isaiah 59:17 Yahweh wears the "helmet of salvation" along with the breastplate of righteousness. The Christian shares the divine equipment. "Take" is really receive or accept (*dexasthe*). The previous items were laid out for the soldier to pick up. The helmet and sword would be handed to him by an attendant or by his armor bearer. The verb is appropriate to the "giveness" of salvation. It is a "present deliverance from sin to be consummated in eternity by complete deliverance from every kind of evil" (Beet, p. 373). In 1 Thessalonians 5:8 the helmet is identified with the hope of full salvation. This may well be the inference here (Eph 1:18).[45]

God, the Holy Spirit, gives the helmet of salvation, and security of salvation, to all who place saving faith in the person of the Lord Jesus Christ. At

[44] Ibid., 358.

[45] Gaebelein, 88.

that moment of salvation, instantaneously, the Christian is baptized in the Spirit as related by John the Baptist in Matt. 3:

> v.11 I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.

The truth that Christ saves those who trust in Him, and that the Holy Spirit is then imparted to a person is conveyed in Luke 11: "v.13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" This is further reiterated when Jesus addressed Nicodemus and assured him of the need to be born of the Spirit in John 3: "v.3 In reply Jesus declared, 'I tell you the truth, no one can see the kingdom of God unless he is born again.'" v.4 "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" v.5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. v.6 Flesh gives birth to flesh, but the Spirit gives birth to spirit. v.7 You should not be surprised at my saying, `You must be born again.'"

That the receiving of the Holy Spirit is inseparable from true salvation in Christ is demonstrated in Acts 19:

> v.1 While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples v.2 and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit." v.3 So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied. v.4 Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." v.5 On hearing this, they were baptized into the name of the Lord Jesus.

At the moment of the "new birth," the Holy Spirit enters the new believer, having baptized the person in Christ. Thus, anyone who is "in Christ" is indwelt by God, the Holy Spirit.

The last piece of armor, or in this instance, weapon, is the "sword." The Expositor's Bible Commentary relates commentary on Eph. 3:17 regarding taking up "the sword of the Spirit, which is the word of God" by stating:

> The final weapon is the sword, for there is no mention of the spear or *pilium,* which was the regular offensive armament of the Roman hoplite. Some have conjectured that Paul did not refer to it because he was taking his personal guard as a model and such a weapon would not be needed indoors. For whatever reason, Paul ignores it and concentrates on the *gladius* (Gr., *machaira*) or short two-edged cut and thrust sword wielded by the heavily armed legionary, as distinct from the *rhomphaia* or large Thracian broadsword.
>
> The Christian's only weapon of offense is "the sword of the Spirit," either as supplied by the Spirit (like the "full armor of God" in vv. 11, 13), or as used by the Spirit, though these may be complementary rather than alternative ideas. "The word of God" (*rhema theou*) is the divine utterance or speech ("the words that come from God" NEB). This is not the usual expression, which is *ho logos tou theou.* In Isaiah 11:4 the Messiah is portrayed as one who strikes the ruthless with the rod (*sebet,* a scepter) of his mouth, i.e., by the authoritative impact of what he says. Elsewhere in Scripture, speech is compared to a sword.
>
> But what is this utterance of God? Some identify it with the recorded word of Scripture in the O.T. Some take it to be remembered sayings of Jesus or apostolic *dicta* eventually to be incorporated into the N.T. Many think it is the gospel (v.15), which is the power of God (Rom. 1:16). Others regard it as words given by the Spirit to meet the critical need of the moment, or as prayer in which the Spirit speaks through the Christian (v.18). Allan concludes that the best interpretation is probably the most obvious: "As Jesus used the words of Scripture to repulse the tempter, so must the Christian use the words the Spirit has inspired to drive away Satan" (p.138). It is significant that in Matthew's temptation narrative Jesus himself (quoting Deut 8:3) refers to "every word [rhema] that comes form the mouth of God" (Matt 4:4) and employs relevant Scriptures to defeat the devil's stratagems.[46]

[46] Ibid., 89.

Surrendering to the control or filling of the Holy Spirit in the Christian's family life, church, school, and workplace always includes reverence for, and acknowledgment of, the inerrancy of Scripture. God has revealed Himself, His desires for us, His offered salvation through His Son, Christ Jesus, and has done all this sufficiently through His Word, the Scripture, as stated in 2 Tim. 3: "v.16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, v.17 so that the man of God may be thoroughly equipped for every good work."

The Holy Spirit will never lead a believer where God's Word does not permit. If a Christian claims to be Spirit-led but is living a lifestyle, or assuming a system of beliefs, contrary to Scripture, there is no filling of the Spirit upon the individual. The follower of Christ must have no tolerance for theology that suggests God, the Holy Spirit, guides anyone into behavior or philosophies that are not in harmony with Scripture.

Thus states Eph. 6: "v.17 Take the helmet of salvation and the sword of the Spirit, which is the word of God." This communicates to the Christian that the Spirit is the One who put the words of God's breath, the Scripture, into the minds of the Scripture writers, and led each writer to put down on parchment precisely what God breathed forth, as related in 2 Pet. 1: "v. 20 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. v. 21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." Eph 6:17 directly refers to Scripture as the "sword of the Spirit," inferring that the Christian, when Spirit-filled, will submit to the teaching of Scripture, and that this surrendering to God's Word marks the believer as Spirit-filled or controlled.

The Spirit also convicts and affirms the Christian's mindset and actions through the Scriptures. The Spirit wields the Scripture for the Christian's best

welfare, sometimes exposing sin so that confession and repentance might be experienced, other times confirming the Spirit-filled follower of Christ as living right in God's sight. This convicting and affirming process of the Spirit employs the Scripture as sword-like, as explained in Hebr. 4: "v.12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."

The Spirit's leading, comforting, assuring, and empowering the Christian for works of service for his Savior must not be separated from the content of Scripture. God has given Christians a litmus test to evaluate if one is Spirit-filled. It is a desire to obey and actual obedience to Scripture. What does the Spirit-filled life resemble in the believer's life, church relationships, home, school, and workplace interaction? It resembles obedience to Scripture. Submission to the Spirit always includes the believer's receptivity to the Spirit applying His sword, the Bible, to one's thoughts and lifestyle.

CHAPTER THREE

THE FRUIT OF THE SPIRIT AND THE SPIRIT-FILLED LIFE IN GALATIANS 5:22-26

When the follower of Christ is Spirit-filled, he will be predominantly recognized by the "fruit" of the Spirit being noticeable in his life. The "fruit of the Spirit" is converse to the "works of the flesh." The full text regarding this is Gal. 5:

> v.19 The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; v.20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions v.21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. v.22. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, v.23 gentleness and self-control. Against such things there is no law. v.24 Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. v.25 Since we live by the Spirit, let us keep in step with the Spirit.

The fruit of the Spirit in the life of the Christian is demonstrative of the believer being filled with the Spirit. What does the Spirit-filled life "look like" in the Christian's life, church relationships, home, school and workplace interactions? It looks like the "fruit of the Spirit." John MacArthur defines the fruit as "godly attributes that characterize the lives of only those who belong to God by faith in Christ, and possess the Spirit of God. The Spirit produces fruit

which consists of nine characteristics or attitudes that are inextricably linked with each other, and are commanded of believers throughout the NT."[1]

The fruit of the Spirit has an obvious similarity to the character of God. Stuart Briscoe, in his text, Spirit Life, describes this similarity by comparing the fruit of the Spirit with the character of God:

> The fruit of "love" is comparable to "God is love" (1 John 4:16); "joy" is comparable to "He will rejoice over you" (Zephaniah 3:17); "peace' is comparable 'the God of peace' (Hebrews 13:20); 'patience" is comparable to "He is patient with you" (2 Peter 3:9); "kindness" is comparable to "His kindness to us" (Ephesians 2:7); "goodness" is comparable to "I will see the goodness of the Lord" (Psalms 27:13); "faithfulness" is comparable to "great is your faithfulness" (Lamentation 3:23); "meekness or gentleness" is comparable to "I am meek and lowly" (Matthew 11:29); and "self-control" is comparable to "He has shown strength" [related Greek word] (Luke 1:51).[2]

When God, the Holy Spirit, gives His fruit to the Christian, it is because the believer has a "willingness" to cooperate with the character of God. The Christian has a deep-seated desire to be controlled by the Spirit and have His fruit manifest in his life, thus, resembling the nature of Christ with increasing measure. Rene Pache, in his book, The Person and Work of God the Holy Spirit, states it in these terms, "Once the Spirit reigns in us, possessing us entirely, He can then freely manifest His power and impart His life to us. This is implicit in Jesus Christ's words when He said, speaking of the Spirit, 'He that believeth on me,...out of his belly shall flow rivers of living water' (John 7:38)."[3] That Christ was referring to the Holy Spirit is evidenced in Jn 7: "v.39 By this he meant the

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[1] MacArthur, The MacArthur Study Bible , 1798.

[2] Stuart Briscoe, Spirit Life (Old Tappan: Fleming H. Revell, 1983), 15.

[3] Rene Pache, The Person and Work of the Holy Spirit (Moody Press: Chicago, 1954), 133.

Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified." Surely, the "rivers of living water" in v. 38 include the Holy Spirit's "fruit" manifest through the Christian, when he is filled by the Spirit.

The Fruit of Love

First and overarching, "love" is the fruit of the Spirit seen in the life of the Spirit-controlled Christian. This fruit of love will function in the Christian in all of his relationships. It seems to be the dominant fruit governing the other eight, as love is the supreme virtue of Christian living (1 Cor 13:13). Paul made it clear that "the whole law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'" (Gal 5:14; cf. Rom 13:10).[4] Only being filled by the Spirit will cause this love to be realized, for this is *agape* love. Briscoe relates regarding *agape* love:

> It describes God's love for us and the love God looks for from us. *Agape* is the fruit of the Spirit. *Agape* is the stuff of which the New Commandment is made, and it is *agape* that is to be directed toward God, neighbor, and enemy. *Agape* is altruistic, in sharp contrast to *eros* and *phileo*. It is not related to sensual considerations or physical attraction that is often associated with *eros*. It does not depend on harmonious atmosphere, winsome coaxing, or tender wooing as may be found with *phileo*. *Agape* is the fruit of a decision that commits itself to the well being of the beloved, irrespective of the condition or reaction of the one loved.
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> The powerful desire for personal satisfaction can dominate a life so thoroughly that any means is justifiable to meet such an end. The right to react as we wish and to get even, if necessary, is so deeply ingrained in the modern mind that it has become a perfectly acceptable mode of Christian behavior. But neither of these positions are acceptable in *agape* country. When we talk about

[4] MacArthur, The MacArthur New Testament Commentary, Galatians, 165.

> Spirit life, we talk about denial of some commonly accepted 'rights' and the surrender of many normal contemporary reactions. *Agape* is a challenge to end all challenges, and that may be why it is so little understood and even less taken seriously.[5]

The Spirit-filled believer in Christ is empowered to lay down his demands and selfish gratification, and let the Spirit's fruit of love envelope his relationships. This is truly being free in Christ. Agape love in the believer's life brings freedom to not have to have one's own way, but to enjoy the freedom of being a slave of Christ by being filled by the Spirit. The Christian is never more free than when he is a servant of Christ. The Spirit-filled life enables the Christian to know that the commands of God only serve to bring glory to Christ, grow God's kingdom, and bring righteousness, peace and joy in the Spirit to the Christian, as conveyed in Rom. 14: "v.17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit." The Christian servant of Christ can rejoice in the commands of Scripture toward him, for he trusts that all commands by God is His good, pleasing and perfect will. Thus, God commands Christians in Eph. 5: "v.2 live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

How does the Christian live this life of love, or "walk in love" in a dark and sinful world that is under the sway of the wicked one? Only by yielding to the authority of the Holy Spirit. This ushers in *agape* love which is God-generated and Spirit-bestowed into the heart of the Christian, so that *eros* and *phileo* become governed by *agape*. This is what the Spirit-filled life looks like when the fruit of *agape* love is flourishing.

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[5] Briscoe, 24-25.

The Fruit of Joy

Second in the list is joy (*chara*). Joy characterizes the fruit of the Spirit in the life of the Christian who is Spirit-filled. This is a joy not based on life's events having no adverse circumstances, but is a contentment manufactured by the Spirit in the midst of peaceful and trying times. It is steady. Emotions may flounder and the heart may palpitate when trials arrive, but joy, given by the Spirit, recognizes that "God causes all things to work together for good for those who love God, to those who are called according to His purpose" (Rom. 8:28). This not a joy of euphoric feelings which ebb and flow in response to others affirming the Christian, or agreeing with the believer. This joy is only Spirit-bestowed and rides firm in the saddle, even when the believer is under attack. The Christian may weep, grieve, sorrow, and not fully understand why the "testings of one's faith" (James 1:3) is often painful. This is why being filled by the Spirit is so absolutely crucial for navigating successfully the "hard times" of life. Only by being Spirit-filled is the believer able to embrace James 1: "v.2 Consider it pure joy, my brothers, whenever you face trials of many kinds."

MacArthur describes this *chara* (joy) of Gal 5:22 as being:

> Used some 70 times in the New Testament, always to signify a feeling of happiness that is based on spiritual realities. Joy is the deep-down sense of well-being that abides in the heart of the person who knows all is well between himself and the Lord. It is not an experience that comes from favorable circumstances or even a human emotion that is divinely stimulated. It is God's gift to believers, As Nehemiah declared, "The joy of the Lord is your strength" (Neh 8:10).[6]

It is the Spirit who swells up the joy of the Lord in the Christian. But the Christian only receives this unique joy when he makes the decision to be Spirit-

[6]MacArthur, The MacArthur New Testament Commentary, Galatians, 166.

filled. What does a Spirit-filled Christian look like in his life, church, home, school and workplace? He exhibits the joy of Christ flowing as unceasing current, with its source being the Holy Spirit.

The Fruit of Peace

Third in the list is peace (*eirene*). Into the mind of the Spirit-filled Christian the Spirit infuses peace. This is a mark of being filled with the Spirit. This peace is not isolated to favorable circumstances in the life of the one who is controlled by the Spirit. As with joy, peace is rooted in God being unchanging. His attributes do not change, likewise, the peace of God disbursed by the Holy Spirit is not dependent upon the encounters of life being serendipitous. Rather, the very peace of God may be best displayed in the life of the Spirit-filled Christian when "the rain comes down, the streams rise, and the winds blow and beat against the Spirit-filled Christian ; yet it did not fall, because it had its foundation on the rock (Matt 7:24-27). The rock of Christ Jesus, is the peace of the Christian, as related in Jn. 14: "v.27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." When the Christian is Spirit-filled he sees his "Rock" as being unfailing in providing peace through the Spirit.

This characteristic of the fruit of the Spirit, peace, not only serves to secure the contentment of the Spirit-filled Christian but in addition shines the Christian for Christ as "light" in a dark place, as the believer's "fruit" is contrasted with the "works of the flesh." The Pulpit Commentary describes the peace in Gal 5:22 as follows:

The peace referred to is the serenity of soul arising from the

> consciousness of being brought home to the favor of God and to obedience to His will. On the other hand, the term as here introduced seems likewise intended to stand in contrast with those sins of strife and malignity noted before among the works of the flesh, and therefore to point to peacefulness in the Christian community.[7]

The peace of the Holy Spirit which permeates the Christian who is Spirit-filled has an all-consuming effect upon the personal relationships of the believer. This is God's peace, not self generated merriment which slips and slides based upon how others react to the Spirit-filled Christian. The Spirit-filled follower of Christ is at peace with others for he understands he does not have to respond with hostility or be disturbed within because another person lacks self control. The Christian's peace is independent of how others respond and react. This is the crux of Rom. 12: "v.18 If it is possible, as far as it depends on you, live at peace with everyone." If someone is not at peace with the Spirit-filled Christian may it not be because of a sinful countenance on the part of the follower of Christ. Certainly this peace identifies a disciple of Christ as being filled with the Spirit. This Spirit-given fruit introduces harmony among Christians. The Pulpit Commentary continues:

> The Spirit produces peaceful harmony among Christians by producing in their minds, individually, a peaceful sense of harmony with God and a compliancy in all things with His providential appointments. This resigned trustfulness towards God quells at the very fountain-head those disturbances of passion and that inward fretting and impatience in reference to outward things, including the behavior of others, which are the main causes of strife.[8]

This peace is active in the Christian's life at church, home, school, and in

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[7] H.D.M. Spence and Joseph S. Exell, eds., The Pulpit Commentary, vol. 20, (Mclean: MacDonald Publishing Company), 261-262.

[8] Ibid., 262.

the workplace. He responds with calm that is foreign to anyone not Spirit-filled. He is able to disagree but not with flared passion, for the Spirit gives him a steady demeanor which is able to confront with a cordial and pleasant approach, even in abject conflict. This is a peace that is noticed by the Christian's family, church, school associates, and co-workers. This is "peace" in practice and is what a Holy Spirit-controlled Christian looks like. In his home, both spouse and children alike enjoy the company and leadership of such a Spirit-filled husband and father. Seldom does the Christian who demonstrates this peace from the Spirit cause turmoil in the household, but instead becomes understood as one who lives this peace in all relationships. This Spirit-filled husband sacrifices his selfish "rights" so his wife might flourish in the Lord. He is at peace with God and has received the peace of God through the Holy Spirit.

In the Christian's church such a Christian exudes a peace that is an example for the fellowship of believers. He practices the gift(s) the Spirit has apportioned to him.[9] He is at peace pertaining to his role in the Lord's church and has no ambition to usurp the Spirit-delegated roles of other Christians in the church. He plays his position on the church team with a display of the Spirit's peace. The church which has numerous such Spirit-filled followers of Christ flourishes with spiritually healthy families. This is the church which enjoys life in the Spirit and His peace, as described in Rom. 8: "v.6 The mind of sinful man is death, but the mind controlled by the Spirit is life and peace." The Christians who are Spirit-filled have a desire to "lift up" others in their family and church, resulting in homes and a church which encourages one another, as addressed in Rom. 14: "v.19 Let us therefore make every effort to do what leads to peace and to mutual edification." The life of such a person is referred to as "abundant," for Christ came to impart this type of living to those controlled by the Spirit, as spoken by Christ in John 10: "v.10 The thief comes only to steal and kill and

[9] See chapter four for a discussion on the gifts of the Spirit.

destroy; I have come that they may have life, and have it to the full." Peace, joy, and hope all flow from God into the soul of those and their church who are Spirit-filled, as told in Rom. 15: "v.13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit."

The Fruit of Patience

Fourth on the list is patience. This characteristic of the fruit of the Spirit yields great gain for the Christian. It is often articulated as the most difficult quality to obtain. But the Holy Spirit gives it. The believer who is Spirit-filled may not always be "happy" with the day's circumstances but he sees God's hand controlling all of life's circumstances. Thus, he is patient to trust that God does all things perfectly well. Unrighteous anger, which often shortens the patience of the Christian, is held in "check" by the power of the Spirit upon the life of the Spirit-filled believer. He is patient in believing that God will care for him and if vindication is God's plan, God will do it for the patient Christian. All nine characteristics of the fruit of the Spirit overlap and intermingle. The patience bestowed by the Spirit is connected to the self-control given by the Spirit. This results in a blessed peace perpetuated by the Spirit. Patience enables the Christian to be restrained from venting rage and wrath, to suffer long in any given circumstance, and to not pursue a course of revenge either in mental hatred or actual retaliation toward the person who committed the injury. There is no "I'll get even" curse of attitude within the Christian who is characterized by the patience of the Spirit. Briscoe states regarding patience:

> When we come to the word *makrothumia*, translated "patience" or "longsuffering," in the list of the fruit of the Spirit, it is important to notice that it means, literally, "long wrath" or "slow anger." In other words, half the Greek word for patience is "anger," and the other half is "long" or "slow." Patience, in this context is handling anger slowly. Those of us who are familiar with the Old Testament will immediately recognize the striking similarity between this expression and the way in which God described Himself to Moses as recorded in Exodus 34:6 "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness."
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> As God Himself models love, joy, and peace for us He is also the example, par excellence, of patience. This cannot be emphasized too strongly, because there is a feeling among believers that anger is sin, despite the fact God Himself expresses it, our Lord demonstrated it, and Paul encouraged believers to be angry without allowing it to degenerate into sin.[10]

How then is righteous anger and holy indignation to be expressed in the life of the Spirit-filled believer? It cannot be denied, for anger is permitted, even allowed by God in one's life, and certainly is evident in the Lord God almighty, yet must not lead to sin in the Christian's life. Briscoe continues:

> We must return to the basic point of our consideration, namely, that the wrath is expressed slowly. God is a God of patience. Numerous instances of divine patience can be cited from Scripture, and they would all serve to illustrate God's reasons for behaving in such a way.[11] . . .When the Spirit-filled Christian is angry over a cause blessed of God, he must lean on the filling of the Spirit and the patience granted him so that he may respond in similar manner as his Lord. The apostle Peter's response is somber and powerful. 'The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance' (2 Peter 3:9). At the coming of the day of the Lord, judgment will be swift and final, and many will perish. This God must do because of the dictates of His holy, righteous nature.
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> There is nothing harsh or callous about the judgment of God. It is therefore easy to understand the delay, because God is holding back the full expression of His righteous indignation against sin, in order that sinners might repent and be converted. The patience of

[10] Briscoe, 65-66.

[11] Ibid., 69.

> God is designed to extend the day of grace. The slowness of God's anger is a positive expression of His love for sinners and a practical means of allowing for all manner of rectification of a bad situation before it is to late. This is divine *makrothumia* -- anger properly handled.[12]

Christians must handle anger properly. The Spirit-filled believer is enabled by the Spirit to employ patience as a characteristic of the Spirit's fruit, uniquely given to him to prevent anger from becoming devastating sin. Being Spirit-filled safeguards the Christian from being "impulse" driven. Numerous times the Spirit-dominated follower of Christ will refuse to respond and react to others with outbursts of resentment, animosity, hostility, indignation, and outrage. Patience "vetoes" aggravation from leading to rage in the Spirit-filled life. Agitation, aggravation, and anger will be experienced by the Spirit-filled person, but will decreasingly graduate to disobedience. Patience defuses the hate that lingering anger can grow. Patience short -circuits resentment. When resentment is quenched, righteous anger can lead to actions of truth and mercy toward offending parties. This "mercy and truth" may now be pursued and measured out in a manner that, when required, acts within the structure of the biblical prescription for church discipline, so that the one offended does not become an offender because of a sinful response to anger. Patience leads the Spirit-filled Christian to entrust fully to God any need for recompense, so that the believer can quickly and pointedly "rule out" any thought or actions of revenge toward the offender, as taught in Rom. 12: "v.19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." Also, patience drowns the grudge- bearing that is so often associated with anger. This enables the injured Christian to forgive the offender and show the mercy of not bristling in bitterness toward the person who wronged him.

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[12] Ibid., 69-70.

Thus, the Spirit-led Christian watches his own heart be healed from the hurt caused him by another. The Spirit's patience calms him, so that anger will not be elevated to the danger zones of bitterness, malice, sustained disappointment, rage, fury, or murder in his heart. Patience protects against the impulse of sin, so that the Spirit, filling the believer, can soothe his mind and quiet his heart's outrage. It must be reiterated that righteous anger and holy indignation toward sin is pure and wholesome, but must be in the grip of the Holy Spirit so that it is prevented from spiraling downward into hatred and animosity. This is described in Eph. 4: "v.26 In your anger do not sin: Do not let the sun go down while you are still angry, v.27 and do not give the devil a foothold." Patience also leads to forgiveness being extended toward the one who has sinned against the Spirit-filled Christian. Forgiveness truly given, is anger truly controlled.

MacArthur comments that this characteristic of the fruit of the Spirit in the Christian emulates the patience of our Lord Jesus Christ and marks the believer as Spirit-filled, thus revealing him as living out the life for which God chose him, as stated in Col. 3: "v.12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience."[13] This is what a Spirit controlled Christian looks like in his church, home, school, and workplace.

The Fruit of Kindness

Fifth on the list is kindness. "Kindness in another's trouble has an abiding

[13] MacArthur, The MacArthur New Testament Commentary, Galatians, 167-168.

quality,"[14] states Briscoe. The Spirit-filled life issues sincere and honest kindness. No one but the Spirit-filled Christian will be able to sustain the distribution of kindness. Briscoe states that "there are those who feel that kindness carries a cost they are not prepared to pay. It is too time consuming, too demanding, too likely to interfere with cherished plans for privacy and self-indulgence.[15]

Kindness not blooming from the filling of the Spirit will wear out, for it has not the strength of God to continue. Also, anything trying to pass for kindness, not of the Spirit, will eventually demand payment or kindness in return from those who have been served. Although most people desire to be treated kindly, the Spirit-filled Christian understands that being rendered kindness is not why he is kind. He is kind because he can't be unkind. He is Spirit-filled and kindness is now his nature for he is a new creation in Christ. The Spirit-filled Christian is indwelt by God, the Holy Spirit, and when Spirit controlled, patient kindness will flourish.

The Spirit-filled Christian sees people through the eyes of the Spirit and is empowered by the same Spirit to be kind to others. The old unkind way of regarding others is fading away, and the new ability to be kind without regard of other's lack of giving kindness back is no longer an issue. This is seemingly impossible and in humanistic effort it is unattainable. The old way of responding to people shrinks as the follower of Christ comes under the influence of the Holy Spirit. This newness is addressed in 2 Cor. 5: "v.16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. v.17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" Included in "the new has come" is the fruit of the Spirit, including kindness. This is refreshing in the Spirit-filled Christian's church, home, school, and workplace.

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[14] Briscoe, 83.

[15] Ibid., 84

People are remarkably selfish and unkind. Indeed, they cannot help but be, for people are simply living out what they are, namely sinners. Sinners behave sinfully, and people not filled with the Spirit will not display the kindness of the Spirit. But the Christian manifesting kindness smells sweet in putrid places. Kindness is "light" on a background of dark. Kindness is used of God to bring glory to Christ and help to those in need. Kindness is beautiful in the sight of God as the Scripture states in Prov. 25: "v.11 A word aptly spoken is like apples of gold in settings of silver." God sends into the heart of the Christian who is "doing" kindness, the benefits of the Lord. This is referred to in Prov. 11: "v.17 A kind man benefits himself, but a cruel man brings trouble on himself."

Compassion is the first cousin of kindness and ushers in a heart quick to forgive as conveyed in Eph. 4: "v.32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Thus, kindness is of immeasurable appropriateness in all encounters and relationship interactions. Kindness is never "out of vogue" for the Spirit-filled Christian, and marks the one controlled by the Spirit. Kindness is what a Spirit-filled follower of Christ resembles in his church, home, school, and workplace.

The Fruit of Goodness

Sixth on the list is goodness. In the Spirit-filled life goodness must never be understood as humanistically generated nor brought about by social services. Instead, this is a goodness produced in the Christian solely by God, the Holy Spirit. The imparted goodness of the Holy Spirit into the attitude and behavior of the Spirit-filled Christian is never deceptive, manipulative, nor seeking to gain

the favor of another by treating them good under pretense. The goodness of the fruit of the Spirit is pure and true, both in mind and behavior. *Agathos* (goodness) has to do more with moral and spiritual excellence that is known by its sweetness and active kindness.[16] This active kindness resonates with generosity toward others which is beneficial and contributes to their spiritual and physical well being. Simply, the Spirit-filled Christian is good toward people based upon bringing glory to the Lord Jesus Christ.

The goodness of the Christian is to extend to his family, church, school, and other relationships, including the workplace. This goodness does not exclude people who disagree with the believer. Goodness is a permeating fruit of the Spirit through the one He fills. The believer resembles Christ when goodness controls his life as the Spirit causes the Spirit-filled Christian to reflect the glory of Jesus. The Scripture addresses this in 2 Cor. 3: "v.18 And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit." Likewise, the Spirit, producing goodness in the follower of Christ, causes him to conform more to the goodness of Christ. This is taught in Rom. 8: "v.29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. v.30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified." That this goodness is not possibly the result of self-effort is very comforting, as the Spirit-filled believer will increasingly be dependent solely upon the Spirit for his goodness.

Christians are commanded to do good. Paul the apostle exhorts the Christians in Galatia toward goodness by stating in Gal. 6: "v10 Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." While only the Spirit gives this goodness, the Christian

[16]MacArthur, The MacArthur New Testament Commentary, Galatians,167-168.

is to desire the goodness given by the Spirit. This goodness also mingles with the sincere faith of the Christian so that the good purposes of God may be fulfilled in the life of the Spirit-filled Christian. This is described in 2 Ths. 1: "v.11 With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith." Thus, the Spirit-filled life resembles the goodness of Christ as He is the Lord of those who are Spirit-filled. Although the "goodness" in the life of the Spirit-filled follower of Christ does not mimic the perfection of Jesus Christ, there will be an overarching degree of goodness exuding through the Christian toward his family, church, school, and in the workplace.

The Fruit of Faithfulness

The last three Spirit-generated virtues on the list of the fruit of the Spirit in Galatians 5:22-23 are "faithfulness, gentleness, and self control." The Expositor's Bible Commentary describes these as relating to the Spirit-filled Christian primarily as he is to be within himself, though all three certainly will have an effect upon those in his home, church, school and workplace.

He is to be characterized by "faithfulness"(*pistis*). This word also means faith, but in this list it means that which makes a person trustworthy or reliable. It is the word by which a faithful servant is described (Luke 16:10-12), including servants of the gospel and of Christ (1 Timothy 1:12; 2 Timothy 2:2). It describes the character of a person who will die for his confession of Christ (Revelation 2:10; 3:14). It is also vividly descriptive of the character of the Lord Jesus Christ, who, is the "faithful witness" (Revelation 1:5) and of God the Father, who always

acts faithfully toward His people (1 Corinthians 1:9; 10:13; 1 Thessalonians 5:24; 2 Thessalonians 3:3).[17]

Faithfulness to Christ is a hallmark Spirit-virtue in the Christian who is Spirit-filled and this "faithfulness" cannot help but be recognized by his spouse, children, fellow Christians in church, and associates in the school and workplace. "Faithfulness" is not able to be hidden, but shines with a demonstration of loyalty to Christ, and overflows into all of life's relationships.

The Fruit of Gentleness

Regarding "gentleness," the next Spirit-given virtue of the fruit of the Spirit, John MacArthur Jr. states that gentleness is, "better translated 'meekness.' It is a humble and gentle attitude that is patiently submissive in every offense, while having no desire for revenge or retribution. In the New Testament, it is used to describe three attitudes: submission to the will of God (Colossians 3:12), teachability (James 1:21), and consideration of others (Eph. 4:2)."[18] This gentleness of the Spirit in the Christian's life is used of God to provide a calm upon his family relationships, church involvement, school and workplace interactions.

The Fruit of Self-Control

Finally, and perhaps the string which ties all the virtues of the fruit of the

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[17] Gaebelein, 499.

[18] MacArthur, The MacArthur Study Bible, 1799.

Spirit together is "self control." The Expositor's Bible Commentary conveys:

> "Self control" (*enkrateia*) is the quality that gives victory over fleshly desires and is therefore closely related to purity both in mind and conduct. *Enkrateia* or self -control is that great quality which comes to a man when Christ is in his heart, that quality which makes him able to live and to walk in the world, yet to keep his garments unspotted from the world.[19]

Furthermore, the fruit of the Spirit has no boundaries constricting its territory in the Christian who is Spirit-filled. Because the fruit of of the Spirit can only be good and pure, it may flourish abundantly in the Christian toward himself, his family, his church, his school, and in his workplace. Galatians 5:23 states regarding the fruit of the Spirit, "Against such there is no law." God is declaring that the fruit of God, the Holy Spirit, has no restraints, but is to abound in the life of the Spirit-filled Christian.

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[19] Gaebelein, 499.

CHAPTER FOUR

THE GIFTS OF THE SPIRIT AND THE SPIRIT-FILLED LIFE IN ROMANS 12 AND I CORINTHIANS 12

The Lord Jesus Christ has determined to use His followers to bring glory to His name through His church. He accomplishes this by having those who belong to Him use their spiritual gifts. These spiritual gifts are bestowed by God, the Holy Spirit, upon the Christian. The believer who is willing to be controlled by the Spirit will have these gift(s) flourish, bear fruit, and bring honor to the name of Jesus Christ. In a church some gifts may overlap among Christians, and not all Christians will necessarily share the exact same gifts of the Spirit. This is the way God has chosen to do His will on this earth through His church. Each Christian is to be a "doer" of the Word and be a user of the gifts of the Spirit. This also permits every Christian to be involved in a ministry he enjoys. Thus, the Spirit-filled Christian is part of a church team and is involved in doing his part to bring glory to Christ in a specific area of ministry. Every Christian should be laboring for the Lord and this labor does not have to be burdensome, but can be joyous, for it is God, the Holy Spirit, who gives the gift and then empowers the Christian to use the gift for the sake of Christ in the setting of the local church. Paul the Apostle addresses serving God with spiritual gifts by stating in Rom. 12:

v.3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. v.4 Just as each of us has one body with many members, and these members do not all have the same function, v.5 so in Christ we who are many form one body, and each member belongs to all the others. v.6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. v.7 If it is serving, let him serve; if it is teaching, let him teach; v.8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Larry Gilbert in his text, Team Ministry, writes:

The fact that every Christian receives at least one of the spiritual gifts is evident from the Scriptures. "For I say, through the grace given to me, to *every man* that is among you, not to think of himself more highly than he ought to think; but think soberly, according as God has dealt to *every man* the measure of faith" (Rom. 12:3 KJV). "But *every man* hath his proper gift of God, one after this manner, and another after that" (1 Cor. 7:7 KJV). "But the manifestation of the Spirit is given to *every man* to profit withal" (1 Cor. 12:7 KJV). "dividing to *every man* severally as He will" (1 Cor. 12:11 KJV). "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7 KJV). "As *every man* hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God' (1 Pet. 4:10)"[1]

Understanding that the Spirit distributes these gifts among believers is essential so the Christian might realize that he has at least one gift. Gilbert comments that every Christian is endowed with at least one spiritual gift, but that no one Christian has all the gifts, as he references 1 Cor. 12:29, as Paul the apostle asks, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?" The obvious answer is , "No"; therefore, we must conclude that all Christians have at least one spiritual gift and no Christian has

[1] Larry Gilbert, Team Ministry (Lynchburg, Virginia: Church Growth Institute, 1987), 24.

them all.[2]

In addition to Romans 12, 1 Corinthians 12 also concentrates on spiritual gifts and the relationship of Christians toward one another in the use of their gifts. 1 Cor. 12 states:

> v.12 The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. v.13 For we were all baptized by one Spirit into one body --whether Jews or Greeks, slave or free --and we were all given the one Spirit to drink.
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> v.14 Now the body is not made up of one part but of many. v.15 If the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not for that reason cease to be part of the body. v.16 And if the ear should say, 'Because I am not an eye, I do not belong to the body,' it would not for that reason cease to be part of the body. v.17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? v.18 But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. v.19 If they were all one part, where would the body be? v.20 As it is, there are many parts, but one body. v.21 The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' v.22 On the contrary, those parts of the body that seem to be weaker are indispensable, v.23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, v.24 while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, v.25 so that there should be no division in the body, but that its parts should have equal concern for each other. v.26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.
>
> v.27 Now you are the body of Christ, and each one of you is a part of it. v.28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. v.29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? v.30 Do all have gifts of healing? Do all speak in tongues? Do all interpret? v.31 But eagerly desire the greater gifts. And now I will show you the most excellent way.

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[2] Ibid., 24.

Gilbert relates that if these Scripture passages suggest that the Christian receives the Holy Spirit at the very moment of salvation, then the Spirit bestows the gift(s) and enables the Christian to use the gift effectively.[3] The texts being focused upon are mainly Rom. 12:3-8, and 1 Cor. 12:12-31 regarding the gifts of the Spirit being disbursed to Christians, and how those gifts may be used of God in the Christian's life through the local church and in relationship with one another

It is paramount for the Christian and his local church to adopt a biblical view of the gifts. There are several views concerning which gifts are still valid. Gilbert is insightful in his description of the "views of the gifts" when he writes:

> The MIRACULOUS gifts are generally known today as *Charismatic gifts.* The term *Charismatic* has become a generic term and probably takes in a broader base and denominations and groups than would voluntarily add themselves to the terminology. However there are basically five positions (although each has many variations) on the miraculous, or charismatic, gifts.
>
> *Number One,* the EXTREME CHARISMATIC position contends that gifts are given through a second work of the Holy Spirit and that speaking in tongues is the evidence of the indwelling of the Holy Spirit. This view is rejected by most of Christianity. Those holding to this position speak in tongues, although all that speak in tongues do not hold this position. Those in this position usually hold that one must speak in tongues in order to be saved, thus adding to the Scriptures and thereby qualifying as a cult.
>
> *Number Two,* the CHARISMATIC position contends that all gifts are valid today and are given just as they were in the early church. They say that in order to experience the fullness of the Holy Spirit, all these gifts should be exercised in every local church. They reject the idea that tongues or any gift is *the* evidence of the the fullness of the Holy Spirit. Most holding this position would profess having had some kind of charismatic experience at one time or another.
>
> *Number Three,* the LIMITED-CHARISMATIC position says all gifts are valid today and given just as they were in the early church. However, God distributes these gifts within the "universal church," and different gifts manifest themselves in different local churches. Most of those who hold this position have never had a charismatic experience but are convinced that charismatic doctrine is valid. This is a middle-of-the-road position taken by most publishers and

[3] Ibid., 24.

many main line denominations.

Number Four, the NON-CHARISMATIC position says all gifts are not valid today; therefore, the miraculous gifts should not be exercised in any church. It is their position that these gifts were given to the early church to establish or validate the authority of those who had the gift, and they were phased out by the end of the first century with the completion of the Canon of Scripture (the Bible). They do not deny God heals. They deny that God gives any gift that allows man to heal. (This is the position of this thesis' author).

Number Five, the ANTI-CHARISMATIC position takes about the same doctrinal stand as the non-charismatic position, but they have a tendency to take the abuses of the Extreme Charismatic and tag all Charismatics with them. Their doctrinal disagreement usually leads to personal attacks. They usually tag all who hold to any of the charismatic positions as false teachers.[4]

Rom. 12:3-8 lists gifts of the Spirit which Paul the apostle is led of God to say, "let us use them," in Rom. 12:6. When the the local church's members submit to God, the Holy Spirit, these gifts will be manifest in that local church.

The Gift of Prophecy

The first is prophecy. The Greek word means to "speak forth" and does not necessarily include prediction of the future or any other mystical or supernatural aspects. Although some prophets in Acts did make predictions of future events (Acts 11:27-28; 21:10-11), others made no predictions but spoke the truth of God to encourage and strengthen their hearers (Acts 15:22-32). The evidence does suggest, however, that in the first century, before the New Testament was complete and the sign gifts had ceased, this word may have had both non-revelatory and revelatory facets. In its non-revelatory sense, the word "prophecy" simply identifies the skill of public proclamation of the Word of

[4] Ibid., 64-65.

God.[5] The Christian who is Spirit-filled and given the gift of prophecy will be careful to proclaim the Word of God in a manner that is in alignment with Scripture. To do so otherwise, would be to force a "new word" from the Lord upon the hearers, or fresh revelation from God. Because Scripture is closed, there will be no more new revelation, thus prophecy is exercised today as the preached Word of God. The man with this gift is to exercise the gift as the Holy Spirit gives His gifts to be used, not to be dormant, as the Scripture states, "let us use them (gifts)," in Romans 12:6.

The Gift of Serving/Ministry

The next gift bestowed by the Spirit upon Christians and to be used in the local church is "serving or ministry," as stated Rom. 12: "v.7 If it is serving, let him serve." This is from the same Greek word that renders deacon(*diakonia*). It means to do service, and it refers to those who serve.[6] This gift, similar to the gift of "helps" (1 Cor. 12:28), has broad application to include every kind of practical help.[7] Gilbert addresses the gift of serving as very practical and often involving seemingly menial tasks, but that each act of labor in serving represents the using of a holy gift given by God, the Holy Spirit, so that the gift of serving or ministry should never to consigned to a second rate category of ministry.[8] Because this gift is so needed in the local church it may be that it is the most dominantly given gift from the Spirit to the most people in the church.

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[5] MacArethur, The MacArthur Study Bible , 1717.

[6] Gilbert, 109.

[7] MacArthur, The MacArthur Study Bible, 1717.

[8] Gilbert, 110.

Gilbert identifies some of the characteristics of the Christian who is practicing the gift of serving:

> He doesn't need to be in the public eye; He is often involved in a variety of activities and volunteers for many different jobs; He usually wants people to like him; He is not dominating, but more of a follower than a leader; He quickly responds to the needs of others; He likes to have a good leader he can support; He usually has a high sense of empathy; He likes to meet immediate needs; He avoids drawing attention to himself; He often displays patience.[9]

But the server must also seek to be grounded in Scripture and not permit the needs of people to override the teaching of the Word of God. Sometimes, the server is prone to pleasing others at the expense of biblical truth. The Holy Spirit only leads where the Scripture permits the Christian to enter. Gilbert flags possible weaknesses the "server" must watch for:

> He may overly emphasize practical needs over spiritual needs; He may value immediate service and tend not to follow through with the task until completed; He may be so occupied with others that he neglects his own family; He may be more controlled by circumstances than by principles; He may avoid long term responsibilities.[10]

When the Christian who is filled by the Spirit practices the gift of serving he will be understood by most as having a heart for others and a desire to be humble before the Lord. His family will see him as being a model of fulfilling responsibility and as one who does not have to be domineering. His church will appreciate him, but must safeguard against putting too much on his back to carry as he may have problems with saying, "No, thank you." In his workplace, people may attempt to take advantage of his serving, but when submitted to the Holy Spirit, he will know when to decline certain requests made of him.

[9] Ibid., 111.

[10] Ibid.

The Gift of Teaching

Romans 12:7 names "teaching" as a gift granted to some which is also to be used faithfully. The Greek word for teacher is *didaskalos* and means master, teacher, or doctor. Here, the teacher is one who communicates knowledge, guides, makes known, or relays facts.[11] The Expositor's Bible Commentary states that teaching differed from prophesying in that it was not characterized by ecstatic utterances as the vehicle for revelation given by the Spirit. In 1 Cor. 14:6 teaching is paired with knowledge, whereas prophecy is coupled with revelation. Probably the aim in teaching was to give help in the area Christian living rather than formal instruction in doctrine, even though it must be granted that the latter is needed as a foundation for the former. Indeed the very structure of Romans attests this. Paul himself gives a notable example of teaching in Rom. 12:9-21. In the latter part of this section his considerable use of the Old Testament suggests that early Christian teachers were largely dependent on it for their instruction.[12]

Today, the Christian who has been given the gift of teaching may be used of God in a variety of settings. Pastor, Sunday School teacher, and discipleship leader will probably have the gift of teaching. MacArthur adds that the hallmark trait of this gift is the ability to interpret, clarify, systematize, and explain God's truth clearly as given in Scripture. Pastors must have the gift of teaching (1 Timothy 3:2; 4:16; Titus 1:9), but many mature, qualified laymen also have this gift. Teaching differs from preaching (prophecy for today), not in content, but in the unique skill for public proclamation as deemed necessary with preaching.[13]

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[11] Ibid., 87.

[12] Gaebelein, Volume 10, 131.

[13] MacArthur, The MacArthur Study Bible, 1717.

The Gift of Exhortation

Next is exhortation. The Greek word *parakaleo* means to admonish, to encourage, to beseech. The exhorter is a "how to" Spirit-filled Christian. Everything he teaches revolves around telling people "how to do it." Although the gift of exhortation has a different motivation than the gift of teaching, it should still be thought of as a teaching gift.[14] The follower of Christ who has been given the gift of exhorter is, as Gilbert states, "a person of practical application, yet very result oriented. Everything the exhorter wants to do must be done on a very practical basis."[15] The exhorter has goals when he exhorts. MacArthur conveys that this gift enables a believer to effectively call others to obey and follow God's truth. It may be used to admonish and correct regarding sin (2 Timothy 4:2), or to encourage, comfort, and strengthen struggling believers (2 Corinthians 1:3-5; Hebrews 10:24-25).[16]

The Gift of Giving

Next is "giving" in Romans 12:8. The Greek word *metadidomi* means to give over, to share, to give to, to impart. The important thing here is not to explain away this gift by describing it as the giving away of oneself and time, thus deemphasizing the sacrificial giving of materials goods. On the contrary, the giver believes he has been called of God to use this gift by giving of his

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[14] Gilbert, 93.

[15] Ibid.

[16] MacArthur, The MacArthur Study Bible, 1717.

material gain for God through the local church.[17] The Expositor's Bible Commentary adds that this is "contributing to the needs of others" and has to do with spontaneous private benevolence, resulting in the distribution of aid by the local church to those in need. The Spirit enables the Christian with the gift of giving to give with simplicity, that is, with singleness of heart, free of mixed motives, and without regret.[18] In Scripture, a premiere example of sacrificial giving with the right motive behind the gift is that of Barnabas in Acts 4:36-37. An example of those who sought to display the gift, but had it not, as demonstrated by their selfish, greedy and proud attitude are Ananias and Sapphira in Acts 5:1-11. This gift is to be used primarily in the local church under the authority of the church leadership. It is essential when using the gift of giving that the giver not attach requisites to the gift. There must exist a trust on the part of the giver toward those God has positioned in the church for the distribution of the gift. This was evident with Barnabas as he simply brought the funds from the sale of the land and "laid it at the apostles feet," voluntarily, with no strings attached.

The Gift of Leading / Administration

Next is leading or administration in Romans 12:8. A *kubernesis* in the Greek was a steersman for a ship. He had the responsibility of bringing a ship into harbor by navigating the rocks and shoals under all types of pressure. Leading, ruling, organizing, governing, and administering are words that come from different translations of the Scriptures for the same Greek word,

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[17] Gilbert, 115.

[18] Gaebelein, 131.

kubernesis.[19] This gift is upon the believer who is enabled by the Spirit to help the local church systematically advance toward the obtaining of goals. He recruits, delegates, manages, and supervises with an eye that sees the "whole" picture. He is often in demand and usually this gift, although spiritual, is often recognized in his workplace as his associates identify him as structured toward excellence. This Christian will sometimes be an executive. But he is humble if he is anything. This Spirit-filled follower of Christ with the gift of leading/administration understands that if his leading in the local church is to be blessed of God and honored by others, he must also demonstrate the attitude of a servant, even while leading multitudes.

The leader/administrator in the local church is also understanding of the fact that leading and administrating will not be without people grumbling toward him. This Christian knows that criticism from others will come, that people will complain about him. But this believer has lashed himself to the mast of "diligence," as Romans 12:8 states that "he who leads is to lead with diligence." He stays the proverbial "course." Like Nehemiah, who was most certainly an able leader/administrator, the Christian with the gift of leading/administrating will not leave his post to squabble with detractors. God is faithful to give a Spirit-filled leader/administrator a following of people who desire to follow him in the path of righteous and capable leading.

The Gift of Mercy

Concluding the list of gifts in Roman 12 is mercy. MacArthur, in his New Testament Commentary on Romans states that:

[19] Gilbert, 119.

> Showing mercy (*eleeo*) carries the joint idea of actively demonstrating sympathy for someone else and of having the necessary resources to successfully comfort and strengthen that person. The gifted Christian who shows mercy is divinely endowed by the Holy Spirit with special sensitivity to suffering and sorrow, with the ability to notice misery and distress that may go unnoticed by others, and with the desire and means to help alleviate such afflictions. This gift involves much more than sympathetic feeling. It is feeling put into action.
>
> The Christian with this gift always finds a way to express his feelings of concern in practical help. He shows his mercy by what he says and does for the one in need. The believer who shows mercy may exercise his gift in hospital visitation, jail ministry, or in service to the homeless, the poor, the disabled, and those suffering and sorrowing.[20]

There is to be an attitude and demeanor of cheerfulness within the Christian as he shows mercy toward others. Thus, mercy is not to be issued grudgingly or with a countenance of misery. But the Christian is able to simultaneously share another's sorrow and provide the hope of Christ with words of encouragement toward the one in need. Scripture indicates "cheerfulness" will accompany mercy showing as Rom. 12:8 states, "he who shows mercy, with cheerfulness."

The Gifts and the Church

The biblical truth that all believers are to use their Spirit-given gift(s) in the local church and that every Christian is to be a vital contributor of his gifts is found within the context of 1 Cor. 12. This Scripture text reminds the church that all sincere Christians are to be valued as well as the gift(s) given to each by the Spirit. The church must not consider anyone less if their gift is not on noticeable display. Not all gifts receive the spotlight, but are just as necessary and vital for

[20] John F. MacArthur, Jr., The MacArthur New Testament Commentary, Romans (Chicago: Moody Press, 1986) , 177.

the orderly function of the local church. 1 Cor. 12:14-27 presses that truth into the heart of the church so that all Christians in the church who are faithfully using their gift(s) may know and be affirmed that God views each gift(s)s as a blessing to His church. This is to prevent jealousy and division in the local church and provide God's abundant good works in His people through His church. The Scripture text attesting to this is 1Cor. 12:

> v.14 Now the body is not made up of one part but of many. v.15 If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. v.16 And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. v.17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? v.18 But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. v.19 If they were all one part, where would the body be? v.20 As it is, there are many parts, but one body. v.21 The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" v.22 On the contrary, those parts of the body that seem to be weaker are indispensable, v.23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, v.24 while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, v.25 so that there should be no division in the body, but that its parts should have equal concern for each other. v.26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. v.27 Now you are the body of Christ, and each one of you is a part of it.

When the Christian uses the gifts given by the Holy Spirit, God then fits him where he wants him serving Christ in His church. The gifts of the Spirit fit the Christian perfectly. The follower of Christ is to do and use what the Spirit specifically gives him. The idea here is that the person filled with the Spirit will resemble the gift given to him and will "play the position" in his church which the Spirit designates for him by exercising the given gift. Jealousy and division are avoided as the Spirit-controlled Christian understands the gifts are not

equally given, but instead are given with the Spirit's perfect determination. Rom. 12:6 affirms this by stating, "We have different gifts, according to the grace given us." 1 Corinthians 12:1 is similar in thought, "Now about spiritual gifts, brothers, I do not want you to be ignorant;" and v.4, "There are different kinds of gifts, but the same Spirit;" and v.11, "all these are the work of one and the same Spirit, and He gives to each one, just as He determines."

Thus, although gifted differently and in varying portion, God takes His people, in His church, with His gifts, and brings to pass His good, pleasing and perfect will. In Eph. 4 several offices are listed which God gifted people to fill. The following verses in Eph. 4 serves to summarize God's holy design for giving gifts of the Spirit to His people, to be use through His church. This is told in Eph. 4:

> v.11 It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, v.12 to prepare God's people for works of service, so that the body of Christ may be built up v.13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

It seems apparent that all spiritual gifts may be classified as "works of service" as stated in Eph. 4:12, so that the Church "may be built up." This "building up" is accomplished by God, as His church does these "works of service," or in other words, practices the gifts bestowed by the Spirit.

CHAPTER FIVE

THE GIFT OF TONGUES AND THE SPIRIT-FILLED LIFE IN ACTS 2 AND I CORINTHIANS 12, 14

Robert Gromacki defines "speaking in tongues" as being from the Greek *glossa,* meaning "tongue," and *laleo,* meaning "to speak."[1] The first mention of Christians "speaking in tongues" is found in Acts 2, commonly referred to as the "Day of Pentecost." MacArthur issues a definition of the Day of Pentecost by commenting:

> Pentecost means "fiftieth" and refers to the Feast of Weeks (Ex. 34:22-23) or Harvest (Lev. 23:16), which was celebrated fifty days after Passover in May/June (Lev. 23:15-22). It was one of three annual feasts for which the nation (Israel) was to come to Jerusalem. At Pentecost, an offering of first fruits was made (Lev. 23:20). The Holy Spirit came on this day as the first fruits of the believer's inheritance (2 Cor. 5:5; Eph. 1:11-14). Those gathered into the church then were also the first fruits of the full harvest of all believers to come after.[2]

The Scripture states in Acts 2: "v.1 When the day of Pentecost came, they were all together in one place. v.2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were

[1] Robert G. Gromacki, The Modern Tongues Movement (Grand Rapids: Baker Book House,1967), 2.

[2] MacArthur, The MacArthur Study Bible , 1634.

sitting. v.3 They saw what seemed to be tongues of fire that separated and came to rest on each of them."

The followers of Christ, most likely the apostles and the other 120, were together when God the Holy Spirit "filled" them. The Spirit demonstrated this filling with a sound like wind and what appeared to be likened to fire. The Bible Knowledge Commentary states:

> References to "wind" and 'fire' are significant. The word for "Spirit" (*pneuma*) is related to *pnoe*, the word translated "wind" in v.2. It also means breath. Both nouns, "spirit" and 'wind" or 'breath' are from the verb *pneo*, "to blow, or to breath." The "sound like the blowing of a violent wind from heaven" points to the power of the Holy Spirit and the fullness of His coming. The "tongues of fire" portray the presence of God. Several times in the Old Testament, God displayed Himself in the form of flames (Gen 15:17; Ex. 3:2-6; 13:21-22; 19:18; 40:38). No believer there was exempt from this experience, as Acts 2:3 refers to the "divided tongues", as of fire, and one sat upon "each" of them." Acts 2:4 confirms the same, "And they were all filled"
>
> There is need for the Spirit-filled Christian to differentiate between the "once and for all" baptism of the Holy Spirit, and the often repeated 'filling' of the Spirit. The 'filling' with the Spirit is separate from the 'baptism' of the Spirit. The Spirit's baptism occurs once for each believer at the moment of salvation (Acts 11:15-16; Rom. 6:3; 1Cor. 12:13; Eph. 1:13-14; Col. 2:12), but the Spirit's filling may occur, not only at salvation, but also on a number of occasions after salvation (Acts 4:8, 31; 6:3, 5; 7:55; 9:17; 13:9, 52; Eph. 5:18). An evidence of the baptism of the Spirit was 'other tongues' (*heterais glossais*; Acts 11:15-16). These were undoubtedly spoken living languages, or existing languages, and not ecstatic utterances. The word used in Acts 2:6, 8 is *dialeko*, which means 'language' and not ecstatic utterance. This gives insight into what is meant by 'tongues' in Acts 2; 10; 19; and 1 Cor. 12-14."[3]

"Tongues" was not an unintelligible "prayer" language, nor spiritually uttered gibberish, but consisted as an existing spoken language which was supernaturally bestowed upon those believers on Pentecost by the Holy Spirit,

[3] John F. Walvoord and Roy B. Zuck, eds., The Bible Knowledge Commentary: New Testament (USA, Canada, England: Victor Books, 1983), 357.

who otherwise had no ability to speak that language, as indicated in Acts 2:4, "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." The people listening to these believers speaking in "tongues" were not hearing unintelligible ecstatic utterances. Scripture confirms this in Acts 2: "v.5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. v.6 When they heard this sound, a crowd came together in bewilderment, because each one heard them *speaking in his own language* (italics added)."

The Bible Knowledge Commentary addresses the surprise by those "Jews of the dispora" (dispersion; James 1:1; 1 Peter 1:1) who were in Jerusalem on the day of Pentecost and heard their own native language being spoken. Perhaps they, the Jews listening to their own language being uttered, were bilingual, speaking both Greek and their native languages. They were dumbfounded to hear Jews from Galilee speaking the languages of peoples surrounding the Mediterranean Sea.[4] Gromacki states:

> Speaking in foreign languages which were not learned would certainly constitute a divine miracle; however, speaking in gibberish or in unknown sound could easily be done by either a Christian or an unsaved person. There is no objective standard by which such speaking could be evaluated. Therefore, it is logical to assume that God would institute a miracle that men could not duplicate through human simulation. Also, in all cases of conversation between natural (men) and supernatural beings (God, angels, Satan, demons), the communication was in understandable language.
>
> On this basis it would be logical to assume that speaking in tongues would manifest itself in known, understandable languages. Before Pentecost, there was one other miracle that involved language and speech. God changed the single speech and the one language of the world into many languages, or speech groups at Babel (Gen. 11:1-9). This was a change into foreign languages, not into unknown sound. Since God performed this type of miracle before, it would be reasonable to believe that He repeated its basic nature at Pentecost. Arguments, both Scriptural and logical, have

[4] Ibid.

> been presented to show that the phenomenon of speaking in tongues was done only in known, foreign languages. The burden of proof is upon the modern tongues-speaker to show that Biblical *glossolaia* also included unknown, ecstatic sounds.[5]

Robert Lightner also consigns tongues to the category of understandable languages. He relates that the purpose of tongues, according to the biblical record, was to be a sign to faithless and unbelieving Israel and an authentication of the messenger and the message.[6] Lightner continues to say the purpose, character, and nature of tongues was identical in Acts and 1 Cor. references.[7] 1 Cor. 12:28 states that the gift of tongues was included among those gifts bestowed by the Spirit upon the Church, "And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and *those speaking in different kinds of tongues*" (italics added). The hallmark text in 1 Corinthians regarding the usage of tongues is chapter 14:20-40. Lightner continues:

> It is often argued that while known foreign languages may have been involved in Acts, the tongues in 1 Cor. were ecstatic or heavenly vocalizations. Support for this view usually comes from the frequent appearances of the word *unknown* in 1 Cor. 14. Argument is also often based on the references to "tongues of angels" in 13:1; speaking to God in a tongue, 14:2; and to "spirit praying" in a tongue, 14:14. The argument from the appearance of the word *unknown* in Chapter 14 is the weakest of all. The word *unknown* in each case is italicized in the Authorized Version, thus indicating its omission in the original. This word was added for clarification, but its addition has only produced confusion.
>
> The expression "tongues of men and of angels" in 13:1 appears in a section where Paul is making extreme contrasts in order to exalt the necessity of love. He does not mean to imply that he

[5] Gromacki, 65-66.

[6] Robert P. Lightner, Speaking in Tongues and Divine Healing (Scaumburg, Illinois: Regular Baptist Press, 1978), 23.

[7] Ibid., 25.

actually excelled in the qualities he lists. He merely is seeking to show the necessary supremacy of love. He no more expects the Corinthians to speak angelic languages than he expects them to torture their bodies by burning them (1 Cor, 13:3).

In 1 Cor. 14 the apostle is seeking to communicate the fact that those who speak in a tongue not known to the hearer speak without human understanding; thus the need for an interpreter (1 Cor, 14:5, 27). In v. 2 the one who speaks in a tongue not known to the hearer speaks only to God. The same fact is true in v. 14. If a person prayers in a tongue not known to him, he himself is without understanding. Neither of these passages or the one in 1 Cor 13:1 presents any substantial argument opposing the fact that these (expressions of tongues) were foreign languages.

In addition to the arguments listed above which militate against making tongues in 1 Cor. anything other than known languages, there are definite positive reasons for making them identical with those in Acts, which was the miraculous use of foreign languages for the verification of the gospel.

First, if *glossa* (tongues) in all its forms means tongues in Acts, there is no reason to change the translation in 1 Cor. Actually, the word *language* might be substituted for every occurrence of the word *tongue* or *unknown tongue*. In addition to this fact, no qualifying words are used in 1 Cor. to distinguish those tongues and those in Acts. This use of identical terms provides no grammatical or exegetical basis for making the distinction so often made.

Second, Paul's argument in 1 Cor. 14:6-9 of the utter uselessness of tongues unless they are understood is a strong argument in favor of saying they (tongues in Acts and 1 Cor)[8] are the same[9] (identifiable foreign and understandable existing languages)[10]

Lightner adds the following summary emphasizing that tongues always consisted of known languages by stating, "Thus, the gift of tongues in the New Testament does not involve two different kinds of tongues, one consisting of known foreign languages (Acts 2, 10, 19) and the other of ecstatic utterances (1 Cor. 12-14). Rather, all references relate to the miraculous ability to speak known and recognizable foreign languages.[11]

[8] Parentheses added.

[9] Lightner, 26-28.

[10] Parentheses added.

[11] Ibid., 29.

The gift of tongues and the other miraculous sign gifts were bestowed upon some believers by God, the Holy Spirit. But do these gifts still exist today as gifts given by the Spirit to Christians, or have they ceased as part of God's design for His church? Do Spirit-filled Christians still receive the gift of tongues from the Holy Spirit today? Should the local church today have an expectation of its "body" having the gifts of tongues or being gifted to perform healings? Has tongues and thus the other miraculous sign gifts ceased for today? Answering these questions have major implications regarding what a Spirit-filled Christian resembles and what he can expect of God, the Holy Spirit.

CHAPTER SIX

THE SIGN GIFTS IN TODAY'S CHURCH AND THE SPIRIT-FILLED LIFE

Many charismatic and pentecostal ministries assume that tongues-speaking is a gift of the Spirit upon Christians who experience a second baptism in the Spirit. This thesis refutes such claims. But it still must be affirmed that speaking in tongues and the other sign gifts of the early church are no longer gifts given by the Spirit for the glory of Christ, the edification of the church, and for authenticating the gospel. This is essential for the Spirit-filled believer so that he will not be pursuing or legitimizing the gifts that have ceased.

Lehman Strauss, in his position paper, Speaking in Tongues, includes a biblical oriented discussion regarding the cessation of the sign-gifts, with an emphasis that speaking in tongues has come to an end. Strauss concludes that it is mistaken to assume that the sign-gifts are given to believers today. This does not close the door on God doing miracles, but on human-mediated miracles. The matter of concern is whether or not the Bible teaches that certain gifts were temporarily given by God, the Holy Spirit. The evidence of God's Word must be the final source of authority for the Spirit-filled Christian and his local church. The problem becomes apparent when subjective experiences are raised to the same level of authoritative Scripture, and Christians begin to permit their

emotional rationalization to be a substitute for biblical instruction."[1]

Strauss continues to stress that the validity of any Christian experience, including speaking in tongues, must be determined by the right interpretation of Holy Scripture. Experience, which is related to our emotions, can be deceptive, but a correct interpretation of God's Word can never deceive.[2]

Some charismatic churches make tongue-speaking a requisite for being fully led by the Spirit, and affirm that until one speaks in tongues they have not received a life- changing baptism in the Spirit. Speaking in tongues is practically always referred to as a "prayer language" in such churches. There exists an atmosphere of being "less than complete" in the Spirit if a believer does not speak in tongues in a church that propagates tongues. The pressure to receive a second baptism by the Spirit and speak in "prayer tongues" may be quite pronounced in charismatic and pentecostal churches. That, coupled with a Christian's desire to "experience" what others about them seem to have obtained, creates a setting where a person is easily induced to "follow the group" and "do as they do." Gromacki, on this subject states:

> Another possible explanation for some of the modern phenomenon of speaking in tongues is that it has been artificially produced by the person himself. The person may have desired to have a genuine spiritual experience with the Lord but in actuality did not have it. In the intense emotional atmosphere of the service and the altar call he may try to do what others are doing or what he is told he should do. He may go forward, fall on his knees, raise his hands, and utter strange sounds. Observers may be satisfied that he has manifested the baptism of the Holy Spirit and may tell him so. Since he desired this experience, he may accept their opinion that he has done so. In other cases, a person may have had a genuine experience with the Lord (confession of sin, dedication of life, etc.) but the climax or physical evidence of the experience may have been artificial. Accepting the authoritative instructions of the

[1] Lehman Strauss, Speaking in Tongues: Position Paper (http://www.bible.org/docs/theology/pneuma/tongues.htm), 10.

[2] Ibid.

> pastor or counselor as the directive will of God, he may do exactly what they say and go through the motions. He may repeat the elementary sounds (which are suggested to him) believing that this is the way speaking in tongues is done.[3]

The longing to be part of that inner circle of those who speak in tongues, by having received a second baptism by the Spirit, is surely intense for those involved with some charismatic churches. There is a sense of credibility and affirmation when one speaks in tongues in tongue-speaking groups. Gromacki continues to write:

> There are still others who know that speaking in tongues is a status symbol of spiritual achievement in their assemblies and therefore simulate the experience in order to gain religious stature and praise from others. Such artificial simulation of religious experiences is not peculiar to Pentecostal tongues services. Since gibberish or ecstatic speech is accepted as a form of tongue-speaking it would be very easy to simulate such repetitive sounds whenever necessary. Thus, the artificial simulation of the phenomenon of speaking in tongues must be regarded as a definite possibility for many of the cases.[4]

Just as in the first century church at Corinth, it may be that tongue-speaking today is based upon a desire to achieve popularity, and can lead to a sense of "pride" in "having" what some don't, namely, the ability to speak in tongues. Pride always replaces love with arrogance. Strauss states:

> Keep in mind the fact that the subject in 1 Cor. 12-14 is spiritual gifts with the main emphasis on tongues, because tongues was the one gift that the Corinthians were abusing. Chapter 12 concludes with "tongues" (12:30) and Chapter 13 begins with "tongues" (13:1). Obviously, from the behavior of the Corinthians they were lacking in the fruit of the Spirit, namely, love. In Chapter 13 the apostle Paul dwells upon the essential ingredient of love which supersedes the gifts, and without which the Christian is nothing at

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[3] Gromacki, 48-49.

[4] Ibid., 49.

> all. Among the Christians in Corinth there were quarreling and division, but the needed fruit of the Spirit, namely love, was missing, so Paul writes, "Though I speak with the tongues of men and angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1, KJV). In Corinth the tongues-speaking amounted to so much noise because carnality had invaded their exercise of the gift. Even today there is a kind of spiritual prestige associated with tongues-speaking. For a Christian to show off any gift that God has given manifests pride that is lacking in love. Where love is lacking, the exercise of any gift is worthless.[5]

God the Holy Spirit is never filling or controlling the Christian who is full of pride. Although the Corinthians lived in that span of time when speaking in tongues was still in effect, their pride in demonstrating the gift had rendered their gift worthless for the building up of the body of Christ. But the day was approaching when God would bring an end to this gift. Strauss elaborates by saying:

> If Christians would take seriously, within context, all the teaching about tongues in 1 Cor., they could not fail to see that tongues-speaking would cease. Paul writes, "Charity (love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (13:8, KJV). There will always be the need for love, therefore love will never drop off. But when the canon of Scripture is made "perfect" (or complete), there will be no further revelation from God (as tongues-speaking in part provided),[6] neither in "predictive prophecy nor in divinely revealed knowledge" (which was part of tongues speaking)[7] The gifts of "prophecy" and "knowledge" will be entirely unnecessary with the completion of Scripture.[8]

The Christian who is filled with the Spirit will be led by a dominant theme

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[5] Strauss, 10-11.

[6] Parentheses added.

[7] Ibid.

[8] Strauss, 11.

of; "the Spirit only leads where Scripture permits Christians to go." God, the Holy Spirit, the giver of Scripture, will never contradict that which He has inspired, namely, all Scripture. Once the Scripture came to completion, there was no longer a need for revelation to be uttered through the speaking of tongues, and God, in His holy design, brought tongues-speaking to an end. This also served to prevent the church from accepting "additional revelation." If tongues-speaking is accepted as continuing on after the completion of the biblical record, then what is uttered could be misconstrued as being the spoken Word of God. The local church of the Spirit-filled believer needs to be clear on the ceasing of tongues-speaking, and the Spirit-filled Christian will not be party to such an organization. The Spirit-filled Christian will be sure to lead his family away from churches and influences of tongues-speaking so that his family will be aligned with Scripture.

This issue is no small one regarding the nature of the Godhead, and particularly God, the Holy Spirit. If indeed tongues-speaking has ended, and this seems clear from biblical interpretation, then there exists today a systematic effort to propagate tongue-speaking as a "prayer language" among some Christian circles. This may result in people claiming to receive revelation from God. This would naturally lead people to embrace the idea that God will instruct them how to live based upon what they receive through their personal and private tongues-speaking, or they may consider the tongues-speaking of others as God's new revelation by which they are to live. In his text, Charismatic Chaos, MacArthur writes:

> There is no fresher or more intimate revelation than Scripture. God doesn't need to give us private revelation to help us in our walk with Him. "All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, *equipped for every good work*" (2 Tim. 3:16-17, emphasis added). Christians on

> both sides of the fence must realize a vital truth: *God's revelation is complete for now*. The canon of Scripture is closed. When the canon closed on the Old Testament after the time of Ezra and Nehemiah, there followed four hundred "silent years" when no prophet spoke God's revelation in any form. That silence was broken as God spoke more prior to the New Testament age. God then moved various men to record the books of the New Testament, and the last of these was Revelation.
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> By the second century A.D., the complete canon exactly as we have it today was popularly recognized. Church councils in the fourth century verified and made official what the church universally affirmed, that the sixty-six books in our Bible are the only true Scripture inspired by God. The canon was complete. Just as the close of the Old Testament was followed by silence, so the close of the New Testament has been followed by the utter absence of new revelation in any form (including tongues-speaking).[9] Since the book of Revelation was completed, no new written or verbal prophecy has ever been universally recognized as divine truth from God.[10]

The tentacles of error reach far on this matter of suggesting tongue-speaking is in effect for believers and churches beyond the close of the canon of Scripture. This would also mean there may be people in churches who are interpreting unintelligible gibberish as tongues-speaking, and are interpreting the "tongues-speaking" as the "Word of the Lord." In addition, this also opens the pandora's box of Christians being convinced they have experienced a deeper or second supernatural baptism in the Holy Spirit and that this is manifested by their speaking or praying in tongues. The Spirit-filled believer simply is not led to pursue tongues-speaking as it is not compatible with a straightforward rendering of God's Word. The Christian filled by the Spirit rejects the need for tongues-speaking as a required "experience" to have a close walk with the Lord Jesus Christ, or to be filled with the Spirit. Strauss agrees with MacArthur as he states:

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[9] Parentheses added.

[10] John F. MacArthur, Jr., Charismatic Chaos (Grand Rapids: Zondervan Publishing House, 1992), 60-61.

> Paul the Apostle acknowledges the incomplete nature of Scripture in his day when he said, "for we know in part, and we prophecy in part" (1 Cor. 13:9), or more literally from the Greek, "For in part we are knowing, and in part we are prophesying." Then, he adds, "But when that which is perfect is come, then that which is in part shall be done away" (13:10). The word *perfect* is in the neuter gender, and therefore refers to the perfect (finished or completed) Word of God. If the word *perfect* referred to Christ it would be in the masculine gender. The sign gifts were "done away" (rendered inoperative) with the completion of the New Testament.[11]

MacArthur comments that while 1 Cor. 13 emphasizes the eternality and greatness of "love," it also implies the coming cessation of "tongues." He states:

> "Love" is eternal in accord with 1 Cor. 13:8, but tongues will cease. The Greek verb used in v. 8 (*pauo*) means "to cease permanently." It implies that when tongues cease, they would never start up again. What evidence is there that tongues have ceased? First, tongues was a miraculous, revelatory gift, and the age of miracles and revelation ended with the apostles. The last recorded miracles in the New Testament occurred around A.D. 58 with the healings on the island of Malta (Acts 28:7-10). From A.D. 58 to 96, when John finished the book of Revelation, no miracle is recorded. Miracle gifts like tongues and healings are mentioned only in 1 Cor., an early epistle. Two later epistles, Ephesians and Romans, both discuss gifts of the Spirit at length, but no mention is made of the miraculous gifts. By that time miracles were already looked upon as something in the past (Heb. 2:3-4). Apostolic authority and the apostolic message needed no further confirmation. Before the first century ended, all the New Testament had been written and was circulating through the churches. The revelatory gifts had ceased to serve any purpose.[12]

Thus, the Spirit-filled Christian does not submit himself to tongues-speaking for a deeper spiritual experience with God, but recognizes the error of tongues-speaking as that which undermines or supplants the completed Word of God. Thus; tongues-speaking is sometimes embraced as a desire for a

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[11] Strauss, 11.

[12] MacArthur, Charismatic Chaos, 230-231.

supernatural experience with the goal of affirming the seeker as having a vital relationship with God; tongue-speaking is sometimes "adapted to" because of subtle or overt pressure to belong to a group who say they speak in tongues; or, tongues speaking may be Satanically induced at times. Lightner states:

> If the gift of tongues has ceased, how are the present-day claims of speaking in tongues to be explained? How are we to account for the spiritual benefits people claim to receive from the gift? Most Christians who seek the gift do so earnestly seeking the Lord's blessing on them in prayer. Many seek this gift because they long for some subjective, emotional experience to validate their Christian experience.
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> The present claims for speaking in tongues can be accounted for in several ways. Since tongues speaking has occurred and still occurs among non-Christians and in pagan religions as well as among Christians (although that which is being called tongues-speaking is not similar to the true first century gift of speaking in an understandable foreign language, but today is mostly called a prayer language, which was foreign to the true gift of tongues),[13] it may be the result of Satanic or demonic influence.[14]

Strauss concurs by stating, "Our present generation is witnessing the growing menace of Satanic activity in the realm of the miraculous. Where the Devil does not succeed in taking the Bible from us, he works hard at taking us from the Bible, and he succeeds in getting Christians to focus their attention on the claims of men and women to some supernatural experience, and in so doing they seek after the experiences of others and have neither the time nor interest in searching Scriptures for God's truth."[15] Gromacki agrees by stating:

> Under Satanic influence, the magicians of Egypt were able to duplicate the divine miracles performed by Moses (Ex. 7:10-8:7). In the Great Tribulation, the anti-Christ will be able to duplicate the

[13] Parentheses added.

[14] Lightner, 36.

[15] Strauss, 12.

> miracles of Jesus Christ with Satanic power (2 Thess. 2:9). Christ even predicted that miracles and prophesying would be done in His name apart from His sanction or power (Matt. 7:21-23). Apparently, professing Christians can do great things, even bring glory to Christ, but yet still do it in the power of Satan. This is why an experience or miracle, no matter how great, cannot be appealed to as the sole judge of the source of that event. For this reason, many feel that speaking in tongues can be done by professing Christians in a Christian atmosphere and for the glory of Christ, and yet still have its origin in Satan.[16]

The idea here is that the Christian speaking in, or interpreting tongues, is convinced he is doing it for the glory of Christ and the building up of His church, but in actuality, Satan is working his purposes through the tongues-speaking and is the influence behind it. Thus, Gromacki adds that "Satanic power must be regarded as a live option as to the source of the modern tongues phenomenon."[17]

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[16] Gromacki, 46.

[17] Ibid., 47.

CHAPTER SEVEN

SPIRITUAL HEADSHIP, ROLE DISTINCTIVES AMONG THE GENDERS, AND THE SPIRIT-FILLED LIFE

The issue of male and female role distinctives in the local church and family are crucial today and represent no minor issue. The Spirit-filled Christian discerns the stance of his church on biblical matters, and if his church has membership in a denomination, the Spirit-filled believer monitors the denomination to be sure it is in alignment with Scripture. The Christian understands there may exist varying opinions about methodology and programming in his church , but He desires his church and denomination to be in agreement with the doctrine and precepts of Scripture. Thus, role distinctives among the genders is a matter of concern for the Spirit-filled follower of Christ. He realizes it is a topic addressed in Scripture with far-reaching negative consequences if the wrong view is held. He also has grasped that it is a theme which is influenced by this culture, and that there exists churches and denominations which do not embrace the teaching of Scripture regarding the role distinctives for the genders as given by the inspired Word. The Spirit-filled Christian is clear-sighted that if the correct view is adopted in his church and family, then God's royal design for males and females will come to pass and bring God's blessing upon his church and home.

The Spirit-filled Chrisitian understands that interpretations of Scripture are abundant today which attempt to defend the evaporation of role distinctives

abundant today which attempt to defend the evaporation of role distinctives among the genders in the family and the local church. At times, the argument for the feminist view of church leadership and family function will come from people who have established themselves as leaders in churches, denominations, or religious movement.

J. Lee Grady, editor of Charisma magazine, and author of The Ten Lies the Church Tells Women, attempts to persuade people that God intends there to be no role distinctives between male and female in family and church leadership. Grady propagates ten statments as proof that the male led church deceives people by distorting the Scripture that is often used to demonstrate biblical role distinctives for the genders. Grady's proposed ten lies being perpetuated upon churches are: 1) God's ultimate plan for women is that they serve their husbands; 2) Women can't be fulfilled or spiritually effective without a husband; 3) Women shouldn't work outside the home; 4) Women must obediently submit to their husbands in all situations; 5) A man needs to "cover" a woman in her ministry activities; 6) A women should view her husband as the "priest of the home;" 7) Women are not equipped to assume leadership roles; 8) Women must not teach or preach to men in a church setting; 9) Women are more easily deceived than men; 10) Women who exhibit strong leadership qualities have a "Spirit of Jezebel."[1]

Any Scripture that conservatives interpret as legitimate for today and as specifying gender role distinctive in the family and church, Grady assigns to only having authority over the local church which Paul was addressing, during the time in which Paul was teaching.

Grady fails to differentiate between specific problems Paul was confronting in local churches and the the overarching enduring biblical principles

[1] J. Lee Grady, 10 Lies The Church Tells Women, (Lake Mary, FL: Creation House, 2000).

which Paul applied to the local problems. For example, head coverings was a local church custom in Corinth which is not a binding biblical principle, but a woman not usurping the authority of male leadership in the local church is an enduring biblical principle. Grady falls into the error of feminism and the liberal mindset when he continually disregards all Scripture that teaches male headship by assigning it to the position of only addressing a first century issue.

The Christian filled with the Spirit seeks to understand from the Scriptures the topic of "spiritual headship" in the family and church. When spiritual headship is properly and systematically understood and believed, the Christian will be able to trust that God's given role distinctives for the genders have biblical validity. The "headship of Christ" over His Church and local churches, the headship of Christ over man, and the headship of man over woman is contained within the inspired biblical record. Thus, the Holy Spirit guides and directs Christians to surrender to His leading.

The Biblical Basis for Spiritual Headship in 1 Corinthians and Ephesians

The biblical basis for spiritual headship springboards solely from Scripture and is God's universal principle for all local churches. Although the Bible describes early local church customs, these customs should never be confused with God's overarching biblical principles, which are to be continually applied in the local church for all generations. Early church (the first century church) local customs are recorded in Scripture and these examples permit Christians today to clearly distinguish the local custom from the universal and enduring principles of God for the Christian today and his church. The issue of male gender roles in the

church and family is given in Scripture. As always, woman is not inferior to man, nor does God hold man in favor over woman. But God does have a design of "spiritual headship" designated for the husband in his family, and the man in the church.

1 Cor. 11 and 14, and Eph. 5, gives God's straightforward and loving principles for 'spiritual headship." 1 Cor. 11: "v2 I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you. v.3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. "

God emphasizes the order of authority and administration in the divine structure of things, including His church. As every man is to be under Christ's authority, and Christ is under God's authority, so woman is under man's authority. Christ is the head of His church, Christ is the head of the man/husband, and man is the head of the woman/wife. This is affirmed in Eph. 5 "v.23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Eph. 5:24 Now as the church submits to Christ, so also wives should submit to their husbands in everything."

If the man is removed as the head of the woman in the church and the husband is removed as the head of his wife in the family; then it becomes necessary to also remove Christ as head of the church and as head of the man. Instead, the principle of "spiritual headship" involves the relationship of authority of Christ over His church, of Christ over man, and of man/husband over woman/wife. 1 Cor. 11 and Ephesians 5 are settled on the matter of "Spiritual Headship." A husband is to love his wife as Christ loves the church, and man in the church is to authoritatively lead the church as a shepherd leads the flock. This is stated in Eph. 5:

> v.25 Husbands, love your wives, just as Christ loved the church and gave himself up for her Eph. 5:26 to make her holy, cleansing her by the washing with water through the word, Eph. 5:27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. Eph. 5:28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. Eph. 5:29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church-- Eph. 5:30 for we are members of his body.

Simultaneously, a wife is to submit and respect her husband as being her spiritual leader/head as related in Eph. 5: "v.21 Submit to one another out of reverence for Christ. v.22 Wives, submit to your husbands as to the Lord. v.23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. v.24 Now as the church submits to Christ, so also wives should submit to their husbands in everything." Also, woman is to submit to the male leadership in the Lord's church, as the evidence of Scripture is that God's plan of governing His church includes the role distinctive for leadership in the local church being designated for man.

Understanding first century early church customs is important so as not to be deceived and forsake God's universal principle of spiritual headship for the family and church. To reiterate, God emphasizes the order of authority and administration in the divine structure of things, including His church. As every man is to be under Christ's authority, and Christ is under God's authority, so woman is under man's authority. But God also permits us to see a local first century church custom to which He applied the universal biblical truth of spiritual headship. This is found in: 1 Cor. 11:

> v.1 Follow my example, as I follow the example of Christ. v.2 I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you. v.3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. v.4 Every man who

prays or prophesies with his head covered dishonors his head. v.5 And every woman who prays or prophesies with her head uncovered dishonors her head --it is just as though her head were shaved. v.6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. v.7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

The Expositor's Bible Commentary relates:

The local custom was that of women covering their heads and men not covering their heads. At Corinth, women were coming to church and violating a local early church custom. They were not covering their heads. The head covering for a women displayed her submitting to the male authority in the local church. Although a local custom, it demonstrated agreement with God's universal principle of spiritual headship of the husband/man having headship or authority over his wife/woman. Therefore, in Corinth, the woman should not demonstrate an usurping of authority by having her head uncovered. The women in Corinth were causing disorder and disrespect in the church. Paul is not necessarily addressing the propriety of women praying and prophesying in the church. That is not the issue being taken up in 1 Cor. 11. The issue is the breaking of God's universal principle of spiritual headship.[2]

Paul does address the other issue in 1 Corinthians 14:34-36, when God states through Paul in 1Cor. 14:

v.33 For God is not a God of disorder but of peace. As in all the congregations of the saints, v.34 women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. v.35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. v.36 Did the word of God originate with you? Or are you the only people it has reached?

In 1 Corinthians 11, Paul deals with how a woman and man should honor

[2] The Expositor's Bible Commentary, Vol.10, 255.

God's principle of the "spiritual headship" of the man in the church by giving instruction about the local custom in Corinth. Paul hoped the Corinthians would submit to God's enduring principle of spiritual headship. It is important to differentiate between the local custom of a first century church which is not binding today, and the enduring principle of spiritual headship which is binding for all churches through all generations.[3]

In vv. 7-9 God elaborates both on a local non-enduring custom, and the enduring principle of spiritual headship in the church. The local custom is described in v. 7, but the enduring principle of spiritual headship for the man is given in 1 Cor. 11: "v.7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. v.8 For man did not come from woman, but woman from man; v.9 neither was man created for woman, but woman for man."

In stating that a man should not have his head covered (local custom of the first century Corinthian church), Paul argues that this local custom is compatible with the principle (universal and continuing truth) that man was prior to woman and is the image and glory of God, and that man is to be subject to Christ and is to represent God in authority. The woman is the glory of man, she is to be subject to man and be under man's authority. God points to the order of creation as a reference. Although God created Adam and Eve and gave them dominion over the earth (Gen. 1:26), God designates man to exercise authority above woman on the basis of man's prior creation to woman.[4]

In Corinth, a woman with an uncovered head demonstrated an intentional role reversal for male and female, indicating that the female had assumed authoritative leadership in the church over the male. In keeping with the local custom of the church in Corinth, a man should keep his head uncovered

[3] MacArthur, The MacArthur Study Bible, 1745.

[4] The Expositors Bible Commentary, 255.

(local custom) as this demonstrates that man represents the authority of Christ over the women in the church (universal and enduring principle of spiritual headship). These verses safeguard against a man abdicating his spiritual headship in the church and family, or capitulating his belief regarding spiritual headship because of pressure from the culture. Paul tells the women that if they persist in breaking the local custom, which would demonstrate they are rejecting or disobeying the universal principle of the spiritual headship of man toward woman, then to their shame they might as well just shave their head, thus forcing the woman to properly cover her head. This is stated in 1Cor. 11:

> v.4 Every man who prays or prophesies with his head covered dishonors his head. v.5 And every woman who prays or prophesies with her head uncovered dishonors her head--it is just as though her head were shaved. v.6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

In Ephesians 5, the Word of God continues to support the enduring spiritual headship principle of the man being head over the woman by stating in Eph. 5: "v.23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior." All of these verses and other Scripture to be elaborated upon, do not favor man over woman, nor place woman as being less than man in God's sight. This is simple spiritual headship as taught by Scripture as God's way of instituting man as the spiritual head of his wife, and man as the spiritual leadership head in the church. God also safeguards against any human attempt to lower woman's value in the sight of God, or make woman be unfavored in comparison to man by giving us these Scriptures, in 1 Cor. 11: "v.11 In the Lord, however, woman is not independent of man, nor is man independent of woman. v.12 For as woman came from man, so also man is born of woman. But everything comes from God."

These verses, however, should never be twisted as to convey that God does not have spiritual headship role distinctives for man and woman. It should also be understood that women were involved in ministry functions with Christ and in the early church, however, they were not roles which would violate the spiritual headship of man, but were ministry roles suitable for women. God 's glad way for families and churches is to trust Him and His plan of role distinctives for the genders.

Francis Galerie, in his position paper on "The Role(s) of Women in the Church," discusses 1 Cor. 11:

> "v.3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." Galerie relates from this text that women are under the leadership (authority) of men as the Greek word *kephale* is the word for "head." The word head (*kephale*) may be translated superior being, headship, or person of authority. Here, this "headship" related to functional relationships and roles and not spiritual standing.
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> Such authority was not established by Paul the Apostle, but by God in His divine creation ordinance. Note that in this verse (v.3) we observe that Jesus Christ, though fully equal with God, took on the submissive role during His incarnation and earthly life. This is also conveyed in Phil. 2: "v.5 Let this mind be in you which was also in Christ Jesus, v.6 who, being in the form of God, did not consider it robbery to be equal with God, v.7 but made Himself of no reputation, taking the form of a bond servant, and coming in the likeness of men. v.8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death on the cross." Thus, for a woman to serve as pastor, elder, deacon, or teach in authority over man, reverses this creation ordinance and contradicts God's Word by placing woman in headship over the man.[5]

Also, as indicated in Phil 2:5-8, if Christ submitted to His Father by assuming the submissive role, certainly the Christian woman can accept the male as the "head," with an understanding that this is not derogatory toward women.

[5] Francis Galerie, The Role(s) of Women in the Church: Position Paper (as submitted to the Board of Elders at The First Baptist Church, Ballston Spa, NY), 2001.

Scripture pertaining to the creation ordinance of headship would include 1 Cor. 11: "v.8 For man did not come from woman, but woman from man; v.9 neither was man created for woman, but woman for man," and 1 Tim 2: "v.11 A woman should learn in quietness and full submission. v.12 I do not permit a woman to teach or to have authority over a man; she must be silent. v.13 For Adam was formed first, then Eve."

Attempts to adjust the Bible to fit any culture's persuasions are not new, but are aggressively being pursued on this matter of "spiritual headship." Such attempts should be thoroughly denounced as the opposite of what a reasonable, logical, and straightforward interpretation of the Bible renders, namely that, "spiritual headship" is God's loving design.

The Biblical Basis for Spiritual Headship in 1 Timothy

A theme of Scripture is that God desires to protect Christian families and churches from actual or perceived feminism by having the male gender be the authoritative and loving leadership in the church and the home. Thus, God instituted the "spiritual headship of man."

There is certainly widespread difficulty today with understanding that Paul used specific early church incidents and problems and then applied God's universal and continuing principles of church order to address the incident. As previously described, the early church problem in Corinth of women not covering their heads was a local first century church issue (1 Cor. 11). However, Paul then applied God's lasting principle for the church, both then and now, of women not usurping the authority of the male gender in local churches. The

custom was local and in a certain time period, however, the principle of "role and authority distinctives" for the genders transcends all cultures and generations. Thus, Paul confronted disorder in the local first century church and described the particular problem, but the principle God applied of male leadership in the home and church transcends the local problems Paul addressed. The principle of male leadership transcends all cultures and generations, and is the Word of God for the church today.

Paul addresses a specific problem in the first century local church of women not dressing appropriately. Then God reminds the church of the enduring principle of women not usurping the authority of the male gender in the church and home. Very important are the verses that deal with Eve being deceived and sinning. God refers to Eve's sin as a major reason for the male having leadership in the home and church. Because God refers all the way back to the book of Genesis, this principle of male leadership was designed as God's holy plan for churches before the first church was even established. Thus, the argument that God's principle of male gender leadership in the home and church being only for the first century church is not legitimate; instead God provides ample Scripture references to establish male gender leadership for all churches, in all cultures, and for all generations.

When this blessed principle of "spiritual headship" is trusted as God's way and plan, then His church can grow in Christ by having faith that God is applying His will upon His church, through the leading of God, the Holy Spirit. A common error is to say that male "spiritual headship" is a "put down" toward women. That is false. God provides many and varied opportunities for women to serve Christ joyously in His church. However, the offices of pastor, elder, and deacon are reserved for males only as evidenced clearly in the Word of God. Certainly, the Spirit-filled Christian and his church is led of God to resist the

pressure of this culture to relegate God's design for His church to certain time periods only.

1 Tim. 2 addresses both local church customs and abiding principles by stating; 1 Tim. 2: "v.9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, v.10 but with good deeds, appropriate for women who profess to worship God." Charles Swindoll, in his book and tape series, Excellence in Ministry: A Study of 1 Timothy, explains that in this Scripture:

> "Paul the Apostle prescribes a manner of dress for ladies stressing modesty, decency, and propriety in the local church. This will be done in accord with Paul's instruction so the dress of women may not become a distraction from worshiping God. Just as serious a problem in the local first century church was that of women flaunting their garments and hairstyle accessories in a display which could make other women feel inferior. Paul wasn't discouraging tasteful and attractive jewelry nor nicely applied fashions and accessories. The concern is that expensive 'showing off' will undermine the godliness of a lady's character, and that other women who do not have the financial means to "dress up" may feel inadequate.
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> The issue is not that there is anything biblical wrong with tactfully braiding the hair, as long as it is done with modesty. But in Paul's day the braiding of the hair was radically different from today's hair accessories. No expense was spared to make the braid dazzling in the first century. Some braids sparkled as the hair was fastened by jeweled tortoise shell combs, or by pins of ivory or solid silver. Again the primary test here is 1 Tim. 2: 'v.9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes.' Sometimes the pins or hair clasps were bronze with jewels attached. The more expensive the pin the better the braid was considered, resulting in people placing a high value upon the appearance of a costly braid accessory. The pins holding the braid often consisted of miniature images, perhaps an animal, a human hand, an idol, or a female figure. Braid accessories in Paul's day represented fortunes and were articles of luxury.
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> Thus, God commanded through the Scripture that women were not to indulge in such extravagance. A woman in the local church was not to make herself conspicuous by wearing a vain display of attention getting ornaments of gold, nor should she yearn to display pearls, obtained in Paul's day from the Persian gulf or the

> Indian Ocean. The pearls were enormously priced and far beyond the purchase of the average Christian in the local church. Paul is instructing a woman of faith to not crave nor display these items. Nor should a Christian women yearn for, or display 'costly garments' such as expensive clothing or excessively priced robes. Such robes were often characterized by richer ornamentation and greater color variation than what the average person's income could afford. These first century robes required very expensive workmanship. God instructed Paul to communicate that wearing such apparel would represent an attitude of vanity. God is issuing that ladies may dress attractively with nice accessories, but with modesty, decency, and propriety, both in appearance and financially, so that others will not feel inferior."[6]

Now Paul gives the remedy for not exceeding modesty by communicating 1 Tim. 2: "v.10 but with good deeds, appropriate for women who profess to worship God." Good works and faithful devotion to Christ are the spiritual wardrobe of holy character that is appropriate for women of all cultures who profess to worship Christ. Paul is teaching that a women is not to make vain announcements by what she wears, but instead she is to let her godliness announce her devotion to Christ.

Obviously, Paul confronts a first century local church issue in which he addresses poor taste in clothing and fashion accessories, and why this was causing disorder in the local church. However, the universal and enduring principle of Scripture which extends to all generations and cultures is the need for women to live forth godliness, both in dress and character, so that their lives may match their profession of worship toward God. The Spirit-filled Christian will have a heart that understands and embraces these principles as God's blueprint for the family and local church.

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[6] Charles R. Swindoll, Excellence in Ministry: What About Women in the Church? Tape Series: EMN 3B (Anaheim: Insight for Living), 1995.

Specific Role Distinctives

in 1 Timothy

God instructs through Paul about the "role distinctives" for men and women that transcend culture and generations, and are to be applied in the local church in all cultures and for all generations. The error that is pervasive today is for God's role distinctives for the genders to be ignored or declared "not for today." Thus, some Christians, churches, and denominations extinguish God's instructions for church government today, because it was given by Paul when he was also confronting local church issues in the first century. Thus, the "baby gets thrown out with the bath water." This is tragic for local churches today as many mainline denominations have discarded the teaching of Scripture regarding God's roles for the gender in the local church and family. Surely, God, the Holy Spirit is grieved and sometimes quenched when there is disregard for "role distinctives" among the genders.

Paul teaches Timothy, the local first century church, and churches for today in 1 Tim. 2: "v.11 A woman should learn in quietness and full submission. v.12 I do not permit a woman to teach or to have authority over a man; she must be silent." Swindoll observes about this text that, first, a woman is to remain quiet rather than vocal. Judaism discouraged women from learning at all, so God's instruction on how women should learn represents a change from Judaism's philosophy that women should always be "excluded" from learning, to Christianity, which "includes" women in learning.[7] There is a necessity to understand what God means by the Greek words for "quietness" and submission." This is likened to 1 Pet. 3:

[7] Ibid.

> v.1 Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, v.2 when they see the purity and reverence of your lives. v.3 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. v.4 Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. v.5 For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands.

The connection between 1 Tim. and 1 Pet. is striking. Recall 1 Tim. 2: "v.11 A woman should learn in quietness and full submission. v.12 I do not permit a woman to teach or to have authority over a man; she must be silent." The terms "quietness" and "submission" have often been erroneously used to put women "down" and under a "gag" order.[8] Instead, these words need to be defined accurately, but with the understanding there are distinct roles regarding certain offices and positions of authority in the church and home relating to men and women. "Full submission" does not mean that women are to crawl under the floor nor are they to be muzzled to utter quietness.[9] Instead, the full submission phrase teaches that women are not to inappropriately grasp after authority in the church or home that God intended for the male gender. A craving to usurp authority in the church by women would cause turmoil and be disorderly in the church. This would violate the boundaries of the church as God planned it. A disobeying of this Scripture in the local church and family may lead to feminism, either overt, or subtle. The teaching of Scripture that man has headship over the woman is God's design for protecting His church and Christian home from anything that could be perceived as supporting the philosophy of feminism. Thus, there must not be an arrogant nor inappropriate

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[8] Ibid.

[9] Ibid.

grasping for authority by the woman in church nor home. That's what the phrase "full submission" means, especially in the context of the female not seeking for authority over, nor equal to, the pastors or elders in the local church.[10] Instead, women are to exercise their gifts and abilities as led by God in an orderly way within the boundaries given by Scripture for the local church and family.

Thus, the Scriptures teach that for the female gender in the church, there must not be an inappropriate lusting for authority over men, nor speaking, nor questioning in a way that promotes an undermining of the male leadership of the church. This was a serious issue both then and now; thus, God employs pointed communication to convey the role distinctives for the male and female genders.

The word "silent" in 1 Tim 2:12 is also crucial as the text reads, "I do not permit a woman to teach or to have authority over a man; she must be silent." The word "silent" translates from *en hesychia*, exactly the same phrase that is rendered "in quietness" in v.11.[11]

The Bible Knowledge Commentary, regarding v.11-12 states:

> The females in the congregation should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for authority over men. Rather they should, literally, "be in quietness." The word, *hesychia*, translated "quietness" in v.11 and "silent" in v.12, does not mean complete silence or no talking. It is clearly used elsewhere (Acts 22:2; 2 Thess. 3:12) to mean "settle down, undisturbed, not unruly." A different word (*sigao*) means "to be silent, to say nothing."[12]

MacArthur states on this subject that, "Paul is forbidding women from

[10] MacArthur, The MacArthur Study Bible , 1863.

[11] Gaebelein, Volume 11, 362.

[12] The Bible Knowledge Commentary, New Testament, 735.

filling the office and role of the pastor or teacher. He is not prohibiting them from teaching in other appropriate conditions and circumstances (Acts 18:26; Titus 2:3-4)."[13] The Acts passage is referring to Aquila and Priscilla instructing Apollos in "the way of God more accurately." This was done privately, and in a non-church teaching format toward Apollos (Apollos in Acts 18:26 is speaking in the synagogue, in v.28 he is refuting the Jews publicly), so that any influence by Priscilla would not be an attempt to usurp the preaching and teaching authority being endowed upon Apollos by God. The Titus 2:3-4 text instructs women that they may teach other women and children.

1 Tim 2 is also a hallmark biblical reference which further reveals God's fundamental design for the "spiritual headship" of the male (husband) and for role distinctives among the genders. 1 Tim 2: "v.11 A woman should learn in quietness and full submission. v.12 I do not permit a woman to teach or to have authority over a man; she must be silent. v.13 For Adam was formed first, then Eve. v.14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner." These verses transcend culture and generations by referencing God's creating of Adam first, and then Eve in Gen. 2:7-25.

Eve was under the headship of her husband, Adam, based upon the divine order of their creation. The Expositors Bible Commentary agrees by stating, "The wife's role of submission to her husband is inherent in creation. Adam was created first, and then Eve."[14] God gave Adam the instruction about not eating the fruit of the particular tree in the garden. Adam then informed Eve, his wife, about not eating the fruit from that one tree. However, Eve ate the fruit from the lone tree forbidden by God. Thus, Eve disobeyed Adam's headship authority as she was deceived by Satan and ate the fruit which resulted

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[13] MacArthur, The MacArthur Study Bible, 1863.

[14] The Expositor's Bible Commentary, Vol. 11, 1 Timothy, 362.

in her sin. Eve the woman (wife) was deceived, but Adam the man (husband), with headship authority over his wife, then ate the fruit and directly disobeyed God's command and sinned. Because Adam the man (husband) was endowed with headship authority by God, it was his act of sinning that imputed sin upon all subsequent people as stated in 1 Cor. 15: "v.21 For since death came through a man (Adam, with headship authority), the resurrection of the dead comes also through a man (Christ, head over man). v.22 For as in Adam all die, so in Christ all will be made alive."[15]

Thus, 1 Tim. 2: 9-14 teaches that man's headship authority in regard to woman was established in the Genesis account, and then is furthermore confirmed as being God's design upon His church as evidenced in the New Testament, resulting in role distinctives for the genders in the church. It follows that the headship authority of man over woman, and God's functional roles for men and women in his church and families transcend cultures and generations. This safeguards against relegating God's teaching through Paul as being confined only to first century churches.

Does this either directly teach or imply that men are inherently better, more spiritual, or held in partiality by God over women? Absolutely not. Both male and female were created in the image of God, as indicated in Gen. 1: "v.27 So God created man in his own image, in the image of God he created him; male and female he created them." Does God favor men being saved over women? He does not, as the Scripture states in Gal. 3:

> v.22 But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. v.23 Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. v.24 So the law was put in charge to lead us to Christ that we might be justified by faith. v.25 Now that faith has come, we are no longer under the supervision of the law. v.26 You

[15] Parentheses added.

> are all sons of God through faith in Christ Jesus, v.27 for all of you who were baptized into Christ have clothed yourselves with Christ. v.28 *There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.* v.29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise (emphasis added).

The context of this Scripture passage is salvation. However, v. 28 is erroneously being taught by churches and denominations as a proof text that God no longer bestows headship authority upon men (husbands) in the church and in the marriage. Again, the context of this Gal. 3 Scripture is that both male and female may be saved through Christ Jesus the Lord, and in no way whatsoever negates God's headship authority for man and role distinctives for the genders.

Thus, the man (husband) is to authoritatively and lovingly lead in the church and his marriage, and the woman (wife) is not to grasp for, nor seek to usurp the man's (husband's) role of authority in the church or home, but she is to be willingly subjective to her husband and the leadership of the men in the local church. The woman who subjects herself to this divine ordinance of God is blessed by God with an inner contentment, peace, and joy in the the Lord. Her husband is to be loving, considerate, respectful, and kind toward his wife. 1 Pet. 3 describes this by stating:

> v.1 Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, v.2 when they see the purity and reverence of your lives. v.3 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. v.4 Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. v.5 For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, v.6 like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do

> not give way to fear. v.7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

Spirit-filled women are enabled by God, the Holy Spirit, to mightily influence others within the role distinctive God has outlined in Scripture, so that the Spirit-filled woman may faithfully serve Christ in the fullness of the gifts given her by God, the Holy Spirit.

Spiritual Headship and Role Distinctives in Ephesians

Ephesians 5 also gives God's instructions for the Spirit-filled Christian regarding spiritual headship and roles distinctives among the genders by stating:

> v.5 Submit to one another out of reverence for Christ. Eph. 5:22 Wives, submit to your husbands as to the Lord. Eph. 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Eph. 5:24 Now as the church submits to Christ, so also wives should submit to their husbands in everything. Eph. 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her."

In this passage God parallels Christ, the male gender leadership in churches, and husbands. Then, God parallels the church, female gender in the church, and wives. Thus, this Eph. 5 text conveys that Christ, male leadership in the church, and husbands have authority over the church, woman, and wives. Then, in Eph 5:32, God affirms this interpretation by stating, "This is a profound mystery--but I am talking about Christ (*Christ, male leadership into he church, husbands*) and the church (*church, females in the church, wives*) (emphasis added). Thus, Eph. 5 addresses the spiritual headship and roles distinctives regarding

Christ, men, husbands, women, and wives in the local church and family.

The Holy Spirit-filled Christian will cheerfully accept spiritual headship as God's ordained agenda for the Christian, local church, and family. Col. 3 also confirms this teaching by stating in "v.18 Wives, submit to your husbands, as is fitting in the Lord. v.19 Husbands, love your wives and do not be harsh with them." These texts communicate God's mind clearly that the husband is to model Christ before his wife and sacrificially love her. In the church, the men likewise should be demonstrating attitudes and actions that affirm they are well grounded in Scripture and are exhibiting a "walk" of obedience in Christ Jesus.

The Role Distinctives for the Genders Regarding Church Government and Families

God has designated role distinctives for men and women in the church and families. In church, there are offices and positions of authoritative teaching reserved for men and not permitted for women. God's design for His church does not lower women to being of less value to God than men. Instead, this is simply and plainly God's structure for the functionality of the local church in all cultures and for all generations. But God's plan for His church is also deeply spiritual and represents the mind of God and His order for a successful local church. The Spirit-filled man and woman will come to trust God's way for the genders to be God's holy agenda for man and woman, and for the government of the local church. In the family, the man and woman will come to accept and embrace the headship of the husband as being God's promotion of protection, security, and spiritual up-building for a marriage, and for raising of children in a manner consistent with Scripture. Thus, male and female will not view God's

boundaries for the genders as being burdensome, but as being God's righteous plan for men and women in the local church and in the family.

In 1 Tim. 2:9-15, women are forbidden to be in positions of authority and teaching over men. The key to understanding what the apostle Paul is teaching is that women should not try to authoritatively appear or act like men. In addition to this, they should not attempt to usurp the position of their husbands in the home nor in the local church. God has appointed specific roles to both men and women. An example would be that just as the man (husband) cannot be the child bearer or wife, neither can the woman (wife) be the husband or exercise authority over the man.[16]

Galerie comments regarding the outline of "qualifications of overseers" in the local church by stating that God's Word gives the church clear instruction as to who should lead the church. He states regarding 1 Tim. 3:

> "v.1 if a *man* (husband) {emphasis and translation added} desires the position of bishop (*translated to also signify pastor/elder*). v.2 A bishop (pastor/elder) then must be blameless, the *husband* (man) of one wife (*woman*) {emphasis and translation added}.' The overseers hold positions of leadership/authority and thus are responsible for leading the church. Whether the task is teaching or preaching, the fact cannot be changed that these positions have been ordained by God for men, both in the offices as defined in 1 Tim. 3, and teaching in general in 1 Tim. 2. Regarding deacons, they serve under the leadership of the pastor/elders and assist with oversight in the church.
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> Thus, deacons clearly have a role of authority. For a women to serve as pastor/elders, or deacon, places her in authority over her own husband (family life) and over other men in the local church. Although Rom. 16:1 reveals that Phoebe served in the likeness of a deacon in the first century church, such as caring for the sick and teaching other women and children as perhaps did other women, no where in Scripture is it suggested that there was a change in the order which God set forth in His divine creation ordinance for male headship in the local church and home.[17]

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[16] Galerie.

[17] Ibid.

The 1 Tim. 3 text certainly describes the pastor/elder/bishop, and deacon as being reserved only for qualified men. The pronoun "he" is used of both pastor/elder/bishop, and deacon, as well as the term "husband" which also denotes male. 1 Tim. 3 states:

> v.1 Here is a trustworthy saying: If anyone sets *his* heart on being an overseer, *he* desires a noble task. v.2 Now the overseer must be above reproach, the *husband* of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, v.3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. v.4 *He* must manage his own family well and see that *his* children obey *him* with proper respect. v.5 (If anyone does not know how to manage *his* own family, how can *he* take care of God's church?) v.6 *He* must not be a recent convert, or *he* may become conceited and fall under the same judgment as the devil. v.7 *He* must also have a good reputation with outsiders, so that *he* will not fall into disgrace and into the devil's trap.
> v.8 Deacons, likewise, are to be *men* worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. v.9 They must keep hold of the deep truths of the faith with a clear conscience. v.10 They must first be tested; and then if there is nothing against them, let them serve as deacons. v.11 In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. v.12 A deacon must be the *husband* of but one wife and must manage his children and his household well {emphasis added}.

God's instruction for the local church, as given in 1 Tim 3 dictates that the roles of pastor/elder/bishop, and deacon are reserved for the male gender. This also safeguards against the erosion of male spiritual headship and the dangerous philosophy of feminism, which can dismantle a family and reduce a church to disobedience. This issue becomes blurred and confusing when pastors/elders/bishops, and deacons, their churches, seminaries, and denominations yearn to accommodate the culture and force the Scripture to "fit" into the mold of of a feministic "world view," instead of into the mold of God as given in Scripture. The church and its leadership must resist taking its direction

from the culture, which is under Satan's sway 1 Jn. 5:19), and must be opposed to the liberal bending and twisting of the Word of God. Men and women who are Spirit-filled will increasingly desire to reflect God's character and be in harmony with Scripture, regardless of what the "world" attempts to press forth as "politically correct."

People who take their cues from the "world view," which promotes feminism and denounces biblical male headship, will neither accept, nor appreciate God's instruction on this topic of role distinctives for the male and female gender. However, any Christian who submits himself in surrender to the filling and leading of God, the Holy Spirit, will be controlled by the Spirit to accept that the Bible gives God's plan for the genders in the church and family. Such a believer can be led of the Spirit to clearly grasp and apply God's role distinctives for the genders. The Spirit-filled life shuns having the mind layered with the traditions of the world view. The varnish of unbiblical tradition and humanism is stripped away from the believer who yields to the control, or filling of God, the Holy Spirit. The Word of God and "headship principles" will become the new and fresh "layering" on the heart of the Spirit-filled Christian, and will mold the believer's spiritual convictions. The Spirit-filled Christian will be diligent in being sure the leadership of His church is committed to "spiritual headship role distinctives."

There are certainly instances in Scripture when females are described as being able and excellent contributors to ministry. However, the tendency is to immediately declare these women were appointed by the apostles to authoritative positions in the local church. There may have been women, such as in Corinth, who sought to over step their boundaries and be like the men in the church regarding these positions. Thus, Paul taught the church biblical truth about male spiritual headship. Regarding the women who served God nobly,

these Christian women were doing faithful ministry for the Lord, within the boundaries of spiritual headship, and not in the role of pastor/elder/bishop, deacon, nor teaching over men in the church. Men must also understand that to be Spirit-filled involves not adding to the interpretation of these key verses by venturing into legalism and preventing women from exercising their gifts within the boundaries of Scripture.

1 Cor. 14 discusses why God's royal design is spiritual headship in the church and family by stating:

> v.33 For God is not a God of disorder but of peace. As in all the congregations of the saints, v.34 women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.
> v.35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. v.33 For God is not a God of disorder but of peace. As in all the congregations of the saints, v.34 women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. v.35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

This Scripture text protects against creating a forum for comments or questions being spoken in a disruptive manner, or full of criticism toward church leaders. It also precludes the pronouncement of authoritative proclamation by women while in the midst of men. Disobedience in this area, if permitted in the church, can be used of Satan to infiltrate the church with degrees of feminism which advocate that women not be in biblically defined subjection to their husbands and male church leaders. The word "disgraceful" (*aischros*) in v. 35 means "base, shameful, that which is opposed to modesty or purity."[18] Thus, by trying to assume the man's (husband's) role of authority (spiritual headship) in

[18] Vine, 16.

the church, the apostle Paul states such action would be disgraceful and shameful, as indicated in "v.35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church." MacArthur's commentary on 1 Cor 14 includes:

> The implication is present in this statement (v.35) that certain women were out of order in asking questions in the church service. If they desired to learn, the church was not the place to express their questions in a disruptive way. Paul also implies, of course, that Christian husbands should be well taught in the Word. Many women are tempted to go beyond their biblical roles because of frustration with Christian men, often including their own husbands, who do not responsibly fulfill the leadership assignments God has given them.
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> But God has established the proper order and relationship of male-female roles in the church, and they are not to be transgressed for any reason. For a woman to take on a man's role because he has neglected it merely compounds the problem. It is not possible for a woman to substitute for a man in such things. There are times in informal meetings and Bible studies where it is entirely proper for men and women to share equally in exchanging questions and insights. But when the church comes together as a body to worship God, His standards are clear: the role of leadership is reserved for men.[19]

MacArthur notes regarding vv. 34-35, "The principle of women not speaking in church services is universal, not just locally, geographically, or culturally."[20] Accepting these truths of God is an indicator of the believer being Spirit-filled.

The embracing of erroneous interpretation of Scripture on this issue among Christians and churches, demonstrates Satan's strategy to undermine churches and families by weakening belief in "spiritual headship." Christians, churches, and denominations which observe no role distinctives among the genders in the functioning of the church, are also prone to division, instead of

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[19] MacArthur, The MacArthur New Testament Commentary, 1 Corinthians, 392-393.

[20] MacArthur, The MacArthur Study Bible, 1753.

unity, regarding their position on the issue of homosexuality. Proponents of homosexuality usually do not desire role distinctives among the genders, but instead perpetuate the idea of "role sameness." Male with male, and female with female, demands no role distinctives, but necessitates a "role sameness" foundation. Thus, if a denomination refutes the Scriptures teaching on gender role distinctives through spiritual headship, that denomination may be inclined to accept homosexual approving churches into its membership. Usually, the denomination is so divided over the issue that no untied effort can come to fruition to remove such churches.

Thus, churches and denominations which decline to obey "spiritual headship" and "gender role distinctives" seldom assume a unified biblical stance toward homosexuality. Churches and denominations which ordain women as pastors, and approve of females preaching and teaching over men, are usually unclear, confused, ignore pertinent Scripture, or lack biblical agreement regarding homosexuality. Feminism has made deep inroads with such groups, and a straightforward interpretation of Scripture and commitment to biblical inerrancy is sparse among such denominations.

The following denominations ordain women as pastors, or have no disciplinary process for churches that have women pastors;[21] [22] have homosexual churches or permit homosexuals to unite in membership with a church; or are experiencing division in the denomination because of not implementing a clear policy, binding upon member churches, stating homosexuality is incompatible with the teaching of Scripture, and is sin in all

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[21] Mark Chaves, Ordaining Women (Harvard: Harvard University Press, 1997), 16-17. World Wide Website address:
http://www.unc.edu/courses/reli029a/handouts/womenclergy.html

[22] Women as clergy: when some denominations started to ordain women. World Wide Website address: http://www.religioustolerance.org/femclrg13.htm

cultures and for all generations:[23]

American Baptist Churches USA[24]

Church of England

Christian Church (Disciples of Christ)

Christian Reformed Church

Cooperative Baptist Fellowship

Episcopal Church US

Evangelical Lutheran Church in America

Metropolitan Community Church

Presbyterian Church USA

United Church of Canada

United Church of Christ (merger of Congregational Christian Churches and the Evangelical and Reformed Church)

United Methodist Church

However, those denominations which are positioned within the boundaries of Scripture about "spiritual headship" and "role distinctives" among the genders, practically always view homosexuality as sin in all cultures and for all generations. Clearly, the Southern Baptist Convention (SBC) has aligned itself with Scripture on the issues of spiritual headship, role distinctives among the genders in the church, and homosexuality. The SBC, in the year 2000, adopted a policy that its 1,600 ordained women may not be pastors, and that the SBC is

[23] Policies of 44 Christian denominations on homosexuality. World Wide Website address: http://www.religioustolerance.org/hom_chur2.htm

[24] American Baptist Churches USA General Board amends earlier votes taken in June of 1999 which called for the dismissal of four homosexual approving California churches. The dismissed churches, by vote of the General Board in November of 1999, may affiliate with a different region in the ABCUSA. World Wide Website address: http://www.abc-usa.org/archive/GB-1199.htm

opposed to all forms of sexual immorality, including homosexuality.[25]

The SBC has encountered disagreement from some SBC churches in state conventions. This led to the formation of the Cooperative Baptist Fellowship (CBF) in 1991. The CBF generally defines itself as moderates,[26] disagrees with the SBC on such issues as women serving as pastors,[27] and although has adopted a policy statement that does not condone homosexuality,[28] is unwilling to assume as bold of a biblical stance about homosexuality as the SBC. The CBF has adopted the following statement about the roles of the genders in the church:

> Affirming our diversity, including – but not limited to – ethnicity, race and gender, as a gift from God. We are inclusive in spirit, in language and in practice. Our members and our elected leadership include men and women and laity and clergy of differing ages, colors, languages and ethnic backgrounds.[29]

The CBF apparently does not remove any homosexual approving churches from its fellowship.[30] A vote was taken at the CBF General Assembly meeting in 2000 to rescind the current policy of disapproving homosexuality. Although the vote was defeated and the policy against homosexuality remains

[25] Southern Baptist Convention and Homosexuality. World Wide Website: http://www.religioustolerance.org/hom_sbc.htm

[26] Cooperative Baptist Fellowship and Homosexuality. World Wide Website: http://www.religioustolerance.org/hom_cbf.htm

[27] Cooperative Baptist Fellowship Network. CBF Excerpts: Priorities from the CBF Mission Statement, June 1995. World Wide Website: http://www.cbfonline.org/newsstand/cbfnews.cfm?forumid=1061

[28] Cooperative Baptist churches uphold policy on homosexuality. World Wide Website: http://www.baptiststandard.com/2001/6_25/pages/cbf_gays.html

[29] Cooperative Baptist Fellowship and Homosexuality.

[30] Ibid.

intact, the vote was close enough, 701 to 502,[31] so as to demonstrate deep division within the moderate position of the CBF.

In contrast, the SBC is distinctly straightforward on these issues and continues to demonstrate an allegiance to the teaching of Scripture.[32] This is an indication that the denominational leadership of the SBC seeks to be led by the Spirit, and remain in harmony with the Word of God regarding gender roles and homosexuality in the local church.

The Spirit-filled Christian is led of the Spirit to "walk" in Christ, and his walk in Christ is substantiated by his willingness to obey the Scripture. He is strengthened by the Holy Spirit to view Scripture as God's "lamp and light" for his spiritual "feet," so as to walk on God's "path "(Psalm 119:105). The Christian who is Spirit-filled will understand that God, the Holy Spirit, will never lead him to accept tradition nor teaching that is not in harmony with Scripture. The repercussions of gleaning unbiblical views about homosexuality and the roles of male and female in the local church, not only have a negative influence upon Christians, but taint their church and denomination. The Spirit-filled Christian will expect his church to abide by the Word of God on issues such as these.

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[31] Ibid.

[32] Southern Baptist Convention and Homosexuality.

CONCLUSION

The theme that is repetitive throughout this thesis is that God, the Holy Spirit, will only influence and guide the Christian in the direction which the Word of God approves. The follower of Christ has before him a lifetime of opportunities to serve the Lord Jesus through His church, and within the boundaries of the Scriptures. The Christian who is Spirit-filled is willing to relinquish selfish control over his life, and submit himself to the authoritative leading of God, the Holy Spirit. Instead of living in the frustration of compartmentalized Christianity, where only certain areas of the Christian's life are attempted to be surrendered to the Spirit, the Spirit-filled believer desires to subject all he is to the Holy Spirit's control. The Spirit-filled Christian discovers the Spirit's empowering for obedience is apparent in all of his relationships at home, church, work, and school.

Likewise, the fruit of the Spirit upon the Spirit-filled Christian, is not to be considered as separate fruits, from which the believer picks his favorite, but is to be understood as one fruit with nine different flavors. Thus, the Spirit-filled believer experiences the fullness of the Spirit's fruit.

The Christian is not saved by good works, but is saved for good works. The Holy Spirit endows the Christian with spiritual gifts which enable the believer to do works of faithful service for the glory of Christ, primarily through the local church.

The Spirit-filled person grows in understanding how to differentiate between what gifts are truly from the Spirit and which gifts and sign miracles

have ceased to function. This safeguards the Christian against depending upon emotionally charged experiences as validating that he is controlled by the Spirit. The person who is being led by the Spirit compares experiences against the standard of Scripture so as to not be misled into following teachings that are not biblically based.

The subjects of spiritual headship, feminism, role distinctives for the genders in the church, and homosexuality are understood by the Spirit-filled believer as issues that are not often accurately addressed in churches today. Surrendering to the Spirit's control provides an assured confidence in the Spirit-filled believer that he can assert biblical truth about the most volatile of issues facing the local church. The person being led of the Spirit will still desire for "love" to dominate his demeanor, even while disagreeing with proponents of erroneous teaching. Ultimately, a major indicator that a Christian is Spirit-filled is that he habitually "speaks the truth in love."

Finally, conforming to the Spirit's leading molds the Spirit-controlled Christian into becoming more like Jesus Christ. Everything the Spirit does is to bring glory to Jesus. Thus, all of the influence and persuasion the Spirit exercises upon the Christian who is filled with the Spirit, is so the believer may also bring glory to Christ, by becoming increasingly obedient to Jesus in his daily life.

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