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The Spiritual Life

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CHAPTER 5

THE SPIRITUAL LIFE

5.1 Definition

Ryrie (1969:12) argues that the definition of biblical spirituality is elusive. It is like Paul's presentation of love in I Corinthians 13. He does not tell us what love is but rather tells us how love behaves (ibid:13). Biblical spirituality is hard to define because it includes several factors. Ketcham (1960:18) defines biblical spirituality as man getting hold of God's fullness. He points to two passages of Scripture, Romans 13:14 and Ephesians 6:11-18. Chafer (1983:70, 86, 96) defines biblical spirituality as adjusting your Christian walk to the ministry of the Holy Spirit. The admonition of the Scripture is to be filled with the Holy Spirit (Eph. 5:18). It is the believer allowing the ministry of the Holy Spirit to continue to make his presence known in the believer's life. Chafer (ibid:70.86.90) draws our attention to three passages of scripture Ephesians 4:30, 1 Thessalonians 5:19, and Galatians 5:16. 1 Corinthians 2:15 defines biblical spirituality as the Christian who has spiritual discernment (Pentecost 1972:270).

In evaluation, I propose that the definition of biblical spirituality involves three factors. The first is that of regeneration. The second is the ministry of the Holy Spirit in the Christian's life. The third factor is Christian maturity. Regeneration is new life imparted to the individual who has believed on the Lord Jesus Christ as personal Savior (Titus 3:5-7). An exegesis of Titus 3:5-6 is helpful at this point: "Not (emphatic negative) from works which in righteousness" (human works) "which we have done" (aorist active indicative, 1st person plural- point action) "but according to his mercy he has saved us through washing of regeneration" (new birth – born again – paliggenesias) "and renewal of Holy Spirit" (imparting of new life) (3:5) "poured out upon us richly through Jesus Christ our Savior" (3:6) (Aland & Black 1968:742). The preposition *dia* plus the genitive denotes the personal means and the personal agent. Faith in Jesus Christ saves. The purpose of this is stated in Titus 3:7: "in order that having been justified" (aorist passive participle – the action is done to the subject – nominative, plural, masculine) "by that one's grace we may have been born again" (aorist passive subjunctive – 1st person plural) "heirs" (plural) "according to hope of eternal life."

(3:7). Eternal is in the second attributive position of the adjective. The emphasis is on eternal. The ministry of the Holy Spirit will produce biblical spirituality (John 16:13-15). The Spirit of God reveals the things of Christ and uplifts the person and work of Jesus Christ. The Spirit of God guides the Christian in his pursuit of truth. The believer is commanded in Ephesians 5:18 to "be filled with the Spirit" [author's translation] (Aland & Black 1968:675-676). This is a command. "Be filled" is a present, middle, imperative, 2nd person plural. The believers are commanded to fill themselves with the Spirit. Since be filled is a present imperative then it could be translated keep on filling yourself with the Spirit. The fact that the verb fill is a present imperative has the idea of continuous action. The command to be filled with the Spirit is contrasted to those who get drunk with wine. It is a present middle imperative, 2nd person plural. It should be translated "do not keep on getting drunk" (Aland & Black 1968:675). The evidences of the filling of the Spirit in the

Christian's life are far different than some portray it to be in charismatic circles. It is ministering psalms, hymns, and spiritual songs to one another (5:19). The psalms are obviously scripture. The hymns were based on scripture. The spiritual songs emphasizes the word spiritual. A spiritual song is one that testifies to the believer's redemption in Christ. The second evidence of the filling of the Spirit is a thankful attitude (5:20). "Giving thanks" is a present participle denoting continuous action. It is qualified by the word "always for all in name of our Lord Jesus Christ to God and Father" (5:20)(ibid:676). The third evidence of the filling of the Spirit is a submissive spirit. Ephesians 5:21 should be translated: "keep on being submissive"(present middle participle, nominative, masculine, plural) "to one another in fear of Christ" (ibid:676).

5.2 The Believer Must Adjust Their Christian Walk to the Ministry of the Holy Spirit.

Chafer (1983:70) maintains that three New Testament conditions must be met to be filled with the Spirit. The first of these is that the believer is not to grieve the Spirit (Eph. 4:30). The word grieve is the same word used of the Lord Jesus Christ in the Garden of Gethsemane where his soul was grieved to death. Grieve is a present active imperative. The apostle is saying "do not keep on grieving the Spirit of God" [author's translation] (Aland & Black 1968:673). It is true that when we grieve the Spirit of God that we put him through a Garden of Gethsemane experience. The apostle lists the sins that grieve the Spirit of God in 4:31: "all bitterness and wrath, and anger, and clamor, and start removing" (aorist passive imperative, 3rd person singular) "all slander" (blasphemy) "from you with all malice" [author's translation] (Aland & Black 1968:673). The apostle turns now in Ephesians 4:32 to what pleases the Spirit of God: "Keep on being" (present middle imperative, 2nd person plural of ginomai) "kind, compassionate, forgiving" (present middle participle, nominative, masculine, plural – Han 1974:361) "each other just also God in Christ He Himself has forgiven" (aorist middle voice 3rd person singular –ibid:361) "you." The second New Testament condition that the believer must meet in adjusting their Christian life to the walk of the Holy Spirit is found in 1 Thessalonians 5:19 (Chafer 1983:86). This verse is found in a number of short grace commandments which the apostle Paul gives to the Thessalonians. It should be translated as follows: "Do not keep on quenching" (saying no) (present active imperative 2nd person plural Han 1974:377) "the Spirit." Sbennumi is used figuratively in this context for stifling or suppressing (Arndt & Gingrich 1973:752:2) The Christian stifles or supresses the Spirit of God by refusing to do His will. This is a hinge verse which looks back to 1 Thessalonians 5:18: "in everything keep on giving thanks" (present imperative active voice 2nd person plural – continuous action) "for this" [is – is understood] "a will of God in Christ Jesus for you" [author's translation] (Aland & Black 1968:712). "Do not keep on quenching the Spirit" is related to 5:20. It should be translated: "Do not keep on despising" (rejecting with contempt). The verb exoutheneo is used with this meaning in 1 Thessalonians 5:20 (Art & Gingrich 1973:277:2). This present active imperative is a 2nd person plural (Han 1974:377). It is continuous action by the entire Thessalonian congregation. This was their attitude toward biblical prophecy. The third New Testament condition that the believer in Christ must meet to be filled with the Spirit is to walk by the Spirit (Chafer 1983:96). The believer is to walk in dependence upon the Spirit when they are serving other Christians through love (Galatians 5:13). The walk by faith is dependent on the Spirit to produce the servant's heart and

love for Christian service. The apostle Paul writes in Galatians 5:16: “but I say keep on walking by Spirit” (present imperative active voice 2nd person plural – Han 1974:356) “and you may not all have fulfilled” (aorist active voice subjunctive 2nd person plural) “lust of flesh” [author’s translation](Aland & Black 1968:660). Spirit is a dative of means referring to the Holy Spirit. The Spirit’s ministry to the believer when they are serving and depending upon him is a beautiful picture.

5.3 Christian Maturity

Christian maturity is the third factor that contributes to the concept of biblical spirituality. A time factor is involved in order to gain the knowledge and to acquire experience to be able to discern all things (Pentecost 1972:270). The spiritual discernment spoken of in 1 Corinthians 2:15 is related to skill in the word of righteousness (Heb. 5:14). Christian maturity in the New Testament is evidenced by humility and not stumbling in one’s speech life. In addition, it is one’s ability to work in the truth. Spiritual discernment is a product of a working knowledge of the word of righteousness. Those who need the milk of the word are unskilled in the word of righteousness (Heb. 5:13). The word *apeiros* in 5:13 is to be understood as unacquainted (Arndt & Gingrich 1973:82) with “word of righteousness” (Aland & Black 1968:756). The reason is indicated by the *gar* clause which gives the reason. They were *napios* (infants) immature adult believers. The “strong meat is for the mature having trained senses because of practice to discern both good and evil” [author’s translation] (Heb. 5:14) (Aland & Black 1968:756). The strong meat of the Word of God in this context is the truth concerning Melchizedek (Melchisedek – Greek transliteration) (Heb. 5:10-11). This was to test their Christian maturity. The writer of Hebrews in 5:11 says: “concerning whom much word to us and hard to explain” (*legein*- say) “since you have become” (2nd perfect active voice, 2nd person plural – Han 1974:398) (completed action) “dull in hearing” [author’s translation] (Aland & Black 1968:756). They were unable to assimilate spiritual truth. The word *akoa* translated hearing is used with *nothroi* to emphasize the dullness of their spiritual ears (Moffatt 1975:69). The writer of Hebrews picks up the theme of the high priesthood of Melchizedek in 6:20. The training of the senses in the Scriptures is an interesting concept when compared with the rationalism of one school of secular philosophy. One school of rational philosophy argues that knowledge is formed through the impressions of the world upon our senses. The verb *anakrino* is used in 1 Corinthians 2:15 while *diakrino* is used in Hebrews 5:14. He that is spiritual in 1 Corinthians 2:15 is the one who has been trained in the word of righteousness in Hebrews 5:14. A time factor is involved in gaining the knowledge of the Scriptures and being able to discern all things (Ryrie 1969:13). This idea is found in Hebrews 5:12. These Hebrew Christians had let time slip by and still were not skilled in the Word of Righteousness.

In evaluation, the writer of Hebrews gives two specific reasons for his readers needing a milk diet in the Word of God (Heb. 5:13). The two reasons are evidenced by *gar* (for) clauses. These Hebrew Christians were not skilled in the word of righteousness. The second *gar* clause points to their failure to be able to grasp and assimilate divine truth: “for he is a babe” (*napios*) (5:13) [author’s translation] (Aland & Black 1968:756). The meaning of this word in the context is that of an immature adult believer. The three factors that a definition of biblical spirituality must

include are regeneration (Titus 3:5-7), the filling of the spirit (Eph. 5:18), and Christian maturity. To be filled with the Spirit is to be controlled by the Spirit. The filling of the Spirit empowers the Christian for effective Christian service. It depends upon three conditions of the saved individual's walk with the Spirit of God. These are not grieving the Spirit (Eph. 4:30), not quenching the Spirit (1 Thess. 5:19), and walking by the Spirit (Gal. 5:16). A time factor is involved in becoming skillful in the Word of Righteousness. Working out in the Scriptures is necessary to become skilled in the Word of God but also to have our senses trained to be able to exercise a mature Christian discernment. Biblical spirituality is dependent upon three factors. An individual must be saved. He must adjust his walk to the ministry of the Spirit of God. He must become skillful in the Word of Righteousness so as to be able to exercise mature Christian discernment in all things.

5.4 The Relationship of the Spiritual Life to Theology

The term theology is made up of two Greek words *theos* and *logos*. *Theos* is translated God. *Logos* is translated word. Theology translated means God's Word. Theology involves knowing a person, Jesus Christ as one's personal Savior, and applying the truth first to myself, and then to others (1 John 5:9-12, 1 Tim. 4:6-16). We must understand God in order to be in fellowship with Him and to be able to maintain our fellowship with Him. This requires the illuminating ministry of the Spirit of God in our study of the truth. A central passage that aids our understanding is 1 Corinthians 2:10-12. The Spirit of God revealed the Word of God to the apostles (2:10-11). The illuminating ministry of the Spirit of God is essential in our study of the Bible (2:12). The revelation given is inspired by the Holy Spirit (2:13). Paul was God-taught by the Spirit to the very choice of the words of Scripture. God's Word is the basis upon which my knowledge of God the Father, God the eternal Son, Jesus Christ, and God the Holy Spirit must be based. As I study the subject of theology, I will come to know and understand the persons and works of the Godhead. The spiritual life requires knowing God, Jesus Christ, as our personal savior. It involves as well living a life in fellowship with Him and with the Father. My spiritual life is dependent for its sustenance upon the Word of God and the illuminating ministry of the Spirit of God.

5.5 The Teaching of Biblical Fellowship

This biblical teaching is crucial to the spiritual life. It is a family truth for those born into the family of God. The truth of the need to be born again into the family of God is found in the gospel of John 1:12: "Now as many as have received Him" [Jesus Christ] "he has given to them authority to become children of God" [tekna –those share the like nature of the Father] "those believing" [and continuing to believe – present active participle-dative masculine plural –Han 1974:178] "in His name" [author's translation](Aland & Black 1968:321). The apostle qualifies this verse by telling us who it does not and does include: "the ones Not" [emphatic negative] "having been born by bloods nor the ones Not" [emphatic negative] "having been born from will of flesh Nor the ones having been born by will of man but the ones having been born by God" [author's translation] (ibid:321). The verb *egennathasan* is an aorist passive voice, 3 person plural (Han 1974:178) from the verb *gennaō* translated born (Arndt & Gingrich 1973:154:1b). The passive voice is used to show that the action is done to the subject that they are born by God. It is point action because it is an aorist

tense. It is probably better parsed as a consummative. This views the action as completed result. They were born again by God. It is not “from bloods.” Being born again is not inherited from one’s family. It is not “from will of flesh.” This means society can not make me a Christian. It is not “from will of man.” This means that I can not become a Christian by reforming myself (Peters 1972).

“Our fellowship is with the Father, and with His Son, Jesus Christ” (1 John 1:3) [author’s translation] (Aland & Black 1968:813). The believer’s fellowship is called abiding in Christ in the Gospel of John. John 15:10 translates as follows: “if you may have kept” (aorist active subjunctive mood- 2nd person plural Han 1974:215) “my commandments” (grace commandments) “you will abide in my love just as I have kept my Father’s commandments and I abide His in love” [author’s translation](Aland & Black 1968:390-391). “I abide His” refers to the eternal relationship of fellowship between the Father and His Son (Bernard 1972:2:484). This is Christ’s omnipresence while He was on earth. To abide in Christ is to obey His commandments. The picture of abiding in Christ in John 15 is blown up in 1 John. Abiding in Christ is called fellowship in the first epistle of John. John marks off the life of Christ (1 John 1:1): “What was from beginning, what we have heard, what we have seen with our eyes, what we ourselves have beheld and our hands have handled concerning the word of life” [author’s translation](Aland & Black 1968:813). The beginning (archais) is the baptism of John. Our hands have handled (epsalaphasan) is a direct reference to the resurrection. It is used of the resurrection in Luke 24:39. What lesson did the apostle John want us to learn from the life of Christ? The words “concerning the word of life” is an important prepositional phrase (ibid:813). These words are both in the genitive case. The genitive “of life” is a genitive of quality. The apostle is pointing to the quality of life that Christ lived while he was on the earth. He lived his life in fellowship with the Father. The apostle tells us that “the life has been manifested” (revealed) “and we have seen and we bear witness and proclaim to you the eternal life” (eternal is in the second attributive position of the adjective so that the emphasis on the word eternal) (1 John 1:2) [author’s translation] (Aland & Black 1968:813). Christ lived his life in fellowship with the Father in eternity past and the quality of that life has been manifested to the apostles (1:3). The clause “which was with the Father” (pros – preposition – used of one who is in face to face fellowship) “and it has been manifested to us” (1:2). Arndt and Gingrich give the meaning of pros to be in one’s presence (1974:716-718: III:7). John emphasizes this fact in 1:3 which was stated earlier in 1:2. The quality of Christ’s life has been revealed to the apostles that He lived his life in fellowship with the Father in eternity past and continued to live his life in fellowship with the Father while he was on the earth. The Christian’s fellowship is with the Father and with His eternal son, Jesus Christ (1John 1:3) (Aland & Black 1968:813). The apostle John writes: “and these things we write” (present indicative active voice – 1st person plural – Han 1974:427) progressive or durative – the action is considered in progress) “in order that our joy maybe fulfilled” (1:4) (pepleromene - perfect passive participle-nominative singular feminine –Han 1974:427) [author’s translation] (Aland & Black 1968:813). The use of the participle is paraphrastic. This is a verb to be (e- present active subjunctive – 3rd person singular- Han 1974:427) plus the participle. The participle is a perfect intensive with the emphasis on the existing results to the present time (Williams 1971:22). Fellowship is not union with the Father and His eternal son, Jesus Christ. This

occurs through faith in Jesus Christ. It is a positional truth which is done for the believer at the moment that he trusts Christ as his personal Savior by the Holy Spirit of God. The Holy Spirit baptizes the believer into the body of Christ (1 Cor. 12:13). Secondly, the believer is joined to the head of the body, Jesus Christ, by the Holy Spirit (Rom. 6:5). This is also a positional truth. This is something that the believer does not experience. Fellowship is a moment by moment walk with God the Father and his eternal son, Jesus Christ. Fellowship is dependent on two conditions. The first is knowing the character of God (1 John 1:5). The second is confessing our sins (1 John 1:9). Christ taught his disciples: “that God is light” (holy) “and there is not” (emphatic form of the negative) “any darkness” (evil) “in Him” (1 John 1:5) [author’s translation] (Aland & Black 1968:813). The apostle presents five third class conditions that are in the realm of that which is possible. The first third class condition is the Christian who claims to be in fellowship “with Him” (Christ) “and” instead “walks in the darkness” [then- understood not in New Testament Greek text] “we ourselves lie and do not practice the truth” (I John 1:6) [author’s translation] (ibid:813-814). Conditional sentences are written with a protasis which is the condition indicated by the word if and the apodosis which is the conclusion indicated by the word then (Goetchius 1965:273-275). The second third class condition is found in I John 1:7: “now if we may walk in the light as He Himself” (Jesus Christ) “is the light” [then –understood] “we have fellowship with one another and the blood of Jesus His son cleanses us from all sin” [author’s translation] (Aland & Black 1968:814). The Christian who walks in fellowship is able to have fellowship with other Christians who are walking in the light. In addition, the blood of Jesus Christ cleanses (present active indicative, 3rd person singular – Han 1974:427). Cleanses is a customary or gnomic- presents a timeless fact- continuous action. This is the Christian who is living the Christian life. “As He is the light” is the preferred textual and variant reading rather than “as He is in the light” (Aland & Black 1968:814). This reading is preferred based on the Old Testament wording of “in the light of Yahweh” (Is. 2:5) (Kittel 1971:611). The source of the light is Yahweh. The translators of the Greek Septuagint in 250 B.C. translated the word Yahweh as Lord (kurios). The writers of the New Testament under the inspiration of the Spirit of God attributed this title Lord to Jesus Christ. Lord is a title used with Jesus to communicate his deity. Some Christians claim that they do not sin (1 John 1:8). The apostle John writes: “If we may have said that we have not” (emphatic form of the negative) “sin” [then –apodosis] “we deceive” (present active indicative – 1st person plural – Han 1974:427) “ourselves and the truth is not in us.” Deceive is a progressive or durative. The action is in progress at the present time. “We deceive ourselves and the truth is not” (emphatic negative) “in us” (I John 1:8) [author’s translation] (Aland & Black 1968:814). The apostle points out that the Christian can be self-deceived. This Christian does not understand the truth of the doctrine of biblical fellowship. Now, John comes to the second condition for walking in fellowship with the Father and His eternal son, Jesus Christ, in 1:9. “If we may confess our sins” (present active subjunctive – 1st person plural - Han 1974:427) (a customary or gnomic – presents timeless fact) [then – apodosis] “He is faithful and righteous in order that He may have forgiven” (2nd aorist active subjunctive- 3rd person singular- ibid:427) (It is constative or gnomic.) (This is point action or timeless fact- subjunctive – in subordinate clause –purpose.) “us the sins and He may have cleansed” (aorist active subjunctive – 3rd person plural-ibid:427) (It is a constative - point action stated as fact- Williams 1971:20:D2) “us

from all unrighteousness”(I John 1:9) [author’s translation] (ibid:814). The last third class condition in 1 John 1:10 points to someone who denies that they have a sin nature. “If we may have said” (2nd aorist active subjunctive -1st person plural – Han 1974:427) “that we have not sinned” (perfect active indicative – 1st person plural-ibid:427) (This is an intensive- continuing result of an action completed in the past – Williams 1971:22) [then –apodosis] “we make” (present active indicative 1st person plural – ibid:427)(This is a customary or gnomic.) “Him a liar and His Word is not” (emphatic negative) “in us” [author’s translation] (Aland & Black 1968:814). This is the individual who is not saved. The person who is not saved claims that sin has never been a problem in the past or the present. The Word of God is the living seed that the Spirit of God uses to give birth to a new babe in Christ (1 Pet. 1:23).

In analysis, fellowship a moment by moment walk with God is dependent on knowing the character of God and confessing our sins.

5.6 The Purpose of the Biblical Doctrine of Fellowship

The purpose of this biblical doctrine is that the Father and His eternal son, Jesus Christ, might reproduce their joy, love, and life in the child of God in the present age. God reproducing his joy, love and life in his child is the result of living a life in fellowship with the Father and Jesus Christ. It is understood by the Christian that he who believes on the Lord Jesus Christ as their personal savior has eternal life (I John 5:11-13). The believer cannot lose their salvation because of the work of the Godhead in obtaining it, the believer’s faith in Christ, and the sealing ministry of the Holy Spirit. Christians fail to realize that one can live their life out of fellowship with the Father and Jesus Christ. It is commonly understood that one cannot stop the sun from shining. However, it is possible to get out of the sunshine. In a similar way, the Christian can live their life out of fellowship due to failure to live a holy life and not confessing their sins. God wants to reproduce his joy (1:4), love (4:17), and life (5:11) in the Christian in the present age. The Christian who has believed on Christ has eternal life. The Christian has this life in the present. 1 John 5:11 and 5:12 explains this fact: “and this life is in his son. The one having the son has the life” [author’s translation](Aland & Black 1968:825). Estin in 5:11 is a present tense, 3rd person singular. The verb echon is a present active participle, nominative, singular, masculine needs to be translated ‘the one having.’ The verb echei is a present indicative active, 3rd person singular which is translated has. Eternal life is the present abiding position of the child of God who has believed on the Lord Jesus Christ at the present time. In addition to this purpose the apostle John is writing to promote holiness (I John 2:1), protect them from false teachers (2:26), and to give assurance of eternal life (5:13). The believer can know whether they are in fellowship by two tests. The first is obedience to the truth (2:4-6). The second is an agape love for the brethren (2:7-11). The apostle John writing under the inspiration of the Spirit of God draws our attention to two things that break fellowship with the Father and His Son, Jesus Christ. The first is to love the world system (2:15-17). Secondly, the believer who listens to false teachers can break fellowship with the Father and His eternal Son (2:18-23). In chapter 3:4-12, obedience to the truth is called practicing righteousness. The second test is the same to love the brethren (3:11-24). 1 John 3:24 is a hinge verse. It points back to the

first three chapters of abiding in Christ. It points forward to chapters 4 and 5 to Christ's abiding in us by the Holy Spirit. The false teachers may be able to imitate abiding in Christ. However, they are unable to imitate his abiding in the believer. This is true because the believer who has trusted Jesus Christ as their personal savior knows whether the teacher is born again by the testimony rendered to the person and work of Jesus Christ. The believer knows the voice of God by the testimony given to the humanity of Jesus Christ (4:2-3). Those who denied that Jesus Christ was fully man undercut the doctrine of substitutionary atonement. In the history of Christianity, this is known as Docetism. The Docetists argued that Jesus Christ was not a real person. Cerinthus was a Docetist and the enemy of the apostle John while he was serving at Ephesus (Grogan 1974:305 in Douglas & Cairns (eds.) 1974). The second test to know whether a teacher is born of God and to know the voice of the Spirit of God is the testimony rendered to the deity of Jesus Christ (4:15). "The one who may have confessed that Jesus is the Son of God" [then] "God abides in him and he in God" (1 John 4:15) [author's translation](Aland & Black 1968:822). The third and final test that the teacher must pass and by which the believer can know the voice of the Spirit of God is the testimony rendered to whether Jesus Christ was the Messiah (5:1). Our inerrant text reads: "All who believe that Jesus is the Messiah has been born" (perfect passive voice, 3rd person singular – Han 1974:431)(It is a consummative - action completed in past time- Williams 1971:22:E:2) "by God and all the ones loving the one having been born loves the one having been born by him" (ibid:823). The apostle John tells us that the one who is able to manifest agape love is the one who has been born again. They will show agape love to other believers who are born again by him. The Christian has the Father's divine nature.

In analysis, one must be born into the family of God before the biblical concept of fellowship with the Father and his son, Jesus Christ has any meaning. To abide in Christ is to obey his commandments (John 15:7,10). Fellowship and abiding in Christ are synonymous terms (John 15, 1 John 1:3, 1:7). The Christian can live their life in or out of fellowship. The believer maintains fellowship by walking in the light and confessing their sin (1 John 1:7, 9). Fellowship is broken through sin (1 John 1:6). It is interesting that Christ taught his disciples the attributes of God (1 John 1:5). He lines up five third class conditions that are possible conditions based on the principle of 1 John 1:5. The doctrine of fellowship with the Father and His Eternal Son, Jesus Christ is to regulate our speech, thought life, and conduct. The Christian may be in fellowship but not mature in Christ. Fellowship is a matter of walking with God and adjusting our life to the demands of God's character. Spiritual maturity takes considerable time to become skilful in the Word of God.

5.7 The Biblical Spirituality of Humanity

5.7.1 The Natural Man

The apostle Paul addresses the natural man in 1 Corinthians 1:18 and 2:14. The cross of Christ to him is foolishness even though the Bible describes him as perishing. The natural man of 1 Corinthians 2:14 is said to be "psychikos" [author's transliteration] (Aland & Black 1968:582). His life is completely within the natural world and devoid of the spiritual (Arndt & Gingrich 1973:902:1). "The natural man does not receive the things of the Spirit of God, for it is foolishness to him and

he” [is-understood] “not able to know because it” [Must be is understood and is not part of the original Greek text.] “discerned” [anakrino- anakrinetai is a present middle voice 3rd person singular- customary or gnomic – presents a timeless fact – Williams 1971:17] “spiritually” [It takes spiritual discernment. This is my interpretation of the hoti clause pneumatikos avakrinetai.] [author’s translation and interpretation] (Aland & Black 1968:583). Discern is one of the meanings supplied by Arndt and Gingrich for the verb anakrino used in 1 Corinthians 2:15 (1973:56:2). Robertson understands this as the need for spiritual discernment (1931:4:90). Robertson and Plummer add the meanings of judge or sift. They give the scriptural example of the Bereans from Acts 17:11 (1971:49). The apostle Paul declares that the natural man has not the spiritual apparatus within himself to be able to understand the revelation of God. This is because the natural or soulish man whose life is entirely within the natural realm has not the necessary spiritual discernment. This is why the Spirit of God’s ministry is needed to the world as outlined in John 16:8-11 to convict the world of the sin of not believing on Christ, of the need for a righteousness greater than their own, and of the judgment to come. The need of the natural man is to be saved. The child of God bears witness with the Spirit of God to these three themes of sin, righteousness, and judgment (John 15:27, 16:8-11).

5.7.2 The Carnal Christian

The apostle Paul was not able to speak to the Corinthians as spiritual men. He had to address them as fleshly as immature adult believers (1 Cor. 3:1). The carnal state is part of the spiritual progression in the development in the Christian life to spiritual maturity. However, the Corinthian Christians were yet fleshly. They had not grown in Christ. Paul establishes the rationale for calling them carnal Christians because of the jealousy and strife that was exhibited among them. Robertson points out that jealousy leads to strife. Their Christian walk was not any better than the natural man. Paul states this in 1 Corinthians 3:3 (Robertson 1931:4:93). In addition, the Corinthians manifested a party spirit. Some of the Corinthians claimed to be following Paul. Others claimed to be following Apollos. They were in the flesh acting like men of the flesh rather than spiritual men (ibid:4:93). Paul had given them milk not solid food after they were saved (1 Cor. 3:2). Broma is given the meaning of solid food (Arndt & Gingrich 1973:147:1). Now, he is still not able [oupo – Kubo 1971:149] to give them solid spiritual food (3:2). The Corinthians were fleshly (sarkinois-3:1,3) and immature (napiois-3:1) Christians (Aland & Black 1968:583). The Hebrew Christians had the same problem (Heb. 6:13). They were not able to go beyond the ABC’s of Christianity. These elementary truths are repentance and faith, baptisms and laying on of hands, resurrections of dead and eternal judgments (Heb. 6:1-2). Once saved the child of God is fleshly. The word babes or infants used by Paul in 1 Corinthians 3 denotes those who need to come to maturity in Christ. It is a normal Christian experience to feed on the milk truths of the Word of God when one is first saved (1 Cor. 3:2). The sin of the Corinthians was that they had remained in the spiritual state of carnality (1 Cor. 3:3).

5.7.3 The Spiritual Christian

The spiritual man is able to discern all things yet he himself is not refuted in spiritual things (1 Cor. 2:15). He is skilled in the word of righteousness. The spiritual Christian feeds on the meat truths of the Word of God (Heb. 5:13-14). Paul spoke the wisdom of God among those whom were mature in Christ (1 Cor. 2:7). Robertson (1931:4:84) points out it was not the wisdom of the age. It was not the wisdom of the rulers of the age which God has nullified (1 Cor. 2:6). The apostle means that one cannot be saved through the wisdom of the world (1 Cor. 1:21). “Katargeo” [author’s transliteration] (Aland & Black 1968:582) translated nullified refers to the doom of the rulers of that age to perish (Arndt & Gingrich 1973:418:2). Paul spoke the wisdom of God in mystery which has been hidden. God predestinated (proorizo -Arndt & Gingrich 1973:716) this wisdom before the ages for our glory (1 Cor. 2:7) Paul furnishes proof in 1 Corinthians 2:8 that none of the rulers of this age had known (ginosko – to know by experience) for had they known they would not have crucified the Lord of glory, Jesus Christ (1 Cor. 2:8). The mysteries in the New Testament are not truths that are hard to understand. It is new truth that was not revealed until the time of Christ and His apostles. It was previously hidden in the person of God the Father.

5.8 Christ’s death on the cross was also a judgment against the believer’s sin nature.

5.8.1 Romans 6

The apostle presents positional truth which relates the believer to Christ’s death, burial, and resurrection. The believer has been baptized (Aorist Passive Voice, 1st person plural, - the action has been done to the subject) into Christ’s death. The believer died with Christ on the cross. This is positional truth but it is actual fact (Rom. 6:3). “Therefore” (oun – partial conclusion) “we have been buried with him through baptism into His death in order that just as Christ has been raised from the dead through the glory of the Father, in this manner also we may have walked in newness of life” (6:4) [author’s translation](Aland & Black 1968:543). The believer has been joined (united to) Christ in the likeness of his death then also we will be in the likeness of his resurrection (Rom. 6:5). The believer died with Christ on the cross, was buried with Christ, and raised with Christ. This positional truth was done for the believer in Christ by the Holy Spirit. Romans 6 is a picture of Spirit baptism. This occurred when the Christian trusted Christ as their personal savior. The truth of Romans chapter 6 verse 6 is that the death of Christ was a judgment against the believer’s sin nature: “knowing this that our old man has been crucified in order that the the body of sin may have been annulled,” [in order that –understood] [for-understood] “us to no longer serve sin” [author’s translation] (ibid:543). The divine purpose was to render the old Adamic nature ineffective. I mean by this to cut the power. The believer still has the flesh principle which is called the old nature (sarx). These are the co-crucifixion, co-burial, co-resurrection positional truths of Christianity (6:2-4). “For if we have been planted together in the likeness of his death, we shall be also” [in the likeness of his-understood] “resurrection” [author’s translation] (ibid:543). The believer has died to sin. “How will we yet live in it?” (Rom. 6:2)[author’s translation] (ibid:543). This question in the Greek text anticipates a negative answer. The apostle explains in verse 7 with the gar clause that the one dying has been justified from sin. The believer has died with Christ on the cross so sin has no longer dominion over them. In 6:8, Paul continues his explanation: “now if” (1st class condition in

the Greek language assumes the reality of the fact) “we died with Christ” [and we have – understood] [then – understood – in the apodosis] “we believe” (present active indicative – 1st person plural – progressive or durative – action is presented as in progress at the present time) “that also we will live together with Him” [author’s translation] (Aland & Black 1968:543). Christ has been resurrected from the dead. Death no longer has dominion over him (6:9). Eidotes is a perfect active participle, nominative, plural, masculine from oida (Han 1974:303). The participle is circumstantial or adverbial. This use of the perfect is intensive the emphasis is on the continuing or existing results to the present of past completed action (Williams 1971:22, 34, 36). The apostle Paul continues to explain: “for the one has died, he has died to sin once for all; now he lives, he lives to God” (Rom. 6:10)[author’s translation](Aland & Black 1968:543). Christ knew no sin. He was impeccable (2 Cor. 5:21). Christ bore our sins on the cross (1 Pet. 2:24). Sanday and Headlam in their *A Critical And Exegetical Commentary on The Epistle To The Romans* explain that Christ died for sin but now lives for God (1971:160). Death has no longer dominion over Christ. Now the apostle turns to the interpretation of all of this to the Christian life (Rom. 6:11) : “in this manner also you reckon” (present middle voice-2nd person plural – progressive or durative – action is presented as being in progress at the present time) “on the one hand dead to sin but alive” (living – present active participle- masculine-accusative plural – continuous action -attendant circumstance – Williams 1971:36)(As a present, it progressive or durative – action is presented as in progress in the present time at the time of speaking-ibid:17) “to God in Christ Jesus.” The believer who has trusted Christ as their personal savior is to reckon himself dead to sin on a daily basis by faith and alive unto God (Rom. 6:11). This Pauline interpretation is based on the fact that the believer died with Christ on the cross, was buried with Him, and was raised with Him. The death of Christ was not only for Adam’s sin which was imputed to the human race (Rom. 5:12) but the death of Christ was a death unto sin. The death of Christ was a judgment against the believer’s sin nature (Rom. 6:10)(Chafer 1971:5:205). The power of the sin nature was cut but not taken away. The believer has the sin nature but must not feed it. The believer is to reckon this truth (Rom. 6:11) true on a daily basis the positional truth of their death, burial, and resurrection with Christ on the cross, in his death, burial, and resurrection. This is a new provision under the grace of God. Chafer points out that this is a principle for daily Christian living (ibid:5:205).

5.9 God’s Provision for The Spiritual Life

God the Father has made a provision for the spiritual life by disciplining his child. The central passage for this is Hebrews 12:5-11. Discipline is the provision for the spiritual life to help me to live the Christian life (Heb. 12:7,10). The word paideia is not to be thought of as always chastisement for willful sin. Paideia (training instruction – Arndt & Gingrich 1973:608) is training in righteousness. The Heavenly Father sees that we are developed through His disciplining ministry in the life of His child. The Father does chasten those who do not live the Christian life but repeatedly stray into the paths of sin (Heb. 12:5-6 & 13). The believer is instructed in the Word of God to judge their own life so that the Father will not judge them (1 Cor. 11:31). The believer’s refusal to accept the Father’s correction repeatedly could result in a sin unto death (1 John 5:16).

God the eternal Son, Jesus Christ's present session in heaven is one of an intercessor. Hebrews 7:25 is a central passage for this theme in the scriptures. Christ is a priest after the order of Melchisedek (Chafer 1971:5:503). This is an eternal priesthood (Ps. 110:4). Melchisedek was the high priest in the book of Genesis who blessed Abram and the Most High God when he returned from freeing Lot (Gen. 14:18-20). Our Lord lives to make intercession to help the weakness, the helplessness, and the immaturity of the saints who are on the earth over things of which they have no control. Christ knows the limitations of His own. He knows the power and strategy of the foe with whom they have to contend. Jesus Christ is our advocate in heaven when the believer sins willfully (1 John 2:1-2). Christ presents the sufficiency of his own death to the Father. The believer's need for a defense attorney in heaven is in response to the continual accusations of "the accuser of our brethren" (Rev. 12:10) [author's translation](Aland & Black 1968:865). The accuser of the brethren (Rev. 12:10) is defined for us in Revelation 12:9: "and the great dragon has been cast down the old serpent the one being called devil and Satan the one who deceives" (present active participle, nominative, masculine, singular- Han 1974:449) "the whole earth" (oikoumenen – the inhabited earth - the world of people). The Greek word olen is in the 2nd attribute position of the adjective so that the emphasis is on whole [author's interpretation] (ibid:865). The present participle is being used under the inspiration of the Spirit of God for continuous action.

God the Holy Spirit permanently indwells the child of God (1 Cor. 6:19). The apostle John refers to the indwelling ministry of the Holy Spirit as the anointing (1 John 2:27). His permanent presence inside the child of God conquers the flesh (John 14:16, Gal. 5:17) (Lightner 1972). The presence of the Spirit is proof that one is a child of God (Rom. 8:9, Jude verse 19). The apostle Paul in Galatians 3:2 does not say to the Galatians how were you saved. He asks how did you receive the Spirit by the works of the law or by the hearing of faith. The Galatians responded by faith the hearing of the Word of God. The Galatians received the Spirit at the time that they were saved.

5.10 The Enemies of the Spiritual Life

5.10.1 The World System

The first enemy of the spiritual life is the world. The Bible does not mean the earth (ga), the universe, or people, neither the beauty of nature. The world is the kosmos which refers to the orderly system of organized evil headed up by the devil and the demons. It operates by divine permission for a time. The kosmos (world system) leaves God out. The world system is God's rival (1 John 2:15-16). The darkness (powers of evil – the devil and the demons) have produced their own view of life and origins. The world system uses people to promote its philosophy. The kosmos operates on three clearly defined principles at every level of society. The lust of the flesh offers man evil. The lust of the eye appeals to man's greed. The pride of life is personal ambition that leaves Jesus Christ out. The world system (kosmos) always denotes that the evil principle is at work. The kosmos denotes the world as at enmity with God (kosmos - Arndt & Gingrich 1973:447:7). The kosmos is used in these passages: John 12:31, 15:19,16:8, 17:4, Phil. 2:15, Heb. 11:38, James 1:27, and 1 John 4:4. The world system is headed up by the devil (John 12:31). The believer is in the world but not of the world (John 15:9). The Holy Spirit convicts the world. This is a reference to

unregenerate humanity (John 16:8). The world system hates the believer in Christ (John 17:4). The Christian is to be light in the world (Phil. 2:15). Hebrews 11:38 tells us that the world and its anti-God system is not worthy of the believer's presence in Christ. The Christian is to keep himself unspotted from the world system (James 1:27). The comfort to the Christian is that the Holy Spirit who indwells the believer is greater than the Satanic spirit that indwells the world (1 John 4:4) (Chafer 1971:3:358-360).

In analysis, the world system is an orderly system of organized evil. It is headed up by the Devil and his demons. The world system is condemned because "the ruler of this kosmos will be cast out" (John 12:31)[author's translation] (Aland & Black 1968:379). Jesus said in John 16:11: "concerning judgment because the ruler of this kosmos" (world system) "has been judged" (perfect passive, 3rd person singular – Consummative – the action has been completed) (Aland & Black 1968:393). Men and women who remain a part of this world system need to know that they are under the judgment of God. We are saved out of the kosmos. We are to live in it but not to be part of it. We are in the world as lights (truth). The Christian is separated until Jesus comes at the Rapture. The believer in Christ isn't to be isolated but rather bearing witness to the cross. The Christian is to live a sanctified and God honoring life. The world system will hate the Christian even as it hated Christ. Victory is possible for the believer because of the indwelling ministry of the Holy Spirit.

5.10.2 The Present Age

The central passage is Romans 12:1-2. The apostle draws a partial conclusion as indicated by the Greek inferential "oun" [author's observation] (Aland & Black 1968:563). He appeals to the Roman Christians to dedicate their bodies to God. The basis for the appeal is the mercies of God. These are presented in the first eleven chapters (Thomas 1927:10 in Mathers 1976:14). These are the doctrines of the Christian life. The teaching of universal sin holds all of mankind accountable to a holy God (Rom. 1:1-3:18). The Gentiles are guilty before God in that they suppress the truth the knowledge of God via creation. They turned from this truth to idolatry creating their own idol gods. Finally, God gave them over to utter depravity. The Jew is guilty before God in chapter 2 because he blasphemes the name of God among the Gentiles. This is done by leading a double life. The apostle sets forth the great truth of justification by faith in 3:19-5:21. The one who trusts the Lord Jesus Christ as their personal Savior is declared righteous on the basis of faith (3:22). The principle of justification by faith is illustrated in the lives of Abraham and David. The sufficiency of the death of Christ is covered in Romans 5. The next doctrine is that of sanctification. The positional truths of the believer's death on the cross with Christ, their burial with Christ, and raised with Christ to newness of life is found in Romans chapter 6:1-14. The Scripture says: "having been freed from sin you have been enslaved to righteousness" (6:18) [author's translation](Aland & Black 1968:545). The believer has been freed from the Law (7:1-25). The Holy Spirit is the new power that makes it possible for the Christian to live the Christian life (8:1-17). The believer's glorification is accomplished fact in 8:18-39. The objector may ask whether the Word of God can be trusted. This is because God has not fulfilled his promises to the nation Israel. The will of God for the nation

Israel is found in chapters 9 to 11. Now, the apostle comes to chapter 12 where he asks the Roman Christians to dedicate their bodies to God. The verb *parastasai* is an aorist infinitive active voice. It is as an aorist. It is point action. This is a onetime decision. The use of the infinitive is epexegetical completing the verb I beseech (*parakalo*) (Williams 1971:31). This is to be “a living sacrifice, holy, pleasing to God” (12:1) [author’s translation](Aland & Black 1968:563). This corrects the misconception of the need for a daily dedication of oneself in the Christian life to God. The words “*tan logikan latreian humon*” should be translated “your rational” (reasonable) “service” (Rom. 12:1) [author’s translation] (ibid:563). The word *logikan* is best understood as rational. Arndt and Gingrich give the meaning of both rational and spiritual (1973:477). DeHaan (1970:143 in Mathers 1976:16) argues that this word relates to reason and the mind. In addition to “a living sacrifice,” it is “holy, pleasing to God” (Rom. 12:1) [author’s translation] (Aland & Black 1968:563). Godet points out that a striking contrast can be seen between the Old Testament sacrifice and the New Testament sacrifice. The Old Testament sacrifice was put to death and then offered to God. The New Testament sacrifice is a living sacrifice dedicated to God for Christian service (Godet 1883:425 in Mathers 1976:16). This is well pleasing to God which has the idea of God’s divine approval (Wuest 1956:205 in Mathers 1976:16). The reasonableness of this request needs to be remembered in the light of the mercies of God. The decision to dedicate your body a onetime decision to Jesus Christ turns now to the apostle’s command not to be conformed to the present age. The “*kai*” translated “and” points to continuous action. “Do not be conformed” (Rom. 12:2) [author’s translation](Aland & Black 1968:563) is a present imperative middle voice, 2nd person plural (Han 1974:311). It has the negative particle “*me*” (Aland & Black 1968:563) which is a negative of will (Arndt & Gingrich 1973:517). The apostle gives a prohibition which is indicated by “*me*” plus the present tense. It should be translated do not keep on being conformed. The Roman Christians who were the recipients of this epistle who dedicated themselves to live for Jesus Christ needed at the same time to stop conforming their lives to the present age. The age (*aioni*) is the thinking, standards, ambitions, and conceptions of unregenerate men (Wuest 1952:207 in Mathers 1976:17). The age is the spirit of the evil one that informs mankind (Ryrie 1969:38). The Lord God has provided an alternative that is to put on the new man by renewing the mind upon truth (Rom. 12:2). “Keep on being transformed” (Rom. 12:2) [author’s translation] (Aland & Black 1968:563) is a present middle voice, 2nd person plural (Han 1974:311). It is the apostle’s command. This verb is used of the Lord Jesus on the Mount of Transfiguration where his face shone as the sun in all its strength. “By the renewal” is a dative of means (Williams 1971:12). The mind is in the genitive case. It is a genitive of apposition. The first category is a broad general category (Williams 1971:5:12) “by renewal” (Rom. 12:2) [author’s translation] (Aland & Black 1968:563). The second word “the mind” names a specific category that falls within that category (Williams 1971:5:12). Sanday & Headlam attribute this renewal and purification to the Holy Spirit (1971:354). This view does not adequately explain the syntax of Romans 12:2. The preposition “*eis*” plus the article “to” and the infinitive “*dokimazein*” [author’s transliteration] (Aland & Black 1968:563) indicates the result (Williams 1971:29). *Dokimazo* is used of assaying gold (Arndt & Gingrich 1973:201). The Christian is able “to prove what the will of God” [is –understood] (Rom. 12:2) [author’s translation](Aland & Black 1968:563). The Christian will have a clear perception of what the will of God is by testing,

approving, examining the Scriptures. The apostle presents three categories in the will of God. These are “to agathon,” “euareston,” and “teleion” (Rom. 12:2) [author’s transliteration] (Aland & Black 1968:563). “To agathon” translated the good is that which is morally good. “Euareston” translated pleasing is that which is pleasing to God the Father in the Christian’s life and walk. The Greek word “teleion” translated mature is the balanced view of scripture on any given subject. The New Testament canon is the mature or complete that comes in 1 Corinthians chapter 13.

In interaction, these verses in Romans 12 present three key points to the spiritual life. The believer’s decision to live for God in their body is a onetime decision. Secondly, the Christian is given a prohibition to not keep on being conformed to their age. Thirdly, the saint is commanded to renew their minds continually on truth. The Christian who has trusted Christ as their personal Savior will experience an inward transformation. The command to do not keep on being conformed to the world system and keep on being transformed are present imperatives. The present tense indicates that this is continuous action and must be done continually. This is a stark contrast to the aorist infinitive which indicates a onetime decision of dedicating one’s body to God a living sacrifice, holy and acceptable.

5.10.3 The Flesh

The flesh is defined as the old heart, the old mind, and the old will. It is the believer’s capacity and the old nature’s desire for evil (Pentecost 1972). The apostle Paul equates the flesh with the believer’s capacity for evil (Romans 7). The flesh stands for the old nature in all its corruption. Witmer (1983:466 in Walvoord & Zuck (eds.) 1983) concurs that the Greek New Testament word “sarx” is used frequently to indicate the sinful nature of man. Paul argues that no good thing dwells in his flesh (Robertson 1931:4:369). God’s provision against the flesh was the death of Christ. It was a judgment against the sin nature as found in Romans 6:1-11. This is one of the purposes of the substitutionary death of the Lord Jesus Christ. The permanent indwelling ministry of the Spirit of God is a further provision against the believer’s old nature (I Cor. 6:19). The scriptures exhort us in Romans 13:14: “but you start putting on the Lord Jesus Christ and of the flesh do not keep on making forethought” (pres middle imperative, 2nd person, plural – Han 1974:313) “to lusts” [author’s translation] (Aland & Black 1968:567). The word flesh stands first in the structure of his thought under the inspiration of the Holy Spirit. “For lusts” stands last in the sentence. Victory is possible through the Lord Jesus Christ by setting the mind on the things above. This great truth is prevalent in the Pauline epistles of both Romans and the epistle to the Colossians (Rom. 8:6, Col. 3:1-2). The flesh controls the walk of the unregenerate man (Eph. 2:3). The believer does not need to serve the old nature due to the death of Christ. The Christian can reckon himself dead to sin daily based on the co-crucifixion, co-burial, and co-resurrection truths of Christianity (Rom. 6:11).

5.10.4 The Devil

The adversary of the believer uses his world system, the people in it, and the fallen non-elect angels to promote his anti-god philosophy by God’s divine permission. The devil uses the world

system with its three clearly defined principles of the lust of the flesh, the lust of the eye, and the pride of life to tempt the unregenerate and the regenerate Christian (1 John 2:15-16). The adversary of the believer seeks to further his own lawless kingdom in this world (Matt. 13:14, 19, 2 Cor. 4:4, 1 Thess. 2:18). The apostle Peter gives a sobering exhortation in his first epistle that the Christian needs to stay with the shepherd because the devil is always looking to defeat straying Christians (1 Pet. 5:8). God's provision against the devil is Jesus Christ. He came to destroy the works of the devil. The apostle John writes: "for this the Son of God" [deity of Christ- brackets are mine] "has been manifested in order that he may have destroyed" [Aorist Active Voice Subjunctive, 3rd person singular – Constative – point action – viewed as a whole and stated as fact without a reference to how the action is carried out – Williams 1971:20 – the subjunctive is one of purpose in this subordinate clause] "the works" (plural) "of the devil" (1 John 3:8)[author's translation] (Aland & Black 1968:818). Devil means slanderer. He is also called Satan which means adversary (Matt. 16:23). He is called the prince of this kosmos (world) in John 12:31. The apostle Paul calls him the god of this age (2 Cor. 4:4). He is "the ruler of the power of the air" (Eph. 2:2) [author's translation](Aland & Black 1968:666). He is called the tempter in 1 Thessalonians 3:5. The apostle John calls him the evil one in 1 John 5:19. In Revelation 12:10, he is called the accuser of the brethren. The Old Testament refers to the devil as Lucifer. The fall of Satan is recorded in Isaiah 14. The sin of Satan which was pride is found in Ezekiel chapter 28. Further, the devil is represented as the dragon (Rev. 12:3), as the serpent (Rev. 12:9), and an angel of light in 2 Corinthians 11:14).

5.10.4.1 The Believer's Provision Against The Devil

The believer is called to spiritual warfare against the devil and his demons (Eph. 6:12). The enemy of our souls has his demons organized into the ranks of an army. The devil is a created fallen archangel. He was created by our Lord Jesus Christ (Col. 1:16). The devil is not omnipresent but is effective due to this organizational skill. In Ephesians 6:13, the apostle Paul speaks of the evil day. The emphasis is on the word evil. The girdle or belt of truth holds all the other pieces of the armor in place (6:14). This is our ability to use the Word of God by calling it to mind to escape the snares and temptations of the adversary and his world system. The breastplate of righteousness is a reference to the believer's conduct. The Christian is to conduct himself in such a fashion to adorn the gospel of the grace of God and our Lord Jesus Christ. The reference to "having shod the feet in preparation of the gospel of peace" [author's translation] (Aland & Black 1968:679) is the believer's readiness to give the gospel. This is because he is sure of the solid ground upon which he stands. The believer knows the gospel and how to appropriate it by faith. The Roman soldier had spikes on his boots for sure grip when he went into battle. The shield of faith is used to quench all the fiery darts of the devil. These darts are from the evil one. These are to discourage, upset, and dishearten the believer to stop them in their service for Christ. The helmet of salvation references our security in the Lord. It is our hope of salvation for those who have trusted Christ as their personal Savior. The child of God is not appointed to wrath but to deliverance through our Lord Jesus Christ (1 Thess. 5:9). The sword of the spirit is the "rema" (spoken word) "of God" (ibid:679). This is the believer's ability to use the Word of God on a daily basis. The weight of the Roman broad sword

made it effective. This was commonly known. The apostle Paul while he was in his first Roman imprisonment was continually guarded by Caesar's elite Praetorian Guard. Paul uses the imagery of the Roman soldier when he writes Ephesians chapter 6.

5.10.5 The Place of the Word of God in the Spiritual Life

5:10:5:1 2 Timothy 3:14-17

The Word of God will sustain the Man of God when he continues in the truth. The Greek verb "mene" (2 Tim. 3:14) (Aland & Black 1968:737) translated into English means to live, dwell or lodge in a certain sphere or realm. It is a present imperative active voice, 2nd person singular (Han 1974:389). To continue in God's Word is to draw one's strength and life from it to maintain the inner spiritual life (Pentecost 1975). To abide or continue is to dwell, remain and get your root into something so that it nourishes and supports you. A plant remains healthy and alive if it is drawing life from the soil. It is through abiding the plant is nourished and satisfied. The believer was made for the Word. The Word is the believer's element. It will support them if they are related to the Word whatever may come into their life. The sphere of which Paul had in mind for Timothy to continue in was "in what you have learned and have been assured of" (2 Tim. 3:14)[author's translation] (Aland & Black 1968:736). The words "en ois" translated "in what" is a dative of sphere (Hendriksen 1957:295 in Mathers 1976:7). You have learned is from the Greek verb manthano. It is an aorist active voice, 2nd person singular (Han 1974:389). It is a constative. The action is viewed as a whole stated as fact (Williams 1971:20). "You have been convinced" [author's translation] (Aland & Black 1968:736) is an aorist passive voice, 2nd person singular (Han 1974:389). The action is done to the subject. The Word of God had given Timothy deep convictions. Timothy had become assured by the apostolic doctrine. He was convinced by the apostolic doctrine. Confirmation through apostolic doctrine has been lost to a large extent in our world today. Paul the apostle gives two reasons to support his point under the inspiration of the Spirit of God. "Having known from whom you have learned" (2 Tim. 3:14) [author's translation](Aland & Black 1968:736). Having known is a perfect active participle, nominative, masculine, plural (Han 1974:389). "Keep on abiding" is a present imperative active, 2nd person singular (ibid:389). It is progressive or durative. The action is in progress at the time of writing. "In what you have learned and have been assured of" [and at the same time- brackets are mine] "having known from whom you have learned" [author's translation] (Aland & Black 1968:736). "Emathes is an aorist active voice, 2nd person singular (Han 1974:389). It is a constative. The action viewed as a whole and stated as fact. Who does the Spirit of God mean by the words "from whom" (2 Tim. 3:14)? Is the reference to Paul the apostle or is it to Lois and Eunice, Timothy's mother and grandmother? If it is the apostle Paul then the textual reading would be "tinon" but if it is Paul, his mother, and grandmother then the textual reading will be "tinon" (Mathers 1976:8). Pentecost (1974) takes this as a reference to the apostolic authority of the Apostle Paul. This is a direct reference to Paul's words and doctrine interpreted by the apostle to Timothy. The context favors this interpretation as given in 2 Timothy 3:10-12 (Mathers 1976:8). Paul's godly life is set forth in these verses. Timothy would understand this as he read 3:10-11: "but you have followed my doctrine," [my-is understood and should be read with each

of these aspects of Paul's life after my doctrine- brackets are mine] "conduct, my purpose, my faith, my longsuffering, my love, my steadfastness, my persecutions, my sufferings which came to me in Antioch, Iconium, and Lystra such" (plural) "I have endured and the Lord Himself has delivered me from all" (Aland & Black 1968:735-736). Timothy was with Paul when he communicated the apostolic doctrine. The word didaskalia should be understood as teaching. This is the oral communication of apostolic truth. Timothy knew Paul's life. This was the way in which Paul conducted himself as a result of living out the apostolic doctrine that he communicated. Timothy had known Paul's truth a path that was separated from error. Timothy had known Paul's longsuffering. This word is made up of two Greek words little and anger. Paul's truth communicated, lived out, and became a way of thinking. The apostle's character and emotional temperament were formed and controlled by the truth. Timothy had known Paul's love for Christ. He knew of Paul's dedication to the task that he brought to his apostolic office. In addition, Timothy knew Paul's steadfastness. He knew of Paul's ability to endure and persevere under the most difficult circumstances. Timothy knew of Paul's sufferings. The second reason given in 3:15: "and that from a child you know the sacred writings which enabled you made you wise to salvation which is through faith in Christ Jesus" [author's translation](Aland & Black 1968:736). The word writings is grammata. It is a plural form of the noun. Grammata can be used of the Old Testament books or the five books of Moses (Arndt & Gingrich 1973:164:2c). "You have known" (Perfect Active Indicative - 2 person singular - Han 1974:389) "from a child the sacred scriptures which have enabled" (Present Passive Participle - Han 1974:389) "you to have become wise to salvation which is through faith in Jesus Christ" (2 Tim. 3:15) [author's translation] (Aland & Black 1968:736). Dunamai translated enabled is a deponent verb. It is active in meaning but passive in form. It is a statement of fact without regard to time (Williams 1971:17:2). The sacred letters instructed Timothy. They made him wise to salvation. Timothy had known the sacred scriptures and at the same time they enabled him to become wise to salvation. Paul adds: "through faith in Christ Jesus" (2 Tim. 3:15) [author's translation] (Aland & Black 1968:736). Sophizo is an aorist infinitive active voice (Han 1974:389). It means to make wise (Arndt & Gingrich 1973:767). It is a verbal use indicating result. Sophizo is expexegetical to the passive participle dunamena. The aorist is point one time completed action. Paul refers to Timothy's salvation experience. The sacred writings brought Timothy "to salvation through faith which" [is-understood] "in Christ Jesus" (2 Tim. 3:15) (Aland & Black 1968:736). The Old Testament pointed to fulfillment in the Messiah, Jesus Christ. Salvation, a work of God on behalf of man, is appropriated through faith in Christ Jesus. The apostle establishes the reliability of the truth as taught by him and by Timothy's mother and grandmother from the time that he was a child (Mathers 1976:8).

5.10.5.2 Other Scriptures That Confirm the Purposes of the Word of God in The Christian's Spiritual Life.

The Word of God becomes a means to sanctification in the life of the Christian (2 Pet. 1:1-11). Our Lord taught the sanctifying effect of the Scriptures in His High Priestly Prayer in John 17. The apostle John writes: "Start sanctifying them by means of the truth. Your word is truth" (John 17:17) [author's translation] (Aland & Black 1968:397-398). The apostle Paul in his sermon to the

Ephesian elders in Acts 20:32 confirms the sanctifying effect of the Word of God on the Christian. Dr. Luke, the author of Acts, writes: “and now everyone I myself entrust to God and to the word of His grace which is able to build and give the inheritance among all those having been sanctified,” (Acts 20:32) [author’s translation] (Aland & Black 1968:500). *Egiasmenois* is a perfect passive participle, masculine, dative plural. The action is done to the subjects. It is a circumstantial participle of means (Williams 1971:34). The Word of God has a cleansing effect on the Christian. Jesus said: “Now you are clean through the word which I have spoken to you”(John 15:3) [author’s translation] (Aland & Black 1968:390). The preposition *dia* plus the accusative case “*ton logon*” indicates the reason (Arndt & Gingrich 1973:180:B:II:1). This aspect of the Word of God is confirmed in the epistles in James 1:21. The coordinating conjunction “*dio*” is used by the apostle James to conclude his discussion (Aland & Black 1968:781). He addresses the practical help that the Lord provides for the Christian to endure these tailor made trials without giving in to temptation or becoming angry. They need cleansing in their Christian life. This cleansing is possible through a meaningful experience with the Word of God (Mathers 1976:35). The Christian can be transformed by the renewal of their mind upon the truth (Rom. 12:2, Eph. 4:23-24, Col. 3:1-2). Further, the Word of God is the means to spiritual growth in the Christian life (2 Pet. 1:1-11) (ibid:21-31).

In summary, the purposes of the Scriptures in the Christian’s spiritual life are to sustain, sanctify, cleanse, transform, and provide a means to spiritual growth.

5.11 Practical Steps To Take In The Spiritual Life

5.11.1 Surrender completely to the Lord Jesus.

5.11.2 A Regular Prayer List

The prayer of a righteous man supernaturally works (James 5:16) (Aland & Black 1968:789). The Greek verb “*energeo*” translated means supernaturally works or energizes. “Effective prayer” (petition) of righteous its strength much” (James 5:16)[author’s translation](Aland & Black 1968:789). Strength is a present indicative active, 3rd person singular (Han 1974:416). *Polu* translated much is an adjective used substantively (Arndt & Gingrich 1973:694-695:2:c). The verb *energeo* should be understood based on nuances in the New Testament as supernaturally works. This verb has the nuance of energizes or supernaturally works of the Word of God in the believer’s life in 1 Thessalonians 2:13. It is used in Ephesians 2:2 of the spirit of the age, Satan, who energizes the sons of disobedience. *Energoumene* (James 5:16) is a present middle participle, nominative, masculine singular (Han 1974:416). As a participle, the use is adjectival (Williams 1971:34). It is in the second attribute position of the adjective modifying prayer (petition). The emphasis of the Greek text is on the adjective *energoumene*. We are exhorted in 1 Thessalonians 5:17 to “keep on praying” (Present Imperative, Middle voice, 2nd person plural. The usage is a command. The idea of continuous action is emphasized by the present.) “unceasingly” (*adialeiptos* -Arndt & Gingrich 1973:17) [author’s translation](Aland & Black 1968:712). Frame (1975:201) points out that the importance of prayer is characteristic of the Apostle Paul’s epistles (Rom. 12:12, Eph. 6:18, Col. 4:2, 1 Thess. 3:10, 2 Thess. 1:11).

5.11.3 Be Active in Christian Service

Serving others is necessary in the Christian life. Christians can depend on the ministry of the Holy Spirit as they serve the Lord (Gal. 5:13, 16). Jesus Christ came to serve and give his life a ransom for the many (Mark 10:45). Serving is the way to be great with God (Mark 10:43-44).

5.11.4 Immediate Confession of Sin

The Christian needs to view their sin no matter how small as against a Holy God. My sin hurts God. 1 John 1:9 is the Christian's assurance that when we confess (agree with God) that God is both faithful and righteous to forgive us and cleanses us from this unrighteousness. These are helpful verses on this subject (Prov. 28:13, Ps. 32:5, 2 Sam. 12:13). The Bible exhorts us to flee from sin (2 Tim. 2:22).

5.11.5 Ask God to Help You To Be What You Should Be

Think God's Words (Is. 26:3). Continually give thanks to the Lord in everything (1 Thess. 5:18). Ask God to fill you with His Holy Spirit (Eph. 5:18).

5.12 The Christian's Position In Christ

5.12.1 The Believer's Position

If we have trusted Christ as our personal Savior then we have been placed in the body of Christ by the Holy Spirit (1 Cor. 12:13) The Bible scholar will note the repeated reference in the Pauline epistles that the recipients of Paul's letters are in Christ (1 Cor. 1:2, Eph. 1:1, Col. 1:2, 1 Thess. 1:1, 2 Thess. 1:1). The apostle Paul states that the believer who has been saved by faith is to walk by faith based on his position in Christ (Col. 2:6). The apostle presents to us that the Christian life is neither **legalism** (Col. 2:16-17), nor **mysticism** (Col. 2:18-19), nor **ascetism** (Col. 2:20-23). The walk of faith is based on our position that we are in Christ (Col. 2:7). Paul writes under the inspiration of the Spirit of God: "keep on watching not anyone will be the one leading you captive through philosophy and empty deception according to the tradition" (singular) "of men according the elements" (plural) "of the kosmou" (kosmos –world system) "and not according to Christ" (Col. 2:8) [author's translation](Aland & Black 1968:697). Christ is fully God (Col. 2:9): "because in Him all the fullness of the Godhead dwells bodily" [author's translation] (ibid: 697). The believer who has trusted Christ as his Savior is complete and needs nothing else than Christ (Col. 2:10). The Christian does not need circumcision since they died with Christ on the cross, were buried, raised, and seated with Christ in the heavenlies (Col. 2:12-13). The apostle draws a partial conclusion in Colossians 3:1 which is indicated by the inferential particle "oun." "Therefore if you have been raised with Christ" [and you have] This is a first class condition in the Greek language that assumes the reality of the fact. "keep on seeking the things above where Christ is seated at the right hand of God" (Col. 3:1) [author's translation] (ibid:699). The believer is commanded to keep on thinking on the things above rather than the things on the earth (Col. 3:2). The apostle Paul gives a further explanation on the believer's position in Christ. The believer has died. This is an aorist active voice,

2nd person plural. It is best understood as a constative. It is accomplished fact with reference to the manner of the action. Secondly, the believer's life "has been hidden with Christ in God" (ibid:699). The verb has been hidden is a perfect passive voice, 3rd person singular from *krupto* (Han 1974:371). It is a consummative. The action is completed. It was done to the Christian when they believed on Christ as his personal Savior by the Holy Spirit. The Holy Spirit joined the believer to the head of the body, Jesus Christ (Rom. 6:6). This is a positional truth. It is not an experiential truth. It is not something that the believer in Christ experiences. It is actual fact accomplished by the Holy Spirit at the moment of salvation: "our life has been hidden with Christ in God" (*krupto* -Arndt & Gingrich 1973:455:2c). This passage exposes false views of Christianity which present the Christian life as self-crucifixion, mysticism, and legalism. The Christian who sets his mind on the things above has now the power to reckon himself dead to sin based on their position in Christ (Col. 3:5-7). The verb "nekrosate" is an aorist imperative active voice, 2nd person plural (Han 1974:371). It is better translated start putting to death (figure of speech – to convey the literal meaning of start counting it true by faith). This is the truth that Christ's death was a death against the believer's sin nature. It cut the power of the believer's sin nature. This section is a further deduction indicated by the Greek inferential particle "oun" translated therefore in Col. 3:5. The Word of God lays another grace command on the believer in Christ in Colossians 3:8. These verses eight through eleven are commands that need to be applied to the believer's emotional and speech life. It should be translated: "You yourselves start laying aside also these things wrath, anger, malice, blasphemy" (slander), "cursing from your mouth" (Col. 3:8) [author's translation] (Aland & Black 1968:699-700). This can only be done when the believer has set their mind on the things of God. It is a renewal of the mind upon truth that makes possible the power to have an inner transformation of the believer's emotional and speech life. The believer is further commanded to stop lying to each other in Colossians 3:9. This is possible because the believer has put off the old man (nature) with its practices. The believer is commanded "start putting on the new" [man-understood]" "renewed in knowledge according to" [after] "the image of the one having fashioned him" [this is a reference to Christ- understood but not stated in the Greek New Testament] (Col. 3:10) [author's translation] (ibid:700). The words "eis epignosin" should be translated to knowledge. This is based on the use of the preposition *eis* (Moule 1975:70:v). It can be understood as well to result in knowledge (Moule 1977:121). The preposition *eis* is accompanied by a dative plural. It has to do with the body of true knowledge on the person and work of Jesus Christ (Col. 2:3). Further, it has the idea of the ultimate goal in the Christian life to come to maturity in Jesus Christ (Eph. 4:13).

In interaction, this chapter defined biblical spirituality. It revolves around three factors. These are regeneration, the ministry of the Holy Spirit, and Christian maturity. The Christian must adjust their Christian walk to the ministry of the Holy Spirit. The believer can rely as well on the Holy Spirit to illuminate the truth. Biblical fellowship is a crucial doctrine. It was defined and the purposes were stated for fellowship. The biblical spirituality of mankind both non-Christians and Christians was defined. Christ's death was a substitutionary death for the sinner but also a judgment against the believer's sin nature. God the Father, the eternal Son, and the Holy Spirit have made provision for the Christian's spiritual life. The enemies of the Christian were defined. These are the world system, the flesh, and the devil. God has made provision to defeat each of these enemies of

the Christian. The place of the Word of God in the spiritual life of the Christian was defined. Practical steps were listed that the Christian can take in their spiritual life. The believer's position in Christ and the walk of faith was explained from the epistle of Colossians.

5.13 Summary

Various definitions of biblical spirituality have been put forth by scholars (Ryrie 1969:12, Ketcham 1960:18). Chafer brings out a good point that biblical spirituality is adjusting your Christian walk to the biblical ministry of the Holy Spirit (1983:70, 86, 96). The biblical definition of biblical spirituality involves three factors. These are regeneration (Titus 3:5-7), the ministry of the Holy Spirit in the believer's life, and Christian maturity. It is necessary to adjust your Christian walk to the ministry of the Holy Spirit. Chafer (1983:70) notes three conditions that the New Testament believer must meet to be filled with the Spirit (Eph. 5:18). The three conditions are "grieve not the Holy Spirit of God" (Eph. 4:30) [author's translation] (Aland & Black 1968:673), "not to quench the Spirit" (1 Thess. 5:19) [author's translation] (ibid:712), and the third condition is to walk in dependence upon the Holy Spirit (Gal. 5:16) (ibid:660). Christian maturity is another factor that contributes to biblical spirituality. Two evidences of Christian maturity in the New Testament are not to stumble in your speech and humility (James 3:2, 1 Pet. 5:5-6). A working knowledge of the Word of God will be evident in the life of the mature Christian (Heb. 5:11-14).

The relationship of the spiritual life to theology involves knowing Jesus Christ as your personal Savior and applying the truth to your own life and the lives of others. The illuminating ministry of the Holy Spirit is essential in our study of the Word of God (1 Cor. 2:12). The Spirit of God revealed the Word of God to the apostles (1 Cor. 2:10-11). The revelation given by the Holy Spirit is inspired (1 Cor. 2:13). The doctrine of biblical fellowship is important to the mature Christian. The first epistle of John teaches the Christian that they are to live their life in fellowship with God the Father and his eternal Son Jesus Christ (1 John 1:3-4). The purpose of this doctrine of the Word of God is that the Father and his eternal son Jesus Christ might reproduce their joy, love, and life in the child of God in the present age. The natural man lives his life in the natural realm devoid of the Spirit of God (1 Cor. 2:14). The Scripture teaches the different stages of development from a spiritual baby upon the new birth, carnality a temporal stage, the immature adult believer needing to come to Christian maturity, and finally the mature Christian. One of the sins of the Corinthian Christians was that they remained in the spiritual state of carnality (1 Cor. 3:3).

The death of Christ on the cross while a substitution for the sinner was also a judgment against the believer's sin nature. The believer is to reckon himself dead to sin daily by faith (Rom. 6:11). God the Father has made an abundant provision for the spiritual life. We are instructed in the Word of God to judge our own lives (1 Cor. 11:31). God the Son, Jesus Christ's present intercessory ministry in heaven is an encouragement to the believer (Heb. 7:25). Jesus Christ is our advocate in heaven (1 John 2:1-2). God the Holy Spirit permanently indwells the child of God (1 Cor. 6:19, 1 John 2:27).

The enemies of the spiritual life are the world, the flesh, and the devil. The Holy Spirit, being the third person of the triune God, who is in the believer is greater than the Satanic spirit that indwells the world (1 John 4:4, Chafer 1971:3:358-360). The believer is exhorted in Romans 12 to live for God in his body. The Christian is not to be conformed to the present age. Thirdly, the Christian is to renew their mind on the truth (Rom. 12:1-2). The flesh is the believer's old nature with its desire for evil (Pentecost 1972). God's provision for the flesh was the death of Christ. His death was a judgment against the believer's old nature taking away its power (Rom. 6:1-11). The third enemy of the Christian is the devil. Jesus Christ came to destroy the works of the devil (1 John 3:8). The believer's provision against the devil is the armor of God (Eph. 6:10-20).

The Word of God must have a prominent place in the life of the Christian (2 Tim. 3:14-17, 2 Pet. 1:1-11, Acts 20:32, James 1:21, Rom. 12:2, Eph. 4:23-24, Col. 3:1-2). The Christian must take practical steps in his spiritual life of surrender completely to the Lord. The Christian needs a regular prayer list, to be active in Christian service, immediate confession of sin, and to ask God for help to be what he should be. The believer needs to reckon by faith true daily their position in Christ. They have died to sin "but living to God in Christ Jesus" (Rom. 6:11) [author's translation] (Aland & Black 1968:543-544). This is based on the positional truths of Christianity of the believer's death, burial, and resurrection with Christ. This is not an experiential truth. It is to be reckoned true by faith daily in the Christian's spiritual life. This was done for the believer by God the Father in Eternity Past (Eph. 2:4-6) when the Godhead formed the divine plan before the world and time began (Eph. 1:11). This positional truth was worked out in the life of the believer when he trusted Christ as his personal Savior. The Holy Spirit placed him in the body of Christ (1 Cor. 12:13) and joined him to the head of the body, Jesus Christ (Rom. 6:1-11). Our Christian walk should be by faith based on our position in Christ (Col. 2:6-7). The Christian life is neither legalism (Col. 2:16-17), nor mysticism (Col. 2:18-19), nor asceticism (Col. 2:20-23). The believer is commanded to set their mind on the things above (Col. 3:1-2).

5.14 Study Questions

5.14.1 What is biblical spirituality?

5.14.2 What factors are involved in biblical spirituality?

5.14.3 What is the relationship of theology to the spiritual life?

5.14.4 What effect did the death of Christ have on the believer's old sin nature?

5.14.5 What practical steps must be taken in the spiritual life to be spiritual?

5.14.6 What present ministry is Christ fulfilling in heaven for the believer?

5.14.7 What are the enemies of the spiritual life?

5.14.8 What provisions has God made for the Christian to be able to live the Christian life victoriously?

5.14.9 What place should the Word of God have in the believer's life?

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