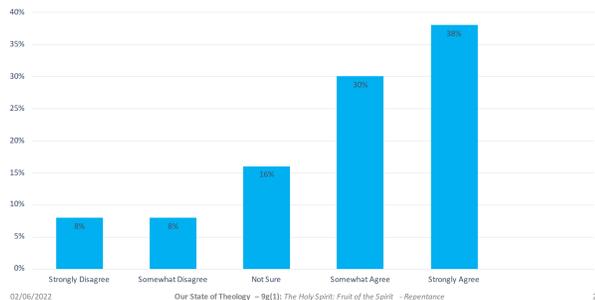


# Our State of Theology – 9g

*The Holy Spirit: The Fruit of the Spirit – Repentance*

## The Holy Spirit Indwells Every True Christian

True or False? (1)



### The Holy Spirit Indwells Every True Christian

- Strongly Disagree 8%
- Somewhat Disagree 8%
- Not Sure 16%
- Somewhat Agree 30%
- Strongly Agree 38%

This statement is 100% true; the correct answer should be *Strongly Agree*.

The Holy Spirit indwells every Christian.

### Romans 8:9 (NIV84)

<sup>9</sup>You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

- All Christians have the Spirit of Christ living in them. There are no Christians that do not have the Holy Spirit indwelling them.

### 1 Corinthians 3:16 (NIV84)

<sup>16</sup>Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

- *Temple* = ναός *naós* = It means the sanctuary which contained the Holy of Holies.<sup>1</sup>  
This is where the Most Holy God dwells in the Person of the Holy Spirit.

### 1 Corinthians 6:19 (NIV84)

<sup>19</sup>Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

- What is the evidence that a person has the Holy Spirit indwelling within them?

### Ezekiel 36:26–27 (NIV84)

<sup>26</sup>I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

<sup>27</sup>And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

- When God's Holy Spirit is indwelling within us, He will *move us* to follow His decrees and keep His laws.
- The Holy Spirit moves us to *obey* God and His Word.
- One of the “*evidences*” that the Holy Spirit indwells a person is their *progressive obedience* to the Word of God.

It is progressive, because the regenerated person *increasingly obeys* the truth of God's Word as it is revealed to them more and more.

- This obedience is more than an external compliance to a set of rules. This obedience comes from within: it comes from a person's heart.

### Philippians 2:12–13 (AMP)

<sup>12</sup>Therefore, my dear ones, as you have always obeyed [my suggestions], so now, not only [with the enthusiasm you would show] in my presence but much more because I am absent, work out (cultivate, carry out to the goal, and fully complete) your own salvation with reverence and awe and trembling (self-distrust, with serious caution, tenderness of conscience, watchfulness against temptation, timidly shrinking from whatever might offend God and discredit the name of Christ).

- They must now work out “their own salvation.” that is, they must work it out *apart from the assistance of Paul*.
- They must *work it out*, that is, carry it to its conclusion, thoroughly digest it, and apply it to day-by-day living.  
*κατεργάζομαι katērgázomai*: from *katá*, (emphasizing *self*) and *ergázomai* (2038), to work; To work out (themselves, *katá*); to bring about, accomplish, to carry out a task until it is finished.<sup>2</sup>
- They must strive to produce *in their lives* all the fruit of the Spirit.
- They must aim at nothing less than spiritual and moral perfection.<sup>3</sup>

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

<sup>3</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of Philippians*, vol. 5, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 120.

<sup>1</sup> Ronald Trail, *An Exegetical Summary of 1 Corinthians 1–9* (Dallas, TX: SIL International, 2008), 133.

<sup>13</sup>[Not in your own strength] for it is God Who is all the while effectually at work in you [energizing and creating in you the power and desire], both to will and to work for His good pleasure and satisfaction and delight.

- The Holy Spirit is *all the while effectually at work in you [energizing and creating in you the power and desire]* to do His will.
- The Holy Spirit *moves us to willing obedience*; not forced, external obedience from an unwilling heart that only fears the consequences arising out of disobedience.
- *The tense of the verb continue to work out* (NIV84 has it correct by including *continue*) indicates *continuous, sustained, strenuous effort*: “Continue to work out.”  
It is a *constant and sustained effort* in a battle waged on three fronts: a warfare against the world, the flesh, and the devil.  
It will mean **making full use of every God-appointed means to defeat the evil and bring out the good within them.**
- *It is one thing* to shout, “Do all to the glory of God,” *but* it is quite a different thing to carry this out in practice.
- *It is one thing* to pray, “as we have forgiven our debtors,” *but* it is not so easy *really* to forgive.
- *It is one thing* to display a beautiful plaque saying, “Christ is the Head of this home,” *but* it is something else again actually to recognize Him as Head by submitting every important question to Him in prayer and by obeying His every command.
- *It is one thing* to assert very piously, “God’s sovereignty is the ultimate principle for faith and practice,” *but* it is far more difficult to submit trustfully to this sovereign will when a dear one is growing gradually weaker and finally dies.
- **So very difficult is the task that,** left to [our] own resources, [we] can no more fulfil it than the invalid described in John 5 could get up and walk [without God’s enablement].  
[So, we] must consider *working out [our] own salvation* to be [our] life’s task.  
Note: *salvation*, here, is referring to *sanctification*.
- Were it not for the fact that God is working *in* you, you would not be able to work *out* your own salvation.<sup>4</sup>

### 1 Timothy 4:9–10 (NIV84)

<sup>9</sup>This is a trustworthy saying that deserves full acceptance

<sup>4</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of Philippians*, vol. 5, NT Commentary (Grand Rapids: Baker Book House, 1953–2001), 120-122.

<sup>10</sup>(and **for this we labor and strive**), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

### Colossians 1:29 (NIV84)

<sup>29</sup>To this end I **labor, struggling** (*agōnizomai*) with all his energy, **which so powerfully works in me.**

#### - Colossians 1:29 (WuestNT)

<sup>29</sup>To which end also I am constantly laboring to the point of exhaustion, engaging in a contest according to His efficient power in exercise which is working in me in power.

### 1 Timothy 6:11–12 (NIV84)

<sup>11</sup>But you, man of God, flee from all this, and **pursue** righteousness, godliness, faith, love, endurance and gentleness.

<sup>12</sup>**Fight** the good fight of the faith. **Take hold** of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

- *Pursue* = διώκω *diōkō*: To follow or press hard after, to pursue with earnestness and diligence in order to obtain, to go after with the desire of obtaining.<sup>5</sup>
- *Fight* = ἀγωνίζομαι *agōnizomai*: it is the task of faith in persevering amid temptation and opposition; to take pains, to wrestle as in an award contest, *straining every nerve* to the uttermost towards the goal.<sup>6</sup>

### Hebrews 12:14 (NIV84)

<sup>14</sup>*Make every effort* to live in peace with all men and to be holy; without holiness no one will see the Lord.

- *Make every effort* = διώκω *diōkō* = same Greek word used in 1 Timothy 6:12, *pursue*.
- 2 Timothy 2:22; 1 Peter 3:11; Philippians 3:12, 14 (*press on*) and many other Scriptures emphasize that the working out of our sanctification is not a haphazard, easy, something to be taken lightly, effort on our part.
- In our effort to avoid *legalism* and stress *grace*, the teaching about *effort* and *hard work* is often neglected.

### Matthew 7:13–20 (NIV84)

<sup>13</sup>“**Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.**

#### - Luke 13:23-24 (NIV84)

<sup>5</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

<sup>6</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

<sup>23</sup>Someone asked him, "Lord, are only a few people going to be saved?" He said to them,

<sup>24</sup>"**Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.**

- The gate to heaven is a narrow one, and we must strive to enter by it. The word translated 'striving' here is the Greek word from which the English word 'agony' comes.

What Jesus is saying is that there must be passion, real effort in striving, not that human effort would ever get anybody into the kingdom of God, but the person who has been quickened by the Holy Spirit, who has caught a glimpse of the reality of Jesus, **must make the seeking of the kingdom of God the main business of his life.**

This whole section of Luke's gospel underscores the urgency of getting your relationship with God settled now.<sup>7</sup>

<sup>14</sup>**But small is the gate and narrow the road that leads to life, and only a few find it.**

<sup>15</sup>**Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves.**

<sup>16</sup>**By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?**

<sup>17</sup>**Likewise every good tree bears good fruit, but a bad tree bears bad fruit.**

<sup>18</sup>**A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.**

<sup>19</sup>**Every tree that does not bear good fruit is cut down and thrown into the fire.**

<sup>20</sup>**Thus, by their fruit you will recognize them.**

- We have to open our ears to the teaching of Jesus and close our ears to the teaching of the culture, which has everything upside down.

If we want to live, we need to stay off the broad way.

We need to look for the door through which men must enter. Every other door leads to destruction.

We must pursue the narrow way, for only that way leads to life—**no matter what men may say.**<sup>8</sup>

### Galatians 5:22-23 (NIV84)

<sup>22</sup>But the **fruit of the Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness,

<sup>23</sup>gentleness and self-control. Against such things there is no law.

- Vss. 22-23 are the "go-to" verses when we think about spiritual fruit.
- These are not the only Scriptures that refers to spiritual fruit. Let's look at some others, and we'll get back to these later, the Lord willing.

### Matthew 3:4–10 (NIV84)

<sup>4</sup>John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey.

<sup>5</sup>People went out to him from Jerusalem and all Judea and the whole region of the Jordan.

<sup>6</sup>Confessing their sins, they were baptized by him in the Jordan River.

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath?"

<sup>8</sup>**Produce fruit in keeping with repentance.**

<sup>9</sup>And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham.

<sup>10</sup>The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

- An *evidence* of the Holy Spirit's presence within you, that is often overlooked, is *bearing fruit that reflects repentance*.
- *Bear fruit* = to produce actions and natural consequences befitting one's nature (*in this case, the nature of a person who repented*); conceived of as a tree bearing fruit according to its kind.<sup>9</sup>

*Bearing fruit* is to produce actions that are in line with the regenerated nature.

The fruit "is not the change of heart, but the acts which result from it."<sup>10</sup>

- **Genuine repentance produces a changed life.** The religious leaders of Israel must show by their conduct that they have turned from their sins.

They presumed that having **Abraham** as their ancestor kept them from punishment.

The rabbis taught that Abraham was such an **exceptionally good man that he had built up a treasury of merit that covered all the needs of his descendants.** It was not their race or class that

<sup>7</sup> R. C. Sproul, *A Walk with God: An Exposition of Luke* (Great Britain: Christian Focus Publications, 1999), 283.

<sup>8</sup> Robert Charles Sproul, *Matthew*, St. Andrew's Expository Commentary (Wheaton, IL: Crossway, 2013), 204.

<sup>9</sup> Rick Brannan, ed., *Lexham Research Lexicon of the Greek New Testament*, Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020).

<sup>10</sup> Robert H. Mounce, *Matthew*, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2011), 27.

bound them to God.

If there is no fruit there has been no fundamental change of heart.<sup>11</sup>

- Repentance isn't just being sorry about our sins—it's being **sorry enough to stop** ... and turn our whole lives to God.<sup>12</sup>
- Some view repentance as a *feeling*—sorrow for something we did or failed to do. Others have heard that the New Testament word for “repent” meant “to change the mind.” **Repentance involves more than the mind.**

To repent is to return to God, to his covenant, to loyalty and *obedience*.<sup>13</sup>

- Fruits of repentance are just that—fruits. They are *not wages the sinner must earn* by doing the right thing and making up for sin. They are *not penalties* that are handed out for a violation.
- They represent a *response*, which involves a *course of action* that isn't always clear. Here are some guidelines:
  - The fruits of repentance are *to desist from the sin of which one repented*.
  - The fruits of repentance are *to restore, if possible, what sin has ruined*.
  - The fruits of repentance are *to amend one's sinful life, to replace evil with good*.
  - The fruits of repentance are *to do all to the glory of God, whether we eat or drink, or work or play*.<sup>14</sup>

### Luke 3:7–14 (NIV84)

<sup>7</sup>John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath?

<sup>8</sup>Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham.

<sup>9</sup>The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

<sup>10</sup>“**What should we do then?**” the crowd asked.

<sup>11</sup>John answered, “The man with two tunics should

<sup>11</sup> Robert H. Mounce, *Matthew*, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2011), 23–24.

<sup>12</sup> F. F. Bruce, *Matthew*, Open Your Bible Commentary (Bath, UK; Nashville, TN: Creative 4 International, 2014), Mt 3:1–12.

<sup>13</sup> Daniel M. Doriani, *Matthew & 2*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, vol. 1, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2008), 48–49.

<sup>14</sup> John D. Schuetz, “*Scriptural Principles as They Pertain to ‘Live-In’ Arrangements*,” ed. John F. Brug, *Wisconsin Lutheran Quarterly* 96 (1999): 264–265.

share with him who has none, and the one who has food should do the same.”

<sup>12</sup>Tax collectors also came to be baptized. “Teacher,” they asked, **“what should we do?”**

<sup>13</sup>“Don’t collect any more than you are required to,” he told them.

<sup>14</sup>Then some soldiers asked him, “And **what should we do?**” He replied, “Don’t extort money and don’t accuse people falsely—be content with your pay.”

- Vss. 11-14 show some examples of the fruit of repentance addressed to the crowd (v. 11), to the tax collectors (vss. 12-13), and to the soldiers (v. 14).

### Proverbs 5:22 (NLT)

<sup>22</sup>An evil man is held captive by his own sins; they are ropes that catch and hold him.

- **People commonly show sorrow for a sin after they are caught**—the cords of sin do trap the sinner.

President Bill Clinton was angry and defiant at first when charged with the sin of an illicit relationship with a White House intern. “I did not have relations with that woman,” he thundered, and he questioned the motives of anyone who said he had. A few weeks later, when irrefutable evidence of a relationship with “that woman” became public, Clinton was all remorseful. Was he truly penitent? Maybe and maybe not. Who can know the condition of another man’s soul?

- **Repentance is more than remorse over shameful behavior**, but when a man is caught in a sin, the publicity and the shame can lead to true repentance.

The fallen evangelist Jim Bakker seems eventually to have come to true repentance that way. Years after his disgrace, he wrote a striking book entitled *I Was Wrong*.

- **Repentance is more than sorrow that we got caught, or hurt ourselves, or hurt others.**

Judas betrayed Jesus to death.

After Jesus’ death, Judas was filled with remorse. He tried—and failed—to return the money he gained for betraying Jesus.

Later, he took his life. He was sorry for his sin, but instead of taking his sorrow to God, he **turned inward, not Godward**, and his remorse became self-condemnation.

- **Self-condemnation is not repentance.**

God does not want us to suffocate in our guilt, he wants us to **take our guilt to him**, that we may find forgiveness and release, peace and renewal.

### 2 Corinthians 7:8–11 (NIV84)

Lord, so that repentance is also our act.

- We cannot persuade anyone to believe, but the Spirit may use our efforts to foster genuine sorrow.<sup>16</sup>

## 2 Timothy 2:22–26 (NIV84)

<sup>22</sup>Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.

<sup>23</sup>Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels.

<sup>24</sup>And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

<sup>25</sup>Those who oppose him he must gently instruct, in the hope that God will **grant them repentance** leading them to a knowledge of the truth,

### - 2 Timothy 2:25 (HCSB)

<sup>25</sup>instructing his opponents with gentleness. **Perhaps** God will grant them repentance leading [them] to the knowledge of the truth.

<sup>26</sup>and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

- *God* grants repentance, so repentance is an outcome that God "*may perhaps*" grant (2:25).<sup>17</sup>
  - Repentance is a gift granted by God as He wills.
- All true repentance is produced by God's sovereign grace, and without such grace human effort to change is futile.
- When God, by grace, grants saving faith, it includes the granting of repentance from sin. Neither is a work carried out by humans.<sup>18</sup>
- *Question 87 of the Westminster Shorter Catechism* defines *true repentance*:
  - Repentance unto life* is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, **with grief and hatred of his sin**, turn from it unto God, with full purpose of, and endeavour after, new obedience.<sup>19</sup>
- One of the initial evidences that a person is a Christian and has the Holy Spirit living in him is they are living a life that *displays fruit in keeping with repentance*.

<sup>16</sup> Daniel M. Doriani and Richard D. Phillips, *2 Timothy & Titus*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2020), 51, 62.

<sup>17</sup> Daniel M. Doriani and Richard D. Phillips, *2 Timothy & Titus*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2020), 62.

<sup>18</sup> John F. MacArthur Jr., *The MacArthur Bible Commentary* (Nashville: Thomas Nelson, 2005), 2 Ti 2:25.

<sup>19</sup> Daniel M. Doriani and Richard D. Phillips, *2 Timothy & Titus*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2020), 62.

<sup>8</sup>Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it—I see that my letter hurt you, but only for a little while—

<sup>9</sup>yet now **I am happy**, not because you were made sorry, but because your sorrow led you to repentance.

For **you became sorrowful as God intended** and so were not harmed in any way by us.

<sup>10</sup>Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

<sup>11</sup>See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

- Paul says he regrets that his rebuke hurt the church for a little while, yet he is glad because "your sorrow led you to repentance" (2 Cor. 7:8–9).

In *worldly sorrow*, the sinner feels bad for himself—his pain, his shame, his damaged reputation or relationships.

In *godly sorrow*, the sinner wants to see justice done and wants to restore relationships, first with God, and then with our fellow man (7:11), and results in true repentance: *forsaking and turning away from sin and turning to God*.

## Acts 11:18 (NIV84)

<sup>18</sup>When they heard this, they had no further objections and praised God, saying, "So then, God has granted even the Gentiles **repentance unto life**."

- *Question 76 of the Westminster Larger Catechism* asks, "*What is repentance unto life?*" The catechism answers:

*Repentance unto life* is a **saving grace**, wrought in the heart of a sinner **by the Spirit and the Word of God**, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.<sup>15</sup>

- **Unless the Spirit enlightens, we will never see that sin is rebellion against God.**

The Spirit speaks and convicts, but we listen, agree, forsake our sinful ways and return to the

<sup>15</sup> Daniel M. Doriani, *Matthew & 2*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, vol. 1, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2008), 49–51.

- What other *evidences* are there that the Holy Spirit indwells a person?
- Next Week!!! (The Lord willing.)