

Our State of Theology – 9h

The Holy Spirit: The Spirit of Holiness

Romans 1:1–6 (NIV84)

¹Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God—

²the gospel he promised beforehand through his prophets in the Holy Scriptures

³regarding his Son, who as to his human nature was a descendant of David,

⁴and who through **the Spirit of holiness** was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

⁵Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

⁶And you also are among those who are called to belong to Jesus Christ.

- The two names, the Holy Spirit and the Spirit of holiness, seem to be the same. But there is a marked difference.

The name of the Holy Spirit emphasizes the essential moral character of the Spirit as holy, but

the name of *the Spirit of holiness* brings out the thought that the Holy Spirit is not merely holy in Himself, but **He imparts holiness to others**.

- The perfect holiness which He Himself possesses He imparts to those who receive Him.¹

1 Peter 1:1–2 (NIV84)

¹Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

²who have been chosen according to the foreknowledge of God the Father, through **the sanctifying work of the Spirit**, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

- As spiritual aliens, **the most important thing** for Peter's readers **was not their relationship to earth but their relationship to heaven**.²
- **Sanctifying work** (*hagiasmō*) refers to separation, consecration, and holiness.³
- *Sanctification* refers to **the initial act of God the Spirit by which we are set apart unto the Father as his own**,

consecrated and claimed to be holy.⁴

- This aspect of **sanctification** takes place before conversion.

There are other forms of sanctification which take place later.

When a person is born again, he becomes *positionally* sanctified because he is "in Christ" (Heb. 10:10, 14).

Practical sanctification is the life-long process of the Christian becoming more like Christ (1 Pet. 1:15).

In heaven he will achieve *perfect* sanctification, for he will never again sin (Col. 1:22).

- It is a ministry of the Holy Spirit by which He sets people apart to belong to God.
- In *eternity* God foreknew and chose men. In *time* the Holy Spirit operates to make that election real in the lives of the individuals concerned.⁵

2 Thessalonians 2:13–17 (NIV84)

¹³But we ought always to thank God for you, brothers loved by the Lord, because **from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth**.

¹⁴He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.

¹⁵So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.

¹⁶May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope,

¹⁷encourage your hearts and strengthen you in every good deed and word.

- Being chosen is in reference to salvation, which consists of the setting apart of the whole person for the service of God. This is something that can only be accomplished by the power of the Holy Spirit.
- Holy Spirit's primary function: set apart the elect and impart His holiness to them.

God chose the elect before time began and the Holy Spirit saved us by setting us apart from

¹ R. A. Torrey, *The Person and Work of the Holy Spirit as Revealed in the Scriptures and in Personal Experience* (New York; Chicago: Fleming H. Revell, 1910), 59.

² John F. MacArthur Jr., *1 Peter*, MacArthur New Testament Commentary (Chicago: Moody Publishers, 2004), 16.

³ John F. MacArthur Jr., *1 Peter*, MacArthur New Testament Commentary (Chicago: Moody Publishers, 2004), 21.

⁴ Sam Storms, "1 Peter," in *Hebrews–Revelation*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar, vol. XII, ESV Expository Commentary (Wheaton, IL: Crossway, 2018), 302.

⁵ William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 2250.

kingdom of darkness and imparting His holiness into them. The elect have been made *positionally* holy (see above).

Hebrews 10:1–10 (NIV84)

¹The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

²If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

³But those sacrifices are an annual reminder of sins, ⁴because it is impossible for the blood of bulls and goats to take away sins.

⁵Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me;

⁶with burnt offerings and sin offerings you were not pleased.

⁷Then I said, ‘Here I am—it is written about me in the scroll— I have come to do your will, O God.’ ”

⁸First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” (although the law required them to be made).

⁹Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second.

¹⁰And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

- This is *positional* holiness, because we (the elect) are now in Christ.
- *Practical* holiness is a life-long process after a person is regenerated.
- **1 Peter 1:13-15 (NIV84)**

¹³Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed.

¹⁴As obedient children, do not conform to the evil desires you had when you lived in ignorance.

¹⁵But just as he who called you is holy, so be holy in all you do; (*practical holiness*)

Hebrews 10:11-14 (NIV84)

¹¹Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.

¹²But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.

¹³Since that time he waits for his enemies to be made his footstool,

¹⁴because by one sacrifice he has made perfect forever those who are being made holy.

- *Perfect* = τελειῶ τέλειος = bring to an end, bring to its goal/accomplishment.⁶ (*Sanctification has a purpose.*)

1 Peter 1:8-9 (NIV84)

⁸Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

⁹for you are receiving the goal of your faith, the salvation of your souls.

- The new sacrifice was effective because it gives believers eternal perfection. Perfection here means *eternal salvation* not *spiritually matured* or *complete*.
- The death of Jesus Christ removes sin forever for those who belong to Him.

We are totally secure in our Savior.

We need cleansing when we fall into sin, but we need never fear God’s judgment on us because of our sin.

As far as Christ’s sacrifice is concerned, we have *already been sanctified and perfected*—which is why He had to sacrifice Himself only once.

The forgiveness is permanent because the sacrifice is permanent.⁷

Matthew 26:36–46 (NIV84)

³⁶Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.”

³⁷He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

³⁸Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

³⁹Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

⁴⁰Then he returned to his disciples and found them sleeping. “Could you men not keep watch with me for one hour?” he asked Peter.

⁴¹“Watch and pray so that you will not fall into

⁶ William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 996.

⁷ John F. MacArthur Jr., *Hebrews*, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 256.

temptation. The spirit is willing, but the body is weak.”

⁴²He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

⁴³When he came back, he again found them sleeping, because their eyes were heavy.

⁴⁴So he left them and went away once more and prayed the third time, saying the same thing.

⁴⁵Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.

⁴⁶Rise, let us go! Here comes my betrayer!”

- God’s wrath and judgment are often pictured in the Old Testament as a cup to be drunk (see, e.g., Ps. 75:8; Isa. 51:17; Jer. 49:12).

Psalm 75:8 (NIV84)

⁸In the hand of the LORD is a cup full of foaming wine mixed with spices; he pours it out, and all the wicked of the earth drink it down to its very dregs.

Isaiah 51:17 (NIV84)

¹⁷Awake, awake! Rise up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, you who have drained to its dregs the goblet that makes men stagger.

Jeremiah 49:12 (NIV84)

¹²This is what the LORD says: “If those who do not deserve to drink the cup must drink it, why should you go unpunished? You will not go unpunished, but must drink it.

- **This cup** symbolized the suffering Jesus would endure on the cross, the cup of God’s fury vented against all the sins of mankind, which the Son would take upon Himself as the sacrificial Lamb of God.⁸

Jesus was taking upon Himself the sin of the world and would then experience the consequences of those sins: the full and complete wrath of God.

As Psalm 75:8 states, “all the wicked of the earth drink it down to its very dregs,” so Jesus, as a substitutionary sacrifice for mankind drank the cup of God’s fury down to its very dregs.

Hebrews 10:15-18 (NIV84)

¹⁵The Holy Spirit also testifies to us about this. First he says:

¹⁶“This is the covenant I will make with them after

that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.”

¹⁷Then he adds: “Their sins and lawless acts I will remember no more.”

¹⁸And where these have been forgiven, there is no longer any sacrifice for sin.

- The work of sacrifice is done. There will be no more. Forgiveness is already provided for those who trust in this one perfect sacrifice.⁹
- There were no seats or chairs in the tabernacle because the Levitical priests were never finished. They were continually standing, offering the *same sacrifices* again and again.

However, Jesus is sitting *at the right hand of God*, waiting since that time for his enemies to be made his footstool (10:12b-13).

John 19:28-30 (NIV84)

²⁸Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.”

²⁹A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.

³⁰When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

- “It is finished”—in Greek, *tetelestai*.
- The same judgment, that the world before Noah faced in the flood waters of the deep, awaits those born after the flood in the fiery depths of hell.

This is a judgment to be exercised in the complete and fearful wrath of a holy and sovereign God.

- Yet, since the creation of the world, before Adam sinned, there was a plan of redemption to save the very elect from the wrath of God.

It was not a plan to rescue us from the grips of Satan, but, rather, to rescue us from God’s judgment and wrath. It was a payment *paid in full* to God, the Father, not Satan, to completely appease Him (God) for our sinfulness.

- When Jesus cried out, “It is finished,” He was stating that the full wrath of God against sinful man was completely appeased, paid for in full, through the sacrifice of Jesus Christ on the cross.

There would no longer be any more sacrifices for sin. Jesus died once for all; He gave himself as a ransom for all men.

⁸ John F. MacArthur Jr., *Matthew*, vol. 4, MacArthur New Testament Commentary (Chicago: Moody Press, 1985), 174.

⁹ John F. MacArthur Jr., *Hebrews*, MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 257.

1 Timothy 2:5-6 (NIV84)

⁵For there is one God and one mediator between God and men, the man Christ Jesus,
⁶who gave himself as a ransom for all men--the testimony given in its proper time.

- When [Jesus] said, "It is finished," He was saying not just that His life was over but that His mission had been fulfilled. His purpose in coming to earth and going to the cross was accomplished.

Tetelestai was sometimes used in the commercial arena in the Greek world. It was stamped on a purchase or written on a receipt, because it meant "paid in full."

Jesus said: "I've done it all. I've drunk the cup to its dregs. The sin debt of My people has been paid in full."¹⁰

- There is no longer any sacrifice for sins. The Christian does not have to make any sacrifice of works or performance to obtain or maintain their salvation.

The debt has been paid in full!

Hebrews 10:19-22 (NIV84)

¹⁹Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus,
²⁰by a new and living way opened for us through the curtain, that is, his body,
²¹and since we have a great priest over the house of God,
²²let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

- *Guilty conscience*: a conscience not only tainted with the memory of sin, but also a conscience that is seared and corrupted with the desire to sin, the line of right and wrong being blurred.
- **Titus 1:15 (NIV84)**
¹⁵To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted.
- Our consciences have been made new (*cleansed*) with a new standard of right and wrong that is set by God.

Hebrews 10:23-27 (NIV84)

²³Let us hold unswervingly to the hope we profess, for he who promised is faithful.
²⁴And let us consider how we may spur one another on toward love and good deeds.

¹⁰ R. C. Sproul, *John*, St. Andrew's Expositional Commentary (Lake Mary, FL: Reformation Trust Publishing, 2009), 369.

²⁵Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.

²⁶If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,

²⁷but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.

- The Scripture verses that warn us of the judgment of God to where some believe that the believer's security of salvation is in question.

This is not true; we are "perfected forever," as the Scripture plainly tells us. (Heb. 10:14)

- This is a *positional sanctification*, the birthright of every true believer in Christ.
- In God's mind, we are as perfect as His Son. The day will come when that perfection will be fully seen in our lives—forever.¹¹

James 1:26-27 (NIV84)

²⁶If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.

- *Religious* = θρησκευος *thréskos*; Religious, devout; only in James 1:26, the diligent performer of divinely ascribed duties of outward service to God.

thréskeia is predominantly the ceremonial service of religion.

It is the *external framework* while as *eusébeia* (2150), godliness, is the *inward piety* of soul.

According to James, true *thréskeia* or religion is not merely ceremonial formality, but acts of mercy, love, and holiness.¹²

²⁷Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

James 3:13-17 (NIV84)

¹³Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.

- **1 Corinthians 1:30 (NIV84)**

³⁰It is because of him that you are in Christ Jesus, who has become for us wisdom from God--that is, our

¹¹ John Phillips, *Exploring Hebrews: An Expository Commentary*, The John Phillips Commentary Series (Kregel Publications, 2009), Heb 10:14-18.

¹² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

righteousness, holiness and redemption.

- Humility comes from wisdom, which comes from Christ Jesus.

¹⁴But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.

¹⁵Such “wisdom” does not come down from heaven but is earthly, unspiritual, of the devil.

¹⁶For where you have envy and selfish ambition, there you find disorder and every evil practice.

- **James 3:16 (KJV)**

¹⁶For where envying and strife *is*, there *is* confusion and every evil work.

- This is important to know.

Where envy and strife are present there is confusion and every evil work.

Has your home been a home where there is envy and strife with the resulting effects of confusion and every evil work? You can't think straight, everything is going wrong, etc.

- This is evidence that the Holy Spirit is not governing the affairs of your household.

¹⁷But the wisdom that comes from heaven is **first of all pure**; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

- *First of all pure.*

Pure = ἄγνός *hagnós* = Holy, pure, chaste, pure from every fault, modest;¹³ immaculate.

First of all: First in order and importance.

- Everything that the Holy Spirit does...

Points to holiness

Reflects holiness

Characteristic of holiness

- Contrast the characteristics of the earthly, unspiritual, demonic “wisdom,” if you can call it such, with the that wisdom which comes from heaven through the Holy Spirit.

The danger is in ascribing to the Holy Spirit a “leading” or “word” that does not primarily glorify and honor God, but, rather, satisfies a person's lust of the flesh, lust of the eyes, or the pride of life.

When one attributes a so-called message, that they claim they have received, to God that is self-serving or self-gratifying; it is not *first of all pure*. That *message* did not come from God, the

Holy Spirit.

- How would you know if a *message* came from God through the Holy Spirit?

In the near future!!! (The Lord willing.)

¹³ Thoralf Gilbrant, “ἄγνός.” *The New Testament Greek-English Dictionary*, The Complete Biblical Library (WORDsearch, 1991).