

THE MINISTRY OF THE HOLY SPIRIT

CHAPTER ONE

Two Important Persons

Before we begin our lesson this month on “The Ministry of the Holy Spirit” we must first understand the purpose and mission of the Holy Spirit being sent into the world, and what he came to administer.

Some thirty-three years prior to the coming of the Holy Spirit, God sent His Son, the first of two most important persons ever to appear on earth. Exactly fifty days following the completed mission of the first, He sent the second, the Holy Spirit, to execute, or administer that which was accomplished by the first.

At an exact period in time God sent the first, His Son, to carry out His plan of redemption.

“But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4:4, 5)

This plan of redemption was planned before God ever created man.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Ephesians 1:4)

The four Gospels deal almost exclusively with the only mission of the Son of God, stating plainly why He was being sent into the world. His mission is stated in Luke 19:10. **“For the Son of man is come to seek and to save that which was lost.”** This is confirmed in John 3:17.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17)

Jesus did not come to clean up a corrupt government. He did not come just to set a pattern by which we are to live. He did not come to destroy the wicked. **“For the Son of man is not come to destroy men’s lives, but to save them...” (Luke 9:56).** The first coming of the Lord Jesus Christ was to fulfill one mission and one mission only, and that was to provide redemption for all of mankind.

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (I John 2:2)

The Lord Jesus Christ provided complete redemption for us; spirit, soul and body.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord

Jesus Christ.” (I Thessalonians 5:23)

The redemption for all three parts of man was accomplished in the three-fold ministry of our Lord as:

- (1) PROPHET
- (2) PRIEST
- (3) KING

There are three words that describe this three-fold ministry. They are the words “justification,” “sanctification” and “glorification.”

(1) JUSTIFICATION

By His past work as Prophet the Lord Jesus provided our justification once for all, where we can now stand before God in perfection; as though not one sin had ever been committed.

In all great themes of Scripture there will be found one or two verses which give a clear revelation as to the meaning. The Scriptures that best describe the true meaning of “justification” are found in Colossians 1:21, 22.

**“And you, that were sometime alienated and enemies
in your mind by wicked works, yet now hath he
reconciled,
In the body of his flesh through death, to present you
holy and unblameable and unproveable in his sight.”
(Colossians 1:21, 22)**

Nowhere in Scripture can there be found a better definition of the true meaning of the word “justified” than the three words in Colossians 1:22, holy, unblameable and unproveable.

- (A) HOLY,
which means “holy one” or “saint.”
- (B) UNBLAMEABLE,
which means “unblemished,” “faultless,” “without blame, or blameless.”
- (C) UNREPROVABLE,
which means “unaccused,” “irreproachable,” “blameless.”

All of this was accomplished “in His body, through His death.” Forty days after He procured our complete justification “in the body of his flesh through death,” He ascended into Heaven to take up His present ministry to provide for our:

(2) SANCTIFICATION.

Our Lord is, at this very moment, seated at the right hand of God making intercession for all Believers.

**“Who is he that condemneth? It is Christ that died, yea
rather, that is risen again, who is even at the right
hand of God, who also maketh intercession for us.”
(Romans 8:34)**

By the intercessory work of the Lord Jesus Christ, He provides for our security, that we may walk day by day in close communion and fellowship with Him. This gives us the assurance that not only are we saved, but we will remain saved.

The first injunction is that we sin not.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (I John 2:1)

I quote four Scriptures that confirm this Bible truth.

FIRST:

“Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” (I Corinthians 1:8)

SECOND:

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” (Jude 24)

THIRD:

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” (Philippians 1:6)

FOURTH:

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” (John 6:39)

There is one definite statement made in each of these verses of Scripture that should bring joy to the heart of every Believer.

- (A) I Corinthians 1:8, **“Who shall also confirm you unto the end...”**
- (B) Jude 24, **“Now unto him that is able to keep you from falling...”**
- (C) Philippians 1:6, **“...He which hath begun a good work in you will perform it (for how long?) until the day of Jesus Christ.” (until the Lord comes).**
- (D) John 6:39, **“...all which he hath given me I should lose nothing.”**

By the future coming of the Lord Jesus Christ as King of Kings, He will consummate our full salvation by His:

(3) GLORIFICATION.

A fitting description of our future “glorification” is recorded in Philippians 3:20, 21, and I John 3:2.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Philippians 3:20, 21)

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (I John 3:2)

There is no doubt as to the time when this wonderful transaction will take place; when this body will be changed.

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.” (I Corinthians 15:42-44a)

According to Romans 8:22 and 23 we must wait for this time.

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:22, 23)

We, like Paul, find ourselves at a complete loss for words to express our gratitude for all the Lord Jesus has done in His provision for us. He provided for our “perfection” by His past work of “justification,” and by His present work as mediator He is providing our “sanctification.” By His future returning again He will provide our “glorification,” by changing these vile bodies into glorified bodies. The only words we can find is to say with Paul, **“Thanks be unto God for his unspeakable gift.” (II Corinthians 9:15)**

An understanding of these three words, justification, sanctification and glorification will give one a solid foundation upon which to “grow in grace and in the knowledge of our Lord and Saviour.”

It is important to understand what “justification” means. This is the only way we can be assured of our standing in the Lord Jesus. If we understand this simple Bible term, we can have the peace of knowing just what happens to our sins, past, present and future, and this will keep us from striving by our own futile works to try and achieve that which is impossible.

By an understanding of “sanctification” we will have the peace, joy and assurance of knowing that we are not lost by not having reached a state of sinless perfection. It will show us how we may walk in fellowship with our Lord, even while walking in this old sinful world.

By understanding what is meant by being “glorified” we can be delivered from disappointment when we are not healed of every imperfection of this sinful, corrupt body; that is still under the curse which affects the whole creation, also waiting a “complete redemption.”

CHAPTER TWO

Three-Fold Ministry

In our first lesson we saw that man consists of three parts, spirit, soul and body, and that all three parts has been redeemed by the work of the Lord Jesus Christ.

This was accomplished, first, by the prophetic work of our Lord on Calvary, where He procured the justification of all Believers whereby they are made righteous in the sight of God forever. This is an immediate act of grace that happened only once and is never to be repeated.

By His present priestly work as mediator He sees to our sanctification, whereby we may walk in fellowship, and be renewed day by day so that we can have the power to live the life that glorifies God.

His future coming as King will consummate our full salvation by quickening this mortal body and making it a glorified body like His own. By His three-fold ministry as Prophet, Priest and King He redeemed every part of man, spirit, soul and body.

Our second lesson is on the “three-fold ministry of the Holy Spirit.” At an exact time in history, God sent His Son into the world, “in the fullness of time.”

We see the exact theme presented in the coming of the Holy Spirit. In Acts 2:1 we read, “**And when the day of Pentecost was fully come...**” The Holy Spirit did not come the day before, or the day after. The Holy Spirit did not come because they were of one accord. He did not come because they were all in one place. There was a certain time, a time set by God that the Holy Spirit would arrive and nothing could have stopped His coming into the world at this set time. Dr. Luke gives us an eye-witness account of this in Acts 2:1, 2.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.” (Acts 2:1, 2)

This was a one-time event, never to be repeated. There is no scriptural evidence where this event is to be repeated. All of the Holy Spirit descended on that day, not just a part. The whole Person of the Spirit came upon that company to abide, and has been here ever since.

“And I will pray the Father, and he shall give you another comforter, that he may abide with you forever.” (John 14:16)

When a person receives the Lord as Saviour, they receive all of the Holy Spirit they will ever have; although, as we shall see in our coming lesson, the Spirit may not have all of a Believer.

The Holy Spirit came to carry out one mission, and that was to administer, or apply what the Son accomplished in His ministry. Without the coming of the Holy Spirit there would be no Church. No person would, or could ever be saved apart from His ministry. Therefore, it becomes very important that we understand the three-fold ministry of the Holy Spirit.

The Holy Spirit has been present in this world from the beginning. His ministry was clearly revealed in the conception of the Lord Jesus Christ. We see the presence of the Holy Spirit descending as a dove upon Christ at His baptism. However, the ministry of the Holy Spirit, from the time He arrived on the day of Pentecost until the day He departs with the saints at the Rapture of the Church, is to execute or apply the redemption provided by the Son of God. Nowhere is this truth made more plain than in the following Scriptures.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.” (John 16:13-15)

These three verses contain a truth that must not be overlooked. The only way anyone will ever understand what the Lord did for mankind is by the Holy Spirit. Only the Holy Spirit can “guide you into all truth...v. 13) “...he shall take of mine, and shall show it unto you.” (v. 15).

This truth is confirmed in many portions of Scripture. We read in John 14:17:

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:17)

To understand the full meaning of this verse, compare this Scripture with I Corinthians 1:18 and 2:14.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (I Corinthians 1:18)

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (I Corinthians 2:14)

There are three verses of Scripture that record in plain language the three-fold ministry of the Holy Spirit. They are:

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. (I Corinthians 12:13)

“And be not drunk with wine, wherein is excess; but be filled with the Spirit.” (Ephesians 5:18)

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” (Romans 8:11)

There are three words in these three verses that sum up the entire ministry of the Holy Spirit in the life of the Believer. They are:

- (1) Baptism
- (2) Filling
- (3) Quickening

There are other operations of the Holy Spirit such as teaching, anointing and sealing; however, these all fall under one of the three headings of baptism, filling and quickening. We plan in this series of lessons to take up what the Bible teaches concerning each of these individual words, but before we do let us first look at the meaning of each of these words.

- (1) We are baptized in the Spirit.
- (2) We are filled with the Spirit.
- (3) We shall one day be quickened by the Spirit.

We see how closely the three-fold ministry of the Holy Spirit relates to the three – fold ministry of Prophet, Priest and King.

- (1) BAPTISM:
which justifies us once for all.
- (2) FILLING:
which sanctifies us day by day and keeps us in fellowship with our Lord.
- (3) QUICKENING:
which will one day change this corruptible body into a glorified body at Jesus’ coming.

Baptism is the term used to describe the method of how one is placed in Christ, and is a one-time event that takes place at the beginning, when a person is born again. It is the very first act performed by the Holy Spirit in the life of one who believes. It is by this act we become justified before God once for all.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God, and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:4-6)

The filling of the Holy Spirit is the second act, which sanctifies day by day, and is dependant upon completely yielding to Him. It is only by this continual filling that we may walk in fellowship, and follow our Lord with the power to serve Him.

With the Rapture of the Church, at the end of this “age of grace,” by His quickening He will have completed His mission for which He was sent by transforming these old corruptible bodies into glorious bodies like unto our Lord’s glorious body.

For those who would tell us that the quickening is in reference to bodily healing, let me remind you that Romans chapter eight is clearly in reference to the new body which we will receive at the coming of the Lord Jesus and has nothing at all to do with the healing of this body.

By these three ministries of the Holy Spirit we see that complete redemption for our spirit, soul and body will have been completed.

I am well aware of the controversial nature of many of the subjects brought on the “Time for the Bible” Radio ministry. It is not our purpose to criticize those who differ with us. The subjects chosen are from personal experience. In these lessons I try to answer some of the Bible issues I faced as a new Christian. They are given for the sole purpose to help those who are seeking to “grow in grace and knowledge of our Lord and Saviour.”

Understanding these Bible doctrines are not necessary for a person to be saved. All one needs to know to be saved is that they need a Saviour. **“For all have sinned, and come short of the glory of God.” (Romans 3:23).** They need to know that Jesus is that Saviour.

**“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
(John 14:6)**

And the third thing they need to know is that THEY MUST RECEIVE THAT SAVIOUR.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

The Scriptures tell us exactly how to receive the Saviour. Romans 10: 9 says:

**“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”
(Romans 10:9)**

God’s plan of salvation is made so simple. You do not have to beg or plead for the Lord to accept you, for it is the Lord that gives the invitation.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Matthew 11:28)

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Revelation 3:20)

The Bible closes with an invitation to come and “take the water of life freely.”

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Revelation 22:17)

CHAPTER THREE

The Baptism of the Holy Spirit

In our studies on the “ministry of the Holy Spirit,” we come now to what is the most misunderstood and controversial part of the ministry of the Holy Spirit; what the Bible calls the “baptism of the Holy Spirit.”

Much of the controversy would cease immediately if we would learn to apply Bible terms to Bible themes. The confusion comes from applying a meaning to a Bible doctrine that is not supported by Scriptural evidence. To find the correct answer to this important subject, we must lay aside all our biases and pre-conceived opinions, and go to the Word of God and let the Word of God give us the answer.

First, it is not what you and I think about a matter, it is what the Word of God teaches. The Word of God is the final authority on all spiritual matters.

I believe we can arrive at the true and correct answer of the “baptism with the Holy Spirit” by answering three very important questions. They are:

- (1) Who is the Baptizer?
- (2) Into what are we baptized?
- (3) What are the results of this baptism?

We are not going to review the many and varied opinions of those who have twisted the Bible to mean something that is not supported by Scripture. As has always been the very heart of our ministry, we will let the Bible settle the question.

The answer to our first question, “WHO DOES THE BAPTISING?” is answered in the following verses of Scripture, recorded in all four of the Gospels, and the first chapter of Acts.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” (Matthew 3:11)

“I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.” (Mark 1:8)

“John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire.” (Luke 3:16)

“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.” (John 1:33)

This is confirmed by our Lord Jesus Christ in Acts 1:5.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” (Acts 1:5)

These Scriptures leave no room for doubt as to the One who does the baptizing; it is the Lord Jesus Christ Himself.

We will also let the Word of God answer the second question, “INTO WHAT ARE WE BAPTIZED?”

There are only ten direct references to the “baptism with the Spirit.” The five Scriptures we just read were only a prediction that this baptism would take place sometime in the future.

This five-fold prediction is important; however, in these scriptures there is no information given as to the meaning, or what constitutes that baptism. Even when this prophecy was fulfilled on the day of Pentecost, little light is added to its meaning. Therefore, we must give careful consideration to the remaining five verses if we are to find its true meaning.

Four of the five verses only tell us of a baptism that has already happened. In all of Scripture there can be found only one verse that answers the question “into what are we baptized?” That one verse is found in I Corinthians chapter 12, verse 13.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” (I Corinthians 12:13)

This Scripture alone gives the clear revelation as to the meaning of the phrase “the baptism with the Spirit.” The pronoun “we” includes all who believe; not just a favored group who claim to have reached a higher level of spirituality.

This verse clearly reveals that the “baptism with the Spirit” is God’s divinely ordained method by how one becomes a member of the body of Christ, the only way of salvation.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Colossians 2:12)

“Now ye are the body of Christ, and members in particular.” (I Corinthians 12:27)

“For we are members of his body, of his flesh, and of his bones.” (Ephesians 5:30)

“For as many of you as have been baptized into Christ have put on Christ.” (Galatians 3:27)

It is by this “baptism” we become a new “creation.” No person is saved apart from this creative act.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (II Corinthians 5:17)

Being in Christ is the only way to become a new creature. II Corinthians 5:21 tells us why this is necessary.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Corinthians 5:21)

This also is the method whereby we are made partakers of His divine nature, and become justified once for all.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (II Peter 1:4)

According to Ephesians 4: 5 and 6, this baptism is never to be repeated.

**“One Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:5, 6)**

The Bible does not teach “except a man be born again and again and again.” There is only “one birth” and “one baptism” into the Body of Christ. To teach that one is placed in the body of Christ when they are saved and then, as the result of sin, taken out, then placed back in again is contrary to the Word of God.

When a person has been baptized into the Body of Christ, they remain forever. Any unconfessed sin will be dealt with at the Judgment Seat of Christ.

In closing we would like to make clear what one must do to become part of the Body of Christ. If you are not a member of the Body of Christ, you are not saved.

**“And this is the record, that God hath given to us eternal life, and this life is in his Son.
He that hath the Son hath life; and he that hath not the Son of God hath not life.” (I John 5:11, 12)**

This is made so plain, “he that hath the Son hath life.” How you can have the Son is stated in John 1:12.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

In all the invitations given in the Bible for salvation, Jesus is speaking to the unsaved.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Matthew 11:28)

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Revelation 3:20)

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Revelation 22:17)

What one must do to be saved is so plainly stated in Romans 10: 9 and 10 that anyone (even the unlearned and uneducated) can easily understand.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9, 10)

In all of Scripture you will not find instructions on what you must do to be saved made more plain and simple. There are only three things required.

(1) “That if thou shalt confess with thy mouth the Lord Jesus” (Jesus as Lord). Peter had no problem confessing Jesus as Lord.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (Matthew 16:16)

(2) The Ethiopian eunuch had no problem confessing Jesus as Lord.

“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” (Acts 8:37)

(3) “And believe in thine heart that God hath raised him from the dead” This means more than just giving your mental assent. It is the “faith” that saves.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Ephesians 2:8, 9)

CHAPTER FOUR

Sanctification

We come now to another one of those words where there is a vast difference of opinion as to its meaning. The word “sanctification” ranks among the most misunderstood words in the entire Bible. Many of these different views are so strongly held and defended there is little hope of there ever being a reconciliation this side of Heaven.

If we all use the same Bible, how can it be possible to arrive at such diverse conclusions? The problem is certainly not with the Bible; therefore, it must be with those who interpret the Bible. Herein lies the problem. It is caused by man applying a meaning to a single word without considering all of the Scriptures that deal with this subject.

Failure to consider all Scripture concerning a Bible subject, for whatever reason, will not lead one to a satisfactory answer. Not being able to find a satisfactory answer, one has a tendency to apply a meaning to the word, or theme, not supported by other scriptural evidence.

There are four words used in the Bible, if studied in their context that will give us a clear meaning to the word “sanctification.”

(1) SANCTIFICATION

This word is used only five times in the entire Bible, all in the New Testament.

(2) SANCTIFIED

The verb “sanctified” occurs some sixty-two times in both the Old and New Testament.

(3) SANCTIFIETH

This word occurs only four times, all in the New Testament.

(4) SANCTIFY

The verb “sanctify” occurs some seventy times in both the Old and New Testament.

There are other words, such as “saint,” “holy,” “dedicate,” “consecrate” and “hallowed” which are all a translation of the same root word just mentioned. Therefore, we can interchange any of the words, one with the other, without in any way changing the meaning of the passage of Scripture.

The first time the word “sanctified” is used in the Bible gives us a clue as to its primary meaning.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” (Genesis 2:3)

The word ‘sanctified’ in this verse is “qadash.” The same word is translated elsewhere in the Old Testament as “sanctify,” “consecrate,” “dedicate” and “holy.” It means “set apart for God’s service.” It denotes God’s ownership.

As we study the rest of the Scriptures concerning this subject, with the exception of when referring to God, the Holy Angels, the Lord Jesus and the Holy Spirit, it has nothing to do with being sinless, or sinless perfection. It simply means that these objects, the building, the altar, the vessels and the Priest’s robes, were set aside and dedicated to be used for serving the Lord. A day cannot sin, an Altar cannot sin, and a building cannot sin for they are neither moral nor immoral.

It is unscriptural to apply the word “sanctify” to mean that one has reached a state of total sinless perfection in this life by completely overcoming and destroying the old nature root and branch. This will take place at the same time as we receive our new bodies, when the sins of the flesh shall be destroyed forever, along with these old corruptible bodies. To prove this point all we have to do is to look at I Corinthians 1:2, which says:

**“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”
(I Corinthians 1:2)**

Paul addresses the Corinthians as being part of the “Church of God.” He goes on to say they are “sanctified.” They are called “saints.” In reading about their conduct, sanctified is not a word we would necessarily use to describe the Corinthian Believers.

“For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (I Corinthians 3:3)

Many of these Corinthians Believers condoned open immorality, (chapter 5). They took one another to court, (Chapter 6). There was disorder at the Lord’s table, (chapter 11). In no way could these Corinthians qualify as to have reached a state of sinless perfection; yet they are called “sanctified” and “saints.” In I Corinthians 7:14, Paul even called an unbelieving husband “sanctified.”

These Scriptures teach us that these Corinthian Believers, although not perfect in the flesh, still belonged to the Lord. They were set apart (sanctified) for His service.

Sanctification is presented in the Bible as being in three stages, past, present and future. By carefully reading the Scripture passage, the Scripture itself will reveal where the “sanctification” referred to is past, presence or future.

First, the “sanctification” that takes place when one is saved.

**“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”
(I Corinthians 6: 11)**

The words “and such were some of you,” means this is a past act of sanctification. This verse does not say that “you are being sanctified,” or that “you will be sanctified.”

It says that you are “at this very moment, sanctified.” Whether it has been years, months, weeks, or even five minutes ago this “sanctification” took place the very moment you were saved.

Also, we should pay close attention to our present state of “sanctification,” that we may fulfill the purpose for which we were bought, and set aside for the glory of God.

**“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God’s.
(I Corinthians 6:19, 20)**

The very moment you receive God’s Gift of salvation there are two very important things that take place. First, you receive the Holy Spirit, all of the Holy Spirit, (not at some later date, as some would have us believe). Your body becomes the temple of the Holy Spirit. Although the new Believer has all of the Holy Spirit, it is quite evident that the Holy Spirit does not have all of the new Believer.

Seeing that we are no longer our own, but we belong to God; set aside for God’s service, we should follow His instructions.

“And be not drunk with the wine, wherein is excess; but be filled with the Spirit.” (Ephesians 5:18)

Here is a clear petition from God for the Believer to be “filled with the Spirit.” The Spirit is to be in complete control.

God would never make a request of such importance without giving simple instructions for doing so. We can best find the answer to these instructions by answering some simple questions.

Does a person have the Holy Spirit when they are first saved? A definite answer to this question is found in Romans 8:9.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Romans 8:9)

At what time is a Believer filled with the Spirit? This question is answered in Romans 12: 1, 2.

**“I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Romans 12:1, 2)**

The fullness of the Holy Spirit will only be realized when one “presents,” totally yields, surrenders and submits their body a living sacrifice, holy and acceptable to the Lord. To some this may take place when they are saved, or some time later; and to some, never.

This fullness of the Holy Spirit does not come by praying, but by obeying. The presentation of one’s body to the complete will of God means you have forsaken your own will for your life.

**“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”
(I Corinthians 6:19, 20)**

The clear and unmistakable evidence of this “fullness of the Spirit” is found in Galatians 5:22, 23).

**“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
Meekness, temperance: against such there is no law.”
(Galatians 5:22, 23)**

The fullness of the Spirit is His present work in the Believer, whereby they become the useful instrument God wants them to be.

CHAPTER FIVE

Our Complete Redemption

**“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”
(I Thessalonians 5:23)**

The word “wholly” is the key to understanding this verse. Our sanctification will one day be complete in spirit, soul and body. When? At the return of our Lord Jesus Christ!

The quickening of our mortal bodies at the Rapture of the Church will bring to a close the ministry of the Holy Spirit for this age, as far as it relates to the Believers.

At the beginning of these lessons we pointed out the three-fold ministry of the Holy Spirit which is:

- (1) The baptism in the Spirit, which seals our “justification.”
- (2) The fullness of the Spirit, that procures our “sanctification.”

In this, our final lesson in this series, we will look at the third and final ministry of the Holy Spirit as related to the Believers, which is:

- (3) The “quickening” by the Holy Spirit, which will complete our total redemption by providing the Believer with a new glorified body.

We have less scriptural information to work with on this subject than the previous subjects; however, I believe there is enough information from the Scriptures to encourage all believers to look earnestly towards this most glorious event.

Although limited in scope, we will not resort to wild guesses or creative speculation. We will confine our teaching to the Word of God. There is a great deal of information that predicts this event, but time will not permit us to mention all the Scriptures; but there are two Scriptures we must mention, found in Romans 8: 18 and 23.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:18)

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:23)

This truth is further confirmed in I Corinthians 15:43 and 44.

**“It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
It is sown a natural body; it is raised a spiritual body.
There is a natural body, and there is a spiritual body.”
(I Corinthians 15:43, 44)**

These Scriptures only tell us that this event will take place sometime in the future. Other than it being a spiritual body, no more information is given. Therefore, we must search out other Scriptures if we are to find out anything at all about our new body.

We cannot trust human reasoning, for human reasoning cannot proceed beyond the range of human experience; however, Bible revelation transcends the limitations of human reasoning. Nowhere is this more evident than on this subject.

**“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”
(I Corinthians 2:9)**

The eye has never witnessed, the ear has never heard, nor in man’s wildest imagination could he ever comprehend the things God has prepared for them that love Him. There are no superlatives that will ever come close to a description of what the Lord has in store for the Believer.

This Scripture tells us that we will never know everything this side of the resurrection itself.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (I John 3:2)

It does not appear, at this present time, what we shall be. However, when He comes we will know a lot more, for we shall be like Him. We shall see Him as He is!

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” (I Corinthians 13:12)

Today we are limited in our view of what is ahead, and sometimes it is difficult to be “optimistic” while viewing our future through a “misty optic.”

Philippians 3:20 and 21 gives not only the time this will be revealed, but our first glimpse of what the new body will be.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Philippians 3:20, 21)

Our new body will be fashioned like unto His glorious body. If we want to understand something about His glorious body, we must examine the record, between His resurrection and ascension. In this record there are a number of facts revealed.

(1) Our new body will be a physical body.

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:39)

(2) Our new body will consist of flesh and bone. No mention is made of the blood, which sustains life in this body we are in now. **“For the life of the flesh is in the blood...” (Leviticus 17:11a)** The life in the new body will be sustained by the Spirit that raised it from the dead.

(3) Our new body will be a recognizable body. It will have the same physical features as we have now.

“Jesus saith unto them, Come and dine. And none of his disciples durst ask him, Who art thou? Knowing that it was the Lord.” (John 21:12)

(4) Our new body will be able to partake of food.

“And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them,” (Luke 24:42, 43)

The facts we have just covered are somewhat easy to understand, however, the following facts are not so easy to explain for they defy the physical laws that govern us here on this earth, and therefore must be accepted by faith.

(5) Our new body will be able to pass through closed doors.

“Then the same day at evening, being the first day of the

week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” (John 20:19)

(6) Our new body will be able to vanish at will.
“And their eyes were opened, and they knew him; and he vanished out of their sight.” (Luke 24:31)

(7) Our new body will be able to defy the law of gravity.
“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” (Acts 1:9)

We have listed only seven facts that are clearly revealed in Scripture. From your own study you may be able to add to these we have mentioned here; however, these facts should be enough to encourage Believers to be **“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” (Titus 2:13)**

We read in Acts 1:10 and 11 where His coming again was the first message from Heaven, following our Lord’s ascension. His coming again is also the last message in the Bible.

**“And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
Which also said, Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”
(Acts 1:10, 11)**

**“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”
(Revelation 22:20)**

We hear very little about this great event today. A great deal of what we do hear is in fulfillment of Bible prophecy concerning this event. Human nature has not changed since the days of Noah, when it comes to the second coming of the Lord. There are three forms generally followed that are true to form of what the Bible actually predicts. They are:

(1) To deny His coming.
**“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.” (II Peter 3:3, 4)**

(2) To delay His coming.
“But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and

**maidens, and to eat and drink, and be drunken;
The lord of that servant will come in a day when he looketh
not for him, and at an hour when he is not aware, and will
cut him in sunder, and will appoint him his portion with
the unbelievers.” (Luke 12:45, 46)**

Delaying the Lord’s coming is done by teaching that some prophetic event must happen, or there must be a world-wide revival before He can return.

(3) To discredit by setting dates. Jesus gave us a solemn warning concerning this event.

**“And Jesus answered and said unto them, Take heed that
that no man deceive you.
For many shall come in my name, saying, I am Christ;
and shall deceive many.
And ye shall hear of wars and rumours of wars: see that
ye be not troubled: for all these things must come to pass,
but the end is not yet.
For nation shall rise against nation, and kingdom against
kingdom: and there shall be famines, and pestilences, and
earthquakes, in divers places.
All these are the beginning of sorrows.” (Matthew 24:4-8)**

In spite of what the Scripture says in Matthew 24:36, **“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only,”** we still have the date setters with us.

None of this skepticism and denial should keep Believers from looking forward to this event with great anticipation.

**“Henceforth there is laid up for me a crown of righteousness,
which the Lord, the righteous judge, shall give me in that
day: and not to me only, but unto all them also that love his
appearing.” (II Timothy 4:8)**

