

A quick look...

In the upper room Jesus announced some coming new things: a new relationship, a new resource, a new community, and a new position for believers under grace

- 1) A new relationship to the risen, glorified Christ, accomplished by the Holy Spirit in

*Spirit baptism:* God, the Holy Spirit literally places the new believer into an intimate realm of fellowship with God, the Son (**1Co 12:13**)

*Regeneration:* God the Spirit literally places a quality of the life of the Son in the new believer by a miraculous process of spiritual birth (**Joh 3:5-7; Tit 3:5**)

- 2) A new resource – grace saves (**Eph 2:8-9**), grace also supplies the power to face temptation and trial (**Rom 16:25-26**)
- 3) A new community of people, previously unknown and undistinguished in Scripture (**Joh 10:16**; cp. **Psa 102:18**)
- 4) A new position, with an inheritance, privilege and resource (**Col 3:1-2**)

### **Summary**

*God has abundantly equipped you to live the life He gave you, to fulfill the responsibilities you face, and to do so with joy and gladness as He gives opportunity.*

*Some helpful Biblical terms...*

- regeneration
- baptism
- *stēridzō*
- *harpadzō*
- eternal life
- resurrection life

## Something New

In the upper room just prior to going to the cross, Jesus gave His disciples a preview of some *new things* that would shortly characterize their changing relationship to Him and to each other after the events of His death, burial and resurrection. The key is that these changes would signal new things, possible because – and only after – God made Jesus of Nazareth both Lord and Christ (**Acts 2:34-36**), seating Him at His own right hand in the position of honor and privilege. Everything we are and have as Church saints – grace believers – issues from this compendium of truth.

### 1) A new relationship...

In **Joh 14:20**, speaking of a day yet future to his immediate hearers (cp. **Joh 1:12; 7:37-39**), Jesus told them they would be “*in |Him|*” – *Spirit baptism* – and that He would be “*in |them|*” – *regeneration*.

- Spirit baptism (**1Co 12:12-13**)
- Regeneration (**Tit 3:5-6**; cp. **Joh 3:3-7**)

### *Two New Spirit Ministries*

*Spirit baptism* and *Regeneration*, each a separate and distinct work of the Spirit, are both vitally necessary to living the Christian life *according to the resources God has provided under grace*. Confusing these two ministries will result in confused living just as surely as if nothing is known about them at all!

**Spirit baptism** – permanently places the believer into a new, intimate sphere of relationship with *the Christ* (**articular**),

- *the New Creation* (**2Co 5:17**), lit., *a new creating*, **ktisis**, (cf. **Gal 6:15**), also called
- *the New Man* (**Eph 2:15**), “*the one created in righteousness and |holiness of the truth|*, lit., *holiness belonging to the truth* (**Eph 4:24**),
- *the Church* (**Eph 1:22-23**; cp. **Eph 2:10**) “*which is His body;*” “*Now ye are the body of Christ and members in particular*” (**1Co 12:27**),

identifying him inseparably and intimately with the risen, glorified Christ (**Col 3:1-4**), and giving him position and privilege (**Eph 1:3-6, 11**) at the right hand of the Father in the third heaven. As with regeneration, Spirit baptism into this collective body of saints with Christ as its Head is not felt. However, understanding it is absolutely prerequisite to maturity.

**Discuss:** This relationship is imputed reality, existing as *determined certainty* (**boulomai**, cp **Jam 1:18; 2Pe 3:9**) in the mind of God. It is verity which must be *reckoned so* (**logidzomai**, cf **Rom 6:11**; cp **Rom 4:3-11; Gal 3:28**) by the grace believer.

**Regeneration** – permanently puts a quality of the life of God into the grace believer. By birth (**Joh 1:13; Jas 1:18**), the believer enters the

family of God and begins to partake of the life of God; God's seed (*sperma*, **1Jn 3:9**), has literally been placed into the believer. As a result, the believer possesses,

- A quality of the Father's very nature (**2Pe 1:4**)
- A quality of the eternal life of the Son (**1Jo 5:11-13**)
- The indwelling, fruit producing presence of the Holy Spirit (**1Co 6:19**)

Regeneration results in **eternal life** and cleans up – literally *washes* – the new believer (again, **Tit 3:5-6**). Though not tangibly felt with the senses, *it is because of regeneration* that God is able, with the saint's co-operation, to manifest Himself through the Christian to the watching world in a Christ-like, **resurrection life**. **Gal 5:22-23** give clear evidence of how this lifestyle might appear.

**Discuss:** While regeneration resulting in eternal life has been broadly promised to those who respond to God in faith, for some it is yet a future reality (**Ezek 36:24-38; Zec 12:9-10**; cp **Mat 19:28-29**). Accordingly, the *new things* belonging to the imputed, *in Christ* relationship – the compendium of specific grace benefit we now contemplate – has not been experienced by saints of other economies.

**Note:** Excerpted and synthesized from Scofield's summary note on eternal life, at **Rev 22:19**. 1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come -- it is the life of God revealed in Jesus Christ, who is God. (**Joh 1:4; Joh 5:26; 1Jo 1:1; 1Jo 1:2**). 2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ. (**Joh 3:3-15**). 3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." The recipient becomes a participant in the "new creation". (**2Co 5:17; Gal 6:15**). 4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus -- one life, in Him and in the believer -- Vine and branches; Head and members. (**1Co 6:17; Gal 2:20; Col 1:27; Col 3:3-4; 1Jo 5:11-12; Joh 15:1-5; 1Co 12:12-14**).

### Three words designating the relationship wrought by Spirit baptism

- *in Christ* (**Eph 2:10-22; Col 1:28**),
- *into Christ* (**1Co 12:12-13; Gal 3:27-28**),
- *with Christ* (**Rom 6:4-6; Eph 2:5-6; Col 2:12-13; 3:1-4**)

With Spirit baptism, the regenerated grace believer has been permanently and inextricably united to the risen, glorified Christ. Having been crucified, buried and risen *intimately together* with Him (**Rom 6:3-7**), he is now seated *intimately together* with Him in the Heavens (**Eph 1:3, 20**).

**Note:** It is estimated that this comprehensive theme is developed in over 200 N.T. passages, designated by three Greek prepositions: *en*, *in*; *eis*, *into*; and *sun*, *together*, with emphasis on intimacy

**Discuss:** Scriptural development of this theme is key to understanding how to enjoy and effectively live the Christian life under grace, and to

have victory over the grace-believer's three enemies, the world system, the flesh, and the Devil. Simply stated, this is where the rubber meets the road, where the practical Christian Life is lived out. This is where real Godliness is experienced and demonstrated (**1Ti 3:16**). It is no surprise that this is the overwhelming focus of *didachē*, "the apostles' doctrine."

## 2) A new resource – *grace*...

- for initial salvation (**Eph 2:5-9**)

Wuest comments,

*"The perfect tense speaks of the **existence** of finished results in present time. But Paul is not satisfied with showing the **existence** of finished results in present time. He wants to show the **persistence** of results **through** present time. So he uses the verb "to be" in the present tense which gives durative force to the finished results. Thus, the full translation is,*

*'By grace you have been saved in past time completely, with the result that you are in a state of salvation which persists through present time.'*"

*Wuest, p.66*

- for stability in the Christian life (**Rom 16:25-26**, cp. **1:11; 1Th 3:2, 13; 2Th 2:17; 3:3; 2Pe 1:12; Jam 5:8**)

Gospel? Which one?

- "Repent...?" (**Mat 3:2 / 4:23**)
- "Believe...?" (**Joh 3:16 / Joh 8:12-24**; cp. **Isa 9:2; 42:6; 49:6; 60:1-3; Luk 2:32**)
- "Fear God and give Him glory...?" (**Rev 14:6-7**)
- "Christ died for our sins according to the Scriptures...?" (**1Co 15:1-5**)

This particular content of gospel revelation in **Rom 16:25-26** literally *stabilizes* (*stēridzō*, "turn resolutely in a certain direction") the one having already believed the "gospel by which |we| are saved (**1Co 15:1-5**)!

*Now, that's good news. In fact, it's great news!*

## 3) A new people...

- "...a people yet to be created" (*bara*, **Psa 102:18**; cp. *bara*, **Gen 1:1, 21, 27**; also *created*, **Eph 2:10**; *make*, **15**; *new man*, **4:24**; **Col 3:10**)
- "...them also I must bring" (**Joh 10:16**)

- “...you who were once far off, have been made near” (**Eph 2:13**)

“...*the church which is His body*” (**Eph 1:22-23**) corporately designates the people of God after the Day of Pentecost and until the rapture of the Church. With the grand inaugurating event recorded in **Acts 2:4**, Christ’s followers became Church saints. If you know Him today, *you are a Church saint!*

“*Now unto Him... be glory in the church... throughout all ages...*” (**Eph 3:20-21; Eph 2:7; Jud 24-25**)

God’s opinion of the Church “*which is His* [i.e., Christ’s] *body*” is beyond the loftiest human estimate!

*The importance of the church can scarcely be overstated. It is that which God purchased with the blood of His own Son (Acts 20:28). It is that which Christ loves, nourishes, and cherishes (Eph 5:25, 29), and which He shall present to Himself blameless in all her glory one day (Eph 5:27). Building His church constitutes Christ’s principal work in the world today (Mat 16:18) through His giving of spiritual gifts (Eph 4:12). Thus the exercise of those gifts by believers aligns us with what Christ is doing today. (Ryrie’s Basic Theology, p. 393)*

**Discussion:** Here’s the crux of it: by any other names or designations, these two apparently distinct themes contemplate essentially the same idea, i.e.,

- \* “*the Church which is His body*” (**Eph 1:22-23**) is essentially
- \* “[the] *Christ*” (**1Co 12:12, articular**), an imputed relationship with the risen, glorified Christ into which the believing sinner is immersed (**1Co 12:13**, lit., baptized) at the moment of salvation. This imputed relationship, given objective reality by the determinative will of God, is also identified in Scripture as
- \* “*the new man*” (**Eph 2:15; 4:24; Col 3:10**), “[a] *new creat[ing]*” (**2Co 5:17; Gal 6:15**), “[the one] *created in righteousness and [holiness belonging to the truth]*” (**Eph 4:24**)

Thus, to become a *saint* (lit., a “sanctified one”) during the present economy of God, is to become a *church saint*. No saints of any other economy are ever said to be “in Christ.” As such, “in Christ” is a technical designation, a distinction vital to the interpretation of Scripture.

**Note:** For example, because of the limiting distinction “*in Christ*” (**1Th 4:16**), the catching away (*harpadzō*) of **1Th 4:13-17** is exclusively a *church* event, involving only Church saints.

#### 4) A new position...

- new possessions
- new privileges

**“...many things...”**

- *new life* (**Joh 14:20**, “...I in you”)
- *new intimacy* (**Joh 14:20**, “...ye in me”)
- *new standard of cleanliness, forgiveness* (“having been bathed,” **Joh 13:10**, perf pas ptc, **louō**; cp. “perfected forever,” **Heb 10:14**, perf act ind, **teleioō**, “having been washed,” **22**, perf pas ptc, **louō**)
- *a new standard for loving* (**Joh 13:34-35**; cp. **Lev 19:18**; **Mat 19:19**; **22:39**)
- *new comfort and counsel* (**Joh 14:16, 26**, **paraklētos**), *capacity for learning* (**Joh 14:26**; cp. **1Jo 2:20, 27**, **chrisma**), *content of revealed truth* (**Joh 16:12-15**, “...He shall receive of mine and shall show it unto you;” cf. **Col 3:2**, **phroneō**, “mind,” lit., “frame your reflective thinking”)
- *new community* (**Joh 17:11, 20-22**; cp. **1Co 10:15-17**)

...and much more.

**Now then, “mind these things...”**

*“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. **Set your affection (phroneō)** on things above, not on things on the earth.” **Col 3:1-2***

**Summary**

God has abundantly equipped you to live the life He gave you, to fulfill the responsibilities with which He entrusted you, and to do it with joy and gladness as He gives opportunity. Indeed...

*“Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” Amen. **Eph 3:21***

**How were these ideas originally received?**

*“What I do thou knowest not now, but thou shalt know hereafter...” (**Joh 13:7**)*

and,

*“I have many things to say unto you, but ye cannot bear them now.” (**Joh 16:12**)*

**Discussion:** Notice how Jesus prepares His followers for this new content of truth, soon to be revealed. Take a look at Peter’s apparent oblivion in **Mat 16:22** immediately following his confident assertion in **v 16**. And those “many things” of **Joh 16:12** to be known “hereafter...” broadly contemplates N.T. doctrine, “instruction in righteousness” (**2Ti 3:16**) for the grace-believer, comprehensively articulated in the Epistles,

“...That the man of God may be perfect, thoroughly furnished unto every good work.” **2Tim 3:17**

**Remember what Jesus said...?**

**Look again at Jesus’ words in Joh 16:12-15**

**For additional study on the progressive nature in which NT truth was revealed and comprehended:**

The hearers of a particular content of revelation do not always immediately grasp or even remotely comprehend what they have heard.

**Note:** Cp. and analyze the content of **Joh 2:1-11** and **Joh 8:24**; also **Rom 4:3-5**; cp. **Gen 12:1-4; 15:1-6**. What do these passages suggest about the content of what is to be believed, and by whom?

**Addit. note:** On the new content of revealed truth and Christ’s pre-authentication of the New Testament and its writers, the Scofield note adjacent **Joh 16:12** is excellent. Notice further, God judiciously explains a certain content of revelation to whomsoever He pleases. Just because it has been verbally articulated and written down does not necessarily mean that everyone who hears it will grasp it at the same time, *or even at all*. For example, what seems explicitly clear to us in **Mat 20:17-19** and **Mar 10:32-34** was hidden from the disciples (**Luk 18:31-34 Luk 24:25-27; Mar 9:31-32 and Luk 9:44-45**); addit.: **Mat 13** and **16**; cp. **Isa 6:9-10**. Notice how chagrined they were later after their eyes had been opened on the Emmaus road (**Luk 24:25-27**). Notice also the apparent reason for Christ teaching in parables (**Mat 13:10-17**; cf. **Isa 6:9-10**). Might this change the way one approaches interpretation of a passage of Scripture? Look again at the excerpts from **Joh 13:7** and **Joh 16:12** above. For example, with respect to the specific content of the gospel message at any given time, it will be impossible to prove from Scripture that during much of Christ’s earthly ministry, the objective content of faith for the 12 was anything more than belief in Jesus’ deity (**Joh 2:1-11; Joh 8:24**), if not for His words, at least for His works (**Joh 10:25-26, 37-38**).

**Discussion: Progressive revelation (Luk 4:14-21; cp. Isa 61: 1-2)**

Compare these passages in the KJV or NKJV. Notice Jesus’ suspension of His reading **Luk 4:19**, apparently interrupting a continuous thought from the **Isaiah** passage. Why? And, what of His explicit statement in **Luk 4:21**? This comparative analysis illustrates progressive revelation in Scripture perhaps more clearly than any other text.

**For a look ahead...**

*How do we know the Day of Pentecost marked the inauguration of this “new thing?”* (**Acts 2:4**; cp. **1:5; 11:15-16; 1Co 12:13; Col 1:18**)