

Luke, as Dr. Craig Blomberg joked on October 1st, might have said to the early church canon selectors looking down from heaven at their choice of order of the canon, “why did you place the Gospel of John between my two well written two volume works, that go together so well?”

Why do you think the early church fathers in the canon separated the two books? Or perhaps looking on it another way, the question is -s what do we need to understand from the gospel of John before we get into Acts?

As you look at these introductions what does it tell you about the author of Acts? Luke 1:1-4; Acts 1:1-4

How does it fit together as a two volume set? Look at the slight overlap between Luke 24 and Acts 1.

What does it tell you about Theophilus (his name means - Loved of God)?

What does it tell you about Luke?

What new concepts does he introduce in his prologue to the book of Acts?

Team 2-**Baptism** happens at conversion by the Holy Spirit Joins us to Christ and into His church in a unified fashion; we are unified to oneness with the Father and Christ by the means of the Holy Spirit (John 17: 21-23).

Texts: I Cor. 12:13; Acts 2; 10:46-48; Eph. 4:3-6, esp. v. 5; Gal. 3:26-29, esp. v. 27; Acts 1:5;

It is a non-experiential work of the Holy Spirit as the agent and a one-time event in the life of the believer. The union with Christ in His death, makes our death possible unto the sin nature; it therefore actualizes our co-crucifixion with Christ (Col. 2:12; Rom. 6:1-10, esp. v. 3-4). Baptism is the basis of the truth of death of our sin nature and victory over sin. Baptism by the Spirit places us in a position in Christ which enables us to receive His power. There should be no confusion over physical baptism and Spiritual baptism, as baptism by the Spirit is the work of God in the heart of the believer, and physical baptism is an outward sign of the Spirit's inner baptism (what happened in the human heart by faith).

All believers are baptized this is shown by the two churches, as follows:

- The Corinthian church was carnal; one believer is involved in gross sin (I Cor. 5:1-5), others are in lawsuits against each other (6:1-7), Paul did not say that only the spiritual element had been baptized (12:13), he says, "we were all baptized."
- The Galatian had also been baptized and put on Christ (3:27) , but they had turned away from the true gospel (1:6) and had turned back to the "weak and miserable principles", of legalism.

What the baptizing work of the Spirit does accomplish requires the filling of the Spirit.

**Team 3 - Indwelling** by the Holy Spirit is the heart of distinctiveness of the Spiritual work in this church age and the center of our Lord's promises to His disciples concerning the ministry of the Spirit after His departure.

Texts: I Cor. 3:16; 6:19

Facts about this indwelling from scripture:

- The Holy Spirit is a gift (Jn. 7:37-39; Acts 11:17; Rm. 5:5; I Cor. 2:12; II Cor. 5:5).
- The universal indwelling of the Father and of Christ is inseparably linked with the universal indwelling of the Spirit (I Jn. 3:24; Col. 3:11; Jn. 14:17, 20; 16:13-15).
- It is permanent and the theology of the permanent indwelling is inseparably linked to the eternal security of the believer (Jn. 14:16).
- Sin effects filling and not indwelling (I Cor. 6:18-20, esp. v. 19).
- Anointing for a believer is not indwelling it is that a believer may be taught (I Jn. 2:20,27)

The indwelling is given as a gift to every believer and is the presence of the Father and Christ in the life of a believer, and the word should be our anchor that it is so, and not experience (I Cor. 6:19); experience is never a safe and certain test.

**Team 4 Sealing** by the Holy Spirit Joins us to Christ and into His church

Texts: I Cor. 1:22; Eph. 1:13; 4:30

Principles:

- God seals the believer and the agent is the Holy Spirit. Similar to a sealed envelope the Holy Spirit is the substance and God is outside Person who does the sealing, i.e. the presence of the Holy Spirit is the means, by which we are sealed by God.
- Sealing (sphragizo - ἀσφραγίζω) Principles-
  - No Believer is excepted even in the carnal church at Corinth setting;
  - Scripture no-where exhorts any believer to be sealed as compared to filling where we are commanded to do so, for we cannot do the sealing God does.
  - Eph. 4:30 exhorts believers on the basis of our sealing, not to grieve the Spirit.
  - Hearing and Believing are necessary in order to become His, i.e. believing and sealing go together.
  - The concept has ideas of ownership, authority, responsibility, but above all includes the concept of SECURITY, i.e. “certified” as -
    - possessed by God; you are HIS!
    - A possessor of the promise of His eternal salvation, i.e. there is no power greater than God, who could break the seal and He has promised not to break it!
    - of purpose to keep us until the day of redemption.

**Team 5 Regenerating** by the Holy Spirit Joins us to Christ and into His church

Texts: Term (paliggenesia - na/\1yycvcm1a) used only twice in the NT – Matt. 19:28 and Titus 3:5), but the washing of regeneration means “born again”, so we can use other references of “born again” support our understanding of the term, i.e. John 3:3-7.

Principles:

- Human faith is not the means, though it is the requirement which when met enables the Holy Spirit to bring about the new birth; conversion is the human counterpart to God’s work of regeneration. The believer is completely passive in the act of regeneration, BUT...the results are far reaching (I Jn. 2:29; 3:9; 4:7; 5:1,4,18).
- The Word of God and the Holy Spirit are the two operating powers in the life of the believer (I Pe. 1:23; James 1:18).
- It is instantaneous and not a process, though it’s antecedents may be.
- Regeneration is:

A new nature ( II Cor. 5:17)

|

Regeneration is **not**:  
Conversion (the sinner’s part),

|sanctification, justification

Made Holy (Eph. 5:26)

|

**Team 6 - Filling** is the channel by which the ministries of the Holy Spirit work through a believer, and is necessary to growth in the Christian life.

Texts: Eph. 5:18; Rom. 12:1-2

Principles –

- A person may be immature because he has not been a believer very long, or though having been a believer for long, he has not been filled by the Spirit, and so has not grown.
- Means control by the Spirit, the opposite is control by the flesh (Matthew 6:24).
- Is a repeated experience, from the present tense imperative of the verb in Eph. 5:18, and with the same group on more than one occasion (Acts 2:4; 4:31).
- Obedience is the condition for being filled.
- Requires a dedicated life (Rom. 12:1-2):
  - Of initial presentation to God of our lives (an aorist tense verb indicating unrepeated event), this is involved in the previous four ministries of the Spirit, but the next two parts of our dedicated life are:
    - Separation (v2) we must separate and stop being a picture of a cheap finish on top to an expensive base below,
    - Centered on the mind a life of continual transformation to a life lived in the will of God. (cf. Eph. 4:17,23; Col. 3:2).
- Results in –
  - A Christlike Character in our lives (Gal. 5:22-23)
  - Worship, Thankfulness, and Praise in our hearts to God (Eph. 5:19-20)
  - Submissiveness to one another out of reverence for Christ (Eph. 5:21)
  - Overflowing Service to others (John 7:37-39)