

# **Dr. Robert A. Peterson, The Holy Spirit and Union with Christ, The Work of the Holy Spirit in the New Testament**

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This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 4, The Work of the Holy Spirit in the New Testament.

We continue our lectures on union with Christ. Although we're not there yet, we're actually still studying the major worker in union with Christ, and that is God the Holy Spirit. We just recently looked at his work in the Old Testament, and now we move to his work in the New Testament. Here is the outline for that. His working in the apostles in the world, the Holy Spirit's work in Jesus.

We'll finish out that along with just a little tiny mention of the main ministry of the Holy Spirit, which, of course, is uniting sinners to Christ. The Holy Spirit works in the New Testament; he works in the apostles, and he speaks through them. We saw it in Matthew 10:20: when you are persecuted, Jesus said, don't worry, God will provide, and the Holy Spirit will speak through you on that day.

It's not you who speaks, but the spirit of your father speaking through you. An unusual and beautiful reference, the spirit of your father. The meaning is, of course, your father in heaven, God the Father.

Luke 12:12, very similar, verse 11 of Luke 12, and when they bring you before the synagogues and rulers and the authorities, do not be anxious about how you should defend yourself or what you should say. Luke 12:12, for the Holy Spirit, will teach you in that very hour what you ought to say. The work of the Holy Spirit in the New Testament involves his works in the apostles; he speaks through them, and he gives them wisdom.

Luke 21 and verse 15, the spirit grants the apostles wisdom. Jesus foretells nation rising against nation and so forth, and persecution. Settle it therefore in your minds, Luke 21:14, not to meditate beforehand how to answer, for I'll give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict.

My problem with my own proof text is I don't see a specific mention of the spirit. Jesus is speaking; perhaps we are to imply the spirit from other passages, but I would say that is not a very strong one. Jesus empowers the, by his spirit empowers the apostles to witness Jesus' death and resurrection.

Luke 24:49, Jesus enlightens he appears to his disciples after the two on the road to Emmaus, he appeared to them and said, these are my words, Luke 24 44, these are my words, I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled. Then he opened their minds to understand the scriptures and said to them. Thus, it is written that Christ should suffer and, on the third day, rise from the dead and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things, and behold, I am sending the promise of my father upon you but stay in the city until you are clothed with power from on high.

The promise, of course, is the promised Holy Spirit, and the power is that promised in Acts 1:8; it is indeed the power and presence of the Holy Spirit. We've seen two or three times now, so we won't turn, but the spirit indwells the apostles and will be their helper forever. John 14:16 and 17, the world doesn't know the spirit because it can't see him; you know him because he'll be with you, and he will be in you.

Furthermore, the spirit directs the apostles in God's work. We see this in the book of Acts, for example, Acts chapter 13 and the beginning of the first missionary journey. Acts 13, starting with verse 1. Now there were in the midst of them, Elijah, Lucius of Cyrene, Menaeus, a lifelong friend of Herod the Tetrarch, and Saul.

While they were worshiping the Lord and fasting, the Holy Spirit said, set apart from me Barnabas and Saul for the work to which I have called them. The Holy Spirit said this, we read, that after fasting and praying, they laid their hands on them and sent them off. Then, in verse 4, so being sent out by the Holy Spirit, they sailed down to Seleucia, and from there, they sailed to Cyprus and so forth.

The spirit is directing the apostles' work for God. In the Jerusalem Council, we see the spirit at work again. Council, of course, is called because some Judaizers were claiming one must be circumcised and keep the law of Moses, even if you were a Gentile, in order to become a Christian.

Not so, the council decided, but these were serious matters. And in Acts 15, at the council, the letter that they compose includes these words: it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements, Acts 15:28, that you abstain from what has been sacrificed to idols and from blood and from what has been strangled and from sexual immorality. If you keep yourselves from these, you will do well.

Farewell. It seemed good to the Holy Spirit and to us. That is, the spirit led the disciples, the apostles, to make wise decisions for the church, Acts 15:28.

Moreover, we see in chapter 16 with the Macedonian call, the spirit shuts and opens doors of ministry, steering them to preach the word of God where God called them, 16:6. And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. When they had come up to Mysia, they attempted to go into Bithynia, but the spirit of Jesus did not allow them. So, passing by Mysia, they went down to Troas and a vision appeared to Paul in the night, a man from Macedonia, standing there, urging him and saying, come over to Macedonia and help us.

And when Paul had seen the vision immediately, we sought to go into Macedonia, concluding that God had called us to preach the gospel to them. Notice that the spirit did not allow the apostles to go one way, and the spirit directed them in a way that, well, twice here, he forbade them. Obviously, he positively steers them as well.

Through the apostles, the spirit erects the church as the Lord's temple. Surprisingly, God takes Gentiles and integrates them into his people. Ephesians 2, 19-22 So then, you Gentiles, is the sense, are no longer strangers and aliens, but you are fellow citizens with the saints, and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus being himself the cornerstone, in whom the whole structure being joined together grows into a holy temple in the Lord.

In him, in Christ, you also are being built together into a dwelling place for God by the spirit. God integrates the Gentiles into God's people. The Holy Spirit builds the church on the foundation of Christ and the apostles.

He does so by adding believing Jews and Gentiles to God's people, joining them to Christ as individuals to form a holy temple to the Lord, for God's dwelling in the spirit. Thus, the Holy Spirit works mightily in and through the apostles. He also works in the world, and unusual in these lectures, I have a quote from the Lausanne Covenant, a symbol, a doctrinal confession used by Christians and Evangelicals worldwide, to summarize the basics of the church's faith and mission.

We love the Holy Spirit within the unity of the Trinity, along with God the Father and God the Son. He is the missionary spirit, sent by the missionary Father and the missionary Son, breathing life and power into God's missionary church. We love and pray for the presence of the Holy Spirit because, without the witness of the Spirit to Christ, our own witness is futile.

Without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance, and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.

Amen. That's my little preface to the Spirit working in the world. The Spirit convicts the world of its need for Jesus.

John 16, verses 8 and following. Jesus speaks of his departing and of sending the Spirit—verse 7 of John 16.

Nevertheless, I tell you the truth, and it is to your advantage that I go away. For if I do not go away, the Helper will not come to you. But if I go, I will send him to you.

And when he comes, he will convict the world concerning sin and righteousness and judgment. Concerning sin, because they do not believe in me. Concerning righteousness, because I go to the Father, and you will see me no longer.

Concerning judgment, because the ruler of the world is judged. The Spirit will convict the world of sin and its need for Jesus. As we saw in John 15, toward the end, the Spirit witnesses to Jesus.

And the Spirit will involve the apostles in that witness as well. If we put the Spirit's witness to Jesus in light of the bigger witness theme in John's Gospel. Raymond Brown, in his two-volume commentary on the Gospel of John, taught me that John downplays the trials of Jesus at the end of his life that are given more space in the first three Gospels.

John downplays that and shows instead that Jesus is on trial, so to speak, during his whole earthly ministry. And consequently, starting in chapter 1 in the prologue, with the witness of John the Baptist, there's a big witness theme in the fourth Gospel. It comes to a real high point in chapter 5, where there are a number of witnesses to Jesus.

Here are some of the witnesses to Jesus. The Father, John the Baptist, Jesus' miracles, the Old Testament. Then, in chapter 15, Jesus bears witness to himself.

Then, in chapter 15 and 26, the Spirit gets in on the action. And in the very next verse, if my memory serves me right, the apostles themselves. Yes, you also will bear witness.

So John 15:26, when the Helper comes, whom I'll send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. And you also will bear witness because you've been with me from the beginning. The Father and the Son, the Father, and the disciples join the chorus of witnesses testifying to the fact that Jesus is the Son of God, the Messiah, and to salvation in his name alone.

The Spirit invites people to come to Christ. How remarkable and wonderful. The Bible ends on this note.

We saw Revelation, Genesis 1:2, the Spirit's hovering over the waters. And here at the end of the story, Revelation 22:17, the Spirit and the Bride say, come, the Bride is the Church, of course, and let one who hears say, come, and let the one who is thirsty come, let the one who desires take the water of life without price. How gracious of God to conclude in the next to last paragraph at the end of the book of Revelation, the last book in the Bible, with an invitation inviting people to come and drink of the water of eternal life, to believe in the Lamb, Jesus Christ.

1 Corinthians 12 shocks us, the first few verses. Why in the world would a Christian even contemplate the thought that if somebody said Jesus is a curse, that would be by the Holy Spirit? I don't know. The Corinthians surely need some instruction, and Paul patiently gives it to them.

But I want you to understand, 1 Corinthians 12:3, that no one speaking in the Spirit of God ever says Jesus is a curse. More important for our purposes. And no one can say Jesus is Lord except in the Holy Spirit.

Of course, someone could say those words. But John means no one could say them in truth. No one could truly make that primitive Christian confession of the Lordship of Christ unless the Spirit had worked in that person's life, convicting them of their need for the Savior.

We surveyed the spirits working in the Old Testament, and so far, His working in the New, in the Apostles, and in the world. And now, we come to a beautiful section. I really love it.

The Holy Spirit's work in Jesus. We'll see that the Old Testament prophecies speak of the Spirit at work in the coming one, the Spirit's at work in Jesus' conception, in His baptism and temptation, in His teaching, healing, and exorcisms, in His crucifixion, and also in His resurrection. The Spirit permeates the life of Jesus.

Even before the Incarnation, Old Testament prophecies speak of Jesus to come. I cannot help but mention a book I co-authored with my pastor. Van Lees.

We wrote a little book for seekers and new Christians. It's very simply written, called Jesus in Prophecy, How Christ's Life Fulfills Biblical Predictions. The book does exactly what its title suggests.

It tells the story of the greatest life ever lived, the life of Jesus, and shows how throughout He fulfilled manifold Old Testament prophecies. Our thesis, of course, is that this shows the supernatural character of the Bible and the necessity for

someone to believe in Christ. I encourage you to get a copy, skim it, pray, and give it to a seeker.

That's really what our whole purpose is. Jesus in Prophecy, How Christ's Life Fulfills Biblical Predictions. Old Testament prophecies indeed foretell the coming one and that the Spirit will be at work in His life.

He will come from the line of David, the Old Testament says. Isaiah 11 tells us, There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.

And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see or decide disputes by what his ears hear. But with righteousness, he shall judge the poor and decide with equity for the meek of the earth.

He shall strike the earth with the rod of his mouth, and with the breath of his lips, he shall kill the wicked. Righteousness shall be the belt of his waist and faithfulness the belt of his loins. God's Spirit will rest on the coming one and give him great wisdom and strength.

As a result, his life will be marked by the fear of the Lord. Isaiah 11:1 to 3. The Lord will choose him to be his servant and will delight in him. The Lord's gift of the Spirit will enable him to show justice, to be gentle, and to pursue justice among the nations.

As we have already seen once in Isaiah 42: 1 through 4, Behold my servant whom I uphold, my chosen in whom my soul delights. I have put my Spirit upon him. Once again, we're showing the ministry of the Spirit in Jesus' life.

Here, the predicted ministry of the Spirit in the life of Jesus is predicted by the Old Testament prophets. He'll bring forth justice to the nations. He'll not cry aloud or lift up his voice.

A bruised reed he will not break. He'll faithfully bring forth justice. He will not grow faint or be discouraged till he's established justice in the earth and the coastlands wait for his law.

Perhaps telescoping both comings of Christ. The Lord will anoint the Messiah with his Spirit to preach good news to the poor, as we saw in Isaiah 61:1 and 2. The despondent and prisoners. His word will comfort some and warn of a day of vengeance for others.

Isaiah 61:1 and 2. The Spirit is at work again in Jesus' life. This time, even before his birth. The Holy Spirit causes his conception in Mary's womb.

Luke 1. As the Spirit came upon people in the Old Testament, Boy, we've seen it again and again. The Spirit rushed upon David. The Spirit rushed upon Samson and so forth.

Gabriel tells Mary the Spirit will come upon her. Luke 1. Luke 1:35. Gabriel has given Mary astounding news. She's going to give birth to the descendant of David, who will reign over the house of Jacob forever.

Mary said, how will this be since I am a virgin? The SV is a literal translation, and I don't know why they don't literally translate since I don't know a man. The background is language like this from the Old Testament. Adam knew Eve.

It's the language of sexual relations between husband and wife. Anyway, how will this be since I am a virgin in the Spirit? And the angel answered her, the Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be called Holy, the Son of God.

The glory cloud filled the tabernacle. And so, Moses couldn't even enter it. Here, we read at the end of the book of Exodus.

And God's glory came and dwelt in Solomon's temple. But the glorious cloud of God's presence is absent from the second temple. Ezekiel foretells this as he sees the glory depart from the temple.

So, it will reappear in the new temple. Ezekiel 43:1 through 5. Jesus is that promised glory. And from his conception, the Spirit of glory overshadowed Mary so that her baby boy is born the Holy Son of God.

Luke 1:35. Even before Jesus' birth then, the Spirit prepares for him a human body and soul so that through death and resurrection, he can save his people from their sins. The Spirit is active in Jesus' life at his baptism and temptation.

At his baptism by John the Baptist in the Jordan, John sees, Matthew 3:16, the Spirit of God descending like a dove and remaining down on him. Appearances of the invisible God we call Theophanes, of the Son we call Christophanes, and I suppose this would be called a new Metaphany. John sees the Holy Spirit because God graciously has the Spirit appear as a dove who alights on Jesus and remains on him.

Matthew 3:16. And in his baptism, Jesus is anointed by the Spirit to fulfill his threefold messianic office of prophet, priest, and king. According to Matthew 4.1, the Spirit also leads Jesus into the wilderness to be tempted by the devil. So, the Spirit is

involved in these early events in the life of Jesus, including important ones, his baptism, and his temptation.

The Spirit alights on Jesus and remains on him in his baptism, and the Spirit pushes Jesus into the wilderness to be tempted on our behalf. Furthermore, Jesus' teaching, healing, and exorcisms were performed by the Spirit. The incarnate Son is God and man.

When it is the Father's will, Jesus exercises divine prerogatives. He also receives the Holy Spirit at his baptism to equip him for ministry as the God-man. The Father gives his Son the Holy Spirit without measure, according to John 3, so that Jesus can teach as no one has ever taught before.

Jesus stands in the synagogue in Nazareth, takes the Isaiah scroll, and reads Luke 4.:8, quoting Isaiah 61:1. He unrolled the scroll and found the place where it was written: The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor. He rolled up the scroll, gave it back to the attendant, and sat down.

Everybody's looking at him, and Jesus says, Today, the scripture has been fulfilled in your hearing. That is audacious, is it not? Wow. When Jesus heals a demon-possessed man, enabling him to speak and see, Matthew 12:22, Jesus elicits two responses.

Some wonder aloud if Jesus could be the promised Son, descendant of David. Matthew 12:23. The Pharisees, however, claim that Jesus cast out demons by Satan. Verse 24.

Against this response, Jesus argues logically and also says, quote Matthew 12:28, If I drive out demons by the Spirit of God, then the kingdom of God has come upon you. Verse 28. The kingdom of God, like every other major aspect of the last things, is both fulfilled in the ministry of Jesus and his apostles and is yet to be fulfilled at the end.

Here, the kingdom is present in the king. If I drive out demons by the kingdom of God, by the Spirit of God, then the kingdom of God has come upon you. Surely, it's not the final realization of the kingdom, but it is the kingdom coming in Jesus' words, in this case, deeds, more specifically, exorcisms.

The Spirit works through Jesus' exorcisms to defeat the devil and free the demonized, and usher in the present dimension of the kingdom of God. With holy



anger, Jesus pronounces as an unforgivable sin the Pharisees knowingly ascribing the Spirit's work to the evil one. Verses 31 and 32.

And since a friend recently asked me to address this, I will give you my opinion, acknowledging that not everybody agrees with me. This is not talking about unforgiven sin when somebody dies. That is the truth.

John 8, twice Jesus says, If you do not believe that I am he, you will die in your sins. He says once and once he says, If you do not believe I am he, you will die in your sin. Dying without Christ, one is unforgiven.

This is not talking about that. This is while people are alive. Jesus says they will never be forgiven. As many pastors and teachers have experienced, I've had people come to me and say, I'm afraid I committed the unpardonable sin.

A common, and it seems to me perfectly good, pastoral answer is, if you're concerned about that, then you have not committed it. Because those who perpetrated it here are so hardened in their hatred of Jesus, there's no repentance. There's no questioning if they have committed the sin.

Let me read the words again, 31 and 32 of Matthew 12. Therefore, I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. But whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

In other words, never. It is an unforgivable sin. What does Jesus mean? My own understanding is, and again, there are other understandings. The best I can do is understand that Jesus' situation is unique.

The Son of God is incarnate in the flesh, doing miracles, and the text is very clear by the power of the Holy Spirit. Jesus' own words claim that. And the religious leaders of Israel knowingly attribute the works of the Spirit through the Messiah to the devil.

I thus understand this is a unique situation in redemptive history. It is not repeatable because when Jesus comes back, He's not going to have an earthly ministry casting out demons. He's going to come and raise the dead; it'll be the last judgment and then eternal destinies.

This is unique. It is unique because God incarnate is doing these miracles. It is unique because explicitly, the Spirit is doing them through Him.

And it's unique because the leaders of Israel know it! And still, perversely, they ascribe the Spirit's work through Jesus to the devil. Why? To turn people against Him and mislead the people. Jesus thus responds and says, you are sons of hell.

You will never be forgiven for this particular sin. I thus regard it as a very special situation, not repeatable. I do acknowledge from Hebrews 6 and 10 that there is such a thing as irreversible apostasy.

As a teacher and pastor, I'm not quick to label this, but it is possible for someone to reject the Christian faith they once professed and never come back. I don't think we can know that ahead of time, but such a situation can exist, and if it does, we should not quit the faith ourselves. Because the Lord has told us such a thing does sometimes occur.

But that is not the same as this! Only Jesus has the right to claim somebody has committed this unpardonable sin. And only the Jewish leaders are in this situation at this time to be able to commit such a horrendous miscarriage of justice and offense to God and His Son and the Spirit. The Spirit, then, is active in all aspects of Jesus' earthly ministry.

As Peter recaps for us in Acts 10 as part of his sermon. Acts 10:38. Verse 37.

You yourselves know what happened throughout all of Judea. He's preaching to Gentiles, beginning from, you yourselves know what happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed, how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil.

For God was with Him. Remarkably, Jesus' crucifixion also involved the Holy Spirit. Jesus is conceived by the Spirit, empowered by the Spirit, and the Spirit plays a role in His atoning death.

The Father takes part in Jesus' atonement, according to 2 Corinthians 5:19. God was in Christ, reconciling the world to Himself. The Holy Spirit plays a part as well, according to Hebrews 9:14.

Jesus offered Himself to God through the eternal Spirit. Christ's sacrifice is the great and final sacrifice, making all other sacrifices obsolete. Jesus is divinely empowered when He offers Himself as a sacrifice for sin, and thus His sacrifice, uniquely of all the sacrifices, is absolute, actually being the basis for the forgiveness of sins for believing Israelites in the Old Testament and the basis for the forgiveness of sins for whosoever would believe in the New Covenant for all time.

Jesus' resurrection, likewise, involves the Holy Spirit. Paul teaches that the Spirit was also active in Jesus' resurrection. In Romans 1, as we saw, Paul declares the gospel concerning God's Son.

His resurrection occurred according to the Spirit of Holiness, verses 3 and 4. The Father proclaims that His Son is God by powerfully raising Him from the dead through the Spirit's agency. Paul also teaches this in his confession of the mystery of godliness in 1 Timothy 3:16, which is apparently a confession repeated by Christians in public worship.

Great indeed, we confess, this is the mystery of godliness. And here it is. He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, and taken up in glory.

Manifested in the flesh speaks of His incarnation, the eternal Son of God becoming a human being. Vindicated by the Spirit, the word is actually justified. Vindicated is the fine translation. Jesus was vindicated by the Father in Jesus' resurrection from the dead.

And here, it is specifically said to be by the Spirit. Seen by angels after His resurrection, proclaimed among the nations in the preaching of the gospel, believed on in the world, and taken up in glory in His ascension. Paul includes Jesus' vindication from the dead in or by the Spirit.

Because Jesus dies the death of a condemned man, His resurrection is His vindication. The Father justifies His Son by raising Him from the dead by the Spirit, ESV. Our last topic, which we'll just survey today is, in this lecture, is the ministries of the Holy Spirit, union with Christ.

The Spirit is the bond of our union with Christ. In our next lectures, we're going to be seeing the foundations for union with Christ in the Old Testament and Synoptic Gospels in the book of Acts. They don't actually teach union. That is the job of John in his gospel and Paul in his letter.

But they lay the foundations for us to understand union with Christ, which we'll explain in the next lecture. But for now, we cannot finish talking about the works of the Spirit without talking about the ministries of the Spirit, and one above all stands out. The prime ministry of the Holy Spirit with regard to salvation is union with Christ.

The Spirit is the bond of our union with Christ. The Spirit is so indispensable for salvation that people who lack the Spirit, Paul tells us, do not belong to Christ. Furthermore, the Spirit brings about aspects of salvation that occur in union with

Christ, including regeneration, justification, adoption, sanctification, preservation, and glorification.

Each one of those is in Christ. Paul contrasts two antithetical realms in Romans 8:5 through 11. The realm of the flesh and the realm of the Spirit.

To be in the flesh is to be unsaved, to hate God, to be unable to please God, and to be headed for condemnation. Romans 8:5 to 11. Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law. Indeed, it cannot.

Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit if, in fact, the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. For if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. To be in the Spirit is to be saved, to love God, to be able to please him, and to be headed for salvation.

Paul assures his readers that they do not belong to the group of those in the flesh. You, however, are not in the flesh but in the Spirit if, indeed, the Spirit of God lives in you. In verse 9, he teaches that they are not in the flesh but in the Spirit because the Spirit indwells them.

Moreover, "if anyone does not have the Spirit of Christ, he does not belong to him." Verse 9, though it is negative in form, the purpose of this statement is mainly positive, seeking to underline that every Christian is indwelt by the Spirit. However, its second purpose is to insist that no one lacking the Spirit could be a Christian, regardless of a profession of faith.

The point is that the point, again, is that possession of the Spirit is necessary to salvation. Because the Holy Spirit is the bond of our union with Christ, both negative and positive implications follow. Negatively, those who lack the Spirit do not belong to Christ.

Positively, the Spirit brings about aspects of our salvation that occur in union with Christ. And to those aspects, Lord willing, we will turn in coming lectures.

This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ.  
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