

From Sin to Spirit – Part 2

“Having sinned, what must a Christian do?”

This is a question posed by L. S. Chafer in his book *He That Is Spiritual*. This book is in the public domain as per the lewissperrychafer.org website.

“The purpose of this web site is to ensure that of all of Dr. Lewis Sperry Chafer's material that is in the public domain is available and easily found free of charge.¹”

Let us use Chafer’s book as a guide or a textbook to follow his answer to this question. His book was originally written in 1918. Subsequently, he wrote his *Systematic Theology* which contains similar information in volume 6, *Pneumatology*. It was first published in 1948. His verbal teaching on this is repeated in mp3 files that have been on different websites. They were recorded sometime between 1948-52. And now there is the lewissperrychafer.org website that contains copies of his printed material in PDF format in the public domain. The pages of the PDF files do not match the page numbers in the printed material. But the text should be the same. All his material is consistent as to the answer to the original question asked.

The Table of Contents of *He That is Spiritual* includes the following chapters:

- Chapter One - Three Classes Of Men
- Chapter Two - The Ministries Of The Spirit
- Chapter Three - The Filling Of The Spirit
- Chapter Four - "Grieve Not The Holy Spirit"
- Chapter Five - "Quench Not The Spirit"
- Chapter Six - "Walk In The Spirit"
- Chapter Seven - An Analogy and the Conclusion

¹ <https://lewissperrychafer.org/>

From Sin to Spirit – Part 2
Romans 8:1-4

The Conclusion

The answer to the question is found in chapter four. But let us summarize the chapters leading up to this. Context.

Chapter One – Three Classes of Men. The three classes of men is a reflection of New Testament teaching that there are “natural” unsaved, “carnal” saved believers and spiritual saved believers.

Chapter Two – The Ministries of the Spirit

First, The Ministry of the Spirit in Restraining.

Second, The Ministry of the Spirit in Reproving the World of Sin, Righteousness and Judgment.

Third, The Ministry of the Spirit in Regenerating.

Fourth, The Ministry of the Spirit as Indwelling the Believer.

Fifth, The Ministry of the Spirit in Baptizing.

Sixth, The Ministry of the Spirit in Sealing.

Seventh, The Ministry of the Spirit in Filling.

Chafer identifies the seventh ministry as the “message” of this book.

Chapter Three - The Filling Of The Spirit

In this chapter Chafer provides details of the filling of the Holy Spirit. But the answer we seek is found in the following chapter. We may visit chapter three at a later date in our study of Romans chapter 8.

Chapter Four - "Grieve Not The Holy Spirit"

It is in this chapter that Chafer asks the question and provides an answer. What follows are extensive quotes from Chafer’s book. Rather than provide a paraphrase of what he wrote, I chose to provide exactly what he said.

THE FIRST CONDITION OF TRUE SPIRITUALITY

From Sin to Spirit – Part 2
Romans 8:1-4

“Christians are appointed to live every moment of their lives with the Holy Spirit of God. Life for them is a moment by moment vital union with One who is infinitely holy. Sin, therefore, in a Christian, is the very opposite of any true manifestation of the Spirit in the life.”

WHAT IT IS THAT GRIEVES THE SPIRIT

“Sin destroys spirituality. It is necessarily so; for where sin is tolerated in the believer's daily life, the Spirit, who indwells him, must then turn from His blessed ministry *through* him, to a pleading ministry *to* him. The Bible does not teach that the Spirit withdraws because of sin in the one whom He indwells: He is rather *grieved* by the sin.”

“A child of God lives either with a grieved or an ungrieved Spirit. It may reasonably be questioned, in the light of God's Word, whether the saved person, having received the Spirit, ever lives by the dictates of his conscience. The standards of human conscience must give way to a standard of moral judgment which is infinitely higher. A Christian's manner of life either grieves or does not grieve the Holy Spirit of God. The Apostle Paul writes of the fact that his conscience bore him witness in the Holy Spirit, and it is quite probable that the Spirit uses the conscience as a human faculty; but He as certainly imparts to it the new standard of the infinite holiness of God. The injunction to the one in whom the Spirit dwells is, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Ephesians 4:30).”

“A true spiritual life must depend then, to a large degree, upon the right understanding and adjustment concerning the issues of sin in the believer's daily life. About this God has spoken explicitly, and it will be found that the Bible teaching on the subject of the sins of Christians is twofold: (1) God has provided that the sin of His child may be *prevented*, and (2) He has also provided that the effect of sin, if it has been

From Sin to Spirit – Part 2
Romans 8:1-4

committed, may be *cured*. It is imperative that this two-fold classification of the purpose of God in dealing with sin in His children be recognized.”

THE CURE OF THE EFFECTS OF SIN IN A CHRISTIAN

“Having sinned, what must a Christian do? What is the divine condition for the cure of the havoc of sin in the spirituality of the believer? No attempt should be made here to name sins which hinder the Spirit. He is grieved by any, and all, sin, and He is abundantly able to convince the one in whom He dwells of the particular sin, or sins, which grieve Him. So, also, it is an issue only of *known* sin; for no person can deal intelligently with unknown sin. This first condition of true spirituality is centered upon *definite* matters. It is sin that has, by the grieving of the Spirit, become a distinct issue; for the term "grieving the Spirit" refers as much to the heart experience of the one in whom He dwells as to the personal attitude of the Spirit toward sin. The issue is, therefore, a well-defined wrong, about which the child of God has been made conscious by the Spirit. Such *known* sin must be dealt with according to the exact direction of the Word of God.”

“Should spiritual darkness be experienced apart from the consciousness of any particular sin having been committed, it is the privilege of the Christian to pray for a clearer understanding. Physical conditions very often enter into the mental state and when this is true it is most misleading to suppose that a morbid or unhappy state of mind is necessarily a result of sin. If one is conscious of the fact that he is depleted in nerve strength, or is physically depressed, allowance should be made for that fact. In the Bible, the divine offer and condition for the cure of sin in an unsaved person is crystallized into one word, "*believe*"; for the forgiveness of sin with the unsaved is only offered as an indivisible part of the whole divine work of salvation. The saving work of God includes many mighty undertakings other than the forgiveness of sin, and salvation depends only upon *believing*. It is not possible to

From Sin to Spirit – Part 2
Romans 8:1-4

separate some one issue from the whole work of His saving grace, such as forgiveness, and claim this apart from the indivisible whole. It is, therefore, a grievous error to direct an unsaved person to seek forgiveness of his sins as a separate issue. A sinner minus his sins would not be a Christian; for salvation is more than subtraction: it is addition. "I give unto them eternal life." Thus the sin question with the unsaved will be cured as a part of, but never separate from, the whole divine work of salvation, and this salvation depends upon *believing*."

"In like manner, also, in the Bible, the divine offer and condition of cure for the effects of sin in the Christian's life is crystallized into one word, "*confess*." The vital meaning of this one word and its bearing on the question of the cure of sin in a child of God is an important, though much neglected, doctrine of the Word of God. The way back to blessing for a sinning saint is the same, whether before the Cross, or after the Cross, and the Bible teaching on the restoration of a believer is contained in seven major passages."

- First Christ Alone Can Cleanse From Sin (John 13:1-11)
- Second Confession is the one Condition of Fellowship, Forgiveness and Cleansing (1 John 1:1 To 2:2)
- Third Self-Judgment Saves from Chastisement (1 Corinthians 11:31-32)
- Fourth Chastisement is the Father's Correction and Training of his Sinning Child (Hebrews 12:3-15)
- Fifth An Example of Christian Repentance (2 Corinthians 7:8-11)
- Sixth The Repentance, Confession and Restoration of an Old Testament Saint (Psalm 51:1-19)
- Seventh, The Three-Fold Illustrative Parable in the Gospels (Luke 15:1-32)

From Sin to Spirit – Part 2
Romans 8:1-4

1. Christ Alone Can Cleanse From Sin (John 13:1-11)

John 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

John 13:2 During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, to betray Him,

John 13:3 *Jesus*, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

John 13:4 *got up from supper, and *laid aside His garments; and taking a towel, He girded Himself.

Here is the start of the narrative we are going to focus on. Jesus now strips to the garments of a slave. Note the use of two Greek words for wash: *nipito* which is used to wash feet and hands; and *luou* which is used to bathe the whole body. John uses two words to emphasize the different types of washing. They are significant in the narrative and the actions of Jesus.

John 13:5 Then He *poured water into the basin, and began to wash (Greek *nipito*) the disciples' feet and to wipe them with the towel with which He was girded.

From Sin to Spirit – Part 2
Romans 8:1-4

Jesus is washing the disciples feet. This is a task considered beneath a Jew and usually done by a Gentile servant.

Wash. The Greek word *nipto* is used to clean a believer from uncleanness due to sin.

Feet. The feet are the instrument of our walk. In the spiritual life, walking is the means whereby we order our lives. Sometimes we sin and get our “feet” dirty.

John 13:6 So He *came to Simon Peter. He *said to Him, “Lord, do You wash (Greek *nipto*) my feet?”

Including the protest from Peter points to the fact that the disciples did not understand the spiritual significance of the foot washing. Indeed, many Christians today do not understand. The interpretations presented later are in agreement among Free Grace theologians. I will quote from L. S. Chafer.

John 13:7 Jesus answered and said to him, “What I do you do not realize now, but you will understand hereafter.”

Realize. This is the word for understanding or exact knowledge. *Oida*

Understand. This is the word that Wuest calls experiential knowledge. *Ginosko*.

Here is Wuest’s literal translation of this verse.

John 13:7 (Wuest) Answered Jesus and said to him, That which I am doing, as for your, not now do you know with an absolute and

complete knowledge, but you shall learn by experience after these things.

There are many things that Peter and the rest of the disciples did not understand before Pentecost and the giving of the Holy Spirit. Their memories would be amplified by the Holy Spirit and they would understand later.

John 13:8 Peter *said to Him, “Never shall You wash (Greek *nipto*) my feet!” Jesus answered him, “If I do not wash (Greek *nipto*) you, you have no part with Me.”

Part. This is considered to be a reference to inheritance. Each believer receives different positions in heaven. We know that there are rewards in heaven. Robby Dean suggests, “Portion would indicate inheritance in the kingdom. So Jesus is saying Peter is going to forfeit his position in the kingdom—not salvation but position in the kingdom—if He doesn't wash him.²”

John 13:9 Simon Peter *said to Him, “Lord, *then wash* not only my feet, but also my hands and my head.”

Wash. The word wash is in italics indicating it is not in the Greek but implied.

John 13:10 Jesus *said to him, “He who has bathed (*louo*) needs only to wash (Greek *nipto*) his feet, but is completely clean (refers to salvation); and you are clean, but not all of *you*.”

² <https://deanbibleministries.org/new-testament-menuitem/john-menuitem/message/1998-john-073/read>

From Sin to Spirit – Part 2
Romans 8:1-4

Bathed. The Greek word means to bathe as in to bathe the whole body. It is in the *perfect* tense which emphasizes present results of a past action. You have bathed with the result that you are completely clean. Something not brought out in the NASB translation is that this word is in either the middle voice or the passive voice. Assuming the passive voice, then this bathing is something we receive from God.

Need. This is a noun. It is combined with the verb of “to have.” We still have spiritual needs when it comes to sin. This points to the fact that a believer still has a sin nature and commits sins in time. The eternal judgment for all sin was taken care of at the cross. But, in time, sin becomes a barrier to fellowship. We must receive washing (*nipto*) to be cleansed of sin in time.

Wuest’s translation highlights this.

John 13:10 (Wuest) Jesus says to him, He who has been bathed all over stays bathed, and does not have need except to wash his feet but is entirely clean.

Once saved, always saved.

John 13:11 For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.”

“The fact that the sins of Christians must be cleansed by Christ alone is revealed in John 13:11. The passage is at the very beginning of the Upper Room Conversation. A few hours before, Christ had given His farewell address to the nation Israel; but in the upper room He is speaking His farewell words to His disciples, not as Jews, but as those who are “clean every whit.” Of them He also said, “Now ye are clean through the word

From Sin to Spirit – Part 2
Romans 8:1-4

which I have spoken unto you." In this conversation He is anticipating the new conditions and relationships which were to obtain after His Cross (John 16:4). It is important to note that His first teaching concerning a Christian's present relationship to God was concerning the cleansing of defilement, thus signifying its importance in the divine estimation. The way of salvation has been revealed in the preceding chapters of this Gospel; but beginning with chapter thirteen, He is speaking to those who are saved, and speaking to them of the divine cleansing from their defilement."

"He arose from supper, laid aside His outer garments, girded Himself with a towel (the insignia of a servant), poured water into a basin and began to wash the disciples' feet. This is a miniature of a much larger undertaking, when He arose from the fellowship with His Father in Heaven and laid aside the garments of His glory and humbled Himself, taking the form of a servant and became obedient unto death, even the death of the Cross, in order that we might be washed with the washing of regeneration (Titus 3:5). In the larger undertaking there is the whole cleansing: in the other there is a partial cleansing which is typified by the cleansing of the feet only of the one who is otherwise "clean every whit."

This two-fold cleansing was also typified by the prescribed cleansing for the Old Testament priest. When he entered his ministry he was given a ceremonial bath, which was of his whole body, once for all (Exodus 29:4). Yet he was required to bathe his hands and feet at the brazen laver before every ministry and service (Exodus 30:17-21). So the New Testament believer, though once for all cleansed as to his salvation, must also be cleansed from every defilement, and Christ alone can make him clean.

Conservative Bible teachers point out that there is a parallel correspondence between the foot washing in John chapter 13 and the washings in Exodus.

From Sin to Spirit – Part 2
Romans 8:1-4

Exodus 29:1 “Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish,

Consecrate. The word for separate. The consecration of a priest includes a series of procedures.

Exodus 29:2 and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour.

Exodus 29:3 You shall put them in one basket, and present them in the basket along with the bull and the two rams.

Exodus 29:4 Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash (LXX Greek *Louo*) them with water.

Wash them with water. In the LXX, the Hebrew word for washing is translated with the word for bathe in the Greek, *louo*. Before a priest could start his ministry he had to be bathed by Aaron. Note that each believer in the Church is a priest. When we believe we become a priest. We are washed:

Titus 3:4 But when the kindness of God our Savior and *His* love for mankind appeared,

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing

(Greek Louo) of regeneration and renewing by the Holy Spirit,

Exodus 30:17 The LORD spoke to Moses, saying,

Exodus 30:18 “You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it.

Exodus 30:19 Aaron and his sons shall wash (LXX Greek *nipto*) their hands and their feet from it;

Exodus 30:20 when they enter the tent of meeting, they shall wash (LXX Greek *nipto*) with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire *sacrifice* to the LORD.

Exodus 30:21 So they shall wash (LXX Greek *nipto*) their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations.”

Prior to each time a priest was to enter the tabernacle, he was to wash his hands and feet. The Greek translation of the Hebrew uses *nipto*.

From Sin to Spirit – Part 2
Romans 8:1-4

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Sin	Saved from Penalty of sin	Saved from Power of sin	Saved from Presence of sin
Righteousness	Imputation of +R	Production of +R	Receiving awards
Life	Imputation of eternal life	Walking by means of the Holy Spirit	Reigning with Christ