

INSIDE THE DIVINE DYNASPHERE

The Divine Dynasphere is the place where the believer can access the very power of God to live the same lifestyle that Jesus Christ lived while here on Earth. There are two prerequisites to living in the Divine Dynasphere:

1. You must be a believer and indwelt by the Holy Spirit
2. And you must make a free will decision to use the power Christ left for you in the indwelling Holy Spirit.

The process for Living in the Divine Dynasphere is simple:

- **OUTFLOW** — faith toward God that He will supply all we need to live the life He is calling every Christian to live; that is “walk by means of the Spirit” Gal 5:16 and “mind the things of the Spirit” (Rom 8:5). Stay focused!
- **INFLOW** — of the Fruit of the Spirit with the leading and enablement of the indwelling Holy Spirit to accomplish all that God is calling us to do, and we “...shall not fulfill the lusts of the flesh” (Gal 5:16) because “the righteousness of the law *is* fulfilled in us” (Rom 8:4).
- **OVERFLOW** — “filled with the Spirit” (Eph 5:18), of “Christ in you” (Col 1:27) to the point of overflowing. That life flows out of the believer like “rivers of living water” (John 7:38). This is “loving your neighbor”. “For the whole law is fulfilled in one word: “You shall love your neighbor as yourself” (Gal 5:14).

It is that simple. OUTFLOW — INFLOW — OVERFLOW. THIS is the life we are called to live.

BUT ... and there is always a “but”.

The “but” part gets back to point #2 of the prerequisites above: you must make a **free will decision** to use the power Christ left for you in the indwelling Holy Spirit. Part of that prerequisite is you must be aware of your potential for sin and recognize sin in your life when you commit it — and you will sin, and that sin will break your fellowship with God. You will not be living in the Divine Dynasphere if you are in a state of carnality and controlled by your fleshly nature. And it doesn’t matter if the sin is murder or just a little human good to lift up your self-esteem, it is still sin and still damaging to your relationship with God. It is still allowing your life to be controlled by your flesh (sin nature) and not the Spirit of God. Then

confess that sin (1 John 1:9) to restore that fellowship and proceed with living in the Divine Dynasphere, where you “mind the things of the Spirit and not the things of the flesh” (Rom 8:5).

God warns us about this potential for failure:

Eph 5:18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit

“Be filled with the Spirit” is not a suggestion. The imperative mood is a command, a demand on the volition of the believer. “Debauchery” is *asotia* /as·o·tee·ah/ and means an abandoned, dissolute life lived in excess. Drunk, the person is being controlled by the alcohol and his fleshly nature, not by the Holy Spirit. To be “filled with the Spirit” a believer must be controlled by the Holy Spirit. Literally it should be translated “keep on being controlled by the Spirit.”

One way to view it is that the Holy Spirit is the “Agent” of the filling (cf. Gal. 5:16 walk by means of the Spirit) and Christ is the Content of the filling (Col. 3:15).

Col 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.

That power can be cut off.

1 Thess 5:19 Do not quench the Spirit.

This warning is to the believer, “Do not shut off that power source!” “Quench” is *sbennumi* /sben·noo·mee and means to extinguish a fire or things on fire and metaphorically to suppress, or stifle, to take what was on fire before, the spiritual life lived in the power of the Spirit, and extinguish it. That is what sin does. It quenches the fire of a vitally alive spiritual life in the believer. What is left are smoldering wet ruins that can only be corrected by recognizing the willful decision the believer made that led to this quenching, and confessing that disobedience to God.

Eph 4:30 And do not grieve the Holy Spirit of God

“Grieve” is *lupeo* /loo·peh·o/ and means to make sorrowful, to cause grief, to grieve, or offend. “Quench” affects the believer in that it is shutting off the power source of the Divine Dynasphere, while “grieve” affects the Holy Spirit in that it saddens Him immensely that a child of God has fallen into carnality and fellowship with God is broken. What does that look like?

Eph 4:17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds ... 22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, 23 and to be renewed in the spirit of your minds, 24 and to put on the new self, created after the likeness of God in true righteousness and holiness. 25 Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. 26 Be angry and do not sin; do not let the sun go down on your anger, 27 and give no opportunity to the devil. 28 Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. 29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

If we are warned not to do these things that grieve the Holy Spirit, then obviously, it is possible that we can do these things. A believer can commit any sin an unbeliever can commit—and do it on a regular basis and stay there continuously.

1. Be Filled
2. Don't Quench
3. Don't Grieve

The Results of the Filling of the Holy Spirit.

1. Christ is magnified in the inner life of the believer, 2 Cor 3:3; Eph 3:16-17; Phil 1:20-21.
2. It is the fruit of the Spirit, Gal 5:22-23
3. The filling of the Holy Spirit is the basis for the perception, metabolization, and application of Bible doctrine. The Holy Spirit

makes Bible truths understandable. Jn 14:26, 16:12-14; 1 Cor 2:9-16; 1 Jn 2:27.

4. The believer is guided by God only while filled with the Holy Spirit, Rom 8:14-16. There is no guiding and only chastisement when the believer is in carnality.
5. It is the true function of worship for the royal family, Jn 4:24; Phil 3:3. Worship is only effective while filled with the Spirit.
6. Enables the effectiveness in the believer's spiritual production; e.g., in witnessing, Acts 1:8; in prayer, Eph 6:18. Divine good produced in the leading and power of the Spirit is only possible under the filling.
7. The glorification of Christ in the human body, Jn 7:39 cf 16:14; 1 Cor 6:19-20.
8. Imitation of God, Eph 5:1; Gal 4:19 cf 5:22.
9. Partnership with the divine essence, 2 Pet 1:4. Our partnership with Christ as royal family only functions when we are filled with the Holy Spirit, Phil 2:1-2.

Blasphemy Against the Holy Spirit

Matt 12:24 But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."

²⁵ Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. ²⁶ And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. ²⁸ But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. ²⁹ Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. ³⁰ Whoever is not with me is against me, and whoever does not gather with me scatters. ³¹ Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. ³² And 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."

First, we must understand exactly what this sin of “blasphemy against the Spirit” really is. Jesus made this statement during His incarnation, the Age of Israel, and it was directed to the religious leaders of Israel. The nation, because of its leaders, was on the brink of making a decision that would bring irreversible consequences. They were about to attribute incorrectly to Satan the power of the Holy Spirit exercised through Jesus and thus to commit blasphemy against the Spirit. They were, in effect, calling the Holy Spirit a liar. Jesus warns them that this is a sin that cannot be forgiven. They did not heed His warning, and they would pay a terrible price for that sin in AD70, when Titus and his Roman legions would destroy Jerusalem and take most of the surviving Jews into captivity.

Some commentators argue that this sin was unique in history because of the time and circumstances in which it was committed. They contend that verse 32, which says, “it shall not be forgiven him, either in this age, or in the {age} to come” refers to consequences of God’s judgment on the nation and on any individual who persisted in that view. I do not agree totally with this interpretation. I believe “either in this age or in the age to come” is referring to the then present Age of Israel and the yet future (to them) Church Age. How does this sin apply to us today? We come to a saving knowledge of Christ through the testimony of the Holy Spirit who acts in the place of our dead (or not yet alive) human spirit and makes the gospel message perspicuous to us. Therefore, the Holy Spirit “testifies” to us, concerning the person of Christ. To reject that testimony and NOT receive the offered promise of eternal life in Christ Jesus is tantamount to calling the Holy Spirit a liar. And that is committing the exact same sin the spiritual leaders of Israel committed back in Matthew 12:24-32 above.

The unforgivable sin is simply rejecting the testimony of the Holy Spirit regarding the person of Christ Jesus. Every sin and every blasphemy is forgiven men, because all were judged on the cross, except blasphemy against the Holy Spirit, which is tantamount to rejection of Christ. They rejected the overwhelming evidence from God the Holy Spirit that Jesus was the Christ. Today, blasphemy against the Holy Spirit can only be committed by the unbeliever, who rejects the Spirit's ministry of common grace and the divine call to believe in Christ.

The Consequences of Failure

As the Hebrews passage below suggests there are consequences for a failed spiritual walk (quenched and grieving).

Hebrews 12:5 And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶ For the Lord disciplines the one he loves, and chastises every son whom he receives.” ⁷ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸ If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹ Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰ For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹ For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

“Discipline” in verse 7 is the Greek *paideia* /pahee·**di**-ah/ sometimes translated “chastise”. It means the whole training and education of children, which relates to the cultivation of mind and morals, and employs for this purpose commands and admonitions, and punishment. It also includes the training and care of the body. In adults it also cultivates the soul, especially by correcting mistakes and curbing passions. It is instruction which aims at increasing virtue. The objective is the establishment of a solid set of norms and standards by which one evaluates thoughts and actions.

While discipline can be part of it, as in a parent disciplining a child as suggested by verses 9 and 10, the objective is not punitive but corrective with the idea of getting the wayward believer to return to fellowship with God in the Divine Dynasphere. There “it yields the peaceful fruit of righteousness to those who have been trained by it”.

What is the consequence of failure?

Rom 8:8 Those who are in the flesh cannot please God.

If you are carnal (in the flesh and outside the Divine Dynasphere) you cannot find favor with God. Outside the Divine Dynasphere and in carnality, all the Holy Spirit can do for you is chastise you — correct your

disobedient behavior and urge you back into the Divine Dynasphere, where you can once more enjoy the Fruit of the Spirit and have victory over sin.

The indwelling of the Holy Spirit is the principle of victory over the sin nature, while the filling of the Holy Spirit is the function of victory over the sin nature. It is through the believer placing total faith in the indwelling Holy Spirit to guide and enable that he can have mastery over his sin nature and, therein, find favor with God.

Gal 6:8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

In carnality we produce no divine good, which is only possible to produce through the leading and power of the Holy Spirit. Not led by the Spirit, the carnal believer has made a willful decision to follow his own fleshly nature where we reap only spiritual death.

Conversely, the one who sows to the Spirit will reap eternal life. The passage does not suggest that eternal life is earned through sowing. The believer has already received eternal life at salvation (John 3:16). What it means is that sowing will result in a *vitally alive* eternal life, a life with purpose that produces results for God. That eternal life, which is the life of Christ in you, will be fully functioning exactly as it will in eternity. In the leading and power of the Spirit, in the Divine Dynasphere, the believer will experience all the benefits of eternal life now.

Rom 6:1 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might **walk in newness of life**.

This passage makes it clear that a believer can indeed “continue in sin”. And if he assumes that God’s grace will cover for his disobedience, such would be a huge mistake. We are not called to live in sin for even one second, much less “continue in sin”. We have been identified with Christ through our faith in what He did on the Cross and His death and

resurrection. We were, in effect, buried with Him and “raised” from spiritual death into spiritual life, “the glory of the Father” that “we too might walk in newness of life,” that same life that Christ lived, our eternal life.

Any believer in some state of rebellion or apostasy can expect increasing levels of “chastisement”. As we have seen, the purpose is not necessarily punitive as much as it is for encouraging the wayward believer back into right relationship (fellowship) with God. However, it will probably involve pain, especially if the urging is resisted. Continued rebellion by the believer can even result in the person being removed by physical death.

1 John 5:16 If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. **There is sin that leads to death;** I do not say that one should pray for that. ¹⁷ All wrongdoing is sin, but there is sin that does not lead to death. (ESV)

“There is a sin that leads to death.” That is from the ESV. The NKJV and the NIV say, “There is sin *leading* to death.” Every sin, even the “least” sin, is in its own nature mortal or deserving of death; the proper wages of sin is death.

Let’s pick apart that phrase “sin that leads to death”. “Sin” is the Greek hamartia *ham·ar·tee·ah* and means an offense, a violation of the divine law in thought or in act. It is usually and correctly translated here as “sin”. “Death” is the Greek thanatos *than·at·os* refers to physical death of the body but can carry the idea of future misery in hell. “That leads to” is *pros* and usually means to the advantage of, at, near, to, or towards. “That” in the English is implied by the Greek *pros*. “Sin leading to death” is probably a more accurate literal translation. The translation should be taken literally, and notice there is no definite article before “sin”. It isn’t “a sin” or “the sin”. It is just “sin,” though some translations do add the “a” it is a more accurate translation without it.

Some examples of this sin leading to death in Scripture...

Those abusing the Lord’s Table in Corinth

1 Cor 11:27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ **That is why many of you are weak and ill, and some have died.** ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

There were some in the church in Corinth who were partaking of the Lord's Table in an "unworthy manner". The two words come from the Greek *anaxios* /an·ax·ee·oce/ and simply means unworthy or not deserving. Those guilty of sinning against the body and blood of the Lord were those who disrespected poorer members by utter disregard for their needs (11:21–22). Furthermore, the meal, which was like a pot-luck without the sharing had degenerated into a celebration resembling gluttony and even drunkenness for some of the members, while the poorer members went with very little or nothing to eat. Paul is saying those doing wrong need to examine (*dokimazetō*, "test to approve," (1 Cor. 11:28) themselves and they would see that they lacked God's approval in this behavior. Simply put it was sin! Coming to the Lord's Supper with unconfessed sin on the soul brought judgment on the guilty participants. What that judgment entailed was it had brought sickness and even death on some

Ananias and Sapphira

Acts 5:1 But a man named Ananias, with his wife Sapphira, sold a piece of property, **2** and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. **3** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? **4** While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God." **5** When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. **6** The young men rose and wrapped him up and carried him out and buried him. **7** After an interval of about three hours his wife came in, not knowing what had happened. **8** And Peter said to her, "Tell me whether you sold

the land for so much.” And she said, “Yes, for so much.” 9 But Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” 10 Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. 11 And great fear came upon the whole church and upon all who heard of these things.

These two are probably the most famous and the most obvious example of sin leading to death. What was so terrible about what they did that it deserved immediate death? This was probably not the first rodeo for these two. There was likely a history here, and this was the final act. But even if it wasn't, we should understand the church was very young at this point and, for sin to be condoned within the church body, especially one that is seen as lying to the Holy Spirit, could not be tolerated.

King David

PS 118:17 I shall not die, but I shall live, and recount the deeds of the Lord. 18 The Lord has disciplined me severely, but he has not given me over to death...

This is a Psalm of David, and he is praising the Lord for His goodness in his life. At verse 17 he suddenly says he will not die but will live. In verse 18, he says he has been disciplined very severely, but not given over to death. David is recounting the period in his life when he took Bathsheba, impregnated her, tried to deceive her husband, Uriah, into thinking the child was his and, when that didn't work, he arranged to have Uriah murdered. In this prayer he is recognizing the fact that he was close to experiencing “sin leading to death”.

Rewards

Believers are called to service for God, and the natural tendency is for them to render service, but clearly not all do this. There are times when all of us fall from grace into carnality, usually on a daily basis, and some of those “falls from grace” are a very long way down. The price you pay for your disobedience will be paid both here through painful chastisement even to the possibility of the death penalty, and in the form of lost rewards at the Bema judgment in eternity. Believers are held accountable for how

they live. At the Judgement Seat of Christ (Bema evaluation), believers will have to give an account of how they lived their spiritual lives. They will be rewarded in eternity or suffer loss of reward. (Rom 14:10; 2 Cor 5:10).

1 Cor 3:11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. ¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— ¹³ each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. ¹⁴ If the work that anyone has built on the foundation survives, he will receive a reward. ¹⁵ If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

This Bema judgment is for Church Age believers only where your production as a believer will be evaluated. If you produced human good that glorifies you, it will burn up as worthless wood, hay, and straw. Conversely, whatever divine good you produced in the power and leading of the Spirit that glorifies God will survive the fire test as gold, silver, and precious stones. Either way, the believer is still a child of God and saved as stated in verse 15, "he will suffer loss, though he himself will be saved, but only as through fire." The "loss" suffered is loss of rewards in Heaven for your service and not hearing the Lord say to you, "Well done good and faithful servant."

"Free Grace" isn't a license to sin; it is a license to serve. Believers normally respond to grace by obeying and serving God, not sinning against Him. When a believer appreciates what God's love and grace have done for him, the natural response is gratitude reflected in Godly behavior. While examples of believers who see grace as an excuse to live licentiously are rare, examples of those who see grace as a reason to obey and serve God are overwhelmingly abundant. Romans chapters 6-8 explain that God's grace gives believers a new life, a new position, and a new power to live righteously.

Spirituality and spiritual growth are related but they are not the same thing. They are two aspects of the Christian life. Spirituality is an absolute based on the filling of the Spirit, living in the Divine Dynasphere. Spiritual growth is a relative concept based on the amount of doctrine we have absorbed and stored for use and actually used in our lives as we advance to spiritual maturity.

Remember

- **OUTFLOW** — faith toward God that He will supply all we need to live the life He is calling every Christian to live. That is “walk by means of the Spirit” Gal 5:16 and “mind the things of the Spirit” (Rom 8:5). Stay focused!
- **INFLOW** — of the Fruit of the Spirit with the leading and enablement of the indwelling Holy Spirit to accomplish all that God is calling us to do. And we “...shall not fulfill the lusts of the flesh” (Gal 5:16) because “the righteousness of the law *is* fulfilled in us” (Rom 8:4).
- **OVERFLOW** — filled to overflowing, “filled with the Spirit” (Eph 5:18), of “Christ in you” (Col 1:27). That life flows out of the believer like “rivers of living water” (John 7:38). This is “loving your neighbor”. “For the whole law is fulfilled in one word: “You shall love your neighbor as yourself” (Gal 5:14).

I will close by quoting from the daily devotional *My Utmost For His Highest* by Oswald Chambers. This is from the April 12 entry. It sums up pretty well what we have been preaching.

Eternal Life is the life Jesus Christ exhibited on the human level. And it is the same life, not simply a copy of it, which is made evident in our mortal flesh when we are born again. Eternal Life is not a gift from God; Eternal Life is the *gift of God*. The energy and the power which was so evident in Jesus will be exhibited in us by an act of the absolute sovereign grace of God, once we have made that complete and effective decision about sin.

“You shall receive power when the Holy Spirit has come upon you...” (Acts 1:8)—not power as a gift from the Holy Spirit; the power *is* the Holy Spirit, not something He gives us. The life that was in Jesus becomes ours because of His Cross, once we make the decision to be identified with Him. If it is difficult to get right with God, it is because we refuse to make this moral decision about sin. But once we do decide, the full life of God comes in immediately. Jesus came to give us an endless supply of life—“...that you may be filled with all the goodness of God” (Eph 3:19). **Eternal life has nothing to do with time. It is the life which Jesus lived when He was down here,** and the only Source of life is the Lord Jesus Christ.

Even the weakest saint can experience the power of the deity of the Son of God, when he is willing to “let go”. **But any effort to “hang on” to the least bit of our own power will only diminish the life of Jesus in us.** We have to keep letting go, and slowly, but surely, the great full life of God will invade us, penetrating every part. Then Jesus will have complete and effective dominion in us, and people will take notice that we have been with Him.

(Emphasis Added)