

# The Divine Dynasphere

## The Holy Spirit and Living the Life of Christ.

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December 2021

The word is “dynasphere,” not “dynosphere,” is a coined word made up of the Greek word *dunamis* for power and *sphaia* for sphere or area or boundary. It might be translated as the divine power sphere and is a reference to the power source that is available to the believer and how he/she is to make use of it. The word was coined by R. B. Thieme, Jr some sixty or so years ago, whom I gratefully acknowledge as the main source of much of the material presented here. I like the term because it is very descriptive of what we will be dealing with during this study.

I am a member of a FaceBook Christian discussion group and, based on what I read there, I get the sense that pastors today are more focused on Christian living application in their sermons but pay little attention to understanding the foundation and mechanics of Christian living that enables us to have a vitally alive spiritual life. True application of the life we Christians are called to live and being an effective witness for Christ is pretty much impossible without understanding these subjects and making use of them.

Failure means that all too many Christians today are casualties in this Spiritual Warfare we are trapped in the middle of. Some of us go through our lives believing we are “good people” and, as such, what we are doing is “generally” pleasing to God. In other words, we believe that when we stand before Christ our Judge and are called to give an accounting of our Christian lives we will not be found wanting. Unfortunately, some of us are mistaken about that. We are mistaken because we were never taught anything of the fundamentals of such a God-glorifying life and thus never experienced such a life except by accident.

But that does not have to be the case. A fully functioning Christian life is entirely within the reach of any believer — if he has a grasp of the mechanics. We will eventually get to that in this study, but first we must do some foundation building.

Right about now you are thinking, “Okay, wait a minute! I thought this was about the Holy Spirit?”

It is!

It is all about the Holy Spirit, because our success as Christians depends entirely on Him, or more accurately, understanding His person and how we utilize the assets that God has made available to us through the Holy Spirit and the Divine Dynasphere—with an “a” and not an “o”.

During this study, I intend to ask and answer the following questions:

- Who is this “Holy Spirit”?
- How is He related to the other Two Persons of the Trinity?
- What is His job in the greater scheme of God’s Plan?
- What are His ministries?
- What are the “gifts” of the Spirit?
- What does it mean when we say the Holy Spirit “indwells” the believer?
- What does it mean when we say the believer is “filled” with the Spirit?
- What does it mean to “walk” with the Spirit? Or to “quench” or “grieve” the Spirit?
- What is the “fruit” of the Spirit?
- What constitutes sinning against the Spirit?
- And lastly: How does all this affect you, your relationship with God, and having a successful, God-glorifying Christian life so that Christ our Judge may say, “Well done, good and faithful servant” when you stand before Him and give an accounting of how you lived your lives as a Christian?

Buckle your seatbelts! We are about to launch into a study of the Holy Spirit of God, and you will likely discover things you never knew before.

## WHO IS THE HOLY SPIRIT?

Christians are said to worship a “triune God,” meaning one God but in three separate persons: God the Father, God the Son, and God the Holy Spirit. This is usually called the “Trinity”.

The word "trinity" is not found in the Bible. It is a technical theological word coined in the fourth century A.D. to describe a theological concept. The doctrine of the trinity recognizes God as being one and yet three persons who possess equal, perfect, eternal and infinite identical essence. Therefore, trinity is used to describe three persons in one Godhead but there is only one divine nature or being.

This divine being is tripersonal, involving distinctions between the Father, Son, and Spirit. These three persons are joint partakers of exactly the same nature and majesty of God. There is one true God, but, in the unity of the Godhead, there are three coequal, coeternal persons. They are the same in substance or essence, but distinct in subsistence or continuing in existence.

The trinity is a revealed doctrine. It embodies truth never discovered; hence, it is undiscoverable by natural reason. Since each person of the Trinity has the same essence, God is described as one. But they are different as persons. Distinctions are made between the members of the Trinity, as described in 2 Cor 13:14. "The grace of our Lord Jesus Christ and the love of God [the Father] and the fellowship of the Holy Spirit be with all of you."

The word "trinity" was first used by Tertullian in the second century to designate a Biblical doctrine. The doctrine of the trinity was confirmed by the Council of Nicea in A.D. 325. After much controversy, they finally came to a correct understanding of the doctrine. The doctrine of the trinity is defined as: God is one in essence but three coequal, coeternal, and coinfinite persons.

When divine essence is the subject, God is said to be one. When divine persons are the subject, distinction is made between the Father, the Son, and the Holy Spirit. For this reason we have different Hebrew names for God. The plural noun *Elohim* implies more than one person in the Godhead. The singular noun JHWH (Adonai, Jahweh, or Jehovah) is used

to distinguish between the persons. Elohim emphasizes the one essence of God. Jehovah emphasizes one person in the Trinity, usually God the Son.

### **Scripture Verification.**

The plural pronoun for God, Elohim, is used in Gen 1:26, 3:22, "Let **us** make man," and in Isa 6:8, "Whom shall I send and who will go for **us**?"

David makes the following statement in one of his Psalms.

**Ps 110:1** The Lord said to my Lord.

What he was saying (words in brackets are supplied for clarity): The Lord [God the Father] said to my [David's] Lord [God the Son].

The distinction is delineated in Ps 2:7, "I will announce the decree of the Lord [God the Father]. He said to Me [God the Son], 'You are My Son [deity of Jesus Christ]. This day [day of incarnation] I have begotten You.'" This is quoted three times in the New Testament, in Acts 13:33, Heb 1:5, and Heb 5:5.

**Isa 48:16** Come near to Me; listen to this. From the first, I have not spoken in secret. From the time it took place, I was there. And now the Lord God [God the Father] has sent Me [God the Son], and His Spirit [God the Holy Spirit].

**Mt 28:19** Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit.

In Jn 10:30, Jesus said to the crowd, "I and the Father are one." He was referring to divine essence. The Father and the Son are two distinct persons in the Godhead, but they share the same essence.

Look at John 14:16 where Jesus is speaking and makes reference to the other two members of the Godhead.

**Jn 14:16** I will ask the Father, and He will give you another Counselor to be with you forever.

The "Counselor" is of course the Holy Spirit. The next verse explains that the Counselor is "the Spirit of truth; He abides with you and He will be in you."

Thomas called Jesus both Lord and God when he saw Him in His resurrection body.

**Jn 20:28** Thomas answered and said to Him, 'My Lord, My God.'

**1 Cor 12:4-6** There are a variety of spiritual gifts, but the same Holy Spirit. And there are a variety of ministries [opportunities for Christian service], but the same Lord [God the Son]. And there are many different kinds of activities, but the same God [God the Father], who works all of them in all persons."

**2 Cor 13:14** The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**1 Pet 1:2** According to the foreknowledge of God [the Father] by the sanctifying work of the Spirit, that you may obey Jesus Christ.

### **One in essence, Three Persons.**

In the doctrine of the unity of God, there is only one essence or substance. In the doctrine of the persons of the Godhead, the individuality of the Father, Son, and Spirit is preserved against the notion that there are only modes of God. The idea of "modes of God" is a false doctrine dating back to the fourth century. It implies that one God has various modes for various purposes in dealing with man, whether in creation or at salvation.

God is one, yet in Himself, and from all eternity past, He is three separate and distinct persons: the Father, the Son, and the Spirit. Argumentation for the Trinity begins all the way back in Genesis with the use of plural pronouns for God.

**Gen 1:26** Let **us** make man in **our** image.

Therefore, more than one person in the Godhead is involved.

It has been argued by some that this is simply the use of the “plural of majesty,” where kings often spoke of themselves as equal to God and speaking for God using plural pronouns, but this makes no sense when it is God speaking. Such is foreign in the use of early languages and would be degrading instead of honoring to deity. Such use was unknown to Moses and the prophets. It is only late in Jewish history that such a form of speech occurs, and then it is used by Persian and Greek rulers. In using these plural pronouns, God is speaking of His three persons in one essence.

**Gen 3:22** Then the Lord God said, `Behold, man has become like one of **us**, knowing good and evil.'

**Isa 6:8** Then I heard the voice of the Lord saying, `Whom shall I [God the Father] send, and who will go for **us** ?'

When a distinction is made between the persons of the Trinity, it refers to a specific activity of specific persons in the Godhead.

**1 Thes 1:2-3** We give thanks to God [God the Father] always for you, making mention of you in our prayers, constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of God our Father.

So distinction is made between the Father and Son. They have identical essence, but they are two separate and distinct persons.

**1 Pet 1:2** According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ.

**Tit 3:5** He [Jesus Christ] saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."

Distinction is made between our Lord Jesus Christ and God the Holy Spirit.

**Tit 3:6** Whom He [God the Father] poured out upon us richly through Jesus Christ our Savior.

**2 Tim 1:13-14** Retain the standard of sound doctrine which you have heard from me in the faith and love which are in Christ Jesus. Guard through the Holy Spirit who dwells in us the treasures which have been entrusted to you.

### **Distinctive Function of the Trinity.**

While the Bible distinguishes between the members of the Trinity, it refers to the activity of specific persons in the Godhead. All three members of the Trinity provided salvation.

God the Father planned salvation according to Isa 14:27; Jn 4:34, 5:17, 12:44; 1 Cor 8:6; Eph 3:11.

**1 Cor 8:6** yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

God the Son executed salvation on the cross, Jn 4:34, 5:17; 1 Pet 2:24, 3:18; Rom 5:8; Heb 10:7.

**Heb 10:7** Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'

God the Holy Spirit reveals the message of salvation. Under the doctrine of common grace, He makes the Gospel perspicuous, Jn 16:8-11.

**Jn 16:1** "I have said all these things to you to keep you from falling away. <sup>2</sup>They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. <sup>3</sup>And they will do these things because they have not known the Father, nor me. <sup>4</sup>But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you. <sup>5</sup>But now I am going to him who sent me, and none of you asks me, 'Where are you going?' <sup>6</sup>But because I have said these things to you, sorrow has filled your heart. <sup>7</sup>Nevertheless, I tell you the truth: 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. <sup>8</sup> And when he comes, he will convict the world concerning sin and righteousness and judgment...

A catchy and perhaps somewhat over-simplified way of explaining the differences among the Three Persons of the Trinity is to focus on their main missions:

- God the Father wrote the plan
- God the Son executes the plan
- God the Holy Spirit reveals the plan.

Each person of the Trinity indwells the body of every Church Age believer. Distinction is made between them.

The indwelling of God the Father is found in Jn 14:23; Eph 4:6; 2 Jn 9.

**John 14:23** Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

God the Son indwells us according to Jn 14:20, 17:22-23; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27; 1 Jn 2:24.

**2 Cor 3:5** Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!

The indwelling of the Holy Spirit is found in Rom 8:11; 1 Cor 3:16, 6:19-20; 2 Cor 6:16.

**1 Cor 3:16** Do you not know that you are God’s temple and that God’s Spirit dwells in you?

Only in this unique Church Age does God the Father, God the Son, and God the Holy Spirit indwell us.

Though three in persons, God is one in essence.

- There is one God, yet three who possess every attribute of deity equally, perfectly, and eternally.
- There is a unity of essence and a plurality of persons belonging to the same divine being.

- The persons of the Godhead are not separate and independent beings, such as Peter, James, and John; but three persons with identical essence eternally and inseparably united as one in essence.
- God is one in essence yet three distinct persons, and these persons have identical substance.

### **Illustrations of the Trinity.**

Understanding this concept can be trying, but we have examples in “nature.” One illustration given in the Bible is that God is light.

**1 Jn 1:5** "And this is the message which we have heard from Him and we communicate to you, that God is light and in Him there is no darkness."

**Jn 1:5** "The light shined in darkness, and the darkness did not overpower it."

**Jn 8:12** "Again therefore Jesus spoke to them saying, 'I am the light of the world. He who follows Me shall not walk in darkness but shall have the light of life.'"

**1 Tim 6:16** "Who alone possesses immortality and dwells in unapproachable light, whom no man has seen nor can see, to Him be honor and eternal dominion. Amen."

Light can be regarded from two different viewpoints. First, light can be regarded from the standpoint of the colors in the spectrum which illustrate the essence of God. Every ray of light from the sun is pure white, and yet it contains all the colors of the spectrum. All color in the world depends on light. When all light is reflected from an object, the object is white. When light is absorbed in an object, the object is black.

Every ray of light has three primary colors: red, yellow, and blue. When a ray of light strikes an object so that the red and yellow are absorbed, the color reflected is blue. If the yellow and blue are absorbed, its color reflected is red. So when a ray of light strikes any object, certain parts of the spectrum are absorbed and certain parts are reflected.

The secondary colors are orange, green, and purple. Red plus yellow equal orange. Blue plus yellow equal green. Blue plus red equal purple.

Therefore, every color is in every ray of light. What colors are absorbed determine the color of an object as it reflects that light.

So light from the standpoint of color illustrates the essence of God. For just as God is one, light is one. However, light has many colors, just as God has many different attributes in His essence. As with light, under certain conditions, you see certain attributes of God.

Light can also be regarded from the standpoint of its composition. Light is one substance, but it is composed of three different properties: actinic, luminiferous, and calorific.

Actinic is a ray of light of short wavelengths that produces photochemical effects. Actinic is neither seen nor felt, a perfect illustration of God the Father. Luminiferous is light produced by the emission of light occurring at a temperature below that of incandescent bodies. Luminiferous is both seen and felt, a perfect illustration of God the Son. Calorific is light converted into heat. Calorific is not seen but felt, a perfect illustration of God the Holy Spirit. Therefore, the composition of light is analogous to the three persons in the Godhead who are one. Light is one with three properties. God is one in essence but three persons.

### **The Concept of the Trinity.**

God is one in essence or substance. God is three coequal, coeternal, and coinfinite persons in that one essence. When divine essence is the subject, God is revealed as one. When divine persons are the subject, God is revealed as three separate and distinct persons.

In the unity of God, there is only one essence or one substance. In the persons of the Godhead, there is God the Father, God the Son, and God the Holy Spirit.

**2 Cor 13:14** "The grace of our Lord Jesus Christ [God the Son], and the love for God [the Father], and the fellowship of the Holy Spirit be with all of you."

**Eph 4:4-6** "There is one body and one Spirit, just as you have been called with reference to one hope of your calling; one Lord, one faith, one baptism, one God, even the Father of all."

The subject of this paragraph in Eph 4 is unity among the royal family of God. Verses 4-6 teach that just as there is unity in the Trinity, so in principle there is unity in the body of Christ. Verse 4 teaches there is "one Spirit." Verse 5 teaches there is "one Lord." Verse 6 teaches there is "one God, the Father of all."

### **Summary of the Doctrine of the Trinity.**

- Trinity is not a Biblical word, but a technical, theological term to designate the three-fold manifestation of one God as Father, Son, and Spirit.
- God is one in essence who exists eternally in three distinct, coequal, coeternal persons. God is one, Gal 3:20; Jas 2:19.
- But the Son (Jn 1:1, 14:9; Col 2:9) and the Spirit (Acts 5:3-4; 1 Cor 3:16) are also fully God, yet they are distinct from the Father and from each other.
- The unified equality and yet distinction is seen in the triactic references to three persons, as noted in 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2.
- The Old Testament reveals a plurality of persons in the divine name of Elohim, as well as in the plural pronouns of Gen 1:26 and 11:7, the plural verbs of Gen 11:7 and 35:7, the identity of the angel of the Lord as God in Ex 3:2-6 and Jud 13:21-22, and the references to the Spirit in Gen 1:2 and Isa 63:10. These all add up to the fact that God is one in essence but three separate and distinct personalities.

### **The Deity of the Holy Spirit**

The deity of the Holy Spirit is proven by the words used to describe Him. The Hebrew word JHWH (written to be spoken as "adon") is used of the Holy Spirit in Isa 6:8-9 which is quoted in Acts 28:25-27 and in Jer 31:31-34 compared with Heb 10:15-17. The deity of the Holy Spirit is also found in the plural noun ELOHIM.

In Eph 4:30 He is called THEOS. "Furthermore, stop grieving the Holy Spirit, the God (theos) in whom you have been sealed until the day of redemption."

In 2 Cor 3:17, He is called KURIOS, which connotes deity. "Now the Lord is the Spirit. And where the Spirit of the Lord is, there is freedom."

Only God can make us equal and He does so by providing spiritual freedom for all believers. No race, no culture, no gender, no economic status has any advantage when it comes to fulfilling the plan of God. We are given the same assets to fulfill that plan; we have spiritual equality. We have spiritual freedom regardless of any historical climate.

Titles of the Holy Spirit also prove He is God.

- The Spirit of God, Gen 1:2; Matt 3:16.
- The Spirit of the Lord, Lk 4:18.
- The Spirit of Jehovah, Judges 3:10.
- The Spirit of the Lord God, Isa 61:1.
- The Spirit of the living God, 2 Cor 3:3.
- My Spirit by God, Gen 6:3.
- The Spirit of our God, 1 Cor 6:11.
- The Lord, the Spirit, 2 Cor 3:18.
- The eternal Spirit, Heb 9:14.
- The Spirit of glory, 1 Pet 4:14.
- The Spirit of life in Christ Jesus, Rom 8:2.
- He is called God in Eph 4:30, "Furthermore, stop grieving the Holy Spirit, the God, by whom you were sealed for the day of redemption."

Historically, the deity of the Holy Spirit has been a cardinal Bible doctrine of the Christian faith from the beginning of the Church Age. The Arian controversy in the fourth century settled once and for all the orthodox doctrine on both the personality and deity of the Holy Spirit. Arius contended that the Holy Spirit was a created being; hence, he denied the deity of the Spirit. Since the fourth century, His true divine nature has never been denied by those who admit His essence and personality.

The Christian is indwelt by the Spirit, that is, by God.

**1 Cor 3:16** Do you not know that you are God's temple and that God's Spirit dwells in you?

**1 Cor 6:19** Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,

**Eph 2:22** In him you also are being built together into a dwelling place for God by the Spirit

In all three passages we are said to be indwelt by the Holy Spirit, who is also said to be God in the same verse.

We conclude that:

- The Trinity consists of three persons, God the Father, God the Son, and God the Holy Spirit, that are one in essence.
- The Holy Spirit is one in essence with God the Son and God the Father.
- The Holy Spirit is God and possesses all the attributes comprising the essence of God.

Next up: What about this “Essence of God”?