

Eight week Course for New Members

**Thursday's 5:45 PM-6:45 PM
February 1, 2018 - March 22, 2018**

Week Five: 3/8/2018

Lesson Five What About The Godhead. God the Holy Spirit

NOTE: Please take a notepad, read each scripture given, and make notes to yourself. This is important.

I. Three In One

II. The Person of the Holy Spirit

- A. Mistaken ideas about the Holy Spirit.
- B. The Holy Spirit is a Person.

III. The Gift of the Holy Spirit.

- A. What is the "Gift of the Holy Spirit"?
- B. Evidence for this explanation.
- C. How does the Christian know the Holy Spirit dwells within?

IV. Blessings the Holy Spirit Brings.

- A. He enables the Christian to bear fruits of righteousness.
- B. He brings power to help the Christian overcome sin.
- C. The Holy Spirit seals the Christian.
- D. He intercedes for the Christian and provides power for prayer.
- E. The Spirit sustains the Christian in hope.
- F. The presence of the Spirit assures the believer's resurrection.

V. Our Response To The Indwelling Spirit.

- A. Not to grieve the Spirit.
- B. We are not to quench the Spirit.

C. We are to walk by the Spirit.

I. Three In One

We have questions like: How can God The Father, God the Son, and God the Holy Spirit be THREE separate personalities, and yet ONE GOD? This is not a mathematical equation, however, as this study will demonstrate.

The Three in One can be graphically shown this way:



Source of graphic: G. Audsley, *Handbook of Christian Symbolism*. London: Day and Son, 1865, Page 50, Plate III.

God is three persons who share one essence. By definition, essence is a "noun, the intrinsic nature or indispensable quality of something, especially something abstract, that determines its character." The Lord Jesus describes God in John 4:24 (NASB) *God is spirit,* "What "spirit" is like, we simply do not know. God is not "physical," but He is something, and whatever the essence of Spirit is, it is the essence of God.

It is best to understand "person" as a thinking, willing, feeling center of consciousness. That God is three persons means that within the one divine nature are three individual centers of consciousness. Each of the persons is fully conscious of himself as distinct from the other two and as existing in eternal interpersonal relationship with the other two. We call these three persons the Father, the Son, and the Holy Spirit. Matthew 28:19 (NASB) "*the name of the Father and the Son and the Holy Spirit.*"

Though they are three, these persons are nevertheless **one** God. Whatever the concept of the Trinity means, it does not mean that the essence of God is somehow divided into three distinct units.

No other God exists besides the one true God; this is monotheism. Deuteronomy 6:4 (NASB) "*Hear, O Israel! The LORD is our God, the LORD is one!*" Whatever the concept of the Trinity means, it does not mean that there are three separate Gods; this would be tritheism. Some deny the oneness of God and affirm polytheism. This is common among pagan religions, and is true of Mormonism. To say that Father, Son, and Spirit are one in essence means that the totality of divine substance, the whole of "whatever it is to be God," belongs to each of them.

The main implication of this is that each is equally divine. In whatever sense the Father is divine, so also are the Son and the Holy Spirit. All the attributes of divinity belong equally to each of the three. It cannot be otherwise, since they share the same essence.

The New Testament leaves no doubt as to the importance of the Holy Spirit to the Christian's life. Paul writes: Romans 8:9 (NASB) "*But if anyone does not have the Spirit of Christ, he does not belong to Him.*" The Apostle John adds: 1 John 4:13 (NASB) "*By this we know that we abide in Him and He in us, because He has given us of His Spirit.*" And, our Lord says: John 14:16-17 (NASB) "*I will ask the Father, and He will give you another Helper, that He may be with you forever,¹⁷ that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*"

The Holy Spirit then is the special Helper sent to carry on Jesus' work, and to live **in** the Christian. His presence assures the Christian of his/her salvation and that he/she belongs to God. This is important!

II. The Person of The Holy Spirit

A. Mistaken ideas about the Holy Spirit.

1. The Holy Spirit is an emotion.

The study of the Holy Spirit is encumbered with many mistaken ideas. Some think of the Holy Spirit only as an emotion. Some will tap themselves on their chests and say, "I can feel the Holy Spirit in my heart." If the service is lively and stirs the emotions, the Spirit is said to surely be present. But if the worship does not stir the emotions, that is a sure sign that the Spirit is not present.

The Holy Spirit does bring joy and peace to the believer. He does stir the emotions; but He is far more than an emotion. He is a Person!

2. The Holy Spirit is a force or divine influence.

Others view the Holy Spirit merely as a divine influence. They think He is not a distinct person, but a good influence coming from God and Jesus. The Watchtower cult alleges that the Spirit is merely the "active force" of God, not a person. Mary Baker Eddy, of "Christian Science" contended that "Spirit" is a synonym for "Divine Science." Parley Pratt, one of Mormonism's original "apostles," compared the Spirit to magnetism or electricity.

3. The Holy Spirit is the Bible.

Still others have identified Him with the Word of God—the Bible. Because the New Testament states that the Holy Spirit does certain things and later it says the Word does them, some have erroneously concluded that they are one and the same. For example, Jesus said we are "born" of the Holy Spirit (John 3:3-8); Peter declares that we are "begotten ... through the word of God" (I Peter 1:23-25).

Here are other examples of actions that both the Holy Spirit and the Word are said to do:

- a) Give life (II Corinthians 3:6; James 1:18);
 - b) Create (Genesis 1:2; Job 33:4; Hebrews 11:3; II Peter 3:5);
 - c) Save (Tit. 3:5; James 1:21);
 - d) Sanctify (II Thessalonians 2:13; I Corinthians 6:11; John 17:17);
- and
- e) Dwell within (Romans 8:11; Col. 3:16).

The Holy Spirit and the Word of God (the Bible) are inseparable in their actions. This is because the Word is the "Sword of the Spirit" (Ephesians 6:17). It is the instrument through which He works. But we should not mistake the instrument for the agent. The gun is not identical with the soldier, nor the hammer with the carpenter.

The Holy Spirit is the agent of all these things, and the Word is the instrument He uses. The Holy Spirit and the Word of God are inseparable but **not** identical.

4. Everyone has the Holy Spirit.

This is a common misunderstanding of the indwelling of the Holy Spirit. We must understand that people can "have the Holy Spirit" in two ways: **a)** they can be empowered for some service; or **b)** they can have the saving presence of the Holy Spirit.

An example of the first is the pagan prophet Balaam in Numbers 24:2 (NASB) "*And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him.*" God could empower whomever He chose to do some work of needed service. This empowerment by the Spirit is NOT directly related to salvation. In Old Testament times the Holy Spirit came upon individuals for empowerment for service, but *not for salvation*.

There is such a thing as the **SAVING** presence of the Holy Spirit whereby they are empowered for holy living. This did not begin until the day of Pentecost as recorded in Acts 2; it is one of the great blessings associated with the Messianic age and the Church of Jesus Christ. The individuals who receive this presence of the Spirit are those who obey the gospel (Rom. 10:16; 2 Thess. 1:8), as announced by the apostle Peter beginning in Acts 2:38-39 (see Acts 5:32). In this case the Holy Spirit does not "come upon" a person to empower him or her for service; rather, the Spirit "comes into" a person and indwells his/her very life and body (Rom. 8:9-11; 1 Cor. 6:19). (See below at **III. The Gift of The Holy Spirit.**)

B. The Holy Spirit is a Person.

The Bible teaches that the Holy Spirit is a Person. A person is a being who is conscious of self, endowed with the ability to think and reason; who has feeling or emotions, and who has a free will and able to take responsible action. The Holy Spirit is said to possess all these qualities.

Here are **three proofs** that **He is a Person**:

1. He is said to do what only persons can do.

- a) He speaks. (I Timothy 4:1; Revelation 2:7)
- b) He testifies. (John 15:26)
- c) He teaches. (John 14:26; I Corinthians 2:13)
- d) He leads and forbids. (Acts 16:6, 7)

2. He is said to have characteristics of a person.

- a) Mind. (Romans 8:27)
- b) Affection, or love. (Romans 15:30)
- c) Will. (I Corinthians 12:11)
- d) Being grieved or vexed. (Isa. 63:10; Ephesians 4:30)
- e) Being resisted. (Acts 7:51)
- f) Being sinned against. (Matthew 12:24-32)

3. Personal pronouns in the masculine gender are applied to the Holy Spirit.

The noun "spirit" is neuter in gender. Normally all its pronouns and modifiers would be neuter. But in the New Testament all pronouns referring to the Holy Spirit are masculine.

A good illustration of this is John 16:13-14 (NASB) "*But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.*"¹⁴ "*He will glorify Me, for He will take of Mine and will disclose it to you.*"

There are nine masculine, personal pronouns in these two verses. The Holy Spirit should not be referred to as "**it**," a nonentity, but as

"he" a living, thinking, feeling, acting person.

C. The Holy Spirit is a Divine Person.

The Bible teaches that the Holy Spirit is a Divine Person with Deity like that of God and Christ.

1. He has the attributes of God.

- a) He is eternal. (Hebrews 9:14); Was with God in creation. (Gen. 1:2)
- b) Knows what God knows. (1 Corinthians 2:10, 11)
- c) He exerts the power of God. (Luke 1:35; Acts 1:8; Micah 3:8; Judges 14:6)
- d) Baptized into His name. (Matthew 28:19, 20)
- e) He is everywhere present as God is. (Psalms 139:7-10)
- f) He is Holy, the Spirit of holiness - (Romans 1:4); Spirit of grace - (Hebrews 10:29); Spirit of truth - (John 14:17; 16:13); Spirit of wisdom - (Isa. 11:2)

2. The Spirit does work like God.

- a) Creation. (Gen. 1:2; Job 33:4; Psa. 104:30)
- b) Giving life. (Gen. 2:7; Romans 8:11; John 3:5; 6:63; Galatians 6:8)
- c) Authorship of prophecies. (2 Peter 1:21)
- d) Working of miracles. (Matthew 12:28; 1 Corinthians 12:9, 11)

III. The Gift of The Holy Spirit

At the conclusion of his sermon on Pentecost, Peter told the inquiring Jews in Acts 2:38 (ALM) *"Be reformed. All of you must turn to God and change the way you think and act, and each of you must be immersed in the name of Jesus Christ so that your sins will be forgiven. Then you will receive the Holy Spirit as a gift."*

A. What is the "Gift of the Holy Spirit"?

Some say it is the gift of salvation, which God gives to those who obey the Gospel. They hold that the last clause in Acts 2:38 is a repetition of the preceding one; in other words, the gift which the Holy

Spirit gives is salvation or "remission of sins." This is a needless repetition and in view of other Scriptures this view is rejected as being the meaning of Peter's promise.

What then is this "gift"? It is the Holy Spirit Himself which is given to every baptized believer in Christ. Peter promised two gifts if they repented and were baptized -- a) the remission of sins and (b) the Holy Spirit as a gift. Consider the following proof for this view:

B. Evidence for this explanation of the gift being the Holy Spirit.

1. Jesus promised that the Holy Spirit would live within the believer in John 14:16-17. John 7:37-39 (GW) "*On the last and most important day of the festival, Jesus was standing {in the temple courtyard}. He said loudly, "Whoever is thirsty must come to me to drink. ³⁸ As Scripture says, 'Streams of living water will flow from deep within the person who believes in me.' ³⁹ Jesus said this about the Spirit, whom his believers would receive. The Spirit was not yet evident, as it would be after Jesus had been glorified.*"

It is clear from these Scriptures that Peter repeated at Pentecost what Jesus had already promised. Jesus said that His disciples, **not** the world would receive the Holy Spirit. Peter, however, promised the Holy Spirit to those cleansed from their sins. (Acts 2:38. See also: Acts 10:38; Hebrews 1:9).

2. The apostles taught the indwelling of the Holy Spirit.

Peter says in Acts 5:32 (NASB) "*And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.*" Paul adds, 1 Corinthians 6:19 (NASB) "*Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*" (cf. 1 Corinthians 6:19; 1 Corinthians 3:16; 1 John 3:24b; Galatians 4:6). Paul further states, 1 Thessalonians 4:8 (NASB) "*So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.*"

The marvelous truth is that not only does the Holy Spirit dwell

within us, but that the Father and Son do also through the Spirit who dwells within. John 14:23 (NASB) "*Jesus answered and said to 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 abode with him."* (cf., John 14:18). "*As Jesus Christ is "God with us," so the Holy Spirit is "God-in-Christ with us."*"

C. How does the Christian know the Holy Spirit dwells within?

This question troubles many people, especially those who rely upon emotion as the primary assurance that they have received the Spirit. Emotions are fleeting things and can deceive; one needs a stronger, surer foundation.

Here are some ways we can be assured we have the Spirit of God.

1. By faith when one obeys the Gospel.

How did the people at Pentecost know they had the Spirit dwelling in them? They knew that the conditions to receive this heavenly Gift were Faith in Christ, Repentance, and Baptism into Christ for the remission of sins. They knew when they had complied with those conditions, and they believed that God would keep His promise when they did. Therefore they knew they had received the Spirit because God had promised; and they believed God. How does one know he has the remission of sins? The same way. One can be assured that when he does his part, God will do His. By Faith we accept and believe God's promise in both these great blessings.

2. The presence of the "fruit of the Spirit" in our lives is evidence.

The Spirit is given to the Christian to produce fruits of righteousness. When this fruit is manifest, this is proof that the Spirit is present and working in that life. This fruit is listed in Galatians 5:22-23: "*Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control.*" Paul definitely says in Romans 5:5 (GW) "*We're not ashamed to have this confidence, because God's love has been poured into our hearts by the Holy Spirit, who has*

been given to us."

3. We may know that we possess the Spirit because He testifies to the Lordship of Jesus.

1 Corinthians 12:3 (GW) "*So I want you to know that no one speaking by God's Spirit says, 'Jesus is cursed.' No one can say, 'Jesus is Lord,' except by the Holy Spirit.*" (cf., I John 4:2). The Holy Spirit convicts the sinner of sin and leads him to confess Christ as Lord (John 16:8-11; cf., Romans 10:9-10). Then He comes to live with him and helps him to continue acknowledging Jesus as the Lord of his life. By keeping His commandments we prove to ourselves and to others that Jesus is our Lord. This proves the presence of the Spirit in one's life.

IV. Blessings The Holy Spirit Brings

The night before Jesus' death, He was comforting and strengthening His disciples for His departure from earth to heaven. He said: John 14:18-19 (NASB) "*I will not leave you as orphans; I will come to you.* ¹⁹ *After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. I will not leave you desolate I come unto you.*" The disciples will not be left without guidance, care, or protection. This is how He would do it - John 14:16-17 (NASB) "*I will ask the Father, and He will give you another Helper, that He may be with you forever;* ¹⁷ *that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*"

This Helper was the Holy Spirit. He was to be like Jesus and to fulfill His place of leadership with the disciples. Here are some of the blessings He brings to Christ's followers:

A. He enables the Christian to bear fruits of righteousness.

In Galatians 5:22-23, these graces are called "*the fruit of the Spirit.*" They are spiritual fruit that the Spirit makes to grow

in one's life. Love in our hearts is the work of the Holy Spirit (Romans 5:5). We could not develop these alone. But when we earnestly desire these graces, the Holy Spirit furnishes the power to attain them (cf. Ephesians 3:14-19).

B. He brings power to help the Christian overcome sin.

Romans 8:13b (GW) "*But if you use your spiritual nature to put to death the evil activities of the body, you will live.*" In the first part of this verse Paul wrote that, Romans 8:13a (GW) "*If you live by your corrupt nature, you are going to die.*"

The Christian is in a life and death struggle with sin. If sin wins then death is the end "for the wages of sin is death" (Romans 6:23). If the Christian is to live then sin must be put to death in his life. It is "Kill or be killed".

In this struggle the Holy Spirit joins with the Christian to enable him to overcome. It is done by an act of the will, and with the aid of the Holy Spirit. We furnish the purpose, or the determination to overcome sin, and the Spirit furnishes the power to do it (Ephesians 3:16).

Victory is won through a joint effort between the Christian and the Holy Spirit. What a blessing this is! Paul exults: "For God gave us not a spirit of fearfulness; but of power and love and discipline" (2 Timothy 1:7).

C. The Holy Spirit seals the Christian.

Ephesians 1:13 (NASB) "*In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,*" To "seal" is to authenticate or certify.

There were a variety of seals in ancient times. A seal was a device bearing a design, a name, or some words so made that it could impart an impression upon a soft substance like clay or wax. When the clay or wax hardened, it permanently bore the impression of the seal. A seal

was used for various reasons. The two principal ones were:

1. As a mark of authenticity and authority on letters, royal commands, and similar documents (1 Kings 21:8; Esther 3:12; 8:10).

Today seals are used on government documents, college diplomas, etc. to show that they are true and authentic.

Paul used the word "seal" to describe his converts at Corinth. 1 Corinthians 9:1-2 (NASB) "*Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?*"
2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord."

They were the proof or vindication of his apostleship. The presence of the Holy Spirit in one's life is evidence of his approval and acceptance with God. He has been authenticated by God's seal. Paul says: Galatians 4:6 (NASB) "*Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'*"

2. As a sign of ownership.

Today, even as then, men stamp their products with a seal or mark of ownership. The cattle rancher recognizes his cattle by the brand mark on them. God recognizes His own by His brand mark—the Holy Spirit. 2 Timothy 2:19 (NASB) "*Nevertheless, the firm foundation of God stands, having this seal, 'The Lord knows those who are His,' and, 'Everyone who names the name of the Lord is to abstain from wickedness.'*"

People brand things, or seal them because they are valuable to them they do not want to lose them or have them stolen. Believers are precious to God -they were purchased with the blood of His beloved Son. He has placed His stamp of approval and ownership in them—the Spirit. Paul writes: "But if any man hath not the Spirit of Christ, he is none of his" (Romans 8:9). (See below on Ephesians 1:14.)

D. He intercedes for the Christian and provides power for prayer.

Romans 8:26-27 (NASB) "*In the same way the Spirit also helps*

our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; ²⁷ and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God." (cf., Ephesians 6:18; Jude 20).

We all want to pray effectively, but we often have trouble. We are weak in prayer. Many times we do not know what to pray for, nor how. Paul beautifully pictures the Holy Spirit taking our side at the very time of our weakness and furnishing the power we need.

How does He help? Would it not be in the assistance granted to the Christian so as to enable him to intelligently form a petition to the Father through the Son? Under the duress of sorrow, or pain, or disappointment, we have nothing but inarticulate sighs and groans to offer in prayer.

The Holy Spirit does his intercessory work with these groans and sighs. He reads the deepest need of the human heart; he knows the heart of the Father. The groans and signs of the Christian are made intelligible by the Spirit—the Holy Spirit helps to make meaningful the communication to God through the Son.

God does not listen simply or even primarily to our words. He listens to **us**, to our deepest groans and sighs, to our heart hunger, to the cry of our nerve cells and bone marrow. The fact is that we (not our words) are our real prayer, and sometimes our deepest yearning is not at all what our words are saying.

In summary, the Holy Spirit provides Power in prayer by taking our "unspeakable yearnings" and as our prayer partner interprets them correctly to God. And, secondly, as the Amplified version says: Romans 8:27 (AMP) "And He Who searches the hearts of men knows what is in the mind of the [Holy] Spirit [what His intent is], because the Spirit intercedes and pleads [before God] in behalf of the saints according to and in harmony with God's will. [cf. Psalms 139:1,2.]"

In Romans 8:34 Paul states that Christ also makes intercession for the saints. Christ intercedes for us from his exalted place in the presence of the Father; whereas the Spirit makes intercession from within the believer. How wonderful God is to provide such matchless

assistance in prayer! Weakness in prayer must surely result from man's failure to surrender his will to that of the Father's when he prays. Our prayer should be:

*Have Thine own way, Lord,
Have Thine own way!
Hold o'er my being Absolute sway!
Fill with Thy Spirit Till all shall see
Christ only, always, living in me!*

E. The Spirit Sustains the Christian in Hope.

Galatians 5:5 (NASB) "*For we through the Spirit, by faith, are waiting for the hope of righteousness.*"

That hope includes the return of Christ, bodily resurrection, eternity with God. These are promised to the Christian because of the righteousness brought to him through the Gospel. The Spirit sustains us in that hope.

Paul mentions in Romans 8:23 (NASB) "*And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*"

He says the Spirit is given in Ephesians 1:14 (NASB) "*as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*" The gift of the Spirit is a first installment that guarantees that everything God has given and promised in Christ will eventually be realized (cf. Romans 8:32). The word "pledge," means a "downpayment" of our eternal inheritance. The Greek term "arrhabōn" for "pledge" occurs three times in the New Testament, exclusively in Paul's letters. An "arrhabōn" secured legal rights to an article which had not been paid for in full and which had not been received. To the seller this initial down payment guaranteed that he, at the specified time, would receive the remaining amount of the purchase price.

The Spirit has been given to the Christian as a foretaste of the bliss to come. Like earnest money, it is God's pledge that He will give us all the riches which His loving heart has provided. The Spirit helps us

remain faithful until this "blessed hope" becomes a reality.

F. The presence of the Spirit assures the believer's resurrection.

Romans 8:11 (NASB) "*But 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.*" (cf., 1 Corinthians 6:14). If we die in Christ, God through the Spirit will raise us from the grave to be clothed with the new body He has prepared (2 Corinthians 5:1-2).

Rejoice in the blessings the Spirit brings to the believer! When man is lost in sin, the Spirit convicts him of sin and leads him to Christ and forgiveness. Then the Spirit comes to live in the Christian to be his "Paraclete" or Helper in living faithfully until death (Revelation 2:10). The believer is then assured of his resurrection and eternal life with God because the Spirit dwells in him. What more could the Spirit do to assure our salvation? Thanks to God who gives us His Spirit!

V. Our Response To The Indwelling Spirit

With all these blessings there comes also a responsibility on the part of man. Some of these obligations are:

A. Not to Grieve the Spirit.

Ephesians 4:30 (NASB) "*Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*" The context of this verse indicates that the Spirit is grieved by our behavior: Ephesians 4:31-32 (NASB) "*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, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*" Being the temple of God on earth (I Corinthians 3:16; 6:19; Ephesians 2:19-22) we must conduct ourselves as worthy of this honored and heavenly Guest. We cannot afford for Him to leave us!

B. We are not to Quench the Spirit.

1 Thessalonians 5:19 (NASB) "*Do not quench the Spirit.*" The word "quench" suggests a smothered fire—the Holy Spirit, however, is not an inanimate object but is a person. It is easy to recall the reaction of a loved one who becomes discouraged by an opposing attitude. The fire of enthusiasm is smothered by a cold response. Just so with the Holy Spirit of God. He wants to fill our lives with all His blessed fruit; when we refuse to decide in His favor, His power and presence within us are quenched or smothered.

As a fire may be smothered by too much non-combustible matter so the zeal of the Christian may be quenched and the work of the Spirit hindered by the cares of this world.

A fire will also die from an absence of fuel. The Holy Spirit through His word may persuade us to do many things, but if we refuse or neglect them we have frustrated the work of the Spirit in our lives.

C. We are to walk by the Spirit.

Rather than grieve or quench the Spirit the New Testament urges us to walk by the Spirit: Galatians 5:25 (NASB) "*If we live by the Spirit, let us also walk by the Spirit.*"

Paul makes a distinction between living and walking by the Spirit. Walking by the Spirit is a more advanced spiritual life than living by the Spirit; for it means not only living by the Spirit but being led, guided, energized and helped in all things said and done, day after day.

Such a life becomes a real power for God in the church and community. All of one's talents and time, money and gifts, positions and skills are used for the glory of Christ, for they are all placed at His disposal and used by His Spirit. Only by a complete surrender and a full dedication may we reach that decisive experience of "walking by the Spirit."

REVIEW QUESTIONS

True or False:

T ___ F ___ a) The Holy Spirit and the Word are inseparable and identical.

T ___ F ___ b) The Spirit should be referred to as "it."

T ___ F ___ c) The Holy Spirit helped create the world.

T ___ F ___ d) One can know he/she has the Spirit by the emotion he/she feels.

Complete:

1. What are the two ways the Holy Spirit comes into our lives:

a)

b)

2. Two evidences that one has the Spirit are:

a)

b)

3. List three blessings the Holy Spirit brings:

a)

b)

c)

4. Explain the phrase "sealed with the Holy Spirit:"

5. Explain who receives the salvational gift of the Holy Spirit.