

---

## Calvary Church: Coordinated Curriculum 2007-2008

### Romans: The Transforming Power of the Righteousness of God

---

#### Interlude

---

---

This interlude lesson is intended to:

- allow us to review—see the big picture after we have been focusing on the parts
  - a complete review and a very brief review are provided
- allow us to re-examine any issues, topics or doctrines we did not cover with sufficient depth
  - what does it look like to be humble before God in light of our own inability to overcome sin (see appendix)
- allow us to slow down and insure that we are applying the main point of the section
  - what does life in the Spirit look like? What is involved?

#### Main idea

Learning to live, life in the Spirit.

#### Teaching ideas

Use this lesson to review any element that you don't feel you were able to cover well enough before. Seek to find ways of helping the class remember the main points.

It is highly recommended that this lesson be interactive (group activities) and very application driven.

#### Review

A full review has been provided, that can be used to both remind your class of the lessons learned and provide an opportunity to discuss any topics that need further explanation.

#### Recommendation

##### #1

If you skipped the preview lesson (16b\_Romans 3-5 interlude.Teachers notes.doc) which provided an overview of the doctrine of sanctification, you might want to use it as a review of the key principles.

##### #2

Use the appendix at the end of this lesson to explain the process of sanctification given in 1 John 1:5-2:2

##### #3

Use this lesson—Life in the Spirit. Look at four key imperatives in our relationship to the Spirit, designed to be studied in four groups.

This lesson will provide several basic interactive sections on the life in the Spirit, but the preview lesson may be helpful to provide an overview of the whole promise.

(This lesson uses the NASB rather than ESV)

## Full Review

### Romans 1:1-17

Paul received a special calling from God to proclaim Jesus for the obedience of faith, for the sake of His name among all nations.

He writes to the church in Rome to explain his mission and ask for their participation because the gospel is the transforming power of God in which God's righteousness is revealed.

### Romans 1:18-3:20

Paul makes it clear that all humanity (Gentile and Jew) are without excuse before God because they have:

#### 1:18-32

Suppressed the truth of God's self revelation and replaced it with idolatry, immorality and all kinds of sin revealing the folly of:  
worshipping something other than God  
seeking fulfillment in unnatural relations

God has made Himself known through creation and conscience so that men are without excuse when they suppress the truth of who God is and reject the natural order. They are therefore subject to God's wrath and death.

#### 2:1-29

Even those (Jews) who have a privileged position by having God's Word and promises, rather than dealing uprightly have become judgmental and self-righteous, condemning the sinfulness of Gentiles but make excuses or diminish their own sinfulness. God, on the other hand, is righteous and judges everyone (Jew and Gentile) impartially according to their works not their heritage, religious rights or religious rites. No one is immune from judgment.

Inward righteousness, the transformation of heart is the key issue. External behavior should be a result of inward change.

#### 3:1-20

Simply stated:  
All are without excuse and under sin  
All turn from God  
None seeks God

**Key point from the first section**—all have sinned and fall short of the glory of God—all are justly condemnable and separated from God because of sin.

### Romans 3:21–5:21

Understanding the wonder of our salvation—the totality with which God provides salvation to those who are sinners (1:18-3:21; 5:8), ungodly (5:6); enemies (5:10) by nature condemned (5:12-21) solely on the basis of Christ's cross work of justification, redemption and propitiation (3:21-31) provided by simple faith (chapter 4) allow us to have assurance of our reconciliation with God (5:1-11)—we should seek to honor God with our lives.

#### 3:21-31

God has revealed His righteousness  
but mankind has rejected it and they find themselves enslaved to sin  
“But now the righteousness of God has been manifested. . .”  
in Jesus Christ  
through faith  
for all who believe

it is a gift of God's grace which  
justifies (declared righteous in Christ)  
and redeems man (purchased through exchange)  
and satisfies God's righteousness (propitiation)  
so man can claim no personal accomplishment—it's all of God

#### 4:1-25

Paul uses Abraham as a test case of the main point of 3:27-31

—a right relationship with God—a righteous God—is only made possible by the substitutionary death of Christ which is obtained through faith

Abraham, in spite of his lofty status has nothing to boast about for he was justified by faith alone (4:1-8) not circumcision (4:9-12) nor the law (4:13-17)

Abraham's faith was firm, despite circumstantial evidence, allowing him to enjoy God's promises (4:18-21)

Christians receive Christ's righteousness through that same faith (4:22-25)

#### 5:1-11

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. (ESV)

In light of what God has done through Christ, we can have assurance of a present and permanent relationship with Him.

Christ's payment on the cross for our sins (debt) has settled the claims against us and judicially declared us righteous, therefore without a barrier between us and God—we have full access.

The salvation God provides is permanent because of how it was provided and it is able to withstand trials. The Holy Spirit's presence is an assurance of the future and of God's love in the present.

#### 5:12-21

Sin's entrance into the world by Adam resulted in death for all men.

The entrance of the Law revealed the sinfulness of man's sin but this is surpassed by the sufficiency of God's grace and results in eternal life.

Sin affects everyone and everything.

Justification is available to everyone, everywhere.

### The Gospel

What we just reviewed is the gospel.

Mankind is alienated from God due to sin. Sin must be punished (death).

God provide a substitutionary sacrifice for man in the God-Man Jesus Christ, Whose death enables anyone, through faith to be declared righteous in God's eyes, to be credited with Christ's righteousness, to have full access to God based on the removal of sin's guilt—to be in a right relationship with God.

## Romans 6:1–8:39

### 6:1-23

In chapter 6, Paul taught us that believers are dead to the controlling authority (domination) of sin (6:1-14) and that we must be slaves to God (6:15-23). We have been transferred from the realm of sin to the realm of righteousness; we are not in a neutral state.

### **7:1-25**

In chapter 7, Paul explained that neither the Law nor our will is capable of overcoming the allure of sin. Our struggle with present sin—even though we are dead to sin and dead to the Law (7:1-6), is heightened through the Law which arouses in us desires by making something forbidden. On our own we have a great struggle with sin and an inability to overcome sin (7:13-25). We are therefore incapable of either doing what we desire to do, or what we do not want to do.

### **8:1-39**

Chapter 8 has 19 references to the Spirit—it is the Spirit that enables the believer to walk in a manner that pleases God. Paul seeks to help believers understand how to live out the freedom from sin that they have been granted through faith in Christ's cross-work.

#### **8:1-11**

The indwelling presence of the Spirit provides the empowerment for the transformation process which we were incapable of doing on our own and which the Law was too weak to accomplish because of sin.

#### **8:12-25**

We are children of God, with the presence of the indwelling Spirit to enable us to overcome sin—but the motivation is relationship, not rules. We have an intimate relationship with our adopted Father (Abba) which should motivate us to maintain that relationship even when suffering, in light of the wonders yet to come of our ultimate salvation and glorification.

#### **8:26-30**

God's sovereign plan is for our transformation into the image of His Son resulting in ultimate glorification.

#### **8:31-39**

We can rejoice in the certainty of our transformation and glorification because it is God who will make it happen.

### **Brief Review**

Having told them of the bondage to and guilt of sin that all humanity is confined in (1:18-3:20) and the glory of salvation by grace through faith (3:21-5:20.) Having challenged them with their new relationship in the sphere of righteousness (6:1-14) as slaves of God rather than sin (6:14-23), who need to understand their total inability to overcome sin's seductive pull by their own will power (7:1-25) but they must remember they have been adopted into God's family (8:12-17) and provided the presence of the indwelling Spirit to empower the transformation process (8:1-11) in the face of suffering (8:18-25.) God has a plan for their transformation and ultimate glorification (8:26-30) which nothing or no one can prevent (8:31-39).

## **The Life in the Spirit**

Freedom from Sin and Law      Romans 6

Personal inability to overcome sin      Romans 7

    No amount of will power

    No amount of wanting

Power in the Spirit      Romans 8

    Our identify as children of God

    Our identity as co-heirs with Christ

    God's purpose is our transformation

    God's promise is our glorification

4 Imperatives

    Be filled with the Spirit      Ephesians 5:15-21

    Walk in the Spirit      Galatians 5:16-26

    Do not grieve the Spirit      Ephesians 4:25-32

    Do not quench the Spirit      1 Thessalonians 5:12-22

## Introduction

### Whose responsibility is it?

In seeking to understand the process of sanctification, we stated in our study of Romans 8:26-30 that, Spiritual Formation or Spiritual Transformation is **inherently a process of the Spirit**—directed, empowered, and sustained by Him.

Now, we need to better understand how the Holy Spirit enables or empowers Spiritual Transformation. This will require us to look at several different aspects:

1. What the Spirit does—that is, “What is the Spirit’s role in Spiritual Transformation?”
2. What are we to do—that is, “What is our relationship to the Spirit in our own Spiritual Transformation?”

### Bridge: The General Role of the Holy Spirit Role—Four Imperatives

Group Activity: Jig Saw		(Handout provided on final page of this document)	
Groups of <i>four</i> , each group study one command, once the groups have finished identified the 5 elements listed below, rotate group members.			
Now those in their new groups can share what they learned about the command they studied in the previous group—allowing the others in their new group to complete the chart.			
<b>Be Filled</b>	Ephesians 5:15-21	<b>Walk</b>	Galatians 5:16-26
Command		Command	
Contextual Clarification		Contextual Clarification	
Illustration		Illustration	
Illustration explained		Illustration explained	
Implications		Implications	
<b>Do not Grieve</b>	Ephesians 4:25-32	<b>Do not Quench</b>	1 Thessalonians 5:12-22
Command		Command	
Contextual Clarification		Contextual Clarification	
Illustration		Illustration	
Illustration explained		Illustration explained	
Implications		Implications	

### Who is the Holy Spirit

Many of us relate to the Holy Spirit as an “it” a force. But “He” is not an “it”, but a person (αυτο 3rd person singular pronoun in the predicate position, therefore masculine—self). A full member of the Trinity, He is God. Just as the Father and the Son are God. He is not some force, some New Age divine presence. He, the Holy Spirit is our God. A personal God, actively working in the believer’s life. This can be seen in John 14:16-17; 15:26; 16:7-8.

Theologically we could also talk about what the Holy Spirit **does**.

Inspiration —The act by which God, through the Holy Spirit, influences men so that they composed and wrote without error, God's Word (2 Pet.1:21)

Regeneration —The giving of new life (Titus 3:5) and new disposition

Indwelling — at the moment of salvation, the Holy Spirit makes the believer His permanent dwelling place. (John 14:16-17; Romans 5:5; 8:9; 1 Corinthians 6:19)

Sealing —The guarantee of the Christian's security, certainty of salvation (Ephesians 1:13-14; 4:30) seal shows who we belong to

Baptizing — Also occurs at the time of conversion, it is God placing us into the body of Christ (church) and into Christ (1 Corinthians 12:13; Ephesians 4:5)

Gifts of the Holy Spirit - God-given ability for service, to benefit the body (1 Corinthians 12, Ephesians 4; 1 Peter 4:10)

Teaching (John 16:12-15), Guiding (Romans 8:14), Assuring (Romans 8:16; Ephesians 1:13-14),  
Praying (Romans 8:26 {23}; Ephesians 6:18)  
Illumination — Helps clarify Scripture for the purpose of faith and practice. Helps us put  
Scripture into practice. (Colossians 1:9-10; Ephesians 1:17-18)

In that quick list we can see an abundance of ministries of the Holy Spirit. But how are **we** to relate to Him?

Today we are not going to study a theological lesson on the Holy Spirit. I want us to get acquainted with “Him”— by how you and I are to relate to Him.

There are four direct commands, imperatives that are to dictate the believer’s relationship to the Holy Spirit. Today we will look at one of them. At some future time, Lord willing, we will look at the others.

---

---

## Be Filled

The Filling of the Spirit

Ephesians 5:15-21 “be being kept filled by the Spirit”<sup>1</sup>

There are four commands given to the believer in his relationship to the Holy Spirit. “Be filled” is one of them. **The filling is accomplished by a yieldedness of the believer to the will of God, through which the Holy Spirit controls the believer and is the divine resource which empowers the believer for sanctification, which also results in service.**

**Yielding Control to be Empowered to Live for Christ.**

When a believer is filled, he is not getting more of the Spirit but is giving himself up (the Spirit is getting more of him). Filling is not related to maturity. A new believer can be filled if he is yielded—it is related to our willingness, our surrender, which will affect the Spirit’s ability to help us grow.

Illustration: Strong drink (being drunk) controls the individual and causes him to do and think in ways that are abnormal to him.

---

---

---

<sup>1</sup> James Brady, (Unpublished class notes, 405 Sanctification and Ecclesiology, DTS, Lecture 18, 1990). There has been much speculation as to what the “filling of the Spirit” is in Ephesians 5:18. It seems that most often it is described in rather uncertain and nebulous concepts. I prefer to see it as inexorably linked with the passage in the “sister epistle” Col. 3:16-17. An examination of the two passages shows that they are almost identical except for the substitution of “let the word of Christ dwell in you richly” for “be filled with the Spirit.” It is interesting to note, also, that the terms for “filled” (*plerousthe*) in Eph. 5:18 and “richly” (*plousios*) in Col. 3:16 are etimologically related. Thus, I would see the filling of the Spirit as necessitating the “fullness” or “richness” of the word of God in the life of the believer. This is in line with what the Psalmist said in 119:9, 11: “How shall a young man keep his way pure? By keeping it according to Your word....Your word I have treasured in my heart, that I may not sin against You.”

## The Filling of the Spirit

Context/Review—Contrast with “former” life in darkness continues as “walking in light” is developed further.  
Based on the contrast expressed by μή and ἀλλά (vv 15, 17, 18)

4:1-16 basis for 4:17—6:20. In light of Christ’s love—the called to love and unity based in Holiness. 4:17-24 new position (24b) and commands to put off the old self and put on the new, being created in righteousness and holiness of truth—Paul shows what this will look like both individually and corporately. **4:25-6:20 is the commentary on 4:17-24**

### Ephesians 5:15-21 Walk in Wisdom and Worship Together

5:13-14

15

Therefore **be careful** how you **walk**,  
not as unwise men **but** as wise,

“look at carefully how you walk” idea not so much of self examination, but in careful conduct

Walk⇒ drives the ethical instruction of 4:1—5:21  
5<sup>th</sup> of 5 sections that start with “walk” περιπατέω and οὖν  
**4:1** walk in a manner worthy of the calling—unity  
**4:17** walk no longer just as the Gentiles also walk—holiness  
**5:2** walk in love  
**5:8** walk as children of Light  
**5:15** walk, not as unwise men but as wise

16

**Reason** → making the most of your time,  
because the days are evil.

Ps 90 a reminder of the fleeting nature of life but more

Context/Review— Context—last section we asked the question—“How different should we be?”, with the challenge to be different in character (light and darkness)—this section challenges us not isolate ourselves, we are not to be intimidated by evil, but we must take every opportunity to make an impact in an immoral environment living a life pleasing to God.

Imperative participle  
ἐξαγοράζω buy up every opportunity

17

διὰ

**So then do not be foolish**,  
**but understand** what the will of the **Lord** is.

Discussion of the ethic/moral will of God vs. directive

5:10 what is pleasing

18

“and so” or “namely”

And **do not get drunk** with wine,  
for that is dissipation,  
**but be filled** with the **Spirit**,

Grammatically—present imperative with the focus—not to become a habit

Or debauchery – wild and undisciplined life, lacking understanding and control—for the believer this is incongruent with a life pleasing to the Lord

19

speaking to **one another** in  
psalms  
and hymns  
and spiritual songs,

The filling is accomplished by a **yieldedness** of the believer to the will of God, through which the Holy Spirit **controls** the believer and is the divine resource which **empowers** the believer for sanctification which also results in service.

Internal not external—not a show but reality

singing and **making melody** with your heart

to the **Lord**;

20

always giving thanks **for all things**  
in the name of our **Lord Jesus Christ** to God,  
even the **Father**;

5:4 proper perspective for difficult things

21

and **be subject** to **one another**  
in the fear of **Christ**. (NASB95)

Reflexive—something one does to self—rather than pride, independence, and individualism, the one filled by the Spirit is self-less not selfish, so “subject” is based in humility (Phil 2:3; Rom 12:10)

It implies willingness to submit to those who have authority—see following context. How does mutual submission work? When one submits, doesn’t the other have the “authority?” What is clear, is that this is not a natural process, but requires the control of the Spirit.

Motivation for submission

Rest of commands are imperative participle picking up their force from “be filled” (main verbs) and though commands in force, they are the result of “being filled”

## The Filling of the Spirit Ephesians 5:15-18

Understanding the will of God—Context: the practice or character of the believer

Context: The second part of Ephesians, chapters 4-6, is the practical section, the prescriptive section. Having given the theological basis, Paul now tells the Ephesians what to do. Remember: God never tells you what to do before He tells you what He has done for you. In this section Paul deals with the believers' need for unity, maturity, and relationships . . . all in the context of holiness.

So in verses 15-17 he says,

**Ephesians 5:15-17** Therefore be careful how you walk, not as unwise men but as wise, <sup>16</sup> making the most of your time, because the days are evil. <sup>17</sup> So then do not be foolish, but understand what the will of the Lord is. (NASB)

Understand what the will of the Lord is. That unsolvable mystery? Not at all. We see what the will of the Lord is in the next verse. Notice verse 18.

### Compare and Contrast

**Ephesians 5:18** And do not get drunk with wine, for that is dissipation, but be filled with the Spirit (NASB)

Do not get drunk on wine, which leads to debauchery (Wild living). Instead, be filled with the Spirit.

What we have is both a comparison and a contrast through the use of a concrete illustration.

As wine or alcohol controls the one who is drunk—outside influence dictating behavior, so also the Spirit should be in control—outside influence motivating behavior for the believer. All of you, I am sure have seen someone who is drunk. They can't think straight, walk straight, do anything straight because they are no longer in control of themselves, they are controlled by the alcohol. So also we as believers are to be filled with the Spirit so that we do what He wants.

But there is also an interesting contrast. You would expect Paul to contrast drunkenness with abstinence. But instead he goes further, more positive.

In contrast to wine, which makes the drunk behave irrationally, the Spirit makes us behave rationally. Not the absence of control, but the presence of proper control. The drunkard is transformed by the alcohol often into an irrational, immoral person. The Spirit on the other hand transforms us into the image of Christ.

While we need to involve our whole self, including our emotions, in the worship of our God, it is not a wild uncontrolled ecstasy. Galatians 5 states that one of the fruits of the Spirit is "self-control." A transformation from our weaknesses to His strength.

But how does that happen?

### Defined: Filled with the Spirit

Let's try to define what Paul meant by "be filled with the Spirit."

### Command — Imperative

First, the verb, "be filled" is in the imperative mood, it is a command. It is a command not a choice. As believers we are given many choices. But when the Lord gives a command, we must do it or be disobedient. This is not a suggestion, "It might be good for you if you sometime decide to be filled by the Spirit." No, it is a command, "Be Filled."

Notice also that because it is a command, it is not some type of mysterious 'second blessing.' It is to be a normal part of the believer's relationship with God. Not some exceptional manifestation but an every day process.

### Corporate — Plural

Second, the verb, "be filled" is plural. Paul is addressing the church, the corporate body, not simply individuals. Of course, for the corporate body to be filled, each individual must be filled and in chapter 4 Paul has dealt with maintaining unity through their spiritual gifts.

Being filled is for all believers, not just the more spiritual. All believers, regardless of spiritual maturity or length of time in Christ can and must be filled. Spirit-filled believers then transform a building into a church.

### **Cause — Passive**

Third, the verb “be filled” is in the passive voice. An active verb means I do the action, a passive verb means I have the action done to me. In other words, being filled is something I can't do on my own. But it can't be done without me. I am commanded to allow the Spirit to fill me. The Holy Spirit is the Agent or cause of being filled. That requires yielding. Without the Holy Spirit there is “no way you or I could curtail and control the power of the fleshly side of our lives.” (Flying close to the Flame, p.62) We must yield control to the Holy Spirit.

That means we cannot manufacture the filling. We cannot create our own experience of filling; the Holy Spirit must do it.

### **Continual — Present**

Four, the verb, “be filled” is in the present tense. The aspect of the present tense which best fits the context is the continual aspect. “Be being kept filled” or “Go on being filled.” Being filled with the Spirit is not a one-time-and-it's-done-scenario. It is a constant, continual process of growth in the Christian life.

We must constantly yield our control to the Spirit to be continually filled and thereby transformed.

### **Clarification — Definition—Yielding Control**

Yielding - doing the will of God

How do we combine these four elements into a definition that will help us get acquainted with the Spirit, and be transformed by Him?

The command to be filled with the Holy Spirit is one of four commands given to the believer in his relationship to the Holy Spirit. So this is only a practical definition of our relationship to the Spirit.

The filling is accomplished by a yieldedness of the believer to the will of God, through which the Holy Spirit controls the believer and is the divine resource which empowers the believer for sanctification which also results in service.

### **Let me illustrate through Object lesson for Clarification**

(Pitcher and Glass)

When a believer is filled, he is not getting more of the Spirit but is giving himself up. In other words the Spirit is getting more of him. (Fill, then empty the glass) At salvation, you as a believer are indwelt by the Holy Spirit and are given all the divine resources of the Holy Spirit to empower you to transformation. (Fill the glass completely)

But we must keep yielding control of every aspect of our lives to him. (Empty the glass) When we are empty—when we remove our control—then He is able to control. We don't need more of Him but less of us. Not getting more of Him, but more of His control by us controlling less.

The preposition “with”—be filled with the Holy Spirit, could probably better be translated “by.” Be filled by the Spirit. So voluntarily put yourself under the Spirit's influence.

I like the analogy of an onion. At salvation, God in His mercy does not slice the onion down the middle and reveal all our sin at one time. That would be overwhelming. Instead, as we mature, He gently peels back layer by layer, revealing our sin and behavior that needs transformation. The only way we can make progress in this transformation is through yielding our control—being filled by the Spirit.

Who has control over your finances . . . you or the Holy Spirit?

Who has control over your job . . . you or the Holy Spirit?

Who has control over your family . . . you or the Holy Spirit?

Do you want more intimacy with God?

Do you want the abundant life Jesus promised?

Do you want more joy?

What is the source of power in your life?

Before we look at the results of the Spirit-filled life, let me show you a parallel passage. How do we yield control to the Holy Spirit?

**Colossians 3:15-17** Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. (NASB)

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Let the word of Christ dwell in you richly—be filled with the Spirit. The main way we learn to yield control of our lives to the Spirit is to let the Word of God dwell in us—richly. To let it have ample room. To let the Holy Spirit through the Word of God permeate every aspect, every part of our lives. Not keeping any area of our lives from His control and transforming power. Let Him have every crack and crevice, thought and motive, relationship and dream.

There is no step-by-step;  $A + B = C$  formula for being filled.

Total Dependence

Total Surrender

Then the Spirit can take over

### **Result — Product of doing God's will and being filled with the Spirit**

What is the result of the Spirit's control? What should some of the byproducts of filling be? Look at verses 19-21.

**Ephesians 5:19-21** Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ. (NASB)

Four results of being Spirit filled. Four participles which describe the condition of those who are continually being filled. (They draw imperative force in the dependence on the imperative, be filled. They coordinate not subordinate.)

Notice that all four will be related to praise, back where we started, our need to be dynamic in our worship and relationship with God.

Let's quickly look at each one.

### **Speak — Fellowship Ephesians 5:19a**

Paul says in verse 19, "Speak to one another." This is a key part of our fellowship with one another; time together speaking. When we are Spirit-filled we begin to relate to each other as family. We communicate with each other. We encourage each other by making that speech praise, not criticism.

### **Sing — Worship—Corporately Ephesians 5:19b**

We speak to each other with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord. Different types of singing with the same purpose to worship and celebrate the Lord. We are to sing and make music (probably a reference to musical instruments)—in our hearts. When we are yielding to the Spirit, the joy of our salvation is evident by our constantly having an inner melody of praise in our heart—ready to be audibly given.

Remember David:

**2 Samuel 6:5** David and the whole house of Israel were celebrating with all their might before the Lord with songs and with harps, lyres, tambourines, sistrums and cymbals. (NASB)

They were worshiping with all their might or whole heartedly. That is the result of our being filled by the Spirit—whole hearted worship. JOY that cannot be contained. It spontaneously bubbles into praise which we are to do with one another.

### **Satisfied —Thanksgiving—to God Ephesians 5:20**

But not only adoration, giving worship to the Source. But by thanksgiving, worship or praise for the product. Being filled by the Spirit makes us thankful people. We begin to see how great our God is and all that He does for us. We are satisfied by His kindness and continually, always giving thanks . . . for everything. That means we are thankful even in the difficult times. We are grateful, not complaining, not hard to please.

Those of you who were here at the Thanksgiving Eve Service, can attest to that. People being thankful to the Father, in the name of our Lord Jesus Christ, in spite of difficulties.

**Submit—Submission to one another Ephesians 5:21**

And finally, verse 21 which is grammatically related to verses 18-20, though thematically related to verse 22 and following—reveals that being Spirit-filled, we are not concerned about control but service. We humbly submit to one another out of reverence to Christ. We submit and maintain unity with each other for the glory of Christ’s name sake.

**Philippians 2:1-4** Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. (NASB)

Humility evidenced by gentleness

Our contact with the Spirit. Our yielding to the control of the Holy Spirit should produce joy which is evident in our worship. It should produce thanksgiving which is evident in our dynamic relationship with God. And it should produce submission which will be evident in serving one another and in the unity of the body.

**Practice**

Do we start off each day, consciously turning control of our lives over to the Spirit? Do we so want to do God's will and to bring glory to His name that we are willing to yield to His Spirit? Total Dependence—Total Surrender.

Do we say to God:

Take my life and let it be consecrated, given completely to You.

Take my hands, my tongue, my will, my possession, my all—to serve You. To belong to You. To be transformed by You. To be empowered to live for You.

Enable me to refrain from evil, to withstand temptation, to discern what path you want me to walk.

Equip me to speak and sing with enthusiasm in proclamation of You and Your goodness. Allow thanksgiving to flow from my life to your praise and glory. Make me humble, seeking unity not control.

Fill me with Your Spirit—I yield control to You.

---

---

**Walk**

Walking by the Spirit

Galatians 5:16-26 “by means of the Spirit be walking”

Walking by the Spirit is a conscious determination to **continually** be yielded to (unbroken reliance) or **depending** on the Holy Spirit for the power to obey God, which will free the believer from the control of the flesh and the reigning power of sin and will produce the fruit of the Spirit.

In other words, Walking by the Spirit is **continually depending on the Spirit for the power to obey God.**

Filling brings the control of the Spirit. Walking maintains that control.<sup>2</sup> What we are trying to accomplish in our lives is **Unbrokenfellowship** with the Lord.

Distribute  
M & M

Living/Walking by the Spirit is not how to avoid sin, but how to do what is right. It is learning to live **moment-by-moment** in dependency on and sensitive to the prompting of the Holy Spirit.

But what is it that we do that does not relinquish our control to the Holy Spirit? What do we do to steal back the control from the Spirit? (Grieve and Quench the Spirit)

---

<sup>2</sup> William D. Lawrence (unpublished class notes, 601 Spiritual Life, Dallas Theological Seminary, p.11-7 1989).

## Walk by the Spirit Galatians 5:16-26 (16-18, 25)

We will be looking at three main passages, first turn with me to Galatians 5:16.

### Galatians 5:16-26

- 16 But I say,  
walk by the Spirit,  
and you will not carry out the desire of the flesh.
- 17 For the flesh sets its desire against the Spirit,  
and the Spirit against the flesh;  
for these are in opposition to one another,  
so that you may not do the things that you please.
- 18 But if you are led by the Spirit,  
you are not under the Law.
- 19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,  
20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions,  
factions,  
21 envying, drunkenness, carousing, and things like these,  
of which I forewarn you, just as I have forewarned you,  
that those who practice such things will not inherit the kingdom of God.
- 22 But the **fruit of the Spirit** is **love**,  
joy, peace, patience, kindness, goodness, faithfulness,  
23 gentleness, self-control;  
against such things there is no law.
- 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.
- 25 If we live by the Spirit,  
let us also walk by the Spirit.
- 26 Let us not become boastful, challenging one another, envying one another. (NASB95)

There are two positive commands and two negative commands. We've seen the first positive command, "be filled". The second is "walk by the Spirit" or "live by the Spirit."

**Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. (NASB95)**

Paul commands, "live by the Spirit," or literally, "walk by the Spirit."

### Image—Sneakers

I brought my running shoes with me today to try to illustrate what Paul is talking about. If I own a pair of walking or running shoes but don't use them, then I could not say I am a runner or a walker. If I put them on every once in a while, sporadically, then I could not say I exercise. (Putting them on) If I put them on consistently, and exercise regularly, then I can say that I am a runner. (Well, in my case, a plodder would be more appropriate.)

Just owning running shoes doesn't mean I am a runner. Running once a month, sporadically, doesn't mean I am a runner. But if I put the shoes on and run regularly you would call me a runner.

Let's take that another step. Here my analogy breaks down. If I own a pair of running shoes that I never take off, you might call me eccentric. But that step is what makes the Christian life possible.

That is how "being filled by the Spirit" and "walking by the Spirit" relate.

### Explanation

Let me see if I can explain. I want you to notice three verses.

First, Verse 16,

**Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. (NASB95)**

Paul's command, "live by the Spirit," or literally, "if we walk by the Spirit."

Grammatically this command is similar to the command we saw in Ephesians 5, “be filled.” This verb, is a second person plural, “you all”, present with continual force, “**you all continue to walk.**” The difference between, “Be filled” and “Walk” is that “be filled” was passive, meaning we could not do it on our own. *That sets the stage for the next three commands.* We are saved by faith and we live by faith. Do we have any responsibilities? What are we to do? By making “walk” an active verb, Paul puts the emphasis on our responsibility.

We are commanded to “walk by the Spirit.” The word “walk” simply has the idea of walking about, and is figurative for “conducting one’s life.” So, *you all conduct your life by means of the Spirit.* That is why the NIV translates it “live.” Live by the Spirit.

But remember I said this was a positive command. Living/Walking by the Spirit is *not how to avoid sin*, but doing what is right. If we focus on trying to stop sinning, we won’t be able to. If I decide I need to stop eating chocolate, do I do it by focusing on chocolate? No. If I focus on what I am not to do, I spend my time thinking about it, chocolate: chocolate cake, chocolate ice cream, milk chocolate...I think you get the point.

But if I do something like running, focusing my attention on something other than chocolate, then I have a chance at overcoming the temptation.

If we focus on doing what is right in our relationship with God, developing our dependence, then we “live by the Spirit.” We will never succeed focusing on sin and temptation. Don’t concentrate on making a list of sins to avoid, but a list of things to do. Listen to Paul,

**Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. (NASB95)**

You avoid wrong by doing what is right, by thinking and focusing on what is right. Charles Stanley rightly says, the Christian life is more about “Do’s” than “Don’ts”. Do walk by the Spirit.

How do we do that? What does that mean? Look at verse 18.

**Galatians 5:18 But if you are led by the Spirit, you are not under the Law. (NASB95)**

How do we do what is right? How do we focus on the positive and not the negative? By the leading of the Spirit. The Spirit is constantly challenging us to grow, not simply trying to meet a standard, but to pursue Christ-likeness. In some respects the Spirit is like our moral compass, never wrong, always pointing in the right direction. But not simply pointing, or giving direction, but showing us how. Guiding us to the right place, the right action.

**Galatians 5:16-18 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law. (NASB95)**

Salvation frees us to be transformed. *To be led by the Spirit.* But being transformed means we not only seek to do right, but we do right for the right motives. Not out of fear of retribution, but in freedom we are dedicated and committed to Christ.

Thirdly, notice:

**Galatians 5:25 If we live by the Spirit, let us also walk by the Spirit. (NASB95)**

**Since we live by the Spirit, let us keep in step with the Spirit. (NIV)**

Our lives are not our own, but we live in the sphere of the Spirit.

The verb, “let us keep in step” is a different word than “walk” in verse 16. This word, “keep in step” has the idea of walking in a straight line. It was used for the movement in a definite line, as in military formation. Here, Paul says, “walk a straight line” “behave properly” “conduct yourselves rightly.” When soldiers walk, they walk in formation, they walk in a definite pattern. But even more revealing is how soldiers walk when in combat. They walk where others have walked. They walk in the footsteps of the men in front to avoid stepping on a land mine.

If we stay in step with the Spirit, we walk in the straight and narrow path and avoid moral land mines.

So we can keep in step with the Spirit, we can conduct ourselves properly but only when we live by the Spirit. Only when we are *Walking by the Means of the Spirit* can our conduct match our salvation.

This makes me think. As believers, does our character match our reputation? Many times, it is easy for us to visibly be seen doing what is proper or appropriate, doing what is right. But do we **do**, so others see? Do we only do what is right when others are watching?

Walking by the Spirit means we are moment-by-moment living in dependency on and sensitive to the

initial prompting of the Holy Spirit. We are developing a lifestyle, not simply actions.

Walking by the Spirit is true spirituality. A conscious determination to **continually** be yielded or **dependant** on the Holy Spirit for the power to *obey* God, which will free the believer from the control of the flesh and the reigning power of sin, and will produce the fruits of the Spirit. Notice the context. Paul distinguishes life apart from the Spirit, 5:19-21 from the life by the Spirit, 5:22-23, the fruits of the Spirit.

**Continually depending on the Spirit for the power to obey God.**

What we are trying to accomplish in our lives is **Unbrokenfellowship**. (I like to write that as one word.) Unbrokenfellowship. But this desire for continual unbrokenfellowship will cause a conflict in us. We are born sinners. We sin by nature. We are under the dominion of sin's authority and power. When we are saved, the authority of sin over our lives is broken, but not its influence. Before we are saved, we can only sin. After we are saved we have a choice: to sin or not to sin, that is the decision. For when we are saved, we are indwelt with *the Holy Spirit who gives us the power not to sin*. *But, the Holy Spirit does not force us not to sin*. Did you catch that? *The Holy Spirit can give us power not to sin, but does not force us to accept that power, He does not force so not to sin*. We still must decide. We must yield—be filled. And yield continually—this is walking by the Spirit.

Am I saying it is possible then, not to sin? Is it possible to meet that high of a standard? When we sin, we break fellowship with God. When we have broken fellowship with God, we don't have the power of the Spirit. Without the power of the Spirit, how can we stop sinning? Peddle-powered planes don't stay up very long. Human powered attempts to keep from sinning don't last long either.

But if we walk by the Spirit we maintain fellowship, Unbrokenfellowship, empowered by the Spirit to live godly.

How high is your personal standard?

I am convinced that most of us will not succeed in the Christian life until we understand that we are free from the authority of sin. (Repeat)

**Galatians 5:24-25** Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. **25** *If we live by the Spirit, let us also walk by the Spirit.* (NASB95)

We belong to Christ; we are dead to sin, as Romans 6 puts it. We no longer must sin.

**2 Corinthians 3:17-18** Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. **18** *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.* (NASB95)

We are being transformed into His likeness because of the freedom we have in Christ. We are being transformed to do right. That is why the mind is so key.

1 Peter 1:13 Gird your minds for action, to be holy

2 Corinthians 10:5 Take every thought captive

But that is another lesson.

We have been free from the penalty of sin. We will be freed from the presence of sin. And now we have the power to **live by the Spirit, and you will not gratify the desires of the sinful nature**. If we live by the Spirit, if we continually yield control to the Spirit as we walk day-by-day, moment-by-moment, we can stop gratifying the desires of our sinful nature.

Yes, we don't have to sin.

I asked how high is your personal standard? I said "personal", because the book of Galatians has as its theme Christian freedom versus legalism. Each of us individually must be empowered by the Spirit. Each of us struggles with different sins, different temptations. So the boundaries that the Spirit may use as He guides us, may be different for each of us. But the goal is that He will help us not sin.

See how easy it is to *keep* walking by the Spirit. The more we depend on our own strength, the worse it gets. We must yield control, and keep yielding control to the Spirit. Walking by the Spirit is the enablement to remain in Christ, to keep being filled, to abide in Christ, to not sin. To conduct oneself as Christ would.

Filling brings the control of the Spirit. Walking maintains that control.

Our need for continual fellowship, Unbrokenfellowship, is also key because of the nature of sin. Teenagers need to remember this illustration. Sin is much like a river. If you step in where it is calm, near the bank, it is not too difficult to get out. But the further you wade in, the more the current will pull you. When you first step in the river was calm, not moving very quickly. But then the rapids come. Here where once it was easy to step out, now it is almost impossible, you get pulled further and further by the strong current.

Sin works the same way. The first time you sin in an area, you can quickly get out. But the longer you

continue to sin, the more bad habits are developed, the harder it will be to stop.

Don't mess with sin. The longer you put off yielding control to the Spirit the harder it is, the more bad habits there are to break.

But if walking by the Spirit is so great, what keeps us from yielding control? What would keep the Spirit from having power in our lives? What would prevent our being filled and walking by the Spirit? Why do we sin if we don't have to?

To that problem the last two commands are related.

---

## Do not Grieve

The Grieving of the Spirit

Ephesians 4:25-32

One of the two negative commandments, what a believer is not to do in his relationship to the Spirit, is grieve the Spirit. **Grieving the Holy Spirit occurs when a believer sins, not allowing the Spirit to control. More specifically, when a believer sins in his relationship and speech with others, (especially other believers) thereby causing disunity, this grieves the Holy Spirit. This is evidence of the control of the flesh breaking the unity of the Body.**

The believer regains his proper fellowship after he has sinned and grieved the Holy Spirit through confession and re-yielding his life (1 John 1:9)

---

## Do not Grieve the Spirit Ephesians 4:25-32

4:1-16 is foundational for what is taught in 4:17-6:20. Having talked about Christ's love—now the call to love and unity based in Holiness.  
 4:17-24 Because of our new position (24b) and commands to put off the old self and put the new, which is being created in righteousness and holiness of truth—Paul proceeds to demonstrate what this will look like both individually and corporately. **4:25-6:20 is the commentary on 4:17-24**  
 4:17, contrasts the old life with the new without particulars, but warns against what “deceitful desires” (v. 22) may produce. “Therefore” (*dio*) in v. 25 makes the connection between principle and practice. This is **“walk in holiness” part 2**  
**Pattern** v 25 developed in 29-30; 26 developed in 31; 28 developed in 32  
 5 Exhortations with 3 parts: (all but the 2nd (v 26) put negative then positive)  
 1) Negative command, 2) Positive command, 3) Reason

1. Start with James 1:19-20 (create tension)  
 2. Is this addressed to church or individuals? Or Individuals in a corporate context? i.e. personal responsibilities

Have class identify commands  
 Deal primarily with speech and anger  
 Group activity?

Inferential conj. “for this reason”—points to the desired application of the believer’s new position, i.e. walk in

### Ephesians 4:25-32 New Christian Speech

25 **Therefore** **laying aside falsehood,** Imperative participle, falsehood in all its forms

4:22 → **laying aside falsehood,**

4:15 → **SPEAK TRUTH** EACH ONE of you WITH HIS NEIGHBOR,

for we are members of one another.

26 **BE ANGRY,**

**AND yet DO NOT SIN;**

27 **do not let** the sun go down on your anger,

28 **and do not give** the devil an opportunity.

28 He who steals **must steal** no longer; but rather he **must labor,**

performing with his own hands what is good, **so that** he will have something to share with one who has need.

29 Let **no** unwholesome word **proceed** from your mouth, **but** only such a word as is good

for edification according to the need of the moment,

30 **Do not grieve** the Holy Spirit of God,

by whom you were sealed for the day of redemption.

31 Let all

every kind

bitterness

and wrath

and anger

and clamor

and slander

Resentful temper concealed

reflexive temper

more settled anger with the desire of being hurtful (disposition)

more visible form of anger, reviling, shouting match

defamation

**be put away from you,**

along with all malice.

**Be kind** to one another,

tender-hearted,

**forgiving** each other,

**just as** God in Christ also has forgiven you.

Slandorous talk or ill will

Not “when they seek forgiveness”

Positional unity  
 Deception by one member not only harms that member but the whole body suffers as well and in the end self-destruction occurs.

Quote Ps 4:4, became a proverbial statement  
 Command “in one’s anger, do not sin” emphasis on 2nd command  
 “anger” here is a “state of being intensely provoked” A good rendering is “festering anger, provocation, or irritation.” Not used in v 31.

However justified the anger, it must not be allowed to simmer

How does this fit in the section?  
 Proper interaction=sharing

4:12-13

What does this look like?

1:13-14

Principle

Expanded

Expanded

Imperative participle  
 Causal conjunction  
 “just as”  
 “to the degree that”

OTL reason “because”

must be viewed together

ivā purpose

ivā purpose

5:18

Expanded

In Ephesians 4:30 we have the first negative command in our relationship with the Spirit. What we are not to do.

**Ephesians 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (NASB95)**

## Image—Sorrow (Black Veil of Mourning)

The command, not to grieve the Spirit. This command forbids a continual or habitual action. We are forbidden from grieving the Spirit. To grieve is to hurt, or to cause to sorrow. The image: The Black Veil of Mourning. This again emphasized that the Spirit is a Person, He has emotions.

But what is it that grieves the Spirit?

In this section of the Epistle, Paul is reminding those who possess the Spirit, believers, that there are moral responsibilities resting on them. If you read the whole section you will notice the number of commands. Paul just lists command after command.

Not grieving the Spirit is one of those commands. To understand that we must understand the context,

**Ephesians 4:25-31** Therefore, **laying aside falsehood, SPEAK TRUTH** EACH ONE of you WITH HIS NEIGHBOR, for we are members of one another. 26 BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger, 27 and do not give the devil an opportunity. 28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need. 29 **Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.** 30 **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.** (NASB95)

Paul is asking, “What kind of speech do you have? Is your speech helpful or hurtful? How do you respond to adverse circumstances? How do you respond while you play sports? How do you speak of people in the church?”

Some of you, I am sure, don't struggle with that a bit. But many do. And it is a problem that if not corrected will hurt your family, friends and church.

Paul is emphasizing the unity of the Body. If that unity is to be maintained, believers must replace hurtful speech with helpful speech.

In 4:25, Paul says, don't let any speech come from your mouth that is unwholesome or detrimental. The word Paul uses has the figure of something rotten or worthless. Like a rotten fish caught in a net. Something that is harmful, unhealthy or corrupt—something hurtful.

Hurtful speech comes in many ways, both direct and indirect. Direct things like sarcastic cuts and put downs. And indirect, which we are better at, hurtful speech like gossip. You know, “I'm telling you this so you can pray.”

But the reason Paul points out the need to refrain from hurtful speech is due to UNITY. We are not only to refrain from what hurts, but build up “according to the need of the moment” or “according to the need to benefit those who hear.” (4:29)

This past year if someone had paid you 10 dollars for every kind word you spoke about and to others, and also collected 5 dollars for every unkind word—would you be rich or poor?

It's at this point that we can understand, what Paul means by, “Do not grieve the Spirit.”

## Explanation

In a general way, any kind of sin grieves the Spirit, because it means you are not *walking by the Spirit*. But in particular, what grieves the Spirit is corrupt speech and actions—speech and actions that cause disunity in the Body. Grieving the Spirit involves breaking relationships, breaking fellowship through our speech and anger/actions.

At the beginning of chapter 4:3-4, Paul tells us that the unity we have is the unity of the Spirit. So anything we do to hurt the unity, hurts or *grieves* the Spirit, Who is the bond of unity.

Now look at Ephesians 4:30

**Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (NASB95)**

Another incentive is that the One we grieve when we break fellowship, is the One who is our seal, our

security of salvation. As our seal, He is our incentive for right living, and particularly right living in unity of the Body.

Are you grieving the Spirit? Are you doing things to cause disunity? Is your speech helpful or hurtful? Are you doing things to maintain unity so that not only is the Spirit not grieved, but pleased?

People in our society are becoming more and more isolated. There is even a new kind of social grouping called a *Virtual Community*. A group of individuals who never have personal contact, but who regularly communicate through their computers.

Through the use of computer bulletin boards, people can buy anything they want, see anything they want, and talk to anyone.

Thousands of people are spending hours each day as electronic pen pals. These people are becoming more and more isolated from others. They are becoming less social.

That surely would not happen in a church? We wouldn't mirror the world would we?

As segments of our culture becomes less social, we must remember that we need each other. And we need to maintain the unity of the Body. We grieve the Spirit when we don't function as a loving community.

In essence you cannot walk by the Spirit apart from functioning in the Body. Are you involved? Are you serving? What benefits do you bring to the Body?

Grieving the Spirit then is one of two negative commands—what a believer is not to do in his relationship with the Spirit.

Grieving the Holy Spirit occurs when a believer **sins**, not allowing the Spirit to control and more specifically when a believer sins in his **relationships** and speech with others, causing disunity. This is an evidence of the control of the flesh, not the Spirit.

For the believer to regain his or her proper relationship with the Spirit after such sin and grieving the Spirit, the believer must confess and re-yield his life (1 John 1:9).

Grieving the Spirit is a specific way we keep from being filled and from walking by the Spirit.

---

## Do not Quench

The Quenching of the Spirit

1 Thessalonians 5:12-22

Another negative commandment, what a believer is not to do in his relationship to the Spirit, is quench the Spirit. **Quenching the Spirit is a conscious rebellion (despise v.20) against the revealed will of God, His Word, and thereby resisting the prompting of the Holy Spirit. The way to regain fellowship is again to confess and yield.**

The context reveals that it also is a relational sin.

Yielding is choosing to do God's will even before we know what it is.

Fellowship = *koinonia*

---

## Do not Quench the Spirit 1 Thessalonians 5:19-20

A more general way can be seen in the fourth and final command:

**1 Thessalonians 5:12-22** <sup>12</sup> But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, <sup>13</sup> and that you esteem them very highly in love because of their work. Live in peace with one another. <sup>14</sup> We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. <sup>15</sup> See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. <sup>16</sup> Rejoice always; <sup>17</sup> pray without ceasing; <sup>18</sup> in everything give thanks; for this is God's will for you in Christ Jesus. <sup>19</sup> *Do not quench the Spirit*; <sup>20</sup> do not despise prophetic utterances. <sup>21</sup> But examine everything *carefully*; hold fast to that which is good; <sup>22</sup> abstain from every form of evil. (NASB95)

Verses 19-20 appear to be a couplet. They interpret each other.

**1 Thessalonians 5:19-20 Do not quench the Spirit; 20 do not despise prophetic utterances. (NASB95)**

**Do not put out the Spirit's fire; Do not treat prophecies with contempt. (NIV)**

We can equate prophecy with the Word of God.

Do not put out the Spirit's fire or do not quench the Spirit, by despising the Word of God. We quench the Spirit's fire when we don't let Him use the Word of God in our lives.

Quenching is the equivalent of saying “NO” to the Spirit.

**Image—Soaked (Matches and a glass of water)**

Quenching has the image of throwing water on a fire in order to put it out. Or as this match, dipped in water. The water will always win out. If we desire to keep the Spirit from working, we can. He will not force us.

**Explanation**

If we do not obey the Lord in accordance with His word, Or better, if we do not allow the Holy Spirit to empower us to obey the Word of God, then we are saying “no” to both the Word and the Spirit. When we do not obey the prompting of the Spirit to obey the Word of God, we douse His burning conviction. We resist His desires for our lives.

You may remember that we equated “be filled by the Spirit” (Eph. 5:18) with “let the word of Christ dwell in you richly” (Col 3:16). The work of the Spirit is primarily done through the Word. So, if we reject the Word, if we deny the Spirit access to us through the Word, if we are disobedient to the Word, or if we are so bold as to treat with contempt the meaning of the Word of God, we quench the Spirit.

That means that in spite of the indwelling presence of the Holy Spirit, it is possible for the believer not to be filled, not to walk, but to *purposely* hinder the Spirit’s affect on his or her life.

We could then define it in this way:

Quenching the Spirit is a conscious **rebellion** against the revealed will of God, His **Word**, and thereby resisting the prompting of the Holy Spirit.

In both cases—grieving and quenching—the believer is rejecting the control and enablement of the Spirit in favor of the control and enablement of the flesh, which results in sin having mastery of our lives.

As believers, I don't believe we purposefully seek to sin, to grieve or quench the Spirit. Then how does it happen?

I believe, the battle ground is the mind. The battle for holiness as represented in our **unbrokenfellowship** with the Lord through the Holy Spirit is a battle that begins with the mind.

Our relationship to the Holy Spirit is not real tangible. It is related to attitudes of the mind which become actions. Woodrow Wilson said this, “*He that cannot command his thoughts will soon lose command of his actions.*”

How true. Our goal: Unbrokenfellowship with the Spirit through filling and walking, and by not grieving or quenching and the battleground is our mind.

**Proverbs 4:23** Watch over your *heart* (mind) with all diligence, For from it *flow* the springs of life.

**Colossians 3:2** Set your *mind* on the things above, not on the things that are on earth.

**Romans 12:2** And do not be conformed to this world, but be transformed by the renewing of your *mind*, so that you may prove what the will of God is, that which is good and acceptable and perfect.

**Romans 8:5-6** For those who are according to the flesh set their *minds* on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the *mind* set on the flesh is death, but the mind set on the Spirit is life and peace, (NASB95)

**Romans 7:23** but I see a different law in the members of my body, waging war against the law of my *mind* and making me a prisoner of the law of sin which is in my members. (NASB95)

**Ephesians 4:22-24** that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the *lusts of deceit*, 23 and that you be renewed in the *spirit of your mind*, 24 and put on the new self, which in the *likeness of God* has been created in righteousness and holiness of the truth. (NASB95)

By way of conclusion and application, I want to look at two passages. First, 2 Corinthians 10:3-6.

## The Battleground: Captive Thoughts, 2 Corinthians 10:5

How do we control our attitudes? How do we insure that our minds are being renewed so that we don't allow wrongful attitudes to lead to actions that will cause disunity and grieve the Spirit?

Along with the verse I just read, Paul answers that in 2 Corinthians 10:5

**2 Corinthians 10:3-6 For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. [*demolish strongholds*]5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, 6 and we are ready to punish all disobedience, whenever your obedience is complete. (NASB95)**

Notice verse 4, **demolishing strongholds**, strongholds are apparently impregnable fortresses, in context, where evil is entrenched. To destroy them requires divine power, the power of the Holy Spirit.

What are strongholds in your life? What areas always seem to always get you? Your temper, pride, lust, deceit?

Paul says demolish them. How? Look at verse 5.

**2 Corinthians 10:5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ**

Demolish arguments and every pretension; these are attitudes that form an obstacle to the transforming power of knowing God.

The picture is one of developing a mental scenario about something:

To speculate or image something not positive. To calculate how you can get back at someone. To rehearse in your mind imaginary conversation in which you put someone in his place to gain respect in other's eyes. To deliberate how to live a lie, without consequences.

Dr. Charles Stanley put it this way, "*There is no legitimate place in the mind of the believer for ideas, notions, dreams, or fantasies that have as part of their content things that are contrary to the truth of God.*"

Those things, and every thought must be taken captive making the mind obedient to Christ.

What are your thoughts like? Would they stand the test of Philippians 4:8? Are they...

- true
- noble or honorable
- right
- pure
- lovely
- admirable
- excellent
- praiseworthy

Those are the things we are to contemplate, deliberate, —*think about such things*.

To win the battle here, the battle for your mind, will eliminate other battles later. When evil thoughts dominate our thinking we have lost the battle even if our actions have not played out the drama of our thoughts.

Paul says, when evil thoughts, lust, criticism, hurtful attitudes pop up—**DESTROY THEM!** Take them captive, make them obedient to Christ. When you do, then you begin to hear the prompting of the Spirit. The more we hold on to the evil attitudes and thoughts the more cluttered our minds become and the less the Spirit's still quiet voice can be heard.

**Romans 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. (NASB95)**

Our goal then, is to control our attitude by taking every thought captive, helping us maintain that Unbrokenfellowship with the Spirit .

We are to take every thought captive to make it obedient to Christ. We must know what Christ would want us to do. We must know the Word. We must live the commands. As in 1 Peter 1:13.

## Conviction, 1 Peter 1:13

Prepare your minds for action, be self-controlled. The first step to holiness is the mind prepared for action.

In other words, develop your conviction and live it out. Peter says, be holy, live out the truths and convictions of the Word of God. A conviction is: Making a decision about the decision before we are faced with the decision.

In order not to be caught off guard in the battle for our minds, we must live out our convictions. Be prepared and self-controlled for when the battle comes.

If you struggle with lust, make the decision that you will not watch that R-rated movie that may cause you problems. Make the decision before it comes on.

If you struggle with gossip, make a decision before you go see your friend that you will neither listen to nor spread gossip.

Make the tough decisions when you are not facing the problem, so that when the trouble comes you have a plan for victory in that battle.

All sinful actions begin with thoughts.

Thoughts lead to choices.

Choices turn into actions

Repeated actions become habits.

Habits turn into strongholds.

Strongholds *seem* impossible to overcome.

Victory in the battle for your mind then, begins with your convictions.

Establish convictions on the Word of God, be obedient to the Word, not rebellion and quenching the Spirit.

Be prepared for battle, by taking every thought captive, so you don't develop bad attitudes which will grieve the Spirit

When the battle appears, stand your ground in the power of the Spirit, yield control to Him and be filled.

Do this consciously and continually to develop a dependence on the Spirit.

Unbrokenfellowship

## Application

We have a choice—living in our own power—which is like the peddle-powered plane and will not be airborne for long, or yielding control continually, day-by-day, moment-by-moment, so that the Holy Spirit can battle against our desires of the flesh.

The more we learn to yield, the harder it will be to fall to sin, for the Spirit is powerful.

Filling is **yielding control to be empowered to live**

Walking is: **Continually Depending on the Spirit for the power to obey God.**

**Yielding continual control to the Spirit**, is our only hope for godly living.

We prevent our own growth when we, Grieve the Spirit, by **causing disunity through our sinning in our relationships** and when we Quench the Spirit by **rebellling against the revealed will of God**, and thereby preventing the Spirit from working in and through us.

Who is in control of your life? Total Dependence. Total Surrender.

Are you continually yielding, developing a life-style of commitment to the Lord?

Are you seeking to function in a helpful way in the Body?

Are you regularly in the Word, so the Spirit works in you?

You can not live the Christian life half way. It is all or nothing. There is no such thing as a partial convert.

Not such thing as a partial disciple.

Total Dependence

Total Surrender

Constant Yielding

Constant Fellowship

Single-Minded Obedience

Single-Minded Devotion

Are you wavering on the fence post of life? Struggling to let go? Struggling to hang on?

Yield to the Spirit. Let Him take control.

Depend on the Spirit. Let Him have control.

## ***The Role of the Holy Spirit in Spiritual formation: Empowerment and Enablement***

From those four imperatives we learn that the Holy Spirit cannot empower us toward godliness unless we yield / surrender / depend on Him.

### ***Our Role with the Holy Spirit***

Make sure somewhere in this course you deal more with the concept of surrender

See Mark 8:34

Hull *Choose the Life*

Self-denial's only righteous role I to eliminate any obstacle that blocks our saying yes to God. As both MacLaren and Lewis mention, *Jesus is asking me to deny myself the right to be in charge of my own life.* It is self-denial that makes it possible for me to submit my will to his will. He wants to lead and asks me to follow. That drives a stake through the heart of my will, my ego, my desire to control.

If we are Jesus' servants, we deny ourselves the right to justice in human relationships; we deny ourselves the right to a good reputation and vindication while on earth. That is what Jesus' life was like—he gave up his rights to be worshiped as God and instead was rejected, slandered, and killed.<sup>3</sup>

**1 Timothy 4:7** But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; (NASB95)

Study of our cooperation with the Spirit

### **“Make every Effort”**

**Galatians 5:22-23** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. (NASB95)

**Colossians 3:12-14** So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; <sup>13</sup> bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. <sup>14</sup> Beyond all these things *put on* love, which is the perfect bond of unity. (NASB95)

**2 Peter 1:2-9** Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; <sup>3</sup> seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. <sup>4</sup> For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust. <sup>5</sup> Now for this very reason also, **applying all diligence**, in your faith supply moral excellence, and in *your* moral excellence, knowledge, <sup>6</sup> and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, <sup>7</sup> and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. <sup>8</sup> For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. <sup>9</sup> For he who lacks these *qualities* is blind or short-sighted, having forgotten *his* purification from his former sins. (NASB95)

**2 Corinthians 7:1** Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (NASB95)

Evan Howard<sup>4</sup>

One aspect of the biblical teaching on spiritual formation that struck me was the repeated encouragement toward increase. Increase of faith, increase of love, increase of knowledge, increase in numbers of believers. Paul praises the Churches for growth (2 Thessalonians 1:3) and urges them on to more (1 Thessalonians 4:1,9; Colossians 1:10-11). 2 Peter 1:5-8 urges us

<sup>3</sup> Bill Hull, *Choose the Life: Exploring a Faith that Embraces Discipleship*. (Grand Rapids: Baker Books, 2004) p. 50

<sup>4</sup> Evan B. Howard, Spirituality Shoppe NewesLetter 4/2 Sept, 1999 [http://garythomas.com/resources/articles/spirit\\_form.html](http://garythomas.com/resources/articles/spirit_form.html)

to, “make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.”

But, of course this aggressive pursuit, this increase in conformity with Christ is not simply a matter of our own effort apart from the work of the Spirit. Just as the Holy Spirit was actively involved in the new birth so the Spirit is involved in our growth in maturity. The Spirit is the Sustainer of our life (Romans 8:10-11; 1 Corinthians 3:16) and the Guarantee of our completion (2 Corinthians 1:22; Ephesians 1:3). It is the Spirit who brings the teachings of Christ to mind (John 14:26), who directs us away from the flesh (Romans 8:2-5) and transforms us into increasing glory (2 Corinthians 3:18). The Spirit contributes to the maturing of our knowledge of God, leading us into all truth (John 16:13), and strengthening us to know Christ more and more (Ephesians 3:16-19). The Spirit fosters our worship (Luke 1:67; John 16:14; Acts 10:44-47; Romans 8:15), transforms our outreach (Luke 4:18-19; John 16:8-11; Hebrews 2:4; 1 Thessalonians 1:5), and builds up our relationships (Acts 15:28; Romans 14:17; 1 Corinthians 12:4-13; Ephesians 4:3-4; Colossians 1:28).

Spiritual formation involves our own intentional pursuit of God. But it is an intentional pursuit that is inspired by the Spirit, informed by the Spirit, and empowered by the Spirit.

**Appendix: 1 John 1:5-2:2**

(Repeated from Romans 3:21-5:20 Interlude, but most classes did not use it)

These are progressive

**1:6-7 Slogan (Issue) #1: Claim of fellowship while walking in darkness**

*The denial of the seriousness of sin*

Definitions

**Fellowship:** *koinwnia* fellowship, **things in common, participation**

Scripture speaks of fellowship in two circles; between us and God, and between believers.

Fellowship with God is an ongoing relationship—abiding, in terms of our relationship with the Lord — to be in agreement with Him, to be . . .

“walk” – *peripatevw* to live or behave in a customary manner, conduct of life, with possible focus upon continuity of action - ‘to live, to behave, to go about doing.’

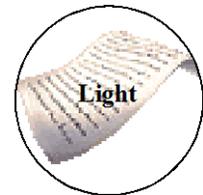
One’s way of life.

Walk is present active subjunctive, a progressive or continuative (durative) present — “keep on” so “keep on walking”

It carries much of the force of — “Abide” – *menw* – a characteristic Johannine term, portrays habitual fellowship with Him as an active relationship that endures (See John 15)

“We picture this with two circles. One contains in it truth (1:6, 9; 2:21), love (3:1; 4:7-12), righteousness (1:9; 2:1, 29; 3:7), eternal life (1:2; 2:17, 25), hope (3:3), purity (1:7, 9; 3:3) and confidence (2:28; 3:21; 4:17). This is God’s sphere of light, and the children of light walk in it. In biblical thought *walking* (1:6-7) is a synonym for living (Prov 6:23; Ps 1). **Thus to say that Christians walk in the light is another way of saying that Christian life is lived within the circle of God’s light. In it we catch a vision of God, and we are able to discern and follow the way of righteousness and truth that is salvation and life.**”<sup>5</sup>

**Two Spheres**



“In the next section, he has to deal with the problem of human sinfulness. If Christian can become light, as God is light, then they need to know how to do so. But John seems to assume that this is not the ideal or goal. . . . {He doesn’t call us to **be** the light, but to walk in it} The next section explains how *not* to understand the assertion of *God is light*. It also offer encouragement to those who might feel that just as God’s ways are not our ways, so in this life God’s character can never be completely ours.”<sup>6</sup>

**False Claim #1 Walking in Darkness 1:6**

Claim:

It is possible to have fellowship without walking in the light

I can have intimacy with God while sinning

Continuing the two circles or sphere idea: The two spheres, Light and Darkness have nothing in common and don’t overlap.

**Verdict: Liar**

*kaiiv* —The clause in 1:6 introduced by the first *kaiiv* (*kai*) is **structurally parallel** to the first part of the protasis, *ejavn ei[pwmen...(ean eipwmen...)*, **but logically it is subordinate**, expressing a condition circumstantial to the first part of the protasis. BDF considers this an adversative use of *kaiiv* where actual contrast is involved, suggesting the translation “and yet.”<sup>7</sup> Thus the force of the first *kaiiv* (*kai*) is, “If we say that we have fellowship with God *and yet* continue walking in the darkness, then...” (the apodosis follows).<sup>8</sup>

<sup>5</sup>Marianne Meye Thompson, *1-3 John*, The IVP New Testament Commentary Series, Grant R. Osborne, ed., Downers Grove, Ill.: InterVarsity Press, 1992, p. 42.

<sup>6</sup> Thompson, *1-3 John*, p. 43-44.

<sup>7</sup>BDF §442(1).

<sup>8</sup>W. Hall Harris, Ph.D., *Introduction to 1, 2, 3 John: Authorship, Background, Opponents*, hharris@bible.org Biblical Studies Press [www.bible.org](http://www.bible.org), second edition, 1999.

**Problem:** Not putting God’s revelation into practice

The problem is not so much the claim as the lack of evidence to back up the claim. The claim without the actions, then, are in contrast and conflict with what God has revealed. The light reveals the standard—here the standard is not met.

The problem with the claim of the opponents lies not with the boast that they have fellowship with God, **but with their contradictory behavior**: they continue walking “in the darkness” at the same time they are making the claim to have fellowship with God. This **proves** that they are lying, as the author points out in the apodosis (1:6b). The contrast with light occurs because the opponents claim to have fellowship with God, who has been characterized as “light” in 1:5.<sup>9</sup>

**Counter-Claim # 1 Walking in Light 1:7**

*How to maintain fellowship*

While the claims and counter-claims were written by John to combat false teaching, I find it interesting that while we may “know” the truth. We actually can live out these claims.

So, having looked at the claim in its proper context I want to see not hypothetical theology of the first century, but practical/pastoral concerns for the present.

How do we (at times) exemplify these false claims? And how have we used them to rationalize our behavior? And what can they teach us about the process of maintaining fellowship?

**Fellowship results in walking in the light**

The first counter-claim in 1:7 simply states that fellowship results in walking in the light.

Fellowship is about intimacy with God. And it is of utter importance because without intimacy with God, the believer is powerless. The power source for the believer is provided through the Holy Spirit as we are properly related to God in His Word and in communication with Him.

When we are not in fellowship, we lose the power source. I don’t know about you, but to live in a chaos filled world without the only sure thing, God’s sovereign providential power, is terrifying.

**“Walking” means to live or behave in a moral manner; it includes thoughts as well as deeds**

It deals with consistency.

But this raises some interesting questions:

Can a believer be in and out of fellowship, like some teenagers fall in and out of love? Can you one minute be holy, and the next carnal?

I believe an individual can be out of fellowship, but I don’t believe it is something we go through every other minute. I don’t see the New Testament describing the spiritual life of the believer as schizophrenia.

We are called to “remain,” “abide,” “walk,” and “live” moment-by-moment in dependence on God, with the implication that we can refuse or fail to do it (Jn 15). We can be out of fellowship.

“To *walk in the light* means to shape one’s whole being, all one’s actions, decision, thoughts and beliefs by the standard of the God who is light, even as a circle gives shape to empty space. It does not mean to be perfect, as God is perfect, for the author’s statements about human sinfulness (1: 8, 10) do not allow such an interpretation. Rather, to *walk in the light* means to live continually guided by and committed to the God who is light. What God wants of us is that we shape our lives not by external norm or by some arbitrary standard, but in conformity with the very character and heart of God.”<sup>10</sup>

***You can’t have fellowship with God with one foot in darkness.*** While the passage does not teach

---

<sup>9</sup> Harris, *Introduction to 1, 2, 3 John: Authorship, Background, Opponents*, 1999.

<sup>10</sup> Thompson, *1-3 John*, p. 43.

perfectionism—it does not dismiss sin.

But look at the very interesting result of maintaining fellowship.

**Result** (of the counter-claim)

**Fellowship with one another**

**Cleansing of sin**

**Continual**

**Comprehensive**

John promises that when we walk in the light, we have fellowship with other believers and that “the blood of Jesus, His Son, purifies us from all sin.”

That statement demonstrates that the cleansing for the one walking in the light is continual and comprehensive.

But notice, it is the one who is walking in the light, the one who is in fellowship, who needs the blood to continually cleanse him.

If walking in the light only meant to be holy as God is holy, then we would not sin, for God does not sin. Then we would not need the continual cleansing, for we wouldn’t be sinning.

But the fact is, being in fellowship, as described here, doesn’t seem to mean perfection.

The one in fellowship, the one walking in the light, avails himself of the purifying power of the blood of Christ.

So what is the point of walking in the light?

**Point: Fellowship requires honesty with God**

**Sin is serious.** It does affect our relationship with God. What God wants is not for us to pretend that sin is not serious. He wants us to be honest about our sin.

The one who walks in the revealing light of God, is honest with God about his sin. He wants to keep short accounts with God (see 1:9).

*This is not the Dark force and Good force* with each one.

Walk in light not darkness. “Darkness is not a synonym for ‘indwelling sin.’” Darkness and light are not realities that are *within* each of us. Rather, they are realities greater than and external to us. Darkness and light are two opposing forces, each making their competing claim upon us. We are challenged to decide in which circle we will choose to live, and then we endeavor to live within it. This is to *live by the truth.*<sup>11</sup>

Keep the balance: High Standard / Much Grace

**Application of Honesty: Rationalization**

**Lowering the Standard**

**Excuses**

**Conformity**

How do we apply this?

Often in the place of honesty we make excuses and conform to lower standards.

Excuses like: “I’m only human.” “God really doesn’t expect us to be perfect.” We make many claims about our relationship with God, but our actions don’t match. But instead of being honest with God and seeking His help, we lower our standards. We conform to the lowering of standards in our society. We conform to what happens around us.

How is it that this happens?

---

<sup>11</sup> Thompson, *1-3 John*, p. 45.

**Illustration: Walking in the light**

**The Path**

Have you ever been camping? Or been out in the woods at night? The cabin you are staying in has a light on the corner, lighting the path (either to the outhouse, or some other building). When you are walking toward the cabin, the light illuminates your path. You can see where the path turns, where the rocks and the tree roots are, the unevenness of the path. As long as you are walking toward the light, everything is okay.

But as soon as you walk away, as soon as you turn your back on the light, all you see is your own shadow. Where once you could see the objects which could cause you to stumble, now all you see is the darkness of **your** shadow.

It may not even be completely dark. You may see some objects, but you're not very good at distinguishing them. Your depth perception is affected.

That is what it is like for the believer who stops walking in the light. The things in life which can cause you to stumble—the temptations of life are not as clear.

Instead of seeing clearly the difference between the world's standards and God's standards, the differences are compromised.

Instead of God's revelation lighting the path, our shadow determines the standard. And our standards are always lower than God's.

It is like **turning out the lights**. Darkness is the absence of light. To walk in darkness is to live as though there was no God. Now we don't stop believing in Him but we live like practical atheists. We don't expose ourselves to God. There are probably many causes for this. Let me give you three general causes:

**Not spending time with God**

When we don't spend time with God in prayer and in the Word, we don't give the Holy Spirit any fuel for us to light our path.

**Not letting God impact our lives**

Another step in this process, for some of us, is going through the motions. We perform for God. We make our claim, but the actions don't follow. We go through the motion of church and devotions, but don't let God impact us.

**Compartmentalization**

We then take it another step. Not only don't we spend adequate time with God, nor do we let God impact us, we compartmentalize our lives. What we do with Him doesn't impact our whole being.

Back to my illustration of the path: When you are walking down the path with your back to the light, all you have to do is turn around and you can see the light. God doesn't abandon us. He is always there. His light is always shining, the question is, are we walking in the light?

**The second point** of walking in the light, since light is the "sphere" in which God wants us to live, He is at the center of the sphere. We should focus not on the edges of the circle but the center. This is how the standard stays high. Not only do we need to be honest with God about our short comings, we need to allow God's standard to be our focus. Not, "what is acceptable" but "how can I get closer to God."

**Hope: God's promise to cleanse us**

When we are in fellowship, walking in God's revelation, we are conscious of our continual need for cleansing and dependence on God's grace and mercy.

While we are walking in the light (fellowship) the blood of Christ continually cleanses.

Those in the light do indeed sin. That does not have to remove them from the sphere of light, because they recognize their need for cleansing.

“Even though sin appears to belong to the realm of darkness, the continued intention to *walk in the light* and to shape one’s life by God’s own character will itself lead to a recognition of what is false and impure in us.”<sup>12</sup>

So the first claim: sin really doesn’t affect our relationship with God is proven to be false. Sin does distance us from God.

**When we are in fellowship, when we are walking in the light, we are drawing closer and closer to God. The more we see what He is like, the more we see the light, the more we see our sin.**

Paul, as he grew closer to God, even though he was a righteous man, cries out “I don’t do what I want to do and I do what I don’t want to do” (Romans 7)

**Illustration: The Onion**

When we place our trust in Christ to pay for our sin, and give us a relationship with the Father—the Father could reveal all our sin at once. But He is merciful. Instead of taking the onion and cutting it in half and showing us all the sin, all the impurities—He peels one layer at a time. The closer we get to God, the more He peels the layers, so we see more of His holiness and more of our need to depend on Him for cleansing.

So John says: continue in fellowship because He continually cleanses you.

Illustration: Blinking your eyes, continually cleansing

**To walk in the light means honesty, integrity, and transparency with God. Not that we are in absolute holiness, but are doing what is the necessary prerequisite to holiness. Seeking God, developing our communion with Him. Not trying to perform for Him, but honestly seeking to know Him as He has revealed Himself. (See Revelation 21 Now the presence of God is with man)**

But walking in the light does not mean perfection. Walking in the light means being honest with God. Honesty then is the prerequisite to holiness. The standard is still high.

The goal is to walk in conformity to what is revealed. All the time acknowledging our dependence on God, because we continually need Christ’s blood to cleanse us.

**Transition:**

When you start to realize that the standard is high and that God wants us to live within His sphere of light, we can get discouraged. We can feel overwhelmed.

This is where for a long time I misunderstood this book and this passage. I thought John (God) was showing how high the standard was simply as a challenge. And that can be defeating. But when we look at the context, that idea of honesty with God keeps coming through.

The false claims were of people, who had established high standards, but missed the point—walking in the light acknowledges sin.

In order to keep walking in the light, we need to confess.

**1:8-9 Slogan (Issue) #2: Claim of Guiltlessness**

*The denial of the guilt of sin*

**False Claim # 2 Claim of Guiltlessness 1:8**

**Claim:**

I am not guilty when I sin  
My sin doesn’t matter to God.

It seems that 1:8 and 1:10 are saying the same thing, John seems to have two issues in mind. The phrase, “to be without sin” is a peculiar combination only used by John (to have + sin). Each time John uses it, it

---

<sup>12</sup> Thompson, *1-3 John*, p. 45.

describes “a state of sin.” The author is addressing people who have sinned and therefore are in the state of sin. **The issue is guilt.**

This second claim is not the denial of sin, but it is the claim that they are not guilty of sin.

The claim is that *once you have fellowship with God, your sins don't matter to God*, that you are not responsible for your actions. If you lie, steal, cheat, etc, it doesn't matter if you still have intimacy with God.

In the first and second century AD, the heresy called Gnostics (docetism) taught this. They believed that only knowledge of the spiritual was important, that the physical didn't matter. Once you were saved (the spiritual) it didn't matter what you did with your body.

Today the claim goes something like this: I may not be perfect but I am forgiven. God has forgiven me, and there is no condemnation, so my sin doesn't really matter.

**“Pick-and-Choose Christianity”** In a magazine article, in a study of Christians (all denominations in the midwest), identified that people pick and choose which doctrines they will accept and which they reject. One of the least popular teachings that many were rejecting was “sin.”

“What many have left behind is a pervasive sense of sin. Although 98% say they believe in personal sin, only 57% accepted the traditional notion that all people are sinful and fully one-third allowed that they “make many mistakes but are not sinful themselves.” Said one typical respondent: “The day I die, I should only have to look up at my Maker and say, ‘Take me.’ Not ‘Forgive me.’”<sup>13</sup>

**Verdict:** Self-deceive (You are responsible for your actions.)

Notice progression: liar (to others) to self-deception (self)

**Problem:** Not allowing God's revelation to instruct me.

The problem John points out is that “the truth is not in” the person who makes this claim. God has revealed that sin causes guilt—regardless of how one feels.

**Counter-Claim # 2** Confession of Sin 1:9  
Fellowship Requires Confession

One word of clarification: Though John is using the hypothetical statement of fake Christians, he is writing to Christians, people whose justification has been taken care of. What he is concerned with here is not receiving initial forgiveness but continual forgiveness.

John states that fellowship requires confession. Because we do sin and are blame worthy for it, we must confess our sin to God.

What John is dealing with could be called “family forgiveness”. More on that in a minute.

Definition of Confession

On the issue of confession I have been doing a lot of thinking. I recently had a long discussion with a friend who committed adultery.

He was speaking about the fact that he had confessed his sin. I can't judge the heart, but I can see actions. I wasn't convinced, because he was still making bad choices.

1 John 1:9 is **not a magic eraser** where we mouth some words and everything is okay. Just as we can't just **claim** to be in fellowship, our actions have to demonstrate it. So with confession. Confession is not just verbally agreeing with God.

Consequences may remain Proverbs 1:24-33

Hebrews 10 The discipline of the Father

There is a difference between trials/troubles and discipline

See James 5:16 for another aspect of confession

---

<sup>13</sup> Thompson, *1-3 John*, p. 47.

Confession here is relational, not judicial (family not forensic).

Judicial forgiveness is what we receive when we trust in Christ as our personal Savior.

The debt of sin we own is erased, removed.

Relational forgiveness or family forgiveness is that forgiveness is needed to maintain relationship.

God has already fully and freely forgiven us and removed the penalty that comes with the guilty verdict of being a sinner through Jesus Christ. As believers when we sin, we are not condemned (disciplined possibly), but we do need to reestablish our connection to God.

### Aspects of Confession

Confession involves belief and acknowledgment of sin and thus is an admission of guilt:

Agreeing with God

Admission of guilt

Confession is first agreeing with God about our sin. Not merely verbal or mental ascent. It is about understanding the depth of our sins so as not to deceive ourselves. This belief and acknowledgment of sin is thus an admission of guilt. We broke the law. We rebelled against God's standards.

Confession involves recognizing our inadequacy and our need, our powerlessness. Being honest about who we are and that we are powerless (apart from the Spirit) to get on track.

Have you ever found yourself having this conversation with God?

"I did it again. I am so sorry. I'm such a failure. Please forgive me. **I promise I'll never do it again.**"

I promise I'll never do it again, **is a lie.**

**First** because we are incapable/powerless to stop by ourselves, we need help. **Secondly**, many times when we confess something, we are confessing that we don't want to get caught. We don't want the consequences.

Confession always involves repentance. We enter into and sustain our relationship with God by repentance. (See Revelation 3:19)

Repentance is turning from something to something else.

We can't simply confess, agreeing that what we are doing is sin and keep doing it. We must turn to God for help to overcome it, to forsake it.

When we walk in the light acknowledging who God is and who we are, we must continually yield and depend on God.

When we sin, God does not turn His back on us, we turn our back on God. He is always there. The light doesn't go out.

When we confess, we are turning back to the light.

Confession involves acknowledging our sins and our sin. When we confess, we are not simply confessing individual actions as if they stand in isolation. We must acknowledge that at the root of our sins is our sin nature. We are acknowledging the root cause.

This is where our honesty comes in and our understanding that we can't walk as we should without His help.

Confession involves recognizing our need for forgiveness and help in overcoming our sin.

So in a real sense, it is confession of not only our sins, but of our sin—the root cause.

When we confess, we are not simply confessing individual actions as if they stand in isolation. We must acknowledge that at the root of our sins is our sin nature. That not only did we do something that was wrong, that our tendency is to continue to do it. We need help.

***You can't flee temptation and leave a forwarding address.***

Result~

Forgiveness  
Purification

**Point:** Sin does affect one's fellowship with God, but God has provided the answer.

Application of Honesty: Consequences

With that comes the definition of confession: Understanding the seriousness of sin, the benefits or results of confession, let me share my perspective on consequences.

Fellowship doesn't remove present consequences of current sin. If we are sinning, we are making bad choices we very well may and most often will, receive consequences.

Let me choose an obvious sin: Adultery and immorality have serious consequences. We like to call them "having an affair" or "fooling around" — but there is nothing light about it.

Can God forgive an individual who has committed adultery? Absolutely. Does God promise to remove the scars, the lack of trust, the broken reputation? No.

There is a difference between condemnation and consequences. Once we have trusted in Christ as our personal Savior there is no condemnation. Our sin will not be held against us to determine our destiny.

But the passage does promise that in spite of great sin, there is great forgiveness.

**Illustration**

**Marriage**

One of the best illustrations of the confession John is speaking of is marriage. When Mary Anne and I exchanged our vows we were married. She is my wife and I am her husband.

Hypothetically speaking: When I act unkindly, when I act like a jerk, I don't stop being her husband. But our relationship is strained. I need to confess my insensitivity, seek her forgiveness so that our relationship or fellowship can be restored.

Now it would be wonderful to be perfect, to be holy and be married to someone holy. But for a marriage to succeed, it is not necessary for there to be two absolutely holy people. What is needed is two people who are deeply honest with each other about their shortcomings and keep short accounts.

**Turning back to the light**

So confession is that process by which we turn back to the light, to the revelation of God.

**Hope: God promises to forgive**

The verse ends with one of the great promises in the Bible.

**1 John 1:9** If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (ESV)

I can still not completely understand how God can forgive and give us eternal life. But to me this is as great a gift. Having been forgiven and having been indwelt by the Holy Spirit to enable us to live godly. When I choose to sin, it amazes me that God is so willing to forgive.

Not only the specific sins that I confess, but all my sin. Honesty has its rewards.

**1:10—2:2 Slogan (Issue) # 3 Claim of Sinlessness**

*The denial of the practice of sin*

False Claim # 3 Denial of Sin 1:10a

**Claim:** (Perfect tense: past action with present results)

Once we have fellowship we don't sin

Claim of sinlessness

"If we claim we have not sinned (*as some are claiming*)" is in the perfect tense, which is a statement about past action that has present results. In other words, the false teachers are claiming or denying actually having committed acts of sin. The false teachers had developed a version of Christian perfectionism whereby they were able to deny that, after professing to be Christians, they had sinned.

**Verdict:** Call God a liar (See Romans 3:23)

Progression: I am a liar, I am self-deceived, I call God a liar

**Problem:** Disregard God’s revelation

This seems to fit with the understanding of “light” as revelation. When we are not honest with God, we claim His light is not true.

Condemnation 1:10b

Having rejected the Word of God and its application to one’s life, the only thing left is condemnation.

Willful rebellion against God’s Word has no remedy. (Does 5:16?)

This seems to fit with the understanding of “Light” as revelation.

When we are not honest with God, we claim His light is not true.

**Counter-Claim # 3** Provision for Maintaining Fellowship 2:1-2

“In 1 John 2:1-2, John set forth the heart of the gospel message. God’s provision in Christ Jesus enables sinful men to be forgiven and have fellowship with Him. John indicated his ardent desire for his beloved readers (2:1a), recognized the awful possibility that believers may sin (2:1b), and set forth the adequate provision in Christ (2:1c-2).”<sup>14</sup>

But with the counter-claim there is a sobering thought. . .

**Fellowship is restricted by rebellion**

**Result**

**No remedy is given**

Having rejected the Word of God and its application to one’s life, the only thing left if condemnation.

**For willful rebellion against God’s Word there is no remedy, unless the rebellion is consciously terminated**

**Point**

**God has made provision for sin because all will sin**

**If one does not accept that provision, there is no fellowship**

**Application of Honesty: Reality**

Proposed Standard: Seek Victory over Sin 2:1a

**Definition of the Standard**

**The Goal: Don’t Sin**

John encourages his readers to have victory over sin

You can see the heart of the pastor: His love for his people.

He is concerned for their maturity.

The standard John wants believers to seek is — not to sin and to seek victory over sin.

“Some of John’s readers might have thought his insistence on the sinfulness of Christians somehow would discourage holiness. The opposite was John’s intention as he affirmed: **My dear children, I write this to you so that you will not sin.**”<sup>15</sup>

“I am writing these things” – refers back to 1:5-10 and the tragic effects of sin on an individual’s relationship with God.

Notice the affection: “My dear children”

“that you may not sin” is not a reference to them living in sin, the aorist tense points to the whole event as a snapshot, the goal.

The goal of the Christian life is to walk in the light, to enjoy fellowship with God and ultimately to have victory over sin.

**The Reality: We are capable of sin**

But because we are capable of sin, John ends this last counter-claim with a wonderful word of hope.

Possibility of Sinning 2:1b

While this verse begins a new section, it is closely tied to 1:5-10. In some ways it is the corollary

---

<sup>14</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>15</sup>*Bible Knowledge Commentary*

to the last claim (1:10). 1:10 laid out the claim of someone who says he does not sin. 2:1 acknowledges that we do sin and that there is a remedy.

**“The aorist tense again implies an act of sin into which the believer may be carried away contrary to the true tenor of his life.** Such a fall into sin does not destroy his membership in the family of God but it disrupts fellowship between the Father and His child. God’s holiness demands that it must be dealt with.”<sup>16</sup>

NASB “and” if anyone sins, is probably better “but” if anyone sins (NIV). The *kai* can be concessive

Personal Advocate 2:1c

### Hope

#### **We have a personal Advocate with the Father**

“One who speaks” an Advocate or “paraclete” “One who is summoned to the side of another to help, encourage, counsel, and intercede for, as the need may be.”<sup>17</sup>

“The words “One who speaks . . . in our defense” translate a single term *paraklēton* Its essential meaning is captured by the KJV’s familiar “Advocate.” John is the only New Testament writer to use it of the Holy Spirit (four times in his Gospel: John 14:16, 26; 15:26; 16:7). In these four verses the NIV renders it “Counselor” each time (cf. KJV’s “Comforter”). The thought here in 1 John 2:1 is of a defense attorney who takes up the case of his client before a tribunal. The way in which the advocacy of the Lord Jesus works for His sinning people is admirably illustrated in His prayer for Peter (Luke 22:31-32).”<sup>18</sup>

“In extrabiblical Greek the technical meaning of “lawyer” or “attorney” is rare; it generally has the meaning of one who appears in court as a friend speaking on another’s behalf.”<sup>19</sup>

“If ‘Advocate’ is taken in a strictly legal sense, Christ is viewed as acting as the believers’ ‘defense attorney’ to counter the charges made against them by Satan, “the accuser” of the saints (Rev. 12:10).”<sup>20</sup>

The term is used four times in the Upper Room Discourse (John 14:16, 26; 15:26; 16:7) always of the Holy Spirit. (John 14:16 may be the only other reference than this one to name Jesus as the “Counselor.”)

See Romans 8:34 and 26-27

Jesus our Savior is continually in God’s presence speaking on our behalf, reminding God that even with the mounting evidence against us, that He, Jesus, paid for our sins—all of them.

### **We have a perfect propitiation**

Character of the Advocate: Jesus Christ, the righteous

*divkaion* – without the article emphasizes character – correct, righteous, with the implication of innocence.

Atoning sacrifice or propitiation—the price has been paid, the debt erased.

John finishes by completing the encouragement. That Jesus was the perfect propitiation. We don’t have to worry that He could not cover all our sin, He can, He did, He continues to.

Perfect Propitiation 2:2

*iJlasmov* – propitiation, sin-offering, satisfaction

*iJlasterion* — Place of mercy

Romans 3:25-26; Hebrews 9:5, 11-15; Leviticus 16:4

“The scope of the atoning sacrifice was “not for ours [i.e., our sins] only, but also for those of the whole world” (2:2b). The strong adversative “but” (*ajllaV*) marks the contrasted sphere of “our” sins and those of “the whole world,” the world of mankind. The expression

<sup>16</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>17</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>18</sup>*Bible Knowledge Commentary*

<sup>19</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>20</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

offers no basis for universalism, but means that “no one is, by Divine predetermination, excluded from the scope of God’s mercy; the efficacy of the propitiation, however, is made actual for those who believe.” It reminds believers that they are not the exclusive objects of God’s redemptive concern. But God has decreed that to be saved each sinner must personally accept Christ as his Redeemer.”<sup>21</sup>

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. NASB

“The imagery of this passage—walking, confessing, purifying—leaves us with a picture of true allegiance to God that is not static but dynamic. John does not picture a plateau that one attains; rather, he envisions a pathway along which we walk. We walk in the light and toward the light. Within that light we know ourselves to be sinners and God to be all righteousness and truth. To know these truths about ourselves and God is the essence of what confession is.”<sup>22</sup>

“What God wants of us, then, is sincere commitment to walk in the light and honest confession of our sin.”<sup>23</sup>

### **Personalization/ Realizations**

Four things to realize are based on this passage

**1. Realize the impact of sin on your relationship with God**

Sin distances us from God as we turn our backs on Him

**2. Realize the need to keep God’s standard**

His standard is Himself—He has revealed it, He wants us to have victory over sin

**3. Realize the need to be honest with God**

He knows we will sin—provides forgiveness and fellowship for the honest

**4. Realize that He has provided for our success**

God wants us to succeed!

### **Conclusion: Applicational Questions**

- 1. If you have lowered God’s standards to meet your abilities (or comfort level) you need to be honest with God, confess and ask for God’s help to meet His standards.**
- 2. If you have tried to set up lots of rules, to keep the standard high, confess to Him that you have been trying to do His job.**
- 3. Be honest with God. He already knows your weaknesses and failings.**

God is light. Light always overcomes darkness.

God has provided a means by which we can have a relationship with Him, through the death and resurrection of Jesus Christ.

But He has also proved the means for us to maintain fellowship, intimacy with Him.

Honesty about our sin.

Confession of our sin.

Seek victory over sin.

I am more and more convinced that the basics of what God expects of us can be laid out very simply. The Christian life is not difficult to understand; impossible to accomplish— apart from the work of the Spirit in our lives. At bottom line, God wants us to be honest with Him about what we are and who He is. We must both admit our condition and accept God’s provision. We must live in constant dependence on Him. The Christian life cannot be lived without faith. Nor can it be lived if we deny our sinfulness.

As we let God’s light shine in the cobwebs, the dirt and grime in the dark corners of our soul get exposed. God’s floodlight reveals it. You can’t argue with a floodlight. So when we admit to God that that dirt is sin and we can’t clean it up, but HE CAN, then we’re being honest with God!

Bottom line: confession involves *honesty in a relationship to our Father.*

---

<sup>21</sup>D. Edmand Hiebert, *An Exposition of 1 John 1:5–2:6, part 2 of 10*, Bib Sac.

<sup>22</sup>Marianne Meyer Thompson, *1-3 John*, p. 50.

<sup>23</sup>Thompson, *1-3 John*, p. 47.

# Brief Summary of the Doctrine of Sanctification

## *Sanctification Defined:*

- Sanctification is the work of God to transform the sinner into the image of Jesus Christ. (Romans 8:29)
- From our standpoint it should be: Taking Justification Seriously

Sanctification is often defined within three stages or aspects: Positional, Progressive, and Prospective or ultimate. But as I was thinking about this, other “P’s” also helped me better understand different elements involved.

The believers’ practice is based on their position in Christ. This practice involves a progress. A believer’s sanctification is based on his position in Christ which is then related to his practice in that it is a process or progress.

The progressive aspect is the key to understanding sanctification. Sanctification—being set apart from sin and to God—is progressive in that in the present believers are not perfect. Perfection, contrary to some denominations, is not a part of the believers’ experience until glorification. So the believers’ progressive sanctification is not perfection.

But though sanctification can be defined in part as a process, this process is not solely based on performance. Progressive sanctification is not related to simply what believers do, but what is being done for them by God through the Holy Spirit. The fact that sanctification is not based on our performance only, is comforting because what we do will never match up to God’s holiness.

This is not to say that the believer is not involved. Progressive sanctification is not passive. That is, the believer does not sit around waiting for God to make him more holy. Neither is progressive sanctification permissiveness. Just because sanctification is primarily a work of God does not mean that believers can tolerate sin in their lives. Or to put it another way, progressive sanctification should not be promiscuous. In the words of Paul, “What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?” (Romans 6:1-2). Progressive sanctification, though not based solely on the performance of the believer, is not permissive or a ticket for license.

Another aspect of progressive sanctification that is often omitted is the corporate element of sanctification. Believers are placed into the body of Christ and are to foster holiness within a relational context. Only in a relational context can sanctification be developed, demonstrated and tested. Only in a relational context can believers grow to be what God intended them to be.

Finally, ultimate sanctification can be seen as prospective or potential in that it will be affected in the future. This is the believers’ hope, the promise and pledge God has given. When the struggle or battle is raging in progressive sanctification, the believer can anticipate the day when he will be sanctified completely. In this respect ultimate sanctification can be seen as predestination, “predestined to become conformed to the image of His Son.” (Romans 8:29)

All three elements of sanctification are related to the power of God: through Christ in salvation, through the Holy Spirit and the Word in progressive sanctification, and through the Father’s will to conform us to His Son.

**Positional**—Romans 6; Hebrews 10:10; 2 Thessalonians 2:13; 1 Peter 1:2

**Progressive—Practice**—Romans 8; 2 Peter 3:18; John 17:17 through His Word; 2 Corinthians 3:18; Philippians 1:6; Hebrews 13:20-21

—not perfection—Romans 7

—not performance—Galatians 5 {see v.16, 25}; Ephesians 5:11-25; Colossians 3:9-10

—not passive, permissive, or promiscuous—Philippians 2:12-13; Romans 12:9, 16-17; Romans 8:13

**Prospective—Promise**—Romans 8:29; 1 John 3:1-3; Ephesians 1:4; Jude 24; 1 Thessalonians 5:23, 2 Thessalonians 2:13-14

—Predestined—Romans 8:29

—Perfection

Placed in the Body (Ephesians 2; 4:7, 12-16)

Power of God (1 Corinthians 1:18)

**Past**—Salvation from the penalty of sin—Ephesians 2:8

**Present**—Salvation from the power of sin—Romans 5:10; 6:11-14

**Future**—Salvation from the presence of sin —Jude 24; 1 Thessalonians 5:23

By reflecting on sanctification I am encouraged and exhorted. I am encouraged by realizing no matter how much I struggle, I have the assurance (hope) that I will be transformed to conformity with the position I have in Christ. It is also encouraging that my sanctification is not conditioned only on what I do. The exhortation is that in view of what Christ has done on my behalf, I need to strive in the power of the Holy Spirit to be holy in light of what I will be and the price paid for me.

*Conclusion:* “To know God is to live a holy life—obligation. We need to brainwash our minds with the Bible to act, think, and do God’s will instinctively.” (Howard Hendricks)

# The General Role of the Holy Spirit Role—Four Imperatives

Group Activity: Jig Saw

Groups of *four*, each group study one command, once the groups have finished identified the 5 elements listed below, rotate group members.

Now those in their new groups can share what they learned about the command they studied in the previous group—allowing the others in their new group to complete the chart.

<p><b>Be Filled</b>                      Ephesians 5:15-21</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>	<p><b>Walk</b>                              Galatians 5:16-26</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>
<p><b>Do not Grieve</b>                  Ephesians 4:25-32</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>	<p><b>Do not Quench</b>              1 Thessalonians 5:12-22</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>

**The General Role of the Holy Spirit Role—Four Imperatives**

<p><b>Be Filled</b>                      Ephesians 5:15-21</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>	<p><b>Walk</b>                              Galatians 5:16-26</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>
<p><b>Do not Grieve</b>                      Ephesians 4:25-32</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>	<p><b>Do not Quench</b>                      1 Thessalonians 5:12-22</p> <p>Command</p> <p>Contextual Clarification</p> <p>Illustration</p> <p>Illustration explained</p> <p>Implications</p>