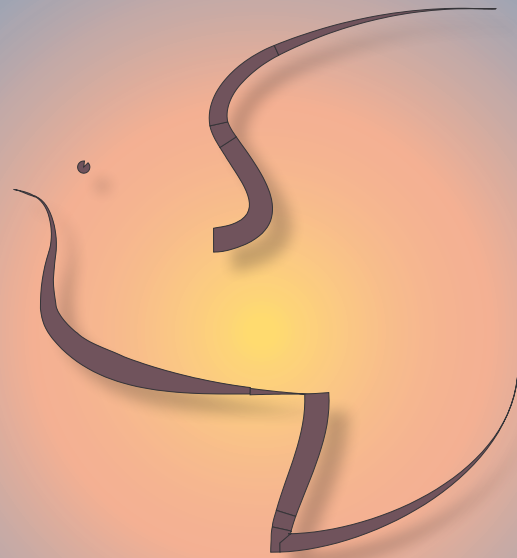


The Spirit-Filled Life



How the Christian Life Works

ROBERT C. LEWIS

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Introduction

In the South Seas there is a cargo cult of people. During World War II, they saw airplanes land with lots of good material, and they want the same thing to happen now. So they've arranged to make things that look like runways, put fires along the sides, make a wooden hut for a man to sit in, with two wooden pieces on his head like headphones and bars of bamboo sticking out like antennas—he's the controller. They wait for the airplanes to land. They're doing everything right. The form is perfect. But it doesn't work. So I call these things "cargo-cult science" because they follow all the apparent precepts and forms of scientific investigation, but they're missing something essential (interview with Richard Feynman, "Most Experts Don't Know More Than the Average Person," *U.S. News & World Report*, March 18, 1985, p. 79).

Christianity today is much like a cargo cult: The form is perfect but the most important thing is missing—the Holy Spirit's help. Most churches conduct worship services the way the Bible says, with praise, prayers, thanksgiving, testimonies, offerings, hymns, sermons, fellowship, communion, and baptisms, but for many it just isn't working. So much is done in the flesh. Rather than all of God and none of self we find all of self and none of God!

The apostle Paul predicted this sad state of the Church over 1900 years ago: In the last days men will be "holding to a form of godliness, although they have denied its power" (2 Tim. 3:5). Worship cannot be successful apart from the ministries of the Holy Spirit. Jesus told the woman at the well,

But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit; and those who worship Him must worship in spirit and truth (John 4:23–24).

What can be done? There is a critical need today for teaching on the

ministries of the Holy Spirit. Jesus promised to send "another Helper" (John 14:16, 26; 15:26; 16:7). And that Helper is here! He came to help us live supernatural lives pleasing to God. He came

- to fill and control our lives (Eph. 5:18),
- to teach us the Truth (John 14:26; 16:13),
- to help us recall the Truth we've learned (John 14:26),
- to speak in our defense (Matt. 10:19–20; Mark 13:9–11; Luke 12:11–12),
- to help us pray (Rom. 8:26–27; Eph. 6:18; Jude 20),
- to provide unity (Eph. 4:3), fellowship (2 Cor. 13:14), and spiritual gifts (Acts 20:28; 1 Cor. 12:7) for the Church,
- to lead us (Acts 8:29; 10:19–20; 11:12; 13:4–6; 16:6–10; 21:4; Rom. 8:14; Gal. 5:18),
- to help us witness for Christ (compare Acts 1:8 with 2:4; Rom. 15:19),
- to assure us of salvation (Rom. 8:16; 15:13; 1 John 3:24; 4:13),
- to produce His fruit in us (Gal. 5:22–23),
- to make spiritual blessings flow from our souls to others (John 7:38–39), and
- to glorify Jesus Christ (John 16:14).

It's exciting to be living in this age. The power of the Spirit is available to every Christian. It's available to you! Let's make sure the Holy Spirit is not the greatest unused power in the world!

Confession of Sin

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

1. Confession is agreeing with God you've committed a sin.

Confession is telling God "I have sinned!" David, after he committed adultery with Bathsheba and murdered her husband Uriah the Hittite, confessed, "I have sinned against the LORD" (2 Sam. 12:13). And immediately the prophet Nathan proclaimed God's forgiveness: "The LORD also has taken away your sin" (12:13). David's confession was an admission of guilt regarding two personal sins.

The Greek word for confession is *homologeō* (ὁμολογῆω). It means *to agree, to admit, to acknowledge, or to confess* and is used in extra-biblical literature of

- friends who have *agreed* to do something together (Josephus, *Antiquities* 17.39),
- a general who captured a town by negotiation, that is, through *agreement* on the terms of surrender (Josephus, *Jewish War* 1.21),
- *admitting* you have treated others with contempt (Aristotle, *Rhetoric* 1380a5), and
- *admitting* your faults to others, such as timidity (Epictetus 2.21.1ff.).

Agreeing with someone and admitting to something are closely related. In admitting faults, for instance, you agree that they exist. Agreement always precedes an admission of guilt. In confession a believer must agree with God before he'll admit to wrongdoing.

2. Confession is judging yourself correctly.

But if we judged ourselves rightly, we should not be judged (1 Cor. 11:31).

This is self-judgment—rendering a verdict of guilty with respect to personal sins.

3. The clearest statement of confession is 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.

But this is not the only verse on confession: There are many more in both the Old and New Testaments. Cf. Exod. 32:31; Lev. 26:40–41; Num. 14:40; 21:7; 22:34; 1 Sam. 15:24, 30; 2 Sam. 12:13; 24:10; Psa. 32:5; 38:18; 41:4; 51:4; Prov. 28:13; Neh. 1:6–7; Jer. 3:13, 25; 14:20; Dan. 9:4–5; Hos. 5:15; Luke 18:13.

4. Confession makes fellowship with God possible.

Confession is the mechanics of forgiveness and fellowship. It produces three things: forgiveness of sins, cleansing from all unrighteousness, and fellowship with God. The Christian walk begins with confession, for without it there is no fellowship with Absolute Holiness. Confession is a bar of spiritual soap that washes away the guilt of personal sins in order to have a relationship with God.

Now let's make this personal. If you have unconfessed sin in your life, your fellowship with God is broken. The moment you sin, you drop out of fellowship; the moment you agree with God regarding your sin, fellowship is restored. So, as soon as you become aware of unconfessed sin, confess it immediately!

In other words, when you sin the Holy Spirit is grieved (Eph. 4:30), His power is quenched (1 Thess. 5:19), fellowship is lost (1 John 1:9), and you become carnal (1 Cor. 3:1–3). Confession restores fellowship, frees the Spirit to fill you again, and renews your spirituality.

5. Confession is a choice.

The word “if” in the Greek text of 1 John 1:9 introduces a third class (future more probable) condition: It implies uncertainty with a better than average chance of fulfillment. In other words, maybe you’ll confess your sins, maybe you won’t. The choice is yours.

When you sin, every time you sin—regardless if it’s a known or unknown sin—you drop out of fellowship with God. And every time you commit a known sin you have a decision to make: Shall I confess or shall I not? If you do, you’re restored; if you don’t, you remain out of fellowship. How can you ever be happy in the Christian life unless you spend most of your time in fellowship with God?

Here’s the real tragedy: many Christians don’t know about confession. As a result they seldom have fellowship with God even though they’ve been saved for years! They go to church, put money in the collection plate, teach a Sunday school class, serve on various boards and committees—and rarely walk in fellowship with their God.

6. Confession always precedes forgiveness.

This order is clear in 1 John 1:9 as well as in such Old Testament passages as 2 Samuel 12:13 and Psalm 32:5. In the latter, for instance, David found forgiveness after confessing his transgressions:

I acknowledged my sin to Thee,
And my iniquity I did not hide;
I said, “I will confess my transgressions to the LORD”;
And Thou didst forgive the guilt of my sin. Selah.

7. Confession cleanses from known and unknown sins.

How can unknown sins be confessed? They cannot. You can’t confess what you aren’t aware of. So God has set up a procedure by which unknown sins are automatically forgiven when you confess known sins. Otherwise unknown sins would pile up and never be forgiven. When you confess God forgives all known and unknown sins from the time of your last confession. This is pure grace because God wants to have a relationship with you.

8. Confession is a part of prayer.

Confession is, for example, an integral part of the prayers of Ezra (9:5–15, note especially 10:1), Nehemiah (1:5–11), and Daniel (9:4–19, note especially 9:20). In each case, they confessed their sins and the sins of their people *to God* (cf. Psa. 32:5).

9. Keep short accounts.

Self-inspection is a good habit to cultivate. Ask yourself several times a day, “Have I committed any known sins in the past few hours?” If one comes to mind, confess it right away. Don’t let another second go by. Then your fellowship will be restored—that’s a promise.

One way to keep short accounts is to pray without ceasing. If you pray frequently throughout the day, maintaining fellowship won’t be much of a problem. Begin each prayer with confession and you’ll automatically keep short accounts. Remember, prayers offered with unconfessed sin in the heart aren’t heard (Psa. 66:18).

10. It never hurts to be specific.

In confessing the sin of his people, Moses specifically named their sin: “They have made a god of gold for themselves” (Exod. 32:31). This is a good habit to develop. When you confess, name your sin—identify it. You don’t have to name the sin to be forgiven; there’s no such command in the Bible. David didn’t name his sin when he confessed to murder and adultery: “I have sinned against the LORD”

(2 Sam. 12:13). Or, “I have sinned against Thee” (Psa. 41:4). Or, “Against Thee, and Thee only, I have sinned” (Psa. 51:4). Nor did he name his sin of numbering the people: “I have sinned greatly in what I have done. But, now, O LORD, please take away the iniquity of Thy servant, for I have acted very foolishly” (2 Sam. 24:10). The important thing is to be clear in your own mind what sin you’re confessing, because confession is agreeing with God that you’ve committed a specific sin. If you name the sin, there’s no doubt in your mind which sin you’re confessing. It forces you to be specific and removes any possibility of hiding the sin from God. Ezra, Nehemiah, and Daniel also named specific sins in their prayers (Ezra 9:10–12, 14; Neh. 1:7; Dan. 9:5, 6, 10, 11, 14).

11. Continual, uninterrupted fellowship with God is not possible in this life.

Periodic, interrupted fellowship is possible, however, and that’s better than nothing! Not until we shed this body of sin will we experience a perfect, uninterrupted relationship with God.

12. Don’t let the yo-yo effect discourage you.

When I first began confessing my sins, the Christian life seemed like a yo-yo. I was in fellowship one minute and out the next. In. Out. In. Out. In. Out. Just like a yo-yo. I was confessing all the time. But as my growth in the Word progressed, the yo-yo effect became less and less. Soon long stretches of time elapsed between prayers of confession.

13. The opposite of confession is keeping silent about personal sins.

If you hide your sins from God your spiritual life won’t succeed.

He who conceals his transgressions will not prosper,
But he who confesses and forsakes them will find compassion (Prov. 28:13).

14. Failure to confess results in divine discipline.

David experienced unbearable divine discipline when he neglected

confession.

When I kept silent about my sin, my body wasted away
Through my groaning all day long.
For day and night Thy hand was heaven upon me;
My vitality was drained away as with the fever-heat of summer
(Psa. 32:3–4).

15. Confession doesn’t remove divine discipline from the person who sins.

The life of David illustrates the relationship between confession, forgiveness, and divine discipline. Even though David confessed the sins of adultery and murder (“I have sinned against the LORD” 2 Sam. 12:13), and even though God forgave him (“The LORD also has taken away your sin” 12:13) and waived the legal penalty (“you shall not die” 12:13), David still received divine discipline, both immediately in the death of his child (12:14–23) and for the rest of his life (12:10–12). Confession cancels the guilt but not the discipline for sin. The discipline, however, may be reduced. Had David not confessed immediately, he may have died according to the Law of Moses (capital punishment for murder, Exod. 21:12–14; Lev. 24:17, 21; and for adultery, Num. 35:16–21; Deut. 19:11–12; Lev. 20:10; Deut. 22:22).

Years later David confessed his sin of numbering the people (2 Sam. 24:10), but God still disciplined him (24:11–17). The point is, sin results in discipline—discipline if you confess and discipline if you don’t. This should slow down those who try to work the system, thinking, “I can always sin, confess it, and receive God’s forgiveness!” Yes, and you’ll also receive His discipline!

16. Sins must be confessed and forsaken.

God promises to show compassion to those who confess and forsake their sins (Prov. 28:13). Confession is not enough; forsaking transgressions is also necessary. To forsake (Hebrew עָזַב, *‘azab*) is to stop doing something you enjoy (cf. Ezek. 23:8). We all have pet sins, ones we commit over and over, evil habits that are hard to break. If you confess

without forsaking personal sins, you'll be forgiven, yes, but you won't receive compassion. Compassion is an attitude that inclines God to treat others well, to do favors for them, and to give them gifts.

17. Why confess if our sins are already forgiven at the cross?

Because faith in Christ cancels the penalty of sin which is spiritual death (John 3:16; Col. 2:13–14), whereas confession cancels the guilt of sin (Psa. 32:5).

18. No sins are too big for God to forgive.

1 John 1:9 is a promise: If you confess, God forgives. All you have to do is believe your sins are forgiven. Some can't, however. They think their sins are too big. But 1 John 1:9 doesn't say, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness—*unless they're too big, too bad, or one too many.*" Take God at His word. If you confess, you're forgiven!

19. Isolate the sin.

Isolation of sin is one of the most important principles I have ever learned. When you confess your sins, God forgives. The next thing to do is forget them. God has.

Put them out of your mind. Don't keep resurrecting them from the dead. And don't keep brooding over them. You'll just make yourself depressed—or sick. Why keep punishing yourself for something God has already forgiven?

The first time I confessed my sins at age nineteen, under a big oak tree in the San Bernardino mountains of southern California, I made a list of all the sins I could think of, confessed them, and felt the weight of the world lifted from my shoulders. This illustration says it all: "When God buries our sin in the deepest sea, He posts the sign, 'NO FISHING!'" (*Our Daily Bread*).

20. Confession makes us responsible for our sins.

Confession is for our benefit, not God's. He knows when we sin and what the sin is—and doesn't need to be told. But, you say, "If He already knows, why does He want us to confess personal sins?" Several reasons.

- Confession forces us to deal with known sins so we can have fellowship with God.

- Confession forces us to recognize our guilt. Adam, for instance, tried to hide his sin (Gen. 3:8; Job 31:33); failing that, he tried to pass the blame to Eve (Gen. 3:11–12). Eve, in turn, tried to pass the blame to the serpent (3:13). In general, men hate to take responsibility for their sins.

- Confession reminds us of the enemy within—the flesh and its desires.

- Confession reminds us of God's authority, that we're accountable to Him.

21. Why don't Christians confess their sins?

Because

- they've never heard about confession,
- they refuse,
- they're mad at God, or
- they forget to keep short accounts.

If you quit praying, stop going to church, and neglect the Word, chances are you'll forget to confess your sins. Fellowship isn't automatic. You have to want a relationship with God enough to maintain a moment by moment sensitivity to unconfessed sin. Why don't you make confession a regular part of your life? You'll be glad you did.

The Meaning of Forgiveness

For thy name's sake, O LORD,
Pardon my iniquity, for it is great (Psalm 25:11).

Words often give clues to meaning, and the biblical words for forgiveness are no exception. Each contributes a clue, a part of the total meaning. Forgiveness is a beautiful word in any language.

Clue #1. Leave the sin behind.

One of the Greek words for forgiveness is *aphiēmi* (ἀφίημι). It's used for human and divine forgiveness in the Sermon on the Mount: "For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions" (Matt. 14–15). *aphiēmi* is a verb of separation often used of leaving something behind and going away. The woman at the well left her waterpot on the ground and went back to the village (John 4:28). The disciples left their nets and boats to follow Jesus (Matt. 4:20, 22). Jesus said, "And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life" (19:29 NIV). Now, when you forgive, leave the sin behind. Separate. Walk away—mentally. Put distance between you and the offense. Put it out of your mind and refuse to think about it any more.

Clue #2. Remove the memory of the sin from your mind.

One of the Hebrew words for forgiveness is quite picturesque. *nasa'* (נָסַח), another verb of separation, means to lift a thing up, carry it away, and put it elsewhere. A lion or bear, for example, lifts a lamb up with its mouth and carries it off from the flock to eat somewhere else (1 Sam. 17:34–35). Forgiveness, then, is taking hold of the offense, picking it up with the hands of your soul, and carrying it afar. It's tak-

ing something close, carrying it far away, and leaving it there. "How blessed is he whose transgression is forgiven (*nasa'*), Whose sin is covered (*kasah*)!" (Psa. 32:1).

Clue #3. Hide the sin from sight.

Two verbs, *kasah* (כָּסָה 'cover') and *kipper* (כִּפֶּה 'cover over'), are used in Hebrew of covering one thing with another. Tamar, Judah's father-in-law, for instance, covered (*kasah*) her face with a veil (Gen. 38:14, 15). Noah covered (*kipper*) the seams of the ark inside and out with pitch to make them waterproof (Gen. 6:14). "Thou didst forgive (*nasa'*) the iniquity of Thy people; Thou didst cover (*kasah*) all their sin" (Psa. 85:2). "Help us, O God of our salvation, for the glory of Thy name; And deliver us, and forgive (*kipper*) our sins, for Thy name's sake" (Psa. 79:9). Usually what's covered is hidden from sight—from your sight as well as from the sight of others. But what's uncovered lies in plain sight for all to see and continually reminds you of its presence. Forgiveness, then, is mentally covering sins so you don't see them and aren't continually reminded of them. Once covered, leave them covered. Out of sight, out of mind. However, covering something doesn't remove it—it's still there, but hidden. Keep this in mind as we look at the next clue.

Clue #4. Remove the sin from sight.

Jeremiah used the Hebrew verb *maḥah* (מָחָה 'wipe,' 'wipe out') when he prayed, "Do not cover (*kipper*) their iniquity or wipe (*maḥah*) their sin from Thy sight" (Jer. 18:23 RCL). Elsewhere it's used of wiping tears from the face (Isa. 25:8), food from the mouth (Prov. 30:20), and ink from a scroll (Exod. 32:32–33). God wiped every living thing from the face of the earth (Gen. 7:23). In these verses, wiping removes from sight—completely. Tears wiped from your cheeks are gone! Unlike *kipper*, which covers but doesn't remove, *maḥah* totally removes the memory of sin. Sins committed against you should be wiped away so no one ever sees or hears about them again.

Clue #5. Overlook the sin.

A fifth word for forgiveness is the Hebrew verb ‘*abar* (עָבַר ‘pass over’ = ‘overlook,’ ‘forgive’), as in “A man’s discretion makes him slow to anger, And it is his glory to overlook a transgression” (Prov 19:11). Or “Who is a God like Thee, who pardons (*nasa*) iniquity And passes over (*abar*) the rebellious act of the remnant of His possession?” (Micah 7:18a). It’s used, for example, of a razor passing over someone’s head (Num. 6:5) and of floodwaters passing over the land (Isa. 8:8). The main idea is moving without stopping. Forgiveness, in terms of this word, involves overlooking sins committed against you. Don’t stop and dwell on them for long. Let your mind pass over them.

Clue #6. Set the offender free from his debt.

The Greek verb *apoluō* (ἀπολύω ‘set free,’ ‘release,’ ‘pardon’) is used of (1) setting a prisoner free (Matt. 27:15; Acts 28:18), (2) releasing a debtor (Matt. 18:27), and (3) freeing people from diseases (Luke 13:12). Forgiveness, then, means not keeping those who wrong you indebted to you. Free them. Don’t keep them in mental bondage. Don’t persist in making them feel guilty. Forgive them, and they owe you nothing. “Pardon (*apoluō*), and you will be pardoned (*apoluō*)” (Luke 6:37c).

Clue #7. Treat the offender in grace.

Forgiveness is an act of giving—an act of grace. In English, the word forgive means ‘to give very much’ (*give* coupled with the prefix *for-* which means ‘excessively,’ ‘very much’). The Greek verb *charizomai* (χαρίζομαι) is used of giving something to a person who doesn’t deserve it. Jesus, for instance, gave sight to the blind (Luke 7:21) and a creditor cancelled a debt owed to him (Luke 7:41–43). Cancelling a debt is the same as giving the money owed to you to the debtor. Forgiveness, then, is giving pardon to someone who doesn’t deserve it. They wronged you and that wrong can never be undone, and perhaps not even repaid; yet, in spite of this you choose to be gracious—to give them pardon. “And be kind to one another, tender-hearted, forgiving (*charizomai*) each other, just as God in Christ also has forgiven (*chari-*

zomai) you” (Eph. 4:32).

Clue #8. Postpone or pass over the punishment.

Forgiveness means giving up your desire for vengeance and letting the offender go unpunished. The noun *πάρεσις* (*pareisis*) in Greek means ‘passing over,’ ‘letting go unpunished’ and is used of King Herod passing over a certain offence instead of punishing the offender (Josephus, *Antiquities* xv.3.2) and of a general not letting the blunders of his soldiers go unpunished (Xenophon, *Cavalry Commander* 7.10). This word is used only in Romans 3:25—of the pretermission (passing over) of sins committed before the cross. God passed over human sin for four thousand years, from Adam to Christ, by forgiving without punishing until personal sins were judged at the cross.

Clue #9. A blood sacrifice was necessary to provide the forgiveness of sins.

The verb *salah* (סָלַח ‘forgive,’ ‘pardon’) is always used of divine forgiveness—never of people forgiving each other. The root meaning, derived from Akkadian and Aramaic, seems to be ‘sprinkle.’ Sprinkling blood on an altar speaks of sacrifice and substitution, two important elements in God’s forgiveness of human sin. Kellogg eloquently explains the typological significance of sprinkling:

It was in this sprinkling of the blood that the atoning work was completed. The altar had been appointed as a place of Jehovah’s special presence; it had been designated as a place where God would come unto man to bless him. Thus, to present and sprinkle the blood upon the altar was symbolically to present the blood unto God. And the blood represented life,—the life of an innocent victim atoning for the sinner, because rendered up in the stead of his life. And the priests were to sprinkle the blood. So, while to bring and present the sacrifice of Christ, to lay the hand of faith upon His head, is our part, with this our duty ends. To sprinkle the blood, to use the blood God-ward for the remission of sin, this is the work alone of our heavenly Priest (S. H. Kellogg, *The Book of Leviticus*, p. 49).

A blood sacrifice, then, must be presented to and accepted by God before there can be any forgiveness of sin.

Forgiving Others

Just as the Lord forgave you, so also should you (Colossians 3:13b).

1. Forgiveness is an act of the will that takes place in the mind.

Forgiveness takes place primarily in the heart.

So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart (Matt. 18:35).

To forgive from the heart is to forgive in the mind—not just with the lips. Forgiving is more than what you say or do; it’s changing the way you think. It’s possible to say “I forgive you!” and not really mean it.

2. Forgiveness is separating mentally from sins committed against you.

Two verbs of separation, the Greek *aphiēmi* (ἀφίημι) and the Hebrew *nasa'* (נָסָא), mean ‘forgive’ in the Bible. Forgiveness is completely putting an offense out of your mind, refusing to think about it any longer, not continually reminding yourself of it, and not being angry about it any more. Forget it forever.

3. Forgiveness is forgetting a wrong that can never be righted.

A wrong, once committed, can never be undone—and some can never be repaid. Those who sin may admit their guilt, apologize, and make amends—even make multiple restitution—but they can’t undo the original wrong. All the money in the world can’t repay the loss of an arm or a leg or a loved one. Your choice is to hold a grudge or to forgive and forget.

I will forgive their iniquity, and their sin I will remember no more (Jer. 31:34).

I will not remember your sins (Isa. 43:25).

You have put all my sins behind your back (Isa. 38:17 NIV).

You will...hurl all our iniquities into the depths of the sea (Micah 7:19 NIV).

As far as the east is from the west,
So far has He removed our transgressions from us (Psa. 103:12).

Forgiving and being forgiven is necessary in this world because we all have sin natures.

4. Forgiveness is giving up your righteous indignation.

Who is a God like Thee, who pardons iniquity
And passes over the rebellious act of the remnant of His possession?
He does not retain His anger forever,
Because He delights in unchanging love (Mic. 7:18).

Righteous anger ends at the point of the offender’s repentance; following repentance it becomes unrighteous anger and bitterness.

5. Forgive as God forgives you.

And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also forgives you (Eph. 4:32).

...bearing with one another, and forgiving each other, whoever has a complaint against any one; just as the Lord forgives you, so also should you (Col. 3:13).

Why should we forgive those who sin against us? Because we’re forgiven! Because God forgives the sins we commit against Him! He wants us to be like Him in all His attributes. We should imitate His love, graciousness, forbearance, patience—and forgiveness. The sins we’re called on to forgive are nothing compared to the great debt God forgives us (Matt. 18:23–35).

6. Forgiveness is unlimited.

How often should we forgive one another? As many times as someone sins against you! Peter asked,

“Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven” (Matt. 18:21–22).

Barclay makes this illuminating observation:

It was Rabbinic teaching that a man must forgive his brother three times. Rabbi Jose ben Hanina said, “He who begs forgiveness from his neighbour must not do so more than three times.” Rabbi Jose ben Jehuda said, “If a man commits an offence once, they forgive him; if he commits an offence a third time, they forgive him; the fourth time they do not forgive.” The Biblical proof that this was correct was taken from Amos. In the opening chapters of Amos there is a series of condemnations on the various nations for three transgressions and for four (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6). From this it was deduced that God’s forgiveness extends to three offences, and that He visits the sinner with punishment at the fourth. It was not to be thought that a man could be more gracious than God, so forgiveness was limited to three times. Peter thought that he was going very far, for he takes the Rabbinic three times, multiplies it by two, for good measure adds one; and suggests, with eager self-satisfaction, that it will be enough if he forgives seven times. Peter expected to be warmly commended; but Jesus’ answer is that the Christian must forgive seventy times seven, that, in fact, there is no reckonable limit to forgiveness (William Barclay, *The Gospel of Matthew*, II, 212-213).

Now, let me ask you, “How many times does God forgive our sins? As often as we sin against Him? Or is there a limit beyond which there is no forgiveness?” The answer is wonderfully clear: God is never unwilling to forgive if His conditions are met.

7. Forgiveness is conditional.

Jesus taught His disciples:

Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you

seven times, saying, “I repent,” forgive him (Luke 17:3–4).

Note carefully what Jesus is saying: “If he repents, forgive him.” The clear implication of this statement is: If he doesn’t repent, you don’t have to forgive him! There’s no forgiveness without repentance. In other words, forgiveness is conditioned upon repentance. You’re obligated to forgive every time someone sins against you—even up to seven times a day—but only if he repents after each sin. There’s no such thing as automatic forgiveness. Of course, you can always choose to overlook the sin and be defrauded (Prov. 19:11; 1 Cor. 6:7). If you pass over the sin, you must forgive him.

You say, “What’s repentance?” It’s a change of attitude. Repentance naturally leads to offering an apology or making amends. It often results in an admission of guilt through verbal confession. Isn’t this the same way God treats us when we sin against Him? His forgiveness is both conditional and unlimited. The conditional aspect is unmistakable in 1 John 1:9: “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” During our lifetimes we’ll sin against God many times, often many times a day, and He forgives us each time—but only if we confess known sins.

It’s the nature of forgiveness to be conditional. If it were unconditional, if we were commanded to forgive others automatically whether they repent or not, they could easily take advantage of us—sinning as often as they wish without restraint. In terms of fellowship, God does not forgive unconditionally. And neither should we, unless we opt to be defrauded. This condition—repentance—provides a measure of control over the committing of sins against us.

8. Make things right as soon as possible.

If you sin against someone, go to him, apologize, and, if necessary, make amends. Don’t wait for him to come to rebuke you.

If therefore you are presenting your offering at the altar and there remember that your brother has something against you, leave your offering there before the altar, and go your way, first be reconciled to your brother, and then

come and present your offering (Matt. 5:23–24; cf. Luke 17:4).

9. If you refuse to forgive, God won't forgive you.

What happens if you don't forgive someone after he repents? Simple: God won't forgive your sins!

For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions (Matt. 6:14–15).

And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions (Mark 11:25).

Pardon, and you will be pardoned (Luke 6:37).

What are these verses saying? Simply this. God's forgiveness is conditioned upon forgiving those who sin against us. In other words, a refusal to forgive those who have repented invalidates 1 John 1:9. God will not forgive other known sins when you confess them. Why? Because you're not doing for others what you're asking God to do for you. This in turn shuts down your prayer life, because God doesn't hear prayers offered in carnality.

If I had seen iniquity in my heart, the Lord would not hear (me) (Psa. 66:18 RCL).

If you don't forgive others, God won't forgive you. The Lord's Prayer is a constant reminder of this principle:

And forgive us our debts, as we also have forgiven our debtors (Matt. 6:12).

And forgive us our sins,
For we ourselves also forgive everyone who is indebted to us (Luke 11:4).

Divine forgiveness, then, is conditioned upon two things: confessing known sins and forgiving others.

10. A refusal to forgive brings divine discipline.

This is clear from the conclusion to the Parable of the Unforgiving Slave.

So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart (Matt. 18:35).

Not forgiving one another is a serious sin. You'd better think twice before you say, "I swear on my mother's grave I'll never forgive you!" Do that and you wipe out your spiritual life! If you refuse to forgive, then forget about going to church, praying, confessing your sins, or doing good works. It's all energy of the flesh. I wonder how many Christians have been carnal for years because they have refused and are still refusing to forgive a person who desires their forgiveness?

11. No sins are too big to forgive.

No sins are too big for God to forgive. And no sins should be too big for you to forgive!

12. Comfort and express your love for those who sinned against you.

What should you do after forgiving someone? Is forgiving all that's necessary or is there more? Paul urged the church at Corinth to forgive, comfort, and reaffirm their love for the man who had been guilty of incest.

Sufficient for such a one is this punishment which was inflicted by the majority, so that on the contrary you should rather forgive and comfort him, lest somehow such a one be overwhelmed by excessive sorrow. Wherefore I urge you to reaffirm your love for him (2 Cor. 2:6–8).

Comforting is saying and doing things to make a person feel better (Gen. 37:34–35; 1 Thess. 4:18). Take the initiative in this. Be friendly. Say something nice. Give a gift. Take him to lunch. Embrace him. Let him know it's all over and forgotten. Comforting is an overt display of love and forgiveness.

Filling of the Spirit

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

Would you like to understand the Bible? Have power over the flesh? Receive divine guidance? Get answers to prayer? Use your spiritual gifts more effectively? Be a source of blessing to others? You can have all of these if you know the secret of Christian living—being filled with the Spirit.

1. Our bodies are temples of the Holy Spirit.

In this age the Spirit of God lives in temples of flesh and blood, not wood and gleaming stone.

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own (1 Cor. 6:19).

2. The Holy Spirit lives in every believer.

He lives inside our bodies—His temple. This is the indwelling ministry of the Spirit (Rom. 8:9; 1 Cor. 6:19; Jude 19).

However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him (Rom. 8:9).

3. The Holy Spirit wants to fill His temple.

The Spirit wants complete control of His temple—body, soul, and spirit (Eph. 5:18). This is the filling ministry of the Spirit. It's mentioned 14 times in the New Testament (Luke 1:15, 41, 67; 4:1; Acts 2:4; 4:8,

31; 6:3; 7:55; 9:17; 11:24; 13:9, 52; Eph. 5:18). Its frequency indicates the importance of the doctrine.

4. To be filled with the Spirit is to be completely controlled by the Spirit.

Filling is a matter of control; that is, who is going to control your life, you or the Holy Spirit? In Ephesians 5:18 the apostle draws an analogy or comparison between drunkenness and the filling of the Spirit: “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.” Drunkenness was the best illustration Paul could think of to describe this ministry. The two are similar in many ways yet vastly different in others. In short, you can learn many things about the filling ministry of the Spirit by watching drunks!

- A drunk is filled with alcohol. A Christian is filled with the Holy Spirit.
- Alcohol is a substance inside the body. The Holy Spirit a person living inside the body.
- Alcohol controls thoughts, speech, and behavior from within. The Spirit controls thoughts, speech, and behavior from within.
- Alcohol is addictive. The filling ministry of the Spirit is meant to be a moment by moment influence in your life.
- Alcoholism is chemical dependency. Those filled with the Spirit depend on Him for help, instruction, and guidance.
- Drunks like the effect of alcohol. Spirit-filling is also desired for its effect: it produces the fruit of the Spirit and good works.

In the ancient world, wine was regarded as a powerful influence. Joseph relates how king Darius once asked his bodyguards to speak on what is the strongest of all: wine, women, the king, or truth. He promised a sumptuous prize to the winner. Here is the speech on wine:

And the first began to speak on the power of wine, describing it as follows. “Sirs,” he said, “when I estimate the strength of wine, I find that it surpasses all things in the following way. It misleads and deceives those who drink it, and causes the king’s understanding to be like that of an orphan or one who needs a guardian. It stirs up the mind of the slave to the outspokenness of the free man, while that of the poor man becomes similar to the rich man’s. For it remakes and regenerates their souls when it enters them, and drowns the sorrow of those overtaken by misfortune, while to those who are in debt to others it brings forgetfulness and makes them think themselves the richest of all men, so that they do not mention any small sum but speak only of talents and such denominations as are familiar to the prosperous. Moreover, it makes men unaware of commanders and kings, and takes away their memory of friends and companions. For it arms men against even their best friends, and makes these seem more complete strangers than any others. Then, when they become sober and the wine has left them during their night’s sleep, they arise knowing nothing of what they have done during their drunkenness. Judging by these things, I find that wine is the strongest and most forceful of all things (*Antiquities*, 11.38–42).

To recapitulate: as alcohol dominates those under its influence, the Spirit dominates those under His influence. He wants to change your life from within—if you’ll let Him. The Christian way of life is a supernatural life produced by the indwelling Spirit of God.

5. The opposite of Spirit-control is controlling your own life.

Self-control, one of the fruits of the Spirit, is desirable (Gal. 5:23), self-government is not. Self-government is “I want to do things my way, not God’s!” To be filled with the Spirit is to die to self.

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

6. The filling of the Spirit is commanded.

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit” (Eph. 5:18). The imperative mood of the verb “be filled” (*plerōō*) indicates this is a command. The plural number of this verb shows it is a command addressed to every church-age believer.

The passive voice means the filling of the Spirit is something you receive from God. The present tense envisions a repeated filling. To be filled, then, is expected; not to be filled is disobedience, a sin, walking in the flesh—carnality. It’s important to note, however, that unbelievers are never commanded to be filled with the Spirit.

7. The filling of the Spirit is lost by sinning, restored by confession, and maintained by obedience.

You say, “How can I be filled with the Spirit?” Simple. Just confess your sins. Sin grieves Him and quenches His work. Sin prevents Him from controlling you. How can He control your life if you want to control it yourself? So, when you confess a sin, you’re forgiven, restored to fellowship, and filled with the Spirit again—automatically. Through confession you give control of your life back to the Holy Spirit. You lose the filling when you sin, regain it by confessing known sins, and maintain it by being obedient and resisting temptation.

8. The filling of the Spirit is restored immediately when you confess a known sin.

It works like this: “God is light, and in Him there is no darkness at all” (1 John 1:5b). If we walk in darkness, we have no fellowship with God (1:6). “But if we walk in the light as He Himself is in the light, we have fellowship with one another” (1:7a,b). Sin puts us in darkness; confession of sin brings forgiveness, puts us back into the light, and restores fellowship with God (1:9). I believe John’s term walk in darkness is equivalent to Paul’s terms walk according to the flesh (Rom. 8:4), walking like man (1 Cor. 3:3), walk as the Gentiles walk (Eph. 4:17), walk in trespasses and sins (Eph. 2:1–2), and walk in sexual immorality, impurity, passion, evil desires, and greed (Col. 3:5–7). And John’s walk in the light is equivalent to Paul’s walk as children of light (Eph. 5:8), walk in a manner worthy of God (1 Thess. 2:12), walk according to the Spirit (Rom. 8:4), and walk in the Spirit (Gal. 5:16, 25). In other words, walking in darkness is carnality and walking in the light is spirituality. You can’t do any better than to walk in the light as God is in the light. So I have to believe that you have fellowship

with God, are filled with the Spirit, and are walking in the Spirit when you're walking in the light.

9. The filling of the Spirit is a repeated, not a continuous experience.

No one can be continually filled; that would require never sinning. In practice, the filling of the Spirit recurs at successive intervals. Jesus is the only person who has ever been continually filled with the Spirit.

10. The Holy Spirit is free to do everything He came to do in the lives of Spirit-filled believers.

Since He is in control, not us, He is free to operate without hindrance to accomplish the Father's will in us and through us. The filling of the Spirit makes us Christlike!

11. The filling of the Spirit is a basic requirement of spiritual growth.

The Holy Spirit is the divine author, teacher, and illuminator of Scripture. You grow to maturity when you're filled with the Spirit because He's free to teach you "all things, even the depths of God" (1 Cor. 2:10).

12. The filling of the Spirit is a prerequisite for church leadership.

To hold office, the first deacons had to meet three requirements: be "men of good reputation, full of the Spirit and of wisdom" (Acts 6:3). If deacons, then how much more elders and pastors?

13. The filling ministry of the Spirit is not unique to the Church Age.

Old Testament saints were never commanded to be filled with the Spirit. He filled some, but it was selective (only a few individuals were filled), temporary (for a short time only), and given to accomplish a specific purpose (not a requirement for daily living). Today, the filling is universal (for every believer), permanent (for a lifetime), and normal (a requirement for living the Christian life).

14. Obedience is proof of the Spirit's filling.

You say, "How can I know if I'm controlled by self or controlled by the Spirit?" Here is a simple test. Ask yourself, "Am I doing the hard things?" Take for instance, "Give to him who asks" (Matt. 5:42). Or "Whoever takes away what is yours, do not demand it back" (Luke 6:30). Or "Bless those who persecute you; bless and curse not" (Rom. 12:14). Or "Not returning evil for evil, or insult for insult" (1 Peter 3:9). If you are doing these hard things, you have indisputable proof that self is not in control, because self would never do anything to its own disadvantage. Obeying the difficult commands and prohibitions of Scripture, then, is one evidence of spirituality—of the Spirit's control or filling.

15. The fruit of the Spirit is proof of the Spirit's filling.

"A tree is known by its fruit" (Matt. 12:33). "You will know them by their fruits" (7:20). If a believer manifests the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22–23)—he's filled with the Spirit. But if he manifests the deeds of the flesh—immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings (5:19–21)—he's not filled with the Spirit. In every instance the filling of the Spirit produces the fruit of the Spirit. You can know you're filled if this fruit is present and increasing in your soul (2 Peter 1:5–9).

16. The filling of the Spirit makes you a blessing to others.

Jesus, speaking in the Jewish Age, prophesied the imminent indwelling and filling ministries of the Spirit (John 7:37–39). In His analogy, the indwelling and filling Spirit is likened to rivers of running water in a thirsty land. A single drink (receiving the Spirit's indwelling at the moment of salvation) becomes rivers of running water flowing out of your soul in the form of blessings to others. In a semi-arid land like Palestine, water is often in short supply and much appreciated. Riv-

ers of running water are no less than super-abundance! The opposite, quenching the Spirit, deprives you and those around you of much-needed spiritual blessings.

17. The filling of the Spirit produces a local church that glorifies God.

In Ephesians 5:18–21 the command to be filled is followed by four consequences of the Spirit’s fullness: (1) exhortation in songs of worship (“speaking to one another in psalms and hymns and spiritual songs”), (2) worship in song (“singing and making melody with your heart to the Lord”), (3) frequent prayers of thanksgiving (“always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father”), and (4) submission to church leadership (“be subject to one another in the fear of Christ”). Obviously, the more Spirit-filled Christians you have, the better the local church will be.

18. The filling of the Spirit is not a feeling or emotional experience.

You may not feel any difference when you’re filled or not filled. The Spirit’s presence is known only by divine revelation and by the results it produces in the lives of believers. That’s why it’s difficult to know if you’re filled at any particular moment of time. You say, “What should I do if I’m not sure?” Easy. Examine your life. If you find any known sins you haven’t confessed, confess them immediately, and you’ll be filled with the Spirit. If you can’t find any, assume you’re filled.

The Holy Spirit wants to control your life. Why not let Him? Why not be filled right now?

Walking in the Spirit

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

British actor Sir Alec Guinness thinks mimicing a person’s walk is the key to characterization. When you imitate someone’s walk (and talk), you

become very much like him inside. Said Guinness, “Until I decide how a character walks, nothing happens.”

Soon he was placing his feet with uncharacteristic care and emphasis when he walked and, slowly, a transformation began to take place....

He was not very good at lessons or sports, but at the age of seven he discovered the theater and the gift for mimicry that has sharpened over the years into his astonishing art of characterization. This introduction came on a summer holiday with his mother when he was taken to the London Coliseum to see Nellie Wallace, a popular comedienne. “I left the theater in a daze, trying to walk like her, making rude noises, glaring with shocked eyes at innocent by-passers and generally misbehaving myself,” Guinness has written of his love at first sight....

In those days he would walk the streets, searching for a stranger who had a certain look that seemed right for his current character. He would follow the person for blocks, imitating his walk, the swing of his arms and the tilt of his head. If the man stopped for a drink, his facial expressions would also enter Guinness’s mental inventory....

Guinness found that he could imitate virtually anyone. But more than that, when he imitated how others walked and talked, it was as if he could intuitively tell what they were like inside. “He learns what a character is,” Time magazine wrote, “by imitating what he does” (John Culhane, “Alec Guinness—Prince Among Players,” *Reader’s Digest*, February 1985, 54–56).

Walking in the Spirit is being filled with the Spirit for extended periods of time. You must know what walking in the Spirit is before you can do it. So, let’s start with a definition.

1. Walking in the Spirit is walking and letting the Holy Spirit do everything He came to do in your life. The term “walk in the Spirit” occurs only once in the New Testament (*pneumati peripateite* Gal 5:16). A similar term, “walk according to the Spirit (*peripatousin kata pneuma*),” also occurs only once (Rom 8:4). As we’ll see, walking in the Spirit and walking according to the Spirit are almost identical concepts—just as walking in love and walking according to love are for all practical purposes the same. To be exact, walking in the Spirit is walking and letting the Holy Spirit do what he came to do in your life. And walking according to the Spirit is walking according to the Holy Spirit’s desires—walking and carrying out the Spirit’s desires.

Walking was the normal means of travel in the ancient world—short

trips to the well to draw water, to the mill to grind grain, to the countryside to gather firewood, to the fields to work, to the market to buy and sell, or to neighboring villages to visit friends and relatives. Or longer trips by caravan. It was something everyone could do: few owned donkeys, mules, horses, or camels. Jesus and his disciples, for instance, walked from city to city in Galilee, Samaria, Judea, and Perea. Paul walked and sailed on his missionary journeys.

When you walk you go places, see things, and meet people. Your interaction with them may be pleasant (laughter, joy, friendship, opportunities to witness) or unpleasant (anger, hatred, envy, jealousy, strife, robbery, even death).

To figure out what “walking in the Spirit” means, we need to ask, “What is the relationship between walking and the Holy Spirit?” Obviously, walking is something we do. Let’s take a look at a few examples:

- Walking in good works is walking and doing good works wherever you go. It’s walking and doing good works at the same time.
- Walking in the truth is walking and applying the truth you know wherever you go. It’s walking and applying the truth at the same time.
- Walking in love is walking and loving others wherever you go. It’s walking and loving others at the same time.

In these three examples, walking is something you do; it’s going here and there. Good works are things you do. Truth is something you learn with the Spirit’s help and something you can apply in your dealings with others. Love is something the Holy Spirit produces in your soul that can be applied to others. The key is *simultaneous action*: walking and doing something at the same time. In Acts we find walking in the customs of the Jews: ‘you are...saying not to circumcise their children nor to walk in the customs (*tois ethesin peripatein*)’ (Acts 21:21 RCL).

Here again we have simultaneous action. To “walk in the customs” was to walk and practice the customs of the Jews wherever they went.

In English, “walking” and “living” are often found in phrases that imply simultaneous action:

- Living in fear is living and being afraid at the same time (often a constant state due to a high crime rate and bad neighborhood). Living and fear are simultaneous actions.
- Living in peace with your neighbors is living and having peaceful relationships with them at the same time.
- Living in harmony with your wife is living and having a harmonious relationship with her at the same time.
- Living in sin is living and sinning at the same time (often a constant state because of repeated sins).

The Jews also used the word “living” in a way similar to “walking.” Walking is a part of living—something you do when you’re alive. Living, however, is the broader term. The following examples all have simultaneous action:

“If we live in the Spirit, let us also walk in the Spirit” (Gal 5:25).

“and in them [immorality, impurity, passion, evil desire, and greed] you also once walked, when you were living in them” (Col 3:7). The phrase ‘living in them’ means living and committing these sins at the same time.

“the *life* which I now live in the flesh I live by faith in the Son of God” (Gal 2:20). ‘Life’ refers to Paul’s life in his mortal body. He’s going to live his life and at the same time have faith in Christ—simultaneous action once again.

Examples of the verb *peripateō* with other prepositions (*dia* and *kata*) also have simultaneous action. (1) Walking by faith (*dia pisteos peripatoumen*) is walking and having faith in God’s promises wherever you go (2 Cor 5:7). It’s walking and having faith at the same time. (2) Walking according to God’s commandments (*peripatomen kata tas enotlas autou*) is walking and obeying his commandments wherever you go (2 John 6). It’s walking and being obedient at the same time. (3) Walking according to the tradition of the elders (*peripatousin kata ten paradousin ton presbuteron*) is walking and ‘holding fast to the tradition of the elders’ (Mark 7:3–5). It’s walking and observing the tradition at the same time.

“Living” with the preposition *kata* has simultaneous action:

“So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live” (Rom 8:12–13).

Living according to the flesh is living your life and carrying out the desires of the flesh at the same time (cf. Gal 5:16). Note the contrast between ‘living according to the flesh’ and ‘(live) in the Spirit’ (Rom 8:13). Earlier in this section, ‘walk according to the flesh’ and ‘(walk) according to the Spirit’ were used (8:4).

In conclusion, walking in the Spirit is walking here and there in your mortal body and at the same time letting the Holy Spirit do all He came to do in you and through you. The analogy to walking suggests a daily activity. In practice, though, walking in the Spirit will not be continuous because sin quenches Him.

2. Walking in the Spirit is a blanket term that includes all of the other Christian walks; they’re all ways you walk—things you do—if you’re walking in the Spirit. Why? Because walking according to the Spirit is walking according to the Spirit’s desires. The Holy Spirit, the divine author of Scripture, has revealed how He wants you to walk: walk by faith, walk in the truth, walk in love, et al. So, when you walk in love, for example, you’re walking according to the desires of the Spirit.

Walking in the Spirit includes:

- 1) walking in newness of life (Rom 6:4),
- 2) walking decently as in the day (Rom 13:13),
- 3) walking decently toward outsiders (1 Thess 4:12),
- 4) walking in wisdom toward outsiders (Col 4:5),
- 5) walking as wise men (Eph 5:15),
- 6) walking in a manner worthy of God (1 Thess 2:12),
- 7) walking in a manner worthy of the Lord (Col 1:10),
- 8) walking in a manner worthy of the calling with which you have been called (Eph 4:11),
- 9) walking as the Lord has assigned to each one, as God has called each (1 Cor 7:17),
- 10) walking according to the pattern you have in us (Phil 3:17),
- 11) walking in the same manner as Christ walked (1 John 2:6),
- 12) walking in Christ Jesus (Col 2:6),
- 13) walking in the light (1 John 1:7),
- 14) walking as children of light (Eph 5:8),
- 15) walking by faith (2 Cor 5:7),
- 16) walking in good works (Eph 2:10),
- 17) walking according to God’s commandments (2 John 6),
- 18) walking in the truth (2 John 4; 3 John 3, 4),
- 19) walking in love (Eph 5:2) and walking according to love (Rom 14:15).

Conversely, you’re not walking in the Spirit if you’re:

- 1) walking according to the flesh (Rom 8:4),
- 2) walking like man (1 Cor 3:3),
- 3) walking as the Gentiles walk (Eph 4:17),
- 4) walking as enemies of the cross (Phil 3:18),
- 5) walking by sight (2 Cor 5:7),
- 6) walking as unwise men (Eph 5:15),
- 7) walking in an undisciplined manner (2 Thess 3:6, 11),
- 8) walking in trickery or treachery (2 Cor 4:2),
- 9) walking in darkness (1 John 1:6; 2:11),
- 10) walking in trespasses and sins (Eph 2:1–2),

11) walking in sexual immorality, impurity, passion, evil desires, and greed (Col 3:5–7).

3. Walking in the Spirit relates to the Holy Spirit’s post-salvation ministries, not to his pre-salvation (convicting) or salvation (regenerating, indwelling, baptizing, sealing) ministries. Why? Because unbelievers can’t walk in the Spirit. They’re not indwelt by the Spirit! “In the last time there shall be mockers, following after their own ungodly lusts. These are the ones who cause divisions, worldly minded, devoid of the Spirit (lit. ‘not having the Spirit’)” (Jude 18–19). Only believers can walk in the Spirit. You have to be indwelt first. “Do you not know that you are a temple of God, and *that* the Spirit of God dwells in you” (1 Cor 3:16)?

4. If you’re walking in the Spirit, all of His post-salvation ministries are functioning in your life. Some of these post-salvation ministries are: filling, teaching, speaking in our defense, interceding, leading (guiding), empowering, assuring, and producing the fruit of the Spirit. Now, think about this. Are you walking in the Spirit if He’s not controlling (filling) your life? Or not teaching, guiding, empowering, helping, or assuring you? Or if no fruit is being produced in your life? As we have seen, walking in the Spirit is an umbrella term that includes all of the Christian walks. And it also includes all of His post-salvation ministries. So you’re walking in the Spirit if and only if the Holy Spirit is doing all He has come to do in your life.

5. When you’re walking in the Spirit, the Holy Spirit helps you live the Christian life. Four times Jesus called the Holy Spirit a *paracletos* ‘one called alongside to help’ (John 14:16, 26; 15:26; 16:7). Most of the Spirit’s post-salvation ministries help us live the Christian life in some way. That’s why he’s called the Paraclete—‘the Helper.’ As we have seen, walking in the Spirit is walking and letting the Holy Spirit do everything He came to do in your life. What did He come to do? Quite a bit. For one, He came to produce his fruit in us (Gal 5:22–23). This ministry helps us become more like Christ, by helping us become more loving and patient, by helping us develop inner happiness and inner peace, and by helping us develop more self-control. Put another

way, He came to make us loving, happy, patient people by producing His fruit in us.

6. The Holy Spirit is not grieved or quenched when you’re walking in the Spirit. He’s happy!.

7. The opposite of walking in the Spirit is walking according to the flesh (Rom 8:4).

8. Walking in the Spirit keeps us from carrying out the desires of the flesh (Gal 5:16). Walking in the Spirit is the means of victory over the flesh and its desires.

9. Walking in the Spirit glorifies Jesus Christ. Glorifying Christ is one of the things the Holy Spirit came to do (John 16:14).

10. Walking in the Spirit has never been possible before in the history of the human race. The Holy Spirit’s presence to help is one of the distinctive features of this age. So confess known sins (1 John 1:9), be filled with the Spirit (Eph 5:18), and walk in the Spirit (Gal 5:25).

Grieving the Spirit

“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (Ephesians 4:30).

1. Sin produces grief.

Sin produces grief in our relationships with others. Feelings get hurt; sadness, emotional pain, and anger result. Sin also produces grief in our relationship with God. He is saddened by the sinful things we say and do. This is the teaching of Ephesians 4:30: “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” The first half of this verse speaks of grieving the Holy

Spirit; the second half of the sealing ministry of the Spirit.

2. The word “grieve” implies the Holy Spirit is a divine person who has feelings and can be hurt emotionally.

The Holy Spirit has a mind (Rom. 8:27), emotions (love, in Rom. 15:30; grief, in Eph. 4:30), and a will (1 Cor. 12:11). He teaches (John 14:26), testifies (John 15:26; Rom. 8:16), guides (Rom. 8:14), convicts (John 16:7–8), restrains (Gen. 6:3), commands (Acts 8:29), does miracles (Acts 8:39), calls men for special service (Acts 13:2), sends them forth into Christian service (Acts 13:4), and intercedes (Rom. 8:26). He can be obeyed (Acts 10:19–21a), lied to (Acts 5:3), and blasphemed (Matt. 12:31). These things can only be said of a person; they’re all meaningless if the Holy Spirit is just a force or influence.

3. “Do not grieve the Holy Spirit of God!” is a command.

The imperative mood of the verb *lupeō* ‘grieve’ indicates this is a command. The plural number of this verb shows it is a command addressed to all Christians. The present tense envisions a repeated grieving; with the negative, “Don’t make a practice of grieving Me!

4. To grieve the Spirit is to make Him sad, sorrowful, unhappy, to cause Him mental and emotional pain, to hurt Him deep down inside, to irritate and make Him mad.

In Greek, *lupeō* is a common word for mental and physical pain. It may connote grief, sadness, unhappiness, hurt feelings, emotional pain, irritation, and anger. The disciples, for instance, were very sad when Jesus told them: “The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised again on the third day” (Matt. 17:22–23). Of their attitude Matthew continues, “And they were deeply grieved” (17:23). *Lupeō* also denotes irritation and anger. When, for instance, the slave who was forgiven a huge debt refused to forgive another slave a small debt, but threw him into prison, his fellow-slaves “were deeply grieved and came and reported to their lord all that had happened” (Matt. 18:31). They were both sad

and angry. The king himself was also “moved with anger” (18:34). It’s possible to be unhappy, sad, grieved, hurt, irritated, and angry all at the same time.

The opposite of *lupeō* is *euphrainō*, ‘to cheer, gladden.’ In other words, the opposite of grieving the Spirit is making Him happy.

5. The term “grieve the Holy Spirit” occurs only once in the New Testament.

An understanding of grieving the Spirit comes, not from multiple references, but from a word study of *lupeō*, the immediate context of Ephesians 4:30, and comparisons with other portions of Scripture.

6. Sin grieves the Holy Spirit.

Since it’s possible to grieve the Holy Spirit, as Ephesians 4:30 indicates, let’s ask a further question: “What grieves Him?”

For sure, disobedience grieves Him. In Acts 16:6 the Spirit of God forbade Paul “to speak the word in Asia.” Do you think the Spirit would have been grieved if Paul spoke the word of God in Asia? Of course.

Lying grieves the Holy Spirit. After selling a piece of property, Ananias and Sapphira gave a portion of the proceeds to the church but deceitfully kept back some for themselves. Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit?” (Acts 5:3). Was the Spirit grieved by their sin? Of course. He’s grieved when people lie to Him.

Ignoring the Bible grieves the Holy Spirit. Jesus said, “The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things” (John 14:26). Is He grieved when people spurn His teaching ministry? Of course. He desires all men “to come to the knowledge of the truth” (1 Tim. 2:4).

Rejecting His leading grieves Him. Paul says, “For all who are being

led by the Spirit of God, these are sons of God” (Rom. 8:14). Is He grieved when Christians refuse to let Him lead and guide them? Of course.

Is He grieved when unbelievers resist His convicting ministry? When He’s insulted? Blasphemed? Of course. It’s possible for both believers and unbelievers to grieve the Holy Spirit.

These are just a few things that grieve the Spirit. Now, let’s press the point a bit further and ask, “Is disobedience a sin? Is lying a sin? Is resisting His teaching sin? Rejecting His leading? Blasphemy? Yes, they are all sins committed against Him—which leads to the conclusion that personal sins grieve the Holy Spirit.

7. In context, the command not to grieve the Spirit occurs near the end of a list of sins that may be committed against one another.

Ephesians 4:25–32 lists nine things that make the Holy Spirit happy and eleven things that grieve Him. The eleven sins mentioned in the immediate context of Ephesians 4:30 are, in general, balanced with an alternative—something we should do for each other. These grieve Him:

- lying to each other (4:25),
- letting your anger cause you to sin (4:26),
- giving the Devil an opportunity to cause you to sin (4:27),
- stealing from one another (4:28),
- speaking rotten words to each other (4:29),
- expressing bitterness, wrath, anger, and malice toward one another (4:31),
- shouting at each other (4:31), and
- slandering each other (4:31).

If we do them, the Spirit is grieved—sad and angry. The sins in this passage are mental (bitterness, wrath, anger), verbal (lying, rotten words, shouting, slander), and overt (stealing, malice?). All three grieve Him.

The following do not grieve Him:

- speaking the truth to each other (4:25),
- being angry without sinning (4:26),
- not letting the sun go down on your anger (4:26),
- not giving the devil an opportunity to cause you to sin (4:27),
- not stealing any longer (4:28),
- working for a living and sharing your surplus with those who have needs (4:28),
- speaking edifying words that give grace to those who hear them (4:29),
- being kind to one another and tender-hearted (4:32), and
- forgiving one another as God has forgiven you (4:32).

They make Him happy, not sad or angry. They’re all things He desires and has commanded us to do.

8. Grief is the Holy Spirit’s emotional response to human sin.

The greater the love the greater the pain, so infinite love is deeply hurt. Grief is an immediate response to our sins because its fountainhead is omniscience. As soon as you sin, every time you sin, He’s grieved. The point of Ephesians 4:30 is this: Why would you want to grieve the Holy Spirit? He has done so much for you. He’s your seal, your security, your guarantee of eternal life! By Him “you were sealed for the day of redemption” (4:30b).

9. You can’t grieve the Spirit and be filled with the Spirit.

If you walk in the flesh, you won’t be filled with the Spirit very often—or for very long. The fact is, if you want to be filled for long stretches of time, you must resist temptations to sin—especially the sins you enjoy. It stands to reason that the less you sin the more time you’ll spend Spirit-filled.

10. You can grieve the Spirit of God, but He will never leave you.

Sin grieves Him, but you won't lose your salvation. His indwelling is permanent: You are "sealed for the day of redemption" (Eph. 4:30b).

Perhaps you're wondering, What should I do when I sin and grieve the Spirit of the Living God? Let's take one final look at our opening remarks and then learn the answer to this vitally important question.

Sin grieves the Holy Spirit. It makes Him sad, hurts Him deeply, and arouses His anger. Grieving the Spirit results in carnality, loss of fellowship, and divine discipline. It blocks your prayers and quenches the Spirit's ministry in your life. What can you do if you grieve Him? Use 1 John 1:9. Confess your sins. In turning the control of your life back to Him, your fellowship with God is restored and your prayer life is revived. The Spirit is happy once again!

Quenching the Spirit

Do not quench the Spirit (1 Thessalonians 5:19).

This is one of the shortest verses in the Bible, yet one that must be applied every day of your life.

1. "Do not quench the Spirit!" is a prohibition or negative command.

The imperative mood of the verb *sbennumi* 'quench' indicates this verse is a command. The plural number of this verb shows it's addressed to every Christian who ever lives in the Church Age. In effect, the Holy Spirit, the divine author of this command, says, "Don't quench me!" It's possible, then, for a human being to quench God!

2. To quench the Spirit is to walk in the flesh (cf. Rom. 8:4).

Quenching the Spirit is disobedience, and since all disobedience is sin,

quenching Him results in carnality (cf. 1 Cor. 3:3), walking in the flesh (Rom. 8:4), and an absence of fellowship with God (cf. 1 John 1:6).

3. Biblical and extra-biblical uses of *sbennumi* help us understand what quenching the Spirit is.

Sbennumi occurs six times in the New Testament and often in secular Greek. It's used primarily of quenching fire, emotions, or behavior. In the Bible *sbennumi* is used of

- extinguishing a smoldering lamp-wick with your thumb and forefinger (Matt. 12:20),
- a flame going out from lack of fuel (Matt. 25:8),
- the fire in Gehenna that will never be quenched (Mark 9:48),
- putting out flaming arrows or spears with a shield (Eph. 6:16),
- quenching the Holy Spirit (1 Thess. 5:19), and
- quenching the power of fire to burn and kill (Heb. 11:34).

Uses outside the New Testament include:

- putting out a fire with water or dirt (Josephus, *Jewish War* 7.405),
- quenching sorrow with wine (Josephus, *Antiquities* 11.40),
- quenching anger with gifts (Homer, *Iliad* 9.678),
- quenching anger with self-control (Plato, *Laws* 10.888A),
- quenching emotions with self-control (4 Maccabees 16:4),
- problems quenching love (Song of Solomon 8:7 LXX),
- disappointments quenching joy (Josephus, *Jewish War* 6.31), and
- quenching sexual immorality with hard work (Plato, *Laws* 8.835D).

From these examples we may conclude the following: Quenching is putting something completely out so it no longer continues to exist.

4. The Holy Spirit came to usher in a new age of spiritual power.

To discover what quenching the Spirit is we first need to inquire what He does in our lives. Only then can we decide what may be quenched. In other words, we have to understand why He was sent (or what He came to do) before we can understand what it means to quench Him. The recurring promise of the Spirit in the Gospel of John gives several reasons for His advent.

- He came to teach us all truth, including prophecy (John 14:26; 16:13).
- He came to help us recall the truth we've learned (John 14:26).
- He came to make spiritual blessings flow from our souls to others (John 7:38–39).
- He came to convict the world of sin, righteousness, and judgment (John 16:8–11).
- He came to bear witness of Christ (John 15:26).
- He came to glorify Jesus Christ on earth during His absence (John 16:14).

Jesus obviously thought the promised ministries of the Spirit were important. That alone should tell us how serious it is to quench and frustrate the work the Holy Spirit came to do.

5. The Holy Spirit came to help us live the Christian life.

Four times Jesus calls the Holy Spirit the Paraclete—"the Helper" (John 14:16, 26; 15:26; 16:7). Why? Because after salvation the Spirit helps us live the Christian life. For example,

- in filling the Spirit controls us and helps us live a life that pleases God,
- in teaching He helps us learn the Bible,
- in defending He helps us say the right thing under persecution,
- in interceding He helps us pray effectively,
- in leading He helps us know where to go and what to do,

- in empowering He helps us witness for Christ and exercise our spiritual gifts,
- in assuring He helps us relax and be confident we're saved, and
- in producing the fruit of the Spirit He helps us become more like Christ.

6. It's possible to quench the work of the Holy Spirit.

Some aspects of His work may be quenched, others may not. If the Spirit decides to do something, no one can stop Him. No one, for instance, can keep Him from convicting the world of sin, righteousness, and judgment (John 16:8–11). Nor can anyone keep Him from regenerating (Titus 3:5), indwelling (Rom. 8:9), baptizing (1 Cor. 12:13), and sealing (Eph. 4:30) people who believe in Jesus Christ. His pre-salvation and saving ministries are unquenchable.

But other aspects of His work may be quenched, such as His post-salvation ministries. These are all ministries that take place in our lives after we're saved:

- filling (Eph. 5:18),
- teaching (John 14:26; 16:13),
- speaking in our defense (Matt. 10:19–20; Luke 12:11–12),
- interceding (Rom. 8:26–27),
- leading (Acts 16:6–8),
- empowering (Acts 1:8),
- assuring (Rom. 8:16),
- producing the fruit of the Spirit (Gal. 5:22–23).

7. Quenching the Spirit prevents Him from helping us live the Christian life.

Quenching keeps Him from

- filling and controlling your life,
- teaching you the truth,

- recalling the truth when you need it,
- speaking in your defense,
- interceding for you and helping you to pray,
- leading and guiding you,
- empowering you to witness for Christ,
- helping you exercise your spiritual gift(s),
- assuring you of your salvation,
- producing in your soul His fruit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control), and
- being a blessing to others.

That's how serious quenching the Spirit is! To quench the Spirit is to keep Him from helping you, from working in your life, from doing with you what He came to do. Quenching Him is extinguishing, totally putting out His post-salvation ministries. It's as though He didn't exist. And, sad to say, this work may be quenched for long periods of time.

8. Sin quenches the Spirit.

Personal sins quench His work because the flesh, not the Spirit, is in control of your life.

9. Grieving and quenching the Spirit are not the same.

What's the difference? Grieving relates to His emotional state whereas quenching relates to His work or ministries. Sin grieves (saddens, irritates, angers) Him and quenches His work on your behalf.

The Holy Spirit is quenched when you have unconfessed sin in your life; when you're walking in darkness, out of fellowship with God, walking in the flesh, carnal; when you're not letting Him fill and control you; when He's not teaching, defending, interceding, leading, assuring, empowering, and producing His fruit in you. In short, He's quenched when He can't work in you and through you to accomplish His desires and purposes.

Carnality

Since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?" (1 Corinthians 3:3).

1. To be carnal is to be controlled by the desires of the flesh; that is, to be controlled by your sin nature.

Carnal Christians are controlled by the flesh, not by the Holy Spirit (1 Cor 3:1, 3). Carnality is the opposite of spirituality (to be controlled by the Holy Spirit). That is to say, carnality is the opposite of the filling of the Spirit. Sin immediately produces carnality. You become carnal. To be carnal is to be out of fellowship with God. Confession of sin immediately restores fellowship with God and the filling of the Holy Spirit. Once you're filled you can start walking in the Spirit. Fellowship with God and the filling of the Spirit continue until you sin again. And then the cycle starts all over: sin, out of fellowship, carnal, confession of sin, in fellowship, filled with the Spirit, spiritual. You can be carnal for a few seconds or for the rest of your Christian life. The choice is yours. Spirituality is restored by confessing a known sin and maintained by resisting temptations to sin.

2. Carnality and spirituality are absolutes.

At any moment of time you're either 100% carnal or 100% spiritual. You can't be half carnal and half spiritual at the same time (or any other proportion). Either the flesh is in control or the Spirit is in control. You're either filled with the Spirit or He's grieved and quenched.

3. Carnality must be distinguished from spiritual growth.

Babes in Christ can be carnal or spiritual. So can the mature. Carnality is related to the control or lack of control of the Holy Spirit. Growth, on the other hand, is related to the intake of spiritual food—the milk

and meat of the God's Word. The troublemaking Christians in Corinth were both carnal and babes:

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. I gave you milk to drink, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able, for you are still fleshly" (1 Cor. 3:1–3a).

Carnality hinders spiritual growth since the Holy Spirit is grieved and his teaching ministry is quenched. Spiritual maturity, however, promotes spirituality, because mature believers are better able to distinguish between good and evil:

For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Heb. 5:12–14).

4. Carnality causes a lot of problems in the Christian life.

Believers controlled by the flesh were jealous, caused strife, and created divisions in the church at Corinth (1 Cor. 3:3–4; cf. 1:11–12; 11:18–19). It's hard to tell an unbeliever from a carnal Christian; they walk like unbelievers. "For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? For when one says, 'I am of Paul,' and another, 'I am of Apollos,' are you not *mere men*?" (1 Cor. 3:3b–4; cf. Ezek. 18:24).

5. The desires of the carnal are the opposite of the Spirit's desires.

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 (Gal. 5:16–17).

6. Carnality is known by its works.

The deeds of the flesh reveal a carnal lifestyle. The penalty paid for

carnality is a partial loss of your future inheritance.

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God (Gal. 5:19–21).

7. The battle between carnality and spirituality (flesh and the Holy Spirit) will continue for the rest of your Christian life.

For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. For that which I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate. But if I do the very thing I do not wish *to do*, I agree with the Law, *confessing* that it is good. So now, no longer am I the one doing it, but sin which indwells me. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good *is* not. For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

I find then the principle that evil is present in me, the one who wishes to do good. For I joyfully concur with the law of God in the inner man, 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. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin (Rom. 7:14–25).

8. Carnality is overcome by walking in the Spirit.

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

9. Carnality does not please God.

Some things please God, others do not. Faith pleases Him (Heb. 11:6a). Doing good works and sharing pleases Him (13:16). Carnality does not: "and those who are in the flesh cannot please God" (Rom.

8:8). We should please Him in all things (Col. 1:10). And in order to please Him you must learn from the Bible what He likes and dislikes: “you received from us instruction as to how you ought to walk and please God” (1 Thess. 4:1).

10. Carnality was rife in the church at Corinth.

In addition to strife and factions (1 Cor. 1:10–12; 3:1–4; 11:19), we find ongoing incest between a man and his step-mother (1 Cor. 5:1). This man is saved: Paul calls him a “brother” (5:11). And he is a member of the church (5:2, 12–13). But, even though he’s saved, his behavior is actually worse than that of most unbelievers (5:1). He’s carnal. He’s walking in the flesh “like *mere* men” (3:3). So Paul instructs the church to apply social separation to him (5:11) because he is wicked (5:13) and is committing a sin unto death (5:5). He should be excommunicated (5:2, 13). Should it come about, the sin unto death will not cancel his salvation, however (5:5). Sad to say, things did not improve very fast in Corinth. Six or seven months later, Paul wrote his second epistle to the Corinthians. The incestuous brother had been excommunicated from the church, soon saw the error of his way, repented, was forgiven, and was restored to the church (2 Cor. 2:6–8). Yet many others were still immoral and refused to repent (12:21). Since Paul calls them “beloved” and since they could to be built up or edified (12:19), they were indeed Christians; or more precisely, carnal Christians.

11. Carnality is pandispensational—it occurs in every dispensation.

Carnality was prevalent before the Church Age. The alternative to being controlled by the flesh was not the filling of the Spirit (spirituality) but to walk in truth (1 Kings 2:4; Psa. 86:11), to walk in obedience (Lev. 26:3; 2 Chron. 6:16; Ezek. 18:9), to walk in the ways of the LORD (Deut. 10:12; Josh. 22:5; Judg. 2:22; 2 Kings 21:22; Psa. 128:1; Jer. 7:23; Hos. 14:9), and to walk in the way of righteousness (Prov. 8:20; cf. Gen. 18:19; Psa. 101:6; 119:1; Prov. 11:20); that is, to let God’s Word, ways, and righteousness control their lives. David, for instance, was a man after God’s own heart, yet succumbed to the desires of the flesh in the Bathsheba affair. And there were believers

Jesus could not trust (John 2:23–24). Some were afraid to confess him because they put man’s approval above God’s (John 12:42–43).

12. An example of a carnal, baby believer is Simon Magus.

Simon Magus, a former magician who was called by the people “the Great Power of God” (Acts 8:10), was saved and baptized (8:13) but his heart was not right before God (8:21). He tried to buy the gift of bestowing the Holy Spirit from Peter (8:18–20). He was full of envy and bound by unrighteousness (8:23). He was also under the sin unto death: “May your silver perish with you” (8:20). Yet forgiveness of his wickedness was possible (8:22, 24).

13. Carnality is indirectly proportional to your future inheritance: as carnality increases your eternal inheritance decreases.

Footwashing is a picture of confession of sin—being cleansed from the defilement of sin and carnality.

Peter said to Him, “Never shall You wash (*nip̄to*) my feet!” Jesus answered him, “If I do not wash (*nip̄to*) you, you have no part with Me.” Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head.” Jesus said to him, “He who has bathed (*louo*) needs only to wash (*nip̄to*) his feet, but is completely clean; and you are clean, but not all *of you*” (John 13:8–10).

This exchange shows the relationship between confession of sin and our future inheritance: no confession, no inheritance beyond eternal life; little confession, little inheritance; daily confession; a sizable inheritance. Which is to say, if you live in fellowship with God and walk in the Spirit in this life, you will receive a rich inheritance in the next life. Let’s take a closer look at this passage and ask, What does it mean to have no part with Christ? To answer this question we must first note the interplay of two Greek verbs, *nip̄to* (νίπτω ‘wash’) and *louo* (λούω ‘bathe’). *Nip̄to* means to wash in part—to wash a part of the body; *louo* means to bathe, to wash all over—to wash the whole body. Accordingly, to be bathed and completely clean pictures regeneration—the new birth, to be born again (John 13:10). Bathed (regener-

ate) people often need to wash their soiled feet again, perhaps several times a day—but just their feet (13:10); e.g., after walking to a banquet in sandals as Jesus and his disciples have just done. Bathing, then, pictures salvation and washing pictures cleansing from daily sin by confession (cf. 1 John 1:9). The action is important here: a complete washing (forgiveness of the penalty of sin resulting in salvation) and partial washings (forgiveness of the guilt of sin resulting in fellowship with God).

Important principle: a refusal to wash (confess) is to have no part (inheritance) with Christ (13:8). What does this mean? The wording comes from the language of inheritance in the Old Testament. The Greek noun *meros* is a “part” in contrast to the whole. The phrase *echein meros meta* means “to share with; be a partner with.” *Meros* may be a “share” of an inheritance (Prov. 17:2 LXX; Luke 15:12). More to the point, *meros* is used in the Septuagint (LXX) to translate the Hebrew noun *heleq*—the inheritance of a *portion of land* in Canaan (Num. 18:20; Deut. 12:12; 14:27). This inheritance was promised and given to the sons of Israel by their heavenly Father. Each tribe except Levi was to receive its part, portion, or share of the Promised Land (Josh. 15:13; 18:7; 19:9; 1 Chron. 16:18; cf. Micah 2:4). Israel’s inheritance, however, included not only cities and land in Canaan (Exod. 32:13; Num. 35:1–8), but much more: warnings (Psa. 119:111), good (Prov. 28:10), blessings (Matt. 19:29), and honor (Prov. 3:35; 1 Sam. 2:8). Israel’s future inheritance includes not only the land of Canaan but much, much more. It consists of everything they will receive in the next life: righteousness through faith (Heb. 11:7), eternal life (Matt. 19:29, 25:46), rewards (Matt. 5:12; 6:1, 4, 6, 18, 20; 10:41–42; 16:27; 19:21; Mark 9:41; 10:21; Luke 6:23, 35; 10:42; 12:33; 14:14; John 4:36; Rev. 11:18), promises of God (Heb. 6:12, 17), land of Canaan (Exod. 32:13; Heb. 11:8–9; Ezek. 48:1–29), millennial Kingdom (Matt. 5:3, 5, 10; 25:31–40), rule with Christ (Ezek. 44:3; Rev. 20:4, 6), and diadems (Rev. 19:12)—all prepared when the earth was created (Matt. 25:34). The unrighteous receive their share only in this life (Psa. 17:14), but the righteous receive their share in this life and in the next (Isa. 61:7; Dan. 12:13). They will receive a portion (*heleq*, Isa. 61:7; *goral*, Dan. 12:13) of the vast inheritance given to Jesus, the

son of God (*halaq*, Isa. 53:12; cf. Heb. 1:2). All of the disciples were saved (bathed and completely clean) except Judas (13:9–10). And because they confessed their sins regularly (washed their feet), each will inherit, have, or possess a portion of Jesus’ inheritance, including land and people to rule over in the millennial Kingdom (cf. Matt. 19:28; Luke 22:28–30). And best of all, since they ministered primarily in the Church Age, I believe this warning of loss (“you have no part with Me”) and implied conditional promise of gain (“you have a part with Me”) are addressed to us today. That would make sense, since confession of sin and receiving a future inheritance are pandispensational—they are found in all dispensations.

The teaching for us today is clear: carnal Christians will have no share of the Kingdom (cf. 1 Cor. 6:9–10). Note this carefully: *A stiff penalty exists for failing to confess sins on a regular basis.* This penalty is a loss of inheritance that will leave you spiritually poor instead of rich toward God and least instead of greatest in the Kingdom. God puts a lot of importance on daily confession! Are you confessing your sins the moment you’re aware of them? I hope so. It’s interesting to note in concluding this discussion of carnality that footwashing is an ordinance symbolizing confession of sin and temporal cleansing in Brethren churches.

Divine Discipline

*Those whom I love, I reprove and discipline;
be zealous therefore, and repent (Revelation 3:19).*

The life of David provides a clear illustration of the relationship between confession of sin, forgiveness, and divine discipline.

The Story:

Now it came to pass in the spring of the year, at the time when kings go out to battle, that David sent Joab and his servants with him, and all Israel;

and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.

Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So David sent and inquired about the woman. And *someone* said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house. And the woman conceived; so she sent and told David, and said, "I *am* with child."

Then David sent to Joab, *saying*, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered. And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him. But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?" And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing." Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next. Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

Then in the morning it was so that David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die." So it happened, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men. Then the men of the city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, "When you have finished telling the matters of the war to the king, if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? 'Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.'"

So the messenger went, and came and told David all that Joab had sent by him. And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance

of the gate. "The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also." Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."

When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD (2 Samuel 11:1–27 NKJV).

David's Sins: adultery (2 Sam. 11:4) and murder (2 Sam. 11:14–17; 12:9).

David's Confession: "I have sinned against the LORD" (2 Sam. 12:13).

God's Forgiveness: "The LORD also has taken away your sin" (2 Sam. 12:13).

Waiving the Legal Punishment: "you shall not die" (2 Sam. 12:13).

In the Mosaic Law adultery (Lev. 20:10; Deut. 22:22) and murder (Exod. 21:12–14; Lev. 24:17, 21; Num. 35:16–21; Deut. 19:11–12) are capital offenses. Bathsheba was guilty of adultery; David was guilty of adultery and murder. By the law of Israel both should have been executed. But God, who is the author of these laws and the supreme ruler of Israel, had the right to waive them if He wished. In His wisdom the death penalty was commuted.

Immediate Discipline: "However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also *that is* born to you shall surely die" (2 Sam. 12:14).

Future Discipline: "Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife." Thus says the LORD, "Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes, and give *them* to your companion, and he shall lie with your wives in broad daylight. Indeed you did *it* secretly, but I will do this thing before all Israel, and under the sun" (2

Sam. 12:10–12).

Application: It's clear from our study that confession and forgiveness do not automatically remove discipline from the lives of believers who sin. The discipline may, however, be reduced. Had David not confessed he may have died. Instead, even though he confessed his sins, and even though God forgave these sins, he still received divine discipline—immediately in the death of the child and for the rest of his life. This was fair; by law he deserved to die. Such severe discipline would certainly make him think twice before disobeying again.

The application is clear. You may be disciplined even if your sins are confessed and forgiven. And one sin can bring discipline for the rest of your life! Perhaps the best way to understand this is by analogy. If one of your children disobeys and confesses it immediately, don't you discipline the child anyway?

The Fruit of the Spirit

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

This important passage lists nine fruits of the Spirit. Why are they called fruit? Because they're all attitudes the Holy Spirit produces. The word fruit is a metaphor: It invites us to discover the similarities between fruit that grows on vines or trees and the Christian virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Points of similarity do exist; it's our job to discover them.

1. The term “fruit of the Spirit” is a double metaphor.

In other words, the Holy Spirit is compared with a vine or fruit tree

and these nine virtues are compared with grapes or fruit. Such expressions as “fruits of the vineyard” (Matt. 12:2) or “fruit of the womb” (Luke 1:42) refer to production. The relationship between fruit and the Holy Spirit is clear: one produces the other.

2. Fruit trees produce fruit.

Where does fruit come from? Fruit comes from fruit trees. Vines produce grapes. By analogy these nine virtues come from the Holy Spirit. The Spirit of God produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in the believer. The following verses on love and joy are especially clear:

The love of God has been poured out within our hearts through the Holy Spirit who was given to us (Rom. 5:5).

You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit (1 Thess. 1:6).

One of the reasons the Holy Spirit came is to produce these things in you. It's one of His ministries.

Now, the implication of all this is very important: These nine virtues are the result of spirituality (the Holy Spirit's work in your life), not the cause of spirituality. The production of fruit is something God the Holy Spirit does for you, not something you do for Him. Don't get it backwards. Loving everyone and acting happy, for instance, doesn't make you spiritual. It makes you hypocritical: Pretending to be happy is a sorry attempt to appear Christlike. Love and joy, then, are the end results of being spiritual.

It's interesting to note that the joy produced by the Spirit in 1 Thessalonians 1:6, quoted above, does not depend like human joy on pleasant circumstances. The Holy Spirit will produce these qualities in your life just as easily and naturally as a tree produces fruit. You don't have to encourage a good tree to produce fruit. And you can't stop a good tree from producing fruit. It just comes!

3. Fruit is pretty to look at and sweet to taste.

When I think of fruit I think of apples and oranges, grapes and grapefruits, cherries and blueberries and peaches and plums and pomegranates. Most fruits are sweet; they have fructose (fruit sugar) in them. What can you make out of fruit? Desserts! Pies, cobblers, tarts, turnovers, dumplings, and fritters. Most fruits are colorful. Bright reds, greens, yellows, oranges, blues, purples, maroons, and blacks. They're also desirable. Pretty to look at and good to eat. That's why most people like fruit. In the same way, the fruit of the Spirit is beautiful to look at and sweet to the soul. Each one is desirable. People see them and want them for themselves. When you see Christian love or joy or patience in action, aren't they beautiful to behold? Aren't they sweet to your soul?

4. Fruit grows slowly and steadily until ripe.

Fruit increases slowly in size and ripeness, from fragrant blossoms to green fruit to ripe fruit. Fruit is best when ripe, and we usually wait for it to ripen; but green fruit is also good (green apples, green oranges, green tomatoes). Likewise, the fruit of the Spirit grows slowly and steadily to maturity. Love grows. Joy grows. Inner peace grows. Patience grows. Kindness grows. Goodness grows. Faithfulness grows. Gentleness grows. And self-control grows. They're best when fully mature yet beautiful and desirable at any stage of growth. Even at the very beginning they're fragrant orange or cherry blossoms.

5. Fruit doesn't exist without a tree.

And the fruit of the Spirit doesn't exist without the Holy Spirit's presence. He only produces fruit in those He indwells. But if He's not living in you, no fruit will be produced. That's why the fruit of the Spirit is found only in believers.

6. A good tree produces lots of fruit.

Have you ever planted a fruit tree? You planted it to get fruit—lots of

fruit—the more the better! The more the tree produces, the better the tree. When I was young we had rows of scrumptious raspberries. Four or five bushes always produced lots of large, firm, juicy red berries—not small, crumbly ones. They were the best bushes. I ate the berries off them first. The Holy Spirit wants to produce lots of fruit in you. He's like a grafted tree: He can produce nine different varieties of fruit in every believer! Trees that don't produce aren't much good; they're cut down and replaced with better ones (Luke 13:6–9).

7. A tree is known by its fruit.

When people see the fruit of the Spirit in action, they learn something about the Holy Spirit. They learn something about God when they see what He has produced in your soul. He produces only what he wants to produce—and it's always in keeping with His perfect character.

8. The fruit of the Spirit is all produced in the mind.

The fruits of the Spirit are all mental attitudes. Many Christians confuse the fruit of the Spirit with the production of good deeds. These attitudes result primarily from the Holy Spirit's teaching ministry; and good works result from these attitudes (since attitudes usually express themselves in deeds). The sequence is: gospel hearing, faith, salvation, indwelling, Bible teaching, confession, spirituality, spiritual growth, production of fruit, Christlikeness, good works, and rewards.

9. The Holy Spirit came to help you change on the inside.

He changes you by producing new things in your soul—attitudes you've never had before. Through His filling and through constant bombardment with God's Word, you begin to change slowly and steadily as the fruit of the Spirit is formed in your soul. You become more and more like Christ. You become a mature Christian.

The Holy Spirit came to help you become more like Christ. He came to help you become more loving and patient, happy and peaceful, gentle and self-controlled. He came to produce His character in you.

Spiritual Gifts

Since we have gifts that differ according to the grace given to us, let each exercise them accordingly” (Romans 12:6).

Spiritual gifts are grace gifts given to believers at the moment of salvation by the Holy Spirit according to His sovereign will for the benefit of the body of Christ.

1. God wants us to know about spiritual gifts (1 Cor. 12:1).

2. Four major portions of Scripture deal with spiritual gifts (Rom. 12:4–8; 1 Cor. 12:1–14:40; Eph. 4:7–11; 1 Peter 4:10–11).

3. The New Testament mentions twenty-two different spiritual gifts.

Two—speaking in tongues (1 Cor. 12:10) and the interpretation of tongues (1 Cor. 12:10, 30)—were temporary gifts that died out when Jerusalem fell in A.D. 70. Tongues, for instance, was a sign of judgment for unbelieving Jews (1 Cor. 14:22) and was no longer needed after the judgment came. Six were temporary gifts that ceased about A.D. 95 when the canon of Scripture was completed (1 Cor. 13:8–10): the word of wisdom (1 Cor. 12:8), gifts of healings (1 Cor. 12:9, 28, 30), miracles (1 Cor. 12:10, 29), prophecy (Rom. 12:6; 1 Cor. 12:10), apostleship (1 Cor. 12:28, 29; Eph. 4:11), and the word of knowledge (1 Cor. 13:8–10).

The fourteen gifts given today are called permanent gifts. They are faith (1 Cor. 12:9), distinguishings of spirits (1 Cor. 12:10), teaching (Rom. 12:7; 1 Cor. 12:28, 29), helpful deeds (1 Cor. 12:28), administrations (1 Cor. 12:28), service (Rom. 12:7), exhortation (Rom. 12:8), giving (Rom. 12:8), leading (Rom. 12:8), showing mercy (Rom. 12:8), evangelizing (Eph. 4:11), pastoring and teaching (Eph. 4:11), celibacy

(1 Cor. 7:7), and hospitality (1 Peter 4:9). It’s possible that administrations and leading are the same gift. Helpful deeds and service also appear to be the same gift.

4. The Holy Spirit distributes these gifts according to His sovereign will (1 Cor. 12:11).

We receive the gifts God wants us to have. There is no reason, then, to envy the gifts of others or to be disappointed with our own gifts.

5. Every believer receives at least one spiritual gift (1 Cor. 12:7, 11; Eph. 4:7; 1 Peter 4:10).

6. Some believers receive more than one gift.

Paul, for example, was an apostle (Rom. 1:1; 1 Cor. 1:1), had the gift of celibacy (1 Cor. 7:7) and spoke in tongues (1 Cor. 14:18). No doubt he also had gifts of healings, miracles, prophecy, teaching, exhortation, and evangelizing.

7. Spiritual gifts are given at the moment of salvation.

This is an inference based on two facts: (1) since every Christian has at least one gift, it follows that spiritual gifts are given at the point of salvation, otherwise some Christians would possess gifts and others would not, and (2) since spiritual gifts are given for the edification of the Church, it seems unlikely that a person would be given a gift before he becomes a member of the Church.

8. Believers do not receive the same gifts (Rom. 12:6; 1 Cor. 12:29–30).

9. No one receives all the gifts (1 Cor. 12:17). This makes us dependent on one another.

10. Spiritual gifts are given in grace (Rom. 12:6; Eph. 4:7).

11. Spiritual gifts are given for the benefit of the body of Christ (1 Cor. 12:7).

12. Spiritual gifts are given to glorify God (1 Peter 4:11).

13. Spiritual gifts should be used in serving one another (Rom. 12:6; 1 Peter 4:10).

14. Spiritual gifts differ in value (1 Cor. 12:28, 31).

15. There are no unnecessary or unimportant gifts (1 Cor. 12:21–24).

16. Spiritual gifts are not natural talents or abilities.

Talents are hereditary, acquired at birth, and possessed by both believers and unbelievers. Spiritual gifts, on the other hand, are not hereditary, are acquired at the moment of new birth, and not possessed by unbelievers. Spiritual gifts are god-given supernatural abilities to do the work God has called us to do. This work is accomplished in the power of the Spirit through spiritual gifts in spiritual people. Natural talents may, however, provide opportunities to use your spiritual gifts.

17. Love is much more important than spiritual gifts (1 Cor. 13:1–2). What we are is always more important than what we do.

18. You're accountable to God for how you use your spiritual gifts.

An understanding of spiritual gifts will correct several problems that plague the local church.

a. Don't evaluate or criticize other Christians in terms of your own spiritual gift(s). A believer with the gift of mercy, for instance, may think all believers should have the same concern for those who are hurting. Or, one with the gift of faith is disturbed because others don't have as much faith as he does nor place as much emphasis on prayer. The next time someone criticizes you, ask yourself, "Are they evaluating me in terms

of their spiritual gifts?" You may be perfectly normal and they are out of line.

b. In many churches a handful of workers do most of the work. This is unhealthy because it leads to bad attitudes and burnout. Needs are not met for lack of manpower and an undue burden is put on the faithful few. The base needs to be broadened; most churches can use more workers. The sad fact is that few Christians are using their spiritual gifts for the benefit of the local church. Churches are operating far below their full potential. Can you imagine what a church would be like if 50% were using their gifts? 75%? Everyone?

c. Churches can increase their effectiveness by putting people with the right gifts in the right jobs. This is the job of the nominating committee. You don't have to decide what you want to do in the local church; God has already decided that for you (1 Cor. 12:18). Your gift determines what you do best and what office you should hold.

d. Don't become a victim of your spiritual gift. Those with the gift of giving may give too much and neglect other responsibilities; those with the gift of faith may continue praying when it's time for action; those with the gift of mercy may show compassion when separation is necessary.

e. Have you ever heard someone say, "I can worship God in the woods or out fishing in a boat on Sunday morning just as well as in the local church!" Sorry. You can't use your spiritual gifts for the benefit of the body in the woods or in a boat. Regular church attendance provides maximum opportunities to use your gifts.

Keep this Scripture in mind:

As each one has received a *special* gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, *let him speak*, as it were, the utterances of God; whoever serves, *let him do so* as by

the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen (1 Peter 4:10–11).

APPENDIX

The Christian Way of Life

Salvation: John 3:16–18, 36; Acts 16:30–31; Eph. 2:8–9; 2 Tim. 3:15

Confession of Sin: 2 Sam. 12:13; Psa. 32:5; Prov. 28:13; 1 Cor. 11:31; 1 John 1:9

Spirituality vs. Carnality: 1 Cor. 3:1–3; Gal. 5:16–26

- *Filling of the Holy Spirit:* Eph 5:18
- *Walking in the Spirit:* Rom. 8:4; Gal. 5:16
- *Walking in the Light:* 1 John 1:7
- *Grieving the Spirit:* Eph. 4:30
- *Quenching the Spirit:* 1 Thess. 5:19

Fruit of the Spirit: Gal. 5:22–23

Good Works: Eph. 2:10; 1 Tim. 6:18; Titus 2:14

Living in the Word: John 8:30–36

- *Bible Study:* Acts 17:11; Col. 1:9–10; 1 Tim. 2:4; 2 Tim. 2:15; 3:16–17
- *Application:* Matt. 4:1–11
- *Walking in the Truth:* 2 John 4; 3 John 3–4
- *Obedience:* 1 John 2:3–6; 5:3
- *Growth:* Luke 2:40, 52; Col. 1:9–10; 1 Peter 2:2
- *Maturity:* 1 Cor. 3:1–3; Eph. 4:11–16; Heb. 5:11–14; 6:1–2

Faith in God's Promises: Rom. 4:19–21; 2 Cor. 5:7; Heb. 11:1–40

Submission to God's Will: Luke 22:42; John 6:38; Acts 13:22;

Rom. 12:1; 1 John 2:17

Love for God: Deut. 6:5; Matt. 22:34–38; Mark 12:28–30

Love for All Members of the Human Race: Lev. 19:18; Mark 12:31; Luke 10:25–37; James 2:8

Love for the Brethren: 1 Peter 1:22; 1 John 3:11, 23; 4:7, 11, 21; 5:1; 2 John 5

Concern for Others: Phil. 2:3–4; Titus 3:2

Use of Spiritual Gifts: Rom. 12:6–8; 1 Peter 4:10

Prayer: Eph. 6:18; Phil. 4:6; Col. 4:2; 1 Thess. 5:17; 1 John 3:22; 5:14–15

- *Thanksgiving for Food:* Matt. 15:36; Luke 24:30; John 6:11, 23; Acts 27:35
- *for Government Leaders:* 1 Tim. 2:1–2
- *for Missionaries:* Col. 4:3–4; 2 Thess. 3:1–2
- *for One Another:* James 5:16; 3 John 2

Witnessing: Matt. 28:19–20; Acts 1:8; 2 Cor. 5:18–20

Marital Harmony: Eph. 5:22–33; 1 Peter 3:1–7

Hospitality: Rom. 12:13; Heb. 13:2; 1 Peter 4:9

Almsgiving: Deut. 15:7–11; Prov. 14:31; 19:17; 22:9; 28:27; 31:20; Rom. 15:26; 1 John 3:17

Obedience to Governmental Authorities: Prov. 24:21; Rom. 13:1–7; Titus 3:1

Church Attendance: Heb. 10:25

- *Preaching and Teaching:* Acts 11:26; 1 Cor. 4:17; 1 Tim. 4:11, 13; 2 Tim. 4:2

- *Fellowship*: Acts 2:42
- *Reading the Bible*: 1 Tim. 4:13
- *Prayer*: Acts 2:42
- *Hymns*: Eph. 5:19; Col. 3:16
- *Giving*: Rom. 12:8; 2 Cor. 9:6–8
- *Lord's Supper*: 1 Cor. 11:23–26
- *Baptism*: Matt. 28:19; Acts 8:36–39

Rewards for Obedience: 2 Cor. 5:10; Eph. 6:8

Discipline for Disobedience: Heb. 12:7–11



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