

### 1: Romans ESV - Life in the Spirit - There is therefore - Bible Gateway

*This phrase "in the Spirit" could also be translated "by the Spirit" or "through the Spirit" in the sense that it is the Spirit who is responsible for the power and incentive and steadfast commitment to fulfill whatever is in view.*

The Holy Spirit in Acts Acts Their witness clearly would extend to the Gentiles. The story of the gospel breaking the Gentile barrier is found in Acts The sixty-six verses in this passage constitute the longest narrative in Acts. Here, as it says in Acts There were anticipations of outreach to Gentiles in the Old Testament. On the Day of Pentecost, there were Acts 2: Later, the gospel was preached by Philip in Samaria. The Samaritans were not regarded as Gentiles, but they were of mixed descent. They were descendants of Jewish and Assyrian mixed marriages. After preaching in Samaria, Philip met the Ethiopian eunuch Acts 8: Then came the conversion of Saul Acts 9: He was to bear Acts 9: The build-up was considerable. The ministry of Paul would be powerful to the Gentiles. However, it was the apostle Peter whom God used to bring about the major Gentile breakthrough. It was fitting that God should use Peter for this purpose. He was fully respected by the Jewish church. The Event Fernando pp. Through these powerful scenes, Luke presents the legitimacy of the Gentile mission. The scenes are as follows: Peter Meets the Messengers Peter and Cornelius Meet Gentiles Receive the Holy Spirit The Jewish Christian Approve Later, at the Jerusalem Council, Peter Acts Then, Barnabas and Paul reported on signs and wonders that God had done through them among the Gentiles Acts When they had stopped speaking, James declared that the words of the prophets agreed with the report of Peter Acts The city of Caesarea was the Roman capital of the province of Judea. Caesarea was rebuilt by Herod the Great and is named after Caesar Augustus. As Fernando points out p. This was a fitting place for the Gentile breakthrough! Cornelius was "a centurion of [ek] what was called the Italian cohort. Each cohort was comprised of men and each century had men. Most scholars hold that Cornelius belonged to the Italian cohort but only commanded men. However, some believe Gangel, p. The preposition ek favors the former view. Either way, we know that Cornelius was an influential figure in Caesarea. Luke says that Cornelius and his household were "devout" and were "God-fearers. Concerning God-fearers, Fernando p. It is usually held that God-fearers were those who attended the synagogue and honored Jewish laws and customs but had not been incorporated in the Jewish community i. But the view that "devout" and "God-fearing" may not have been strict technical terms is becoming more accepted now. Instead, the word "sympathizer" is used. Arndt and Gingrich p. They define God-fearers as those "who obligated themselves only to follow certain commandments. Lenski drills down deeper with regard to "proselytes. The proselytes of the gate were reverent, but they had not been circumcised. They were not full converts to Judaism. The proselytes of righteousness were circumcised and were full converts. Given this further analysis, the God-fearers were proselytes of the gate but not proselytes of righteousness. We know that Cornelius was a very religious man. He gave generously and prayed to God regularly, but was not circumcised. Therefore he was not a proselyte as the term is customarily used or, more specifically, he was not a proselyte of righteousness. According to Bruce p. One day, about three in the afternoon, Cornelius had a vision. Pious Jews prayed three times a day, so Cornelius probably was on that schedule. In this vision an angel of God spoke to him. The angel Acts These had "ascended as a memorial before God. He summoned two of his servants and a soldier, explained everything to them, and sent them to Joppa. Once again God gives guidance through a vision see Acts 9: In his vision an angel came and spoke to Cornelius. In our next scene Acts Whether through an angel or directly through the Spirit, God supernaturally guides His servants. Conclusion The important point of application in this passage is that God is at work. When God is ready to expand His church, He moves into a situation in His Sovereign way and opens doors. This time God gave a vision and sent an angel. He may use this method at anytime, but whatever method He uses, He is in control. No man can limit Him in what He does. Of course, there is a human side to the story. Cornelius was a pious and generous man. Moreover, as the story reveals, he was receptive to God and His messenger. His response to God was immediate obedience. This is an excellent example for all of us. Let us quickly do His will! The University of Chicago Press, Baptism in the New Testament. Eerdmans Publishing Company, The Book of Acts. A Theology of the Holy Spirit. Baptism in the

## IN THE SPIRIT (1:8) pdf

Holy Spirit. Holman New Testament Commentary. The Acts of the Apostles. The Westminster Press, Augsburg Publishing House, Bible Handbook on the Holy Spirit. Word Pictures in the New Testament, Vols. The Holy Spirit in the New Testament. Macmillan and Company,

### 2: Life in the Spirit: An Exegetical Analysis of Romans 8 | Religious Studies Center

*Wrestling in the Spirit: Proverbs - Kindle edition by Prophet Elijah Dixon Jr.. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading Wrestling in the Spirit: Proverbs*

In order to walk in the Spirit, we must intimately know the person of the Holy Spirit. The Holy Spirit is the third Person of the Trinity. He is the source of your power that is responsible for your success in life. The Holy Spirit lives within you. We no longer have the law, but a better covenant washed in the blood of Jesus. We must daily renew our fellowship with Him. We accomplish this through prayer, meditation on the Word, and praise and worship. Through the Holy Spirit, we have the power within to get results in every area of life. The Holy Spirit is your helper to achieve the plans of God in our life. The Holy Spirit communicates every plan and purpose from God in the earth. The Holy Spirit gives power in the life of the Christian. He positions you to have an advantage in life. You cannot walk in the power of the Spirit without a hunger for God. You will receive power from God when the Holy Spirit comes upon you. Jesus did not do any miracles until the Holy Spirit came upon Him. The Holy Spirit resides within you as a result of being born again. If you allow the Holy Spirit to reign in your life, He will produce the nine gifts of the spirit in your life. NKJV Galatians 5 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. The Holy Spirit can only reside in a Believer. NKJV John 14 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. The Bible speaks of the Holy Spirit as a well of water. But the water that I shall give him will become in him a fountain of water springing up into everlasting life. When you walk in the Spirit, you are equipped with power to do the supernatural. You will do things you could not do in your own ability. When the Holy Spirit is upon you, it is for service and ministry to others. The nine gifts of the spirit are used so you can bless others. We must cooperate with the Holy Spirit within. We must continually renew our spirit man. Even though our outward man is perishing, yet the inward man is being renewed day by day. The renewing of your spirit will affect your physical body. God will renew your strength like an eagle Psalm You can renew your spirit by fellowshiping with God in your secret place every day. The Holy Spirit will grant you to be strengthened with might by His spirit in the inner man. NKJV Ephesians 3 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, b. Pray, praise and worship Him constantly, fills your spirit man. Wait on the Lord; He will renew your strength.

### 3: The Holy Spirit in the Book of Acts | Preaching Source

*Colossians (ESV) What does 'love in the Spirit' means in Colossians ? Stack Exchange Network Stack Exchange network consists of Q&A communities including Stack Overflow, the largest, most trusted online community for developers to learn, share their knowledge, and build their careers.*

And so he condemned sin in sinful man, 4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. And if anyone does not have the Spirit of Christ, he does not belong to Christ. And by him we cry, "Abba, Father. When we become Christians, the Holy Spirit comes to live in us in all his power -- really! When we turn our attention to him rather than to our own devices, he gives us the power we need to have victory over sin. Several times already in this letter Paul has hinted that in the Spirit lie the solutions to our problem: Circumcision is circumcision of the heart, by the Spirit, not by the written code. God has poured out his love into our hearts by the Holy Spirit, whom he has given us. We have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. These words are not just tired Christian jargon. They contain the answer! Paul had concluded chapter 7 in utter frustration: Who will rescue me from this body of death? Something new has occurred: The Greek preposition is en, which here carries the meaning "under the control of, under the influence of, in close association with. Because we are now united with Christ, we are no longer under sentence of condemnation. But "in Christ Jesus," that is, joined to the Second Adam, we had died to the law 7: The phrase means the law that results in life, in contrast to the law that results in sin and death. And we have been "set free" already -- Aorist tense, an action which took place at a particular time in the past. It also carries the idea of freedom from slavery. The law is holy and righteous and good 7: Salvation through Christ Jesus 8: And so he condemned sin in sinful man sarx , 4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature sarx but according to the Spirit. But in taking on our sin on the cross, God did two things: Condemned mankind for sin with the sentence of death. Rather he takes it at full value and condemns it. Made his own Son a sin offering or atonement for our sin. How is it right for one man to die for another? The answer lies in the fact that Jesus the Messiah was not a mere man. He was the Son of God and anointed by God for this purpose. As the First Adam was the head over the human race, Christ has been appointed by God to be the Second Adam, the head over all who put their faith in him. So it is just. Jesus fully bore our own sins on the cross. And we are united with him in such a way that when he died on the cross, we died 6: That is the wonderful meaning of being "in Christ," united with Christ, included in Christ! What is the weak link? What then does it take to save us?

### 4: 'Walking in the Spirit' – Romans (Praying with Paul)

*It is the Holy Spirit alone which can give the power of this spiritual abstraction; but it is through the ordinary use of means that this power is bestowed. In St. John's case it was on the Lord's Day that this spiritual rapture was vouchsafed.*

Messages delivered by Dr. But that is not all. If walking in the Spirit is all up to us, then God does nothing. If it were all up to God, then we do nothing. Walking in the Spirit is a cooperation between us and God. Walking in the Spirit is also walking under his power and control. We cannot see God. We can see our bank statements, our membership numbers, and our building facilities, so we assume that what we can see is all there is. We want physical evidence for what we can see and make our plans based on what is before us. But we leave out the power of the Holy Spirit. We divide God from ourselves, make Him an impersonal force, not a living friend. Our tradition emphasizes the transcendence—or otherness—of God. Our vision of God is like watching a parade roll by. We wave at God as He passes us, and He waves at us, but only impersonally. God is high above us; so all we can do is pursue Him. But we forget that we can also know Him, talk with Him, and walk with Him. We keep the Spirit at a distance, and instead embrace the methods and knowledge of the World. But God is so much more than an impersonal goal. When we walk in the Spirit, the Spirit of God is within us. As we walk with Him, He lives in us. No one can come to Christ without the Holy Spirit. He convicts us of sin. He gives us faith. By Him we are born again. But we can—and often do—live daily without any recognition of the presence of the Holy Spirit living in us. This is understandable, of course. Since the Holy Spirit is invisible, we often overlook Him. In the same way, we see the human agents of the Spirit on earth, and attribute all that happens to human action, without recognizing that it is the Spirit working behind the scenes. Walking in the Spirit is not just than pursuing God. It is also walking with God, under His command and in His power. The more we submit to God, the more He is able to work through us. The first thing we must learn if we are going to walk in the power of the Spirit is to submit to His command. In Acts 1, Jesus is sharing a few last words with His disciples before He ascends to heaven. His disciples think they already know everything. They know—or at least they think they know—that God is going to restore the Kingdom. Just a short while before, Jesus had given them their marching orders, in the Great Commission in Matthew. Now, the disciples are ready to go into action. It makes us nervous. If we knew when God were to restore the kingdom, then we could prepare for it. We like deadlines, because we can work towards those deadlines. But Jesus refuses to give them this crucial bit of information that would allow them to plan for the future. When we have a plan, we know we have control. In order for God to work in us, the Holy Spirit must have control. Submission to God is essential. A man cannot ride a horse that is not broken, neither can God use a man or woman who is not broken and submissive to His will. But when we learn to submit—what miracles, what power, hope, and love is present! When the Holy Spirit is operating in our lives and in our church, there is so much more that we can do, than when we merely operate in our own strength. Let me illustrate with three personal events which happened to me shortly after I became a Christian. The first time in my life I was aware of the power of the Holy Spirit working through me was when I was a counselor at a Billy Graham Crusade. I was only sixteen, and not capable of counseling anyone, and I was full of my own doubts and questions about God. A girl from my high school responded to the invitation, and some friends pulled me over to talk with her. I was aware of God speaking through me. Whenever I wanted to go off and mention my own doubts or crackpot theories, the Spirit would prevent me. God would not let me get off course. I was quoting Scripture I was not aware that I even knew. I felt as if someone else had taken over my voice, speaking to her through me. I am convinced that the Holy Spirit had taken over and was using me. The second time came my freshman year in college. I was working with a group of Christians who were starting a church in a small town in Kentucky. As we walked the streets I noticed sick people all around me. My mind churched with a nagging question—why do Christians not regularly see people healed? I prayed to God—let me see if you still heal today. That evening there was a prayer meeting in my dorm. I shared what I had prayed with my dorm mates. One student there had had a knee injury, and the others asked me to try it out by praying for him.

As I prayed I felt the bones move back into place in his knee. Something happened I could not explain rationally, but that power was real. The third time I felt the power came just a few months later. I had just broken up with two girls in a month—or rather, they broke up with me! I was feeling very, very low. But even so, I remember reading John 4, how Jesus said that the Spirit within us is like a spring of living water, coming from within. In spite of my emotional distress, I became aware that there was another emotion—a feeling of joy that was present within, in spite of my emotional hurt, springing up from a hidden well inside. I came to understand that when I needed it, it was still there. The hurts of the moment might obscure it, but they did not hide it. It still remained inside. These three personal illustrations each describe a different aspect of the Holy Spirit power. He give us ability to lead, and power to speak. For it is not you who speak, but the Spirit of your Father speaking through you. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it. Healing and miracles are not a sideshow act. The Holy Spirit is not a superpower. We work in submission to Him, not the other way around. But the Holy Spirit still works miracles through us, and bringing works of healing and deliverance, and is even able to bend time and space if necessary to do the will of the Father is very real. Miracles happen regularly when the Holy Spirit is allowed to be in control. The Holy Spirit also brings inner joy and transforming our motivation emotional. Every time a Christian prays for boldness, he or she is praying for emotional change, because boldness is an emotion. The Holy Spirit changes other emotions as well. He brings us inner joy, which is independent of circumstances. He grants us the gift of sorrow and remorse when we do wrong. We call that conviction of sin. He brings us emotional healing from the suffering of life. He grants us the gift of forgiveness of our enemies. He gives us love for people we would naturally hate. He gives us grace under fire, and the emotion of peace when things are not peaceful. What happens when all this starts to happen inside us? Jesus tells us—we get power. There are two Greek words for power. One is *exousia*, or authority.

### 5: The Spirit Will Eisner's New Adventure Complete Set Plus 3-D Comics | eBay

*This listing is for the spirit Complete Set plus 3D No glasses in the pictures. I am not a grader please see pictures for condition. These DO NOT come bagged they come grouped in one bag.*

In the Spirit 1: Sam Storms In Colossians 1: He praises and thanks God for having evoked this in their hearts. Needless to say, there are countless activities and virtues and experiences mentioned in this book that are elsewhere in the New Testament attributed to the work of the Spirit, but in Colossians this is simply taken for granted rather than openly stated. So, Paul has thus far said five things concerning Christian love: To these five truths Paul now adds a sixth. This phrase "in the Spirit" could also be translated "by the Spirit" or "through the Spirit" in the sense that it is the Spirit who is responsible for the power and incentive and steadfast commitment to fulfill whatever is in view. For example, Paul exhorts us to pray at all times "in the Spirit" Eph. Therefore, to experience and express "love in the Spirit" points us yet again to the divine origin of this affection. It is a God-given love, one that cannot be cranked up or willed into existence by human grit and determination. James Dunn put it best when he described this love as one that "can only be aroused and sustained by the Spirit of God. The phrase carries overtones of an inspiration that wells up from within, charismatically enabled Rom. Clearly, then, this love that the Colossians have for Paul and for all the saints is not a love that is natural to the human heart. We are by nature selfish and guarded and absorbed with our own concerns. If we are to love as the Colossians loved it must happen "in the Spirit," which is to say: This is why "love" is a fruit of the Spirit, as Paul states in Galatians 5: There is yet a seventh, and final, observation Paul makes about this love. He has already said that love and faith flows from that hope laid up for us in heaven v. Indeed, this gospel is bearing fruit and growing in the Colossians and us; v. This fruit, in part, is love. So, the way this love will continue to be nurtured and nourished and sustained in our hearts through the activity of the Spirit is by listening to and reading about and trusting in the truth of the gospel! If hearing the gospel produces hope and hope produces love, we must be diligent to immerse our minds in the gospel by reading of it in the inspired Word, by meditating on its promises, obeying its warnings, memorizing those texts that speak of its blessings, and trusting that it will do for our souls what nothing else can. Relying on the Spirit with you, Sam.

### 6: Living Life in the Spirit» ¿

*Romans English Standard Version (ESV) Life in the Spirit. 8 There is therefore now no condemnation for those who are in Christ Jesus. [ ] 2 For the law of the Spirit of life has set you [ ] free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do.*

And in chapter 8 Paul stresses the importance of the indwelling presence of the Holy Spirit in the life of the believer; it is only by the power of the Holy Spirit whereby the believer can overcome his sin disposition and live a life of holiness. In this critical chapter of Scripture, Paul describes seven key ministries of the Holy Spirit in the life of the believer – Walk according to the Spirit 8: Set your mind on the things of the Spirit 8: Put to death the deeds of the body by the Spirit 8: Be led by the Spirit 8: Know the Fatherhood of God by the Spirit 8: Hope in the Spirit 8: Pray in the Spirit 8: In other passages Paul mentions – Be filled with the Spirit Eph 5: Serve in the Spirit Rom 7: Love by the Spirit Rom Walk According to the Spirit Rom 8: As I reflect upon these verses, I am reminded of the word of the Lord to the prophet Amos: And then there is the word of the Lord to the prophet Micah: Likewise, though the Holy Spirit will produce spiritual fruit in our lives, we are also admonished to bear fruit. Although our minds are not capable of fully understanding such mysteries, as believers we accept them because they are clearly taught in Scripture, and we are convinced they are true by the Holy Spirit 1 Cor 2: Well similarly, the Christian life is the sum total of a lot of little steps taken in submission to the Holy Spirit – and as we walk in the Spirit, God fills us with His Spirit in such a way that our lives more reflect His will, and our desire to sin lessens. Galatians chapter five parallels Romans chapter eight in many ways – Paul says the following in his letter to the Galatians: As we walk in the Spirit depending upon Him and being filled with Him, our craving for sin will lessen – obviously, spending time with God and walking with Him will lessen our desire to spend time in the world and walk in its ways. So those who do not walk in the Spirit on a moment-by-moment basis will not be thinking on the things of the Spirit and become more oriented toward the things the Spirit desires; as such they will feel the pull of temptation more intensely. Obviously, it takes time to get accustomed to a moment-by-moment, day-by-day walk in the Spirit if it is not the regular pattern of your life. It involves the mind. In short, those who are unconverted are concerned with the things of the flesh – they obey the impulses of the flesh; they live to gratify the desires of their fallen nature. If our minds are set on the things of the Spirit, we will indeed discover a life characterized by peace; if our minds are set on the flesh, we will experience hostility toward God Rom 8: The unsaved person is simply a spiritual corpse there is no life in him – Eph 2: That is the significance of our mind-set. Leon Morris describes those who have this Spirit-oriented mind-set in his commentary on Romans: What the Spirit does is their absorbing interest – The mind set on the Spirit is not just about what you do in the moment of temptation – it is a reorienting of your thoughts, your desires, and your motivations, so that a Spirit-oriented focus becomes the established pattern of your life. Normally, your thoughts will try to escape toward jealousy, envy, anger, sensuality, immorality, and idolatry Gal 5: You actively, by the Spirit, reject wrong thoughts as they enter your mind. By the way, the issue of being obligated to live according to the flesh is one of the main differences between a person who is indwelt by the Holy Spirit and one who is not Rom 8: Scripture does teach that the person in whom the Holy Spirit lives can consistently live a life that pleases the Lord when he sets his mind on the things of the Spirit and puts to death the deeds of the body by the Spirit. According to Romans 8, here is what is possible in the Christian life – We can live with the knowledge that we are free from condemnation v. We can live realizing that God fulfilled the requirement of the Law in us thru Christ vv. We can walk according to the Spirit rather than according to the flesh v. We can set our minds on the things of the Spirit rather than things of the flesh vv. We can live as people who are characterized by peace v. We can live lives that are pleasing to God implied in v. We can live free from the obligation to do the things of the flesh v. It should be noted, as we redirect our thoughts toward the things of God, we increasingly become a person whose thinking processes are so filled with the things of the Spirit that the pull of the flesh lessens Rom 8: Paul stresses that you will live if and only if you mortify put to death the deeds of the body. Do your best to present yourself approved to God 2 Tim 2: May I hear that you

are standing firm and striving for the faith of the gospel Phil 1: Flee youthful passions and pursue righteousness 2 Tim 2: Put on the whole armor of God that you may be able to stand against the devil Eph 6: So in prayerful trust and continual dependence upon the power of the Holy Spirit, we take action so that the sinful deeds of the body are not given any life. Furthermore, we prepare for temptation ahead of time through prayer, study of the Word, and growth in faith Eph 6: His message was this: Obviously, Paul had not achieved perfect righteousness in Christ, but that was the supreme objective of his life. Set your mind on the things above, not on the things that are on earth. As long as a believer is in his earthly body, he will be subject to the perils of the flesh and will need to keep putting its sins to death. Because of the influence of our human weaknesses and limitations on our thinking, it is often difficult to recognize sin in our lives. Then I shall not be ashamed when I look upon all Thy commandments. Be Led by the Spirit Rom 8: Several passages refer the Holy Spirit witnessing directly to our spirits Rom 8: When we face situations where we do not know what to do, Scripture tells us we can ask for an increase of wisdom God promises to give it to us when we ask in faith Jam 1: The Holy Spirit moves us in our spirit as we move through the decisions of life, be they be small or major decisions. The Christian who neglects the spiritual disciplines, however, will invariably have doubts about his salvation, because He is indifferent to God and the things of God. By the way, Satan the great accuser of the brethren is always ready to take advantage of our circumstances and plant seeds of uncertainty in our minds. Just as our finite minds cannot fully comprehend how the Spirit leads us, so also we cannot fully understand any of the supernatural works of God. We do know, however, that our heavenly Father does not force His will upon us rather, He seeks our willing obedience. It is when we are genuinely submissive to Him that our Lord supernaturally reshapes and redirects our will into voluntary conformity with His own. When the Spirit leads us He does so by making us sensitive to issues and situations, that result in our being encouraged to take some kind of action. Though we need to be ready to make decisions based solely upon biblically-grounded missional wisdom, we also need to intentionally develop a sensitivity to a more direct leading of the Spirit. Then when He brings to mind a wrongdoing of which we were unaware compare Ps God saves us through our faith in Him, and He leads those He saves through the same human channel of faith 2 Cor 5: As we read, meditate on, and pray over Scripture, the indwelling Spirit of God becomes our divine interpreter In God regularly compared Himself to a Shepherd who leads His sheep Ps Obviously, the Holy Spirit can choose to act in any way that He wishes. Know the Fatherhood of God by the Spirit Rom 8: He does it primarily through the Word as a Christian reads the bible, the Spirit confirms the truth that, because he has trusted the Savior, he is now a child of God. Remove this cup from Me. Paul writes in his letter to the Galatians: Nobody wants to be your friend! Fellow believer, stop listening to those words! Our identity is formed by what God thinks of us by what He has done for us and by what He intends to do with us; not by anything else, and certainly not by the opinion of others. We need to turn off these destructive messages and start listening to what God says about us. So what has God said about us in Romans 8 up to this point? These are the truths we need to affirm over and over again speak them out loud to your-self, and ask the Holy Spirit to solidify them in your own spirit. Let me begin the list by adding one that probably sums them all up. It was one I heard in a recent sermon. Most of us may find that impossible to believe, because our sinful-ness simply overwhelms us but the reality is God loves us with an everlasting love! Give real serious thought to the foregoing scenario remember, He loves you so much He actually died for you. This little scenario reminds me again of the wonderful words Charles Wesley penned: How can it be that Thou my God shouldst die for me? You are not in bondage to the flesh. You are indwelt by the Holy Spirit. You belong to Christ. You are spiritually alive in Christ. You are children of God. You are adopted into His family. You will be glorified together with Him. Hope in the Spirit Rom 8: That is a common feeling for believers, because this world is really not their home we were really made for heaven. One of the central themes of Christianity is that of spending eternity in heaven with God. That was the message of the apostle John: Lewis comments on this in his best selling book Mere Christianity: The Holy Spirit Himself is the firstfruits.

### 7: Colossians and he also informed us of your love in the Spirit.

*What does Colossians mean? [â†’ See verse text â†’] This verse completes the thought which Paul began in verse 7. Based on this, it seems Epaphras shared a report of the love of the Colossian believers to Paul and Timothy in Rome.*

Praying and Praising in the Spirit 1 Acts 2: Sam Storms My first encounter with the gifts of the Spirit came when I was nineteen years old. In the summer of , after my freshman year at the University of Oklahoma I was living in Lake Tahoe, Nevada, serving with Campus Crusade for Christ on an evangelistic project. We spent the summer witnessing to those who visited the beaches and casinos. I pumped gas in a Shell station. Their first stop upon entering the outskirts of Tahoe was to fill up at my service station. I thank God for the courage and opportunity to share the gospel with a few of them before the summer ended. My perspective on the church and Christians as a whole was soundly shaken that summer. This was due, in no small measure, to a visit I made to the campus of the University of California, Berkeley. You must remember that this was the late spring, early summer of It was a time of hippies, the Viet Nam War and its protestors, hallucinogenic drugs, and the emergence of what came to be known as the Jesus movement. Let me assure you that nothing in my nineteen years as a Southern Baptist from Oklahoma prepared me for the radical, off-beat approach to Christianity that I encountered there! Although my exposure to the CWLF was brief, I was challenged in a positive way to be a bit more open and tolerant of those who worshiped and lived out their life in Jesus in ways that differed from my own. Toward the end of that summer I attended a meeting at which Harald Bredesen, one of the early leaders of the charismatic movement, was scheduled to speak. But he had my attention. I obtained a copy and read it immediately. The issue of speaking in tongues soon became a focus of study for me. As my time of ministry in the beautiful Rocky Mountains concluded, I returned to the University of Oklahoma to continue my studies as a sophomore. During this time I began to pray earnestly that, if the gift were real, God would give it to me. Nevertheless, for several weeks I spent each night in a secluded area near my fraternity house pleading with God for some indication of his will for me concerning this gift. My skepticism toward spiritual gifts like tongues was deep-seated and pervasive. Having been raised for twenty years in Southern Baptist churches, speaking in tongues was rarely mentioned, and only then with scorn and disdain. One thing is certain: One night in October of , quite without warning, my normal, somewhat routine, prayer was radically interrupted. I suddenly began speaking forth words of uncertain sound and form. I distinctly remember feeling a somewhat detached sensation, as if I were separate from the one speaking. I had never experienced anything remotely similar to that in all my life. While this linguistic flood continued to pour forth I kept thinking to myself, "Sam, what are you saying? Are you speaking in tongues? My reaction to something so unfamiliar and new was a strange mixture of both fear and exhilaration. I was confused, but at the same time felt closer to God than ever before. Having said that, I must confess that when I look for words to describe it the only thing that comes to mind is immersion and saturation, a sense of being inundated or flooded with the presence of God. My relationship with God to that point had been largely, if not entirely, intellectual. But on the night in question it was as though the veil that separated my being from the being of God was lifted. My spirit was engulfed by the Spirit of God. Neither before nor since that day have I felt so directly, empirically, and undeniably in touch with the realm of the supernatural. I returned to my fraternity house filled with excitement and called a friend who was on staff with Campus Crusade for Christ. How did you know? But what he said next affected me for years to come. Everything can be the same as it was before. I remember feebly and fearfully trying to speak in tongues the next night, but nothing happened. Not wanting to forfeit my position in the ministry on campus, I concluded that it must have been something other than the Holy Spirit. I never thought it was demonic, although many of my friends did. I rarely spoke of the incident in the years following, fearful of the disdain of my friends who looked with suspicion on anyone remotely associated with or showing interest in the gift of tongues. My agreement with those who explained it away by appealing to psychological factors was prompted less by conviction than by my fear of incurring their ridicule or, worse still, losing their friendship. I also believe that my attempt to write it off as a momentary, one-time phenomenon, better left in the past, was offensive to God and a clear instance of quenching the Holy Spirit.

More than twenty years later, in November of I attended a theology conference in New Orleans and spent time with Jack Deere, a close friend and former classmate at Dallas Seminary. Jack is the author of *Surprised by the Power of the Spirit* and *Surprised by the Voice of God* Zondervan, both excellent biblical refutations of cessationism. Jack taught Old Testament and Hebrew at Dallas for twelve years before being dismissed because of his embrace of continuationism. He then reminded me of something the apostle Paul said to young Timothy: Jack then laid hands on me and asked the Lord to kindle afresh in me this gift he had bestowed so many years before. This verse in 2 Timothy is important. It tells us that one may receive a spiritual gift only to neglect and ignore it. The imagery Paul uses is helpful. He describes a spiritual gift in terms of a flame that needs to be continually fanned. If it is not understood and nurtured and utilized in the way God intended, the once brightly burning flame can be reduced to a smoldering ember. Every day, if only for a few minutes, I prayed that God would renew what he had given but I had quenched. I prayed that, if it were his will, I would once more be able to pray in the Spirit, to speak that heavenly language that would praise and thank and bless him 1 Cor. Some 21 years have now passed since God renewed his precious gift in my life. Praying in the Spirit is by no means the most important gift. Contrary to the caricatures that many have of this gift, it has served only to enhance and deepen my relationship with the Lord Jesus. Believe it or not, I can still tie my shoelaces, balance my checkbook, drive a car, hold down a job, and I rarely ever drool! For me to reveal to you that I speak in tongues is to run the risk of being perceived as a mindless, spiritually flabby fanatic who periodically mumbles while in a convulsive or hypnotic trance. What I propose to do is approach the topic by asking several questions that people typically pose and then providing what I hope are biblical answers. In my opinion, Yes, as we are told that the visitors in Jerusalem for Passover heard these uneducated Galileans speaking in their own native language vv. Also observe the terms used: Rodman Williams, *Renewal Theology*, 2: If this view is correct, a miraculous charisma of the Holy Spirit namely, the gift of interpretation was given to every unbeliever present on the day of Pentecost. Then and Now, Many cessationists argue that tongues were given so that Christians might speak the gospel in the language of the unsaved. Tongues, therefore, is primarily an evangelistic tool. However, there is no evidence that tongues-speech in Acts 2 or elsewhere served an evangelistic purpose. According to Acts 2: Thus, here as elsewhere, we see that the primary purpose of tongues-speech is address to God whether it be in praise or prayer; cf. What about Acts 10 where the Gentile Cornelius and his companions speak in tongues? Here once again see also Rather, tongues in Acts 10 accomplished two purposes. First, it attested or bore witness to the Jerusalem church and thus to Jewish believers that Gentiles may be admitted to the church without first becoming Jews and placing themselves under the Mosaic Law. Second, we note again that speaking in tongues here is a form of praise v. Far from questioning the sanity or stability of these believing Gentiles, Peter concludes from what happened that they are saved and thus eligible to be baptized in water no less than had it been a Jew who accepted Jesus v. The only other occurrence of tongues in Acts is found in Acts 19 where disciples of John the Baptist praise God in tongues following their conversion and baptism in water. Thus, in Acts, some but not all who receive Christ as savior speak in tongues immediately upon their conversion. There are several instances of conversion in Acts where no mention is made of speaking in tongues see Acts 2: But neither should one conclude that they did. Moreover, only in Acts 2 are tongues explicitly said to be human languages not previously learned by the speaker more on this later. Furthermore, nowhere in Acts did speaking in tongues function directly as an evangelistic tool, nor do we ever find an apostolic exhortation that it be used for that purpose. At most, tongues may be viewed as a form of pre-evangelism. It is not tongues, however, but preaching that brings the gospel to those who are saved. Significantly, in the three explicit references to tongues in Acts, only once Acts 2 are unbelievers present. If, as the cessationist argues, tongues were primarily an evangelistic sign-gift for unbelieving Jews, why is it that in two of its three occurrences in Acts only believers are present? Cessationists typically say Yes. They point to the fact that several scientific studies have been conducted in which the tongues speech of charismatics has been analyzed. The conclusion of such studies is that rarely if ever is tongues speech on the part of modern day charismatics human languages, such as Russian or Mandarin or Swahili. Since the tongues speech in Acts 2 was certainly genuine human languages and since the tongues speech of today appears not to be, their conclusion is that tongues is no longer a valid gift for the church and

what charismatics claim to experience is a delusion, perhaps even demonic. As noted above, Acts 2 is the only text in the NT where tongues-speech consists of foreign languages not previously known by the speaker. But there is no reason to think Acts 2, rather than, say, 1 Corinthians 14, is the standard by which all occurrences of tongues-speech must be judged. Other factors suggest that tongues could also be heavenly or angelic speech. To begin, if tongues-speech is always in a foreign language intended as a sign for unbelievers, why are the tongues in Acts 10 and Acts 19 spoken in the presence of only believers? It is unlikely that he means a variety of different human languages, for who would have argued that all tongues were only one human language, such as Greek or Hebrew or German?

### 8: What does Colossians mean?

*Romans Dear Father, Thank you that there is no condemnation for me now that I am in Christ Jesus. Through the principle of the Spirit of life in him I have been set free from the principle of sin and death.*

In great natures this power is usually strong. Socrates is related to have stood rapt in thought for hours, and even days, unconscious of the midday heat, or the mocking wonder of his comrades. To high-souled men, set upon the spiritual welfare of the race, this power of detaching themselves from the influence of the outward is the result of their earnestness; the things spiritual are to them the real; the things seen are temporal. It is the Holy Spirit alone which can give the power of this spiritual abstraction; but it is through the ordinary use of means that this power is bestowed. The phrase in this latter passage is totally different. The phrase here is. The adjective is applied by St. The day is still called??????? It was the hour of sweetest, closest communion, when the memories of Christ risen, and the fellowship he had enjoyed at Ephesus, would work on his spirit, and aid in raising him in highest adoration, like St. When so rapt, he heard a voice, strong, clear, and resonant as a trumpet. The mouth which persecution closes God opens, and bids it speak to the world. Paul, through the Epistles of his Captivity, still speaks. Luther, by his translation of the Bible, spoke from his confinement at Wartburg; and Bunyan, by his divine allegory, shows how feeble were the walls of his cell at Bedford to silence the voice of God. If speech be silver and silence golden, it is also true in the history of the Church that from the captivity of her teachers she has received her most abiding treasures. Pulpit Commentary Verse I came to be seen on ver. The expression occurs here only in the New Testament, and beyond all reasonable doubt it means "on Sunday. That it means Easter Day or Pentecost is baseless conjecture. The phrase had not yet become common in A. Paul writing, "on the first of the week" 1 Corinthians Melito, Bishop of Sardis A. Dionysius of Corinth A. The context is quite against any such meaning as that St. John is spiritually transported to the day of judgment. Whereas, seeing that the visions which follow are grouped in sevens the seven candlesticks, seven seals, seven trumpets, seven vials, the fact that they begin on the first day of the seven is eminently appropriate. By a construction common in Hebrew, "saying" agrees with "trumpet," the nearest substantive, instead of with "voice" comp. Matthew Henry Commentary 1: Let us who call him Our Lord, honour him on his own day. He was in a serious, heavenly, spiritual frame, under the gracious influences of the Spirit of God. An alarm was given as with the sound of the trumpet, and then the apostle heard the voice of Christ.

### 9: Sam Storms: Oklahoma City, OK > In the Spirit ()

*Acts New International Version (NIV). 8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

Bkmrk Throughout this letter, Paul has been arguing for the way of the Spirit, rather than the way of the law. Yes, the law restrained sin and showed us our need for salvation, but now that the Spirit has come, the law is obsolete. The reign of the flesh is over, the Spirit is working his fruit in you. In the first few verses of chapter 6, Paul begins to unfold some of the implications of being Spirit-people rather than slaves to the law. Restoring a Fallen Brother 6: What happens when we slip, however? When a fleshly mindset begins to take hold? But watch yourself, or you also may be tempted. To non-Christians these words seem as the "cop-out" that they are. The normal Christian life is walking in the Spirit. However, the reality is that we goof up, we slip, we sin. But when we ourselves sin, there is help. The Apostle John reminds us: But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. Do we jump on them with legalism and judgment? Paul says, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. Who is to do the restoration? Our culture now uses the word "spiritual" to refer to people who practice any spiritual exercise, whether Christian or Buddhist. But when Paul uses the word "spiritual," he means those who are living and walking in the Spirit 5: Restoration must be by the Spirit, not by the law. It is a process. If you have a car that has the "engine light" come on, the restoration and repair process takes diagnosing the problem, then patiently correcting it. If a classic car has been allowed to fall into general disrepair, the restoration process is very expensive and may take years. Nevertheless, classic car enthusiasts are only satisfied by restoring the car to its prime condition. Is Paul talking about the Holy Spirit here? He has just discussed gentleness as a fruit of the Spirit that grows in and transforms our human spirit. So the "spirit of gentleness" is a combination of both the Holy Spirit and our spirit. Why is gentleness so vital to restoration? Unspiritual people apply the law with condemnation. But spiritual people are humble, not self-righteous. They apply love and grace to sin. Paul warns the restoration team, "But watch yourself, or you also may be tempted. To love our neighbor, of course Galatians 5: As I have loved you, so you must love one another. Love requires that we carry [] the burdens [] of those who fall down under them. Lifting up their burdens is our way of fulfilling [] the true purpose of the law. Paul had talked about the law as a burden, a heavy yoke of slavery 5: Jesus had said, "You experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them. During the Christmas season of , Father Edward J. Then he can take pride in himself, without comparing himself to somebody else, 5 for each one should carry his own load. We think of ourselves as "good" people. But we can be the worst hypocrites! James is especially instructive here: If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check. Now Paul shows us the path to protect ourselves from self-deception. The Day will bring it to light. What do our actions show about our character? Only through continual self-examination and bare honesty can we protect ourselves from self-deceit. The danger is that we who are restoring others may lose our humility and become condescending -- and lose our own edge! Finally, Paul reminds us, " For each one should carry his own load. True, the burden in verse 2 uses a different word, baros. In fact, the use of similar words is purposeful, says Burton: The paradoxical antithesis to verse 2a is doubtless conscious and intentional. Or why do you look down on your brother? What would restoration of a such brother or sister look like in his or her life? Who should restore this person? In what spirit should it be done? What is the result of trying to restore a person without humility?

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