

WALKING IN THE HOLY SPIRIT

Memory Verse: Galatians 5: 16

I. Introduction: Many believers go their entire Christian lives and never understand the necessity the Holy-Spirit's presence and work. Yet, apart from the Holy Spirit, you and I simply cannot lead godly lives. It is His grace that empowers us to resist sin and obey the Father. The Spirit helps us interpret Scripture and fellowship with the Lord. Without Him, no one can have a genuinely fruitful and victorious Christian life.

II. Who is the Holy Spirit?

- A. A member of the Trinity (Matt. 28: 19; Acts 5:3-4)
- B. Creator (Gen. 1:2, 26; Job 33:4)
- C. A Person, not an impersonal force (John 14: 16-17, 26)

III. What does the Holy Spirit do in our lives?

- A. Teaches and reminds us of what we've learned (John 14:26)
- "B. Seeks to testify about Jesus rather than Himself (John 15:26)
- C. Convicts us of sin, righteousness, and judgment (John 16:8-13)
- D. Guides us into all truth (John 16:13)
- E. Glorifies Christ (John 16:14)
- F. Dwells within every believer (Rom. 8: 11)
- G. Reveals the Lord's plans for us (Rom. 8:14)
- H. Assures us that we are children of God (Rom. 8: 15-16)
- I. Equips us with spiritual gifts (1 Cor. 12:4, 7-8)
- 1. Gives power, especially for evangelism (Acts 1:7-8J)

K. Intercedes for us (Rom. 8:26)

L. Seals our salvation (Eph. 1:13)

VI. What does it mean to walk in the Spirit?

A. This phrase means to live each moment dependent on the Holy Spirit, sensitive to His voice, and obedient to Him.

“B. When the Spirit speaks to your heart, obey immediately. Delayed obedience is disobedience.

C. Sometimes it will become clear why the Holy Spirit directs us one way and not another. Other times, we may never know why. However, the wise man or woman will obey the Spirit's voice. He knows all things, including the future, and His guidance is always for our benefit.

VII. How can we win the spiritual battle?

A. The Holy Spirit will equip us to live godly lives if we focus on Him. Romans 8:5 says, "For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit."

B. Believers have three enemies: the world, the flesh, and the Devil. The Devil can't make God's children do anything. He can tempt us and will certainly try to do so. But we can resist sin by allowing the Spirit's power to work through us.

C. The spiritual battle takes place on two fronts: in our minds and in our behavior. The mind governs how we speak, act, and handle different situations. If we lose the battle on one front, we will also lose it on the other.

D. We must set our minds on obedience to God. Then we can win the battle against sin. The Spirit will speak to our hearts to warn us when we have stumbled into something wrong. At that moment, we must choose to obey.

E. Scripture refers to the importance of being mentally prepared for spiritual battle.

First

Peter 1:13 says, "Prepare your minds for action," and Colossians 3:2 says, "Set your mind on the things above, not on the things that are on earth."

G. Setting our minds on spiritual things must be done on a daily basis. Each morning, I surrender to God and ask Him to give me strength and guidance for the day.

E. Apart from Him, we are inadequate to do anything of real value. With Him, we can experience spiritual victory, no matter how weak or unimportant we feel.

VIII. Conclusion: Do you want to live with real peace, contentment, and joy in life? Do you want to have the power to overcome temptation and persevere through adversity? This kind of victorious living is found only through total surrender and obedience to the Holy Spirit. Set your mind on the things of God, and trust the indwelling Spirit to guide, enable, and empower you to obey His voice. When we remain sensitive to the Spirit's guidance, depend upon Him totally, and obey, we experience life at its very best.

"THE HOLY SPIRIT OF GOD" .

The Personality Of The Holy Spirit

INTRODUCTION

1. The previous lesson introduced this series and stressed the importance of our study

2. To what was said, I add the following statement:

"There is no subject more important in religion than that of the Holy Spirit. Unless this be properly understood, a large portion of the Bible, and especially the NT, must remain unintelligible. On the

other hand, a just view of it will do more than a knowledge of any other particular topic to give harmony, clearness, and consistency to what may be learned to all other matters presented in the Word of God." - The Office of the Holy Spirit, Richardson

3. Despite its importance to understanding the Scriptures as a whole, there is much confusion and superstition in the minds of many people about the Holy Spirit

4. It is my intention in this series of lessons to present my understanding of what the Bible teaches about the subject

1. A good starting place is to consider who or what the Holy Spirit

a. Is the Holy Spirit a person, one that possesses "personality"?

b. Or is the Holy Spirit simply an "influence", or "impersonal force" that emanates from God?

1) Members of the Watchtower Society (who call themselves "Jehovah's Witnesses"), would have us believe such is the case

2) E.g., "As for the 'Holy Spirit', the so-called 'third person of the trinity', we have already seen that it is, not a person, but God's active force." - The Truth That Leads To Eternal Life

6. It is my contention, however, that the Bible reveals the Holy Spirit to be ...

a. A "personal" being, possessing every trait of what we call "personality"

b. Not some "impersonal force" that emanates from God

[Consider the following evidence for this view of the Holy Spirit...]

THE HOLY SPIRIT'S WORKS MANIFEST PERSONALITY

A. THE HOLY SPIRIT SPEAKS...

1. He "expressly says" that some will depart from the faith - 1Ti 4:1
2. The Spirit spoke and gave directions to Philip - Ac 8:29
3. He spoke to Peter and gave him charge concerning the Gentiles
- Ac 10:19-20
4. He spoke to the brethren at Antioch concerning Paul and Barnabas - Ac 13:1-4

B. THE HOLY SPIRIT TEACHES

1. He was to teach the apostles all things - Jo 14:26
2. Please note that Jesus consistently refers to the Holy Spirit as "He", not "it" (implying a personal being, not an impersonal force) - cf. Jo 14:16-17

C. THE HOLY SPIRIT BEARS WITNESS

1. He was to testify of Jesus - Jo 15:26-27
2. Just as the apostles (who were "personal beings") would bear witness, so also the Holy Spirit

D. THE HOLY SPIRIT GUIDES, HEARS, SPEAKS TELLS

1. He would carry on and complete the work started by Jesus - Jo 16:12-13
2. Notice again that Jesus consistently refers to the Holy Spirit as "He"

E. THE HOLY SPIRIT FORBIDS

1. He prevented Paul and his companions from going into certain areas of Asia - Ac 16:6-7
2. This He did by "forbidding" them, and "not permitting" them,

despite their initial efforts

F. THE HOLY SPIRIT INTERCEDES

1. The "Spirit Himself (note Paul's use of the personal pronoun) makes intercession for us" - Ro 8:26
 2. Just as Christ "also makes intercession for us" - Ro 8:34
- [All these works of the Holy Spirit manifest personality. But there is more...]

II. THE HOLY SPIRIT POSSESSES PERSONAL CHARACTERISTICS

A. HE HAS A MIND

1. "the mind of the Spirit" - Ro 8:27
2. This suggests thinking on His own

B. HE HAS KNOWLEDGE

1. He "knows the things of God" - 1Co 2:11
2. Just as the "spirit of man" (a personal being) knows certain things

C. HE POSSESSES AFFECTION

1. Paul speaks of "the love of the Spirit" - Ro 15:30
2. When have you known of an "impersonal force" that could love?

D. HE HAS A WILL

1. "the same Spirit works all these things, distributing to each one individually as He wills" - 1Co 12:11
2. It was the Holy Spirit Who decided what person received which Gift [Again, these are all characteristics of a being possessing intelligence and personality. Finally, consider how ...]

11. THE HOLY SPIRIT SUFFERS PERSONAL SLIGHTS AND INJURIES

A. HE CAN BE GRIEVED

1. "do not grieve the Holy Spirit of God" -
2. He can be made sorrowful through our willful neglect

B. HE CAN BE BLASPHEMED

1. That is, to be spoken evil of
2. As in attributing His deeds to the works of Satan, the "unforgivable sin" - Mt 12:31-32

C. HE CAN BE INSULTED

1. One who has "trampled the Son of God underfoot" has also "insulted the Spirit of grace" - He 10:29
2. This is done-by sinning "willfully" - He 10:26

D. HE CAN BE LIED TO

1. As Ananias and his wife Sapphira were guilty of doing
2. "...why has Satan filled your heart to lie to the Holy Spm.. t....?" - Ac 5:3

E. HE CAN BE RESISTED

1. As Stephen charged the Jewish leaders of doing - Ac 7:51
2. This they did by resisting the message and persecuting the messengers who were inspired by the Holy Spirit - cf. Ac 7:52-53

. CONCLUSION

1. A mere principle or influence cannot sustain these slights, only a personal being; so it is clear ...
 - a. The Bible presents the Holy Spirit as a personal being
 - b. We should regard the Holy Spirit as a "He", not an "it"!
2. But is this personal being also a supreme being?

a. Angels are personal beings, but not supreme beings

b. What does the Bible say about the Holy Spirit?

We will next study the deity of the Holy Spirit, and how it relates to the concept of God

3. For now, have you considered your personal relationship to the Holy Spirit?.

a. How He feels for you?

b. What He has done, and is doing, for you in God's scheme of redemption?

c. How He reacts to your reception or rejection of the Word He has revealed?

4. Might you even be guilty of "resisting the Holy Spirit" ...?

a. By resisting the commands of the apostles and prophets?

b. "Who have preached the gospel to you by the Holy Spirit sent from heaven"? - **1Pe 1:12**; cf. **Ac 2:36-38**

THE BAPTISM OF THE HOLY SPIRIT

INTRODUCTION

1. In our previous lesson, we considered the promise of the Holy Spirit...

a. By prophets in the Old Testament, beginning with Joel

b. By John and Jesus as they spoke of the Holy Spirit

c. By Peter in his sermon on the day of Pentecost in Acts 2

1) Declaring that the outpouring of the Spirit was a fulfillment

of the promise - Ac 2:16 2) Offering the promise of the Spirit to those who repent and are baptized - Ac 2:38-39

2. As noted in the conclusion, this naturally raises a few questions ...
 - a. Does this mean the baptism of the Holy Spirit is for us today?
 - b. What exactly is the baptism of the Holy Spirit?
3. It may be of interest to note ...
 - a. The Scriptures never speak of the "baptism" of the Holy Spirit
 - 1) In fact, the unity of the Spirit involves only "one baptism" - Ep 4:3-6
 - 2) The "one baptism" can only be that commanded by Christ:
 - a) Of everyone in all the world - Mt 28: 19; Mk 16:16
 - b) For the remission of sins - Ac 2:38; 22: 16
 - c) A baptism in water - e.g., Ac 8:35-38; 10:47-48
 - d) A washing of regeneration and renewing by the Spirit, in which we are born again of water and the Spirit - Tit 3:5; Jn 3:5
 - b. When it comes to any "baptism" involving the Spirit, we find only these phrases:
 - 1) "He will baptize you with the Holy Spirit" - Mt 3: 11; Mk 1:8; Lk 3:16
 - 2) "He who baptizes with the Holy Spirit" - Jn 1:33
 - 3) "You shall be baptized with the Holy Spirit" - Ac 1:5; 11:16 This is the entirety of what the Bible says about "baptizing" involving the Spirit, with the possible exception of ICo 12:13 (see below)
4. Is this a distinction without a difference? Perhaps, but it may avoid confusion to remember ...
 - a. The phrase, "baptism of the Holy Spirit," does not occur in the Bible!
 - b. On the other hand, phrases connected to the promise of Jesus baptizing with the Spirit include:
 - 1) "I send the Promise of My Father upon you ..." - Lk 24:49
 - 2) "I will pour out of My Spirit on all flesh ..." - Ac 2: 17
 - 3) "I will pour out My Spirit" - Ac 2: 18

4) "He poured out this ..." - Ac 2:33

5) "the gift of the Holy Spirit had been poured out..." - Ac 10:45

6) "...the Holy Spirit, whom He poured out on us abundantly" , - Tit 3:5,6

Whatever the "baptism" of the Holy Spirit, it is intertwined with the "pouring out" (or sending) of the Spirit that occurred on the day of Pentecost [The difficulty in defining the "baptism" of the Holy Spirit can be illustrated by briefly surveying ...]

I. COMMON VIEWS OF THE "BAPTISM"

A. AN EVENT THAT OCCURRED BUT A FEW TIMES ...

1. On the day of Pentecost (Ac 2)

a. And only upon the apostles

b. For the purpose of equipping them for their work

2. At the conversion of Cornelius and his household, the first Gentiles (Ac 10,11)

a. Not for the purpose of saving them

b. But to show Peter and the Jews that Gentiles could now be saved .

3. Some would add a third occurrence

a. Involving Saul at some point (Ac 9)

b. To equip him for his work as an apostle

4. Others might include what happened in Samaria and Ephesus

a. When the Samaritans received the Spirit by the laying on of hands (Ac 8)

b. When the Ephesians received the Spirit by the laying on of hands (Ac 19)

5. This view equates the "baptism" of the Spirit with the miraculous manifestations recorded in the passages cited, indicating an overwhelming measure of the Spirit

Variations of this view are held by most people in churches of Christ today

B. AN EVENT THAT OCCURS AT EVERY CONVERSION

1. When a person is saved, they are that moment "baptized" with the Holy Spirit
 - a. Some put this at the point of faith
 - 1) Appealing to the case of Cornelius and his family in Ac
 - 2) Yet Peter's explanation reveals that the Spirit came upon them before they heard the words by which they could be saved - Ac 11:14-15
 - 3) The purpose was to show Peter and the Jews that Gentiles could now be saved just as they were - cf. Ac 10:46-48; 11:16-17; 15:7-9
 - b. Others place it at the point of water baptism
 - "1) Suggesting we are baptized in both water and Spirit - cf. Jn 3:5
 - 2) Referring also to the washing of regeneration and renewal by the Spirit - Tit 3:5
2. The key passage used to support this idea is 1Co 12: 13
 - a. "For by one Spirit we were all baptized into one body" (*NKN*)
 - 1) The KJV and NASB also read "by one Spirit"
 - 2) The ASV (and NRSV) reads "in one Spirit were we all baptized"
 - b. The issue is whether Paul refers to water baptism or "Spirit baptism"
 - 1) The *KN* and NASB suggests water baptism of the Great commission
 - 2) The ASV and NRSV suggests some form of baptism involving the Spirit
 - c. It may refer to one baptism involving two elements: water and Spirit - cf. Jn 3:5
3. This view holds that no miraculous manifestation need be , present when baptized in the Spirit Variations of this view are held by many evangelicals (e.g., George Beasley-Murray), and some in churches of Christ (e.g., Robert Milligan, Moses Lard)

C. AN EVENT THAT OCCURS AFTER CONVERSION...

1. A "second work of grace" that must be sought diligently
 - a. E.g., on Pentecost, believing the Spirit came upon the

entire 120 (Ac 1,2)

b. E.g., the Samaritans, upon whom Peter and John laid hands

(Ac 8)

c. E.g., the Ephesians, upon whom Paul laid hands (Ac 19) Of course, the case of Cornelius runs counter to this idea (Ac 10,11)

2. Many understand that speaking in tongues is a sign of this "baptism" of the Spirit

3. Some even say that it is necessary to be truly saved

4. This view also equates the baptism of the Spirit with the miraculous signs that occurred Variations of this view are held by Wesleyans, Methodists, and Pentecostals [As we seek to understand what is the "baptism" of the Spirit, it is helpful to view it in the context of...]

II. JESUS' MINISTRY INVOLVING THE SPIRIT

A. WHICH BEGAN ON THE DAY OF PENTECOST ...

I. Jesus poured out the Spirit on "all flesh" - cf. Ac 2: 17,33

a. This outpouring would affect all mankind

b. Not just believers, though they would certainly benefit more

2. His ministry with the Spirit would have both temporary and age-lasting effects

a. The Spirit's work in revelation and confirmation of the Word was temporary

b. The Spirit's work in regeneration and sanctification is age-lasting ..

B. WHEN JESUS POURED OUT THE SPIRIT.

1. It was like water going over a fall

a. As the water hits the bottom, there is a great splash

b. Then the water proceeds downstream

2. The initial results of the Spirit's outpouring made a powerful impact

- a. As with the apostles on the day of Pentecost - Ac 2: 1-4
- b. As with the household of Cornelius - Ac 10:44-46
- c. The powerful impact produced what is commonly called the "baptism" of the Spirit
 - 1) For they were "filled" with the Spirit
 - 2) For the Spirit "fell" upon them Thus overwhelmed or "immersed", they were "baptized" with the Spirit
 - 3. With the "water" (Spirit) poured out, it continued to cascade like a mighty stream
 - a. Close to the source, there were visible evidences of the pouring out
 - 1) As with the Samaritans, upon whom the Spirit was to "fall" - Ac 8: 14-18
 - 2) As with the Ephesians, upon whom the Holy came - Ac 19: 1-6 In these two cases, the effects of the Spirit came through the laying on of the apostles' hands, though the effect was similar to what occurred in Ac 2,10
 - b. Downstream, the evidence of the outpouring may be less visible, but it is still present
 - 1) E.g., the Spirit's role in our regeneration - Tit 3:5-6
 - 2) E.g., the Spirit's role in our spiritual growth - Ga 5: 22-23

C. EFFECTS OF THE SPIRIT BEING POURED OUT...

- 1. The Spirit became the Lord's "winnowing fan" - Mt 3: 11-12
 - a. Used to separate the wheat from the chaff
 - b. For some, He serves only to convict of sin, judgment, and righteousness' In 16:7-11
 - c. For others, He is able to sanctify in service to God – In 16:13

In this way, the Spirit was truly poured out on "all flesh" Ac2:17

2. The Spirit became available to those who obey God - Ac 5:32

a. Those who repent and are baptized receive the gift of the Spirit - Ac 2:38-39

b. As they are baptized into one body, they are made to drink of the Spirit - lCo 12:13; cf. In 7:37-39

c. They enjoy the indwelling of the Spirit - 1Co 6: 19-20; Ro 8:9-11

3. Those who received the Spirit were empowered as the Spirit willed - lCo 12:11-13

a. For servants of God used in the revelation and confirmation of His truth ...

1) The Spirit empowered the apostles, to equip them for their work as witnesses and apostles of the Lord - Ac 1:8; 2:1-14; cf. In 15:25,26

2) The Spirit imparted spiritual gifts to aid them in this task - He 2:4; Mk 16:17-20

3) Spiritual gifts were also imparted by the laying on of the apostles' hands - Ac 8: 14-17; 19:1-6; Ro 1:11 Such miraculous effects of the Spirit were temporary, ending once God's revelation was complete - cf. I Co 13: 8-13

b. For all servants of God, the Spirit works in their regeneration and sanctification.

1) Sanctifying them through the washing of regeneration – Titus 3:5-7; l Co 6:11

a) As they respond to the gospel and are baptized

b) Experiencing not just forgiveness, but renewal by the Spirit

2) Serving as God's agent by which He strengthens and blesses them - Ep 3:16,20

a) In the ongoing work of sanctification, walking in holiness - Ro 8:11-13; 15:13

b) Empowering Christians to whatever degree they require to do His will - cf. Php 2: 11-12; 4: 13 This sanctifying work of the Spirit continues today, and

will until Christ returns when the work of sanctification is complete - cf. 1Th 5:23

CONCLUSION

1. The miraculous reception of the Spirit is likely what was alluded to " when ...

a. John said, "He will baptize you with the Holy Spirit" - Mt 3: 11;

b. Jesus said, "You shall be baptized with the Holy Spirit" - Ac 1:5; 11:16

As visibly manifested in the case of the apostles and of the household of Cornelius (perhaps including those who received the Spirit through the laying on of the apostles' hands)

2. Yet the miraculous reception of the Spirit was not normative, even in Bible times

a. Which may be why we do not read of the "baptism of the Spirit"

b. Which may be why Paul said there was "one baptism", not two - cf.

Ep4:5 The "one baptism" is that commanded by Christ for everyone - cf.

Mt 28:19; Mk 16:15-16

3. But when a person submits to the "one baptism" commanded by Christ...

a. They benefit from the effects of the pouring out of the Spirit on Pentecost - Ac 2:38-39

b. They experience the washing of regeneration and renewing by the Spirit - Tit 3:5-6

c. They are born again of water and the Spirit - Jn 3:5

d. They are baptized into one body, and made to drink into one Spirit 1Co 12:13; Jn 7:37-39

e. They enjoy the benefits of the Spirit's indwelling - 1Co 6: 19; Ro 8:9-13

These blessings of the Spirit's outpouring may not be as visible as the miraculous reception, but they are just as real! If you desire to benefit from the promise of the Spirit and the outpouring of the Spirit, then make sure that you have submitted to the "one baptism" alluded to by Paul when he wrote:

"But when the kindness and the love of God our Savior toward

man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit," "whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. " - Tit 3:4-7

In other words, heed the words of the apostle Peter proclaimed on the day of Pentecost: " Then Peter said to them, "Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

"For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." - Ac 2:38-39

Not Everything Supernatural is of God

In his book, *Power Demonstration* Charles Agyin Asare explains that "not everything supernatural is of Godly "I must stress that not all miracles come from God. Satan is a chief corruptor of anything divine. Psychic healing is not a substitute for divine healing; it is a perversion or corruption. Ps.89 He quotes Deut. 18:9-11 to buttress his view and mentions that the Christian "scripture is against occultism and its related practices/" Such evil activities he mentioned include divination, "an attempt to obtain information, insight and secret knowledge from occult sources." (Acts 16). He gives the example of the girl who followed Paul and his companion prophesying to them. Paul could however discern that she was not using the spirit of God. He cites Acts 19:19 and explains that "divination involves the reading and interpretation of signs and symbols; Ouija boards; animal liver and others." These include the reading of omens and dreams, occurrences and dreams; the black art of hydromancy to contact demonic forces which stands for the invoking of Saints in the Ghanaian context.

Bishop Agyin-Asare adds that diviners also emphasize dreams and trances as a means of divining the future instead of the word of God. Other practices he has discussed in his book includes: Rhabdomancy (Hosea 4:12-13).

Divination by the use of a special rod or stick; Hepatology - divination by the liver or entrails of sacrificial animals; Halloween Day - A disguised festival that has assumed international character in the west; the Harry Porter Series - "A highly devilish serves" produced "to introduce children to the practice of witchcraft and magic." He describe the first volume to be, harmless but subtly sparks and interest in the use of curious signs to gain extra sensory information.

To the "discerning anyone can play this little harmless game. However, behind this subtlety is a grand scheme to introduce unsuspecting children to witchcraft and magic. The third and fourth series actually teach the black art of ritual sacrifice and related issues.,,6 Other evil activities he discusses in the book include enchantments (Acts 19:19), which he describes as the use of any form of magical arts. He gives the example of Simon the Sorcerer in Acts 8:9-11 and witchcraft and sorcery (Isaiah 47:9). He mentioned that witches challenge the servants of God (Exodus 7:11). Example of such is found in Acts 13:6-11 about Elymas who opposed Paul in Pathos. The last of the lists I would like to mentions is familiar spirits (Leviticus 19:13) which he explains as "family Spirit." That means they are familiar with the state of the family in Ancient times. They are also known as "monitoring spirits. When one visits a medium, these spirits actually show up.7

The Price of the Miracle Working Power

Bishop Agyin Asare states in his book, Power Demonstration that to walk in the Miracle and Healing ministry, one should be willing to pay the price that goes with it quoting these scriptures to illustrate his point (Isa. 41: 17, Isa.41 :18; Isa.41: 19; Isa 41:20): You pay a price for the miracle working power of God. It may be difficult but for the crown Jesus endured the cross. You need to be willing to obey and do what the spirit wills. Readiness to do the bidding and leadings of the Holy Spirit even if they are contrary to your own ways. You should be ready to Sacrifice some of your comfort to do His will. God is looking for whosoever will.

How spiritual power is lost

A discussion on Dr. R. A Torrey's admonition on how spiritual power is lost from the November 1982 "Herald of His coming, P.3. The elements that would cause someone to lose spiritual power include: going back on your separation to God; involvement in sin; self-indulgence - "the gratification of the flesh and the fullness of the spirit do not go hand in hand.t" He encourages as well as cautions that, "If we would know the continuance of the spirit's power, we need to be on guard to lead lives of simplicity free indulgence and surfeiting, ever ready to 'endure hardness' as a good soldier of Christ (2. Tim 2:3)." Again, spiritual power is lost through greed for money, neglect of prayer and neglect of the word. He explains how pathetic it is for someone who has once seen and witness the power of God to lose it, he laments: I see so many men from whom God has departed, men once eminently used of God. I walk with fear and trembling and cry unto Him daily to keep me from the things that would make the withdrawal of his power necessary but what the things are I think He has made plain to me, and I have tried in the words written to make them plain to both you and myself.