

**Scriptures and Doctrine :: The Christian Life is Life in the Spirit****The Christian Life is Life in the Spirit, on: 2009/12/24 14:21**

I believe that the Christian life is life in the Spirit. Having been in America now for almost 6 months, I can say that most evangelical Americans don't seem to have grasped this fact: that Christ is our life! He died for us & He lives in us! That is the awesomeness of grace!

We have the letter, the doctrine, the creed... something in our mind, with very little in our heart and life. But when Christ comes in through the Holy Spirit, and when He takes over, then He really and truly 'increases'...and we decrease. And it is a marvellous experience (with a lot of pain & bewilderment, and at the same time, joy & romance & thrill: Christian paradox) to live the Christ-life. Phil 1.21,29, Phil 3.10, Gal 2.20, Col 3.4

Re: The Christian Life is Life in the Spirit - posted by Leo_Grace, on: 2009/12/24 16:39

The sad truth is that this shallow spirituality is not limited to just the US. It is a worldwide problem that can only be addressed when each one of us looks at himself with a critical eye and we humbly surrender ourselves fully to the Lordship of Jesus Christ. Only then can His Spirit in-dwell us; only then can His light shine in our lives.

Re: , on: 2009/12/24 18:44

I think the situation in the USA is more serious than evangelicals realize. I have heard some of these American preachers in Asia, and since they are totally unacquainted with persecution and suffering, all their preaching is mere chaff, lacking in reality & substance.

Re: - posted by sojourner7 (), on: 2009/12/24 18:57

The love of Christ must be manifest and the Spirit of Christ will be revealed through us. The Spirit of Christ is the reality of our walk and life in HIM !!

Re: , on: 2009/12/26 11:20

Grateful if you could address your thoughts clearly to the subject of 'The Christian Life is Life in the Spirit'. :)

Re:LIFE IN THE SPIRIT - posted by sojourner7 (), on: 2009/12/26 11:37

In GOD you live, breathe, and have your being. HE is our life. As HE is yielded to, we enter into the Lord Jesus and abide in Him. The Spirit counsels us and teaches us and reveals the things concerning His purpose and will for us. His grace begins to work in us to do His will and serve His purpose, sanctifying the soul in the likeness of our blessed Lord and Savior. We enjoy the liberty of the Spirit, freed from the bondage of sin and death and renewed in the hope of eternal life. He becomes victorious in us and we are glorified in HIM !!

Re: , on: 2009/12/30 0:11

683 "No one can say 'Jesus is Lord' except by the Holy Spirit."¹ "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"² This knowledge of faith is possible only in the Holy Spirit: to be in touch with Christ, we must first have been touched by the Holy Spirit. He comes to meet us and kindles faith in us. By virtue of our Baptism, the first sacrament of the faith, the Holy Spirit in the Church communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son.

Baptism gives us the grace of new birth in God the Father, through his Son, in the Holy Spirit. For those who bear God's Spirit are led to the Word, that is, to the Son, and the Son presents them to the Father, and the Father confers incorruptibility on them. And it is impossible to see God's Son without the Spirit, and no one can approach the Father without the Son, for the knowledge of the Father is the Son, and the knowledge of God's Son is obtained through the Holy Spirit.
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684 Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to "know the Father and the one whom he has sent, Jesus Christ."⁴ But the Spirit is the last of the persons of the Holy Trinity to be revealed. St. Gregory of Nazianzus, the Theologian, explains this progression in terms of the pedagogy of divine "condescension":

The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly and, when the divinity of the Son was not yet admitted, to add the Holy Spirit as an extra burden, to speak somewhat daringly.... By advancing and progressing "from glory to glory," the light of the Trinity will shine in ever more brilliant rays.⁵

685 To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: "with the Father and the Son he is worshipped and glorified."⁶ For this reason, the divine mystery of the Holy Spirit was already treated in the context of Trinitarian "theology." Here, however, we have to do with the Holy Spirit only in the divine "economy."

686 The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for our salvation. But in these "end times," ushered in by the Son's redeeming Incarnation, the Spirit is revealed and given, recognized and welcomed as a person. Now can this divine plan, accomplished in Christ, the firstborn and head of the new creation, be embodied in mankind by the outpouring of the Spirit: as the Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

1 1 Cor 12:3.

2 Gal 4:6.

3 St. Irenaeus, Dem. ap. 7: SCh 62, 41-42.

4 In 17:3.

5 St. Gregory of Nazianzus, Oratio theol., 5, 26 (= Oratio 31, 26): PG 36, 161-163.

6 Nicene Creed; see above, par. 465.