

DIVING DEEPER DISCUSSION GUIDE

TEXT SUMMARY	
In our series on the Holy Trinity, this sermon is the first of four sermons on the Holy Spirit. Various texts are used throughout the sermon, but two are primary:	
 Genesis 1:1-2, where we see the Spirit's role in Creation Isaiah 63:7-14, where we see God's Spirit dwelling among His people and although He is grieved at their sin and rebellion, He still saves and redeems 	
INTRODUCTION (observation):	
Beside the two main texts, the sermon references several cross- referenced texts to help us understand the Spirit's role. What do these other passages tell us about the work and Person of the Spirit?	
• Psalm 104:30	
• Psalm 139:7-12	
• Ezekiel 39:39	
• Deut 31:8	
• Job 33:4	
• 1 Cor 6:19-20	
<u>DISCUSSION</u> (interpretation):	
The word translated "Spirit" can also mean "breath." The sermon	
also points to Gen 6:17; 7:15, where the expression "breath of life" is thought to refer to the Spirit's animating work in human	
life. How is the work of the Spirit like "breath"? (see also John 3:8)	

SO WHAT? (application): Here we move toward firstperson pronouns as we begin to consider how we must respond to what God has said in His Word. 1. The sermon opens with an observation that the Spirit is "the forgotten member of the Holy Trinity." • Why would someone say that? • Do you agree with that sentiment? • What are some of the reasons evangelicals might be hesitant to talk about the Person and work of the Holy Spirit? 2. What difference does it make if we see the Spirit as the Star Wars "Force," impersonal and mystical, not a Person who thinks and makes choices and acts? 3. Some have observed that evangelicals are leery of talking and thinking about the Spirit because they see the excesses in the charismatic movement, and they don't want to go that direction. • It might be compared to our reluctance to think about the godly example of Mary because the Roman Catholics elevate her in appropriately. • Do you think that is a fair criticism?