



The American Anglican Council's "Anglican Traditions" videos are free for anyone to use. These facilitator notes are meant to act as an aid to getting the most out of the "Fire in the Fireplace" videos and are designed for small group use. The series is divided in to a prologue and 17 lessons with each having its own study guide and facilitator notes. Many thanks to Dolly McLemore of Christ Church Montgomery, AL, whose work forms the basis for these study guides. Find other videos at www.AnglicanTraditions.com.

These facilitator notes are for Lesson 11: The Holy Spirit in the Life of the Believer

Emphasize the **bold** text.

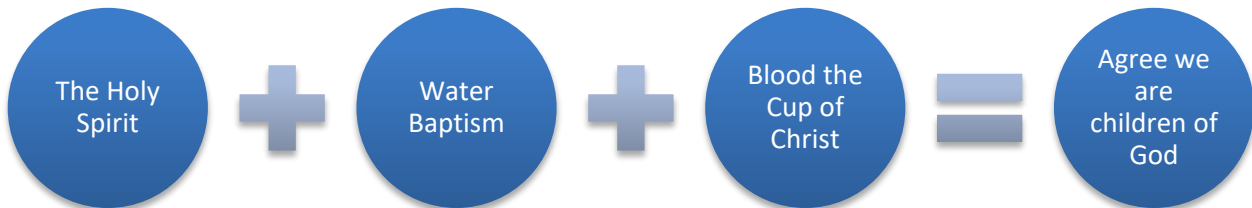
Romans 8 New Revised Standard Version, Anglicized (NRSVA)

¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' ¹⁶**it is that very Spirit bearing witness with our spirit that we are children of God,** ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

1 John 5:6-8 New Revised Standard Version, Anglicized (NRSVA) Notes: Canon Ashey disputes heresy of the divine Christ and the human Christ. See more about Cerinthus at the end of notes.

⁶This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. **And the Spirit is the one that testifies, for the Spirit is the truth.** ⁷There are three that testify: ⁸**the Spirit and the water and the blood, and these three agree.**

Michael Green – I Believe in the Holy Spirit – Canon Ashey states that there is agreement between:



1 John 5:11-12 New Revised Standard Version, Anglicized (NRSVA)

¹¹And this is the testimony: God gave us eternal life, and this life is in his Son. ¹²Whoever has the Son has life; whoever does not have the Son of God does not have life.

WE BELONG!

1. "Think back to the days when you were first born-again, what was the greatest need you had?" Canon Ashey states it was probably assurance that we are God's children. Romans 8:16

2. Some people wrestle with assurance they are really saved, that Jesus loves them, and that they are part of His family. Have you ever felt that way or have you helped others that felt that way?
 3. Canon Ashley says the enemy wants to “take all the negative things and insert them into our minds and make us believe them about ourselves to cripple us as Christians.” Have you struggled with condemnation?
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Optional: *I Believe in the Holy Spirit*, Michael Green

Chapter 6 - The Spirit in the Individual

John 14: 18-21. 22-25 New Revised Standard Version, Anglicized (NRSVA)

¹⁸ ‘I will not leave you orphaned; I am coming to you. ¹⁹ In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰ **On that day you will know that I am in my Father, and you in me, and I in you.** ²¹ They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.’

²³ Jesus answered him, ‘Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. ²⁴ Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

²⁵ ‘I have said these things to you while I am still with you. ²⁶ **But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.**

1. **The Spirit in Christian Initiation – Christian Incorporation (Page 95)** “**The Spirit is the mode of the divine indwelling.** This is why Jesus in St. John’s Gospel can promise that through the arrival of the Paraclete not only he himself will come back and indwell the disciples, but so will the Father.”

Assurance: Baptism and Eucharist (Page 96-97) “**There are three grounds for Christian assurance, he tells us: ‘the Spirit, the water and the blood’.** Jesus, the Christ, is the one who has come through the water of his baptism through the blood of his cross, and is mediated to us through the Holy Spirit. They are continuing factors in the life of the Church through the experience Christians have of the Spirit, and through the sacraments of water (baptism) and blood (the Eucharist) which seem to be alluded to here. Baptism is a mark of belonging, a ground of assurance, which the Spirit can take home to our hearts.” “The Eucharist, too is one of the ways in which the Spirit gives us assurance. This is strongly implied in John chapter 6 where the Spirit is brought closely into relation with ‘eating his body and drinking his blood’ and so being confident of dwelling in Christ, being fed by him, and being raised up by him at the last day.”

2. **The Spirit assures through signs (Page 98-100)**

Changed behavior – “Christians should **expect the indwelling Spirit to make a difference.**” “**We cannot go untouched in the old self-centered ways if the holy Spirit has made his residence within us.**”

Fellowship – “Another of the marks of belonging is a **willingness to face the opposition of ‘the world’** and to get involved in the loving fellowship of the family of Christ.”

Love, joy, and power – “**Joyous fellowship**, too is a mark of the new life which the Spirit initiates in us, and so is the **experience of answered prayer.**”

Inner confidence – “Christians are meant not only to believe in Jesus, but to know that we have eternal life and is the task of the Spirit to bring this quiet confidence home to us.”

Assurance not presumption – “He that boasts must boast in the Lord. It is not, therefore, presumptuous to say with quiet confidence, **‘I know that I belong to Christ. I have not done anything to earn it, but God has given me the Spirit and accepted me into his family; and he means me to know that I belong.’**

Note: Canon Ashley talks about the heresy of Cerinthus. The following is from the Christian Apologetics and Research website - <https://carm.org/what-is-cerinthianism>

What is Cerinthianism?

by [Matt Slick](#)

Cerinthianism is a [heresy](#) taught by Cerinthus (died approximately A.D. 100) that deals with the person of [Jesus](#). It stated that "the Christ" came upon Jesus at his baptism and left him just prior to his crucifixion. Essentially, Cerinthus taught that the Christ and Jesus are separate beings. He taught that Jesus was born naturally without the Virgin birth. Cerinthus was educated in the wisdom of Egyptian issues from Ephesus. So, he would've had a mixture of Christian theology and paganism.

We do not have the original writings of Cerinthus, but he is addressed by Irenaeus.

"Cerinthus, again, a man who was educated in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being. 2. Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetic writings, they endeavor to expound them in a somewhat singular manner: they practice circumcision, persevere in the observance of those customs which are enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God." (Irenaeus, Against Heresies, book 1, Chapter 26 paragraph 1)

Cerinthus was of the Gnostic influence which taught that the divine God was too pure and perfect to be involved in the material world. Therefore, the world was created by a lesser god--a power far removed from the supreme divine being.