STUDY GUIDE · 6 AUGUST 2026

Walking Daily with Christ: How the Holy Spirit Helps You Resist Sin

Union with Christ, Trinity, The Holy Spirit

God is not a solitary, distant ruler. He is one God eternally existing as Father, Son, and Holy Spirit — overflowing in love and drawing us into that love. This is the foundation for everything that follows.

Pastor Van Roochle begins not with a rule about sin but with a description of God, because you cannot understand why the Spirit helps you until you understand who God is. Drawing on Deuteronomy 6:4, he affirms that our God is one — but that oneness is not the oneness of an isolated, self-absorbed being. Rather, God forever exists as Father, Son, and Holy Spirit, three distinguishable but eternally inseparable persons. This is why 1 John 4:8 can say that "God is love" and actually mean something: love requires a lover and a beloved, and in the Trinity, the Father has eternally loved the Son and the Son the Father, with the Holy Spirit as the living communion of that love. As Pastor Van Roochle puts it, "If God were not Trinity, you could not say that he's love. It's just nonsense."

The practical weight of this becomes clear when he walks through what would happen to your salvation if any one person of the Trinity were missing. No Father — no one to send the Son and adopt us as children. No Son — no one to die in our place and reconcile us to God. No Holy Spirit

— no one to deliver God's life into our actual experience. Our salvation, he says, is "irreducibly Trinitarian." This means the God who is working to free you from sin is not a distant judge issuing commands from afar; he is a community of love that has purposed, from eternity, to draw you into itself. Paul captures this in Ephesians 5:31–32, marveling that even the union of husband and wife in marriage is pointing forward to the greater union of Christ and his church — and ultimately to union with God himself.

- What difference does it make to know that God has always existed as a Trinity of persons who love one another, rather than as a solitary all-powerful being?
- How does understanding God as a God of love change the way you think about obeying him — does it feel more like following rules or responding to a relationship?
- Pastor Van Roochle says our salvation is 'irreducibly Trinitarian' — what would be lost if any one person of the Trinity were absent?
- In your own words, why can the Christian God uniquely be called 'love' in a way that a single, non-Trinitarian God could not?
- How does knowing that the Father, Son, and Spirit are all working together for you affect your confidence when you face temptation?

Jesus did not resist temptation in his own human strength. The Holy Spirit anointed him, led him through the wilderness, and sustained him throughout his ministry. If the sinless Son of God leaned on the Spirit, how much more do we need to?

Luke is deliberate in the way he clusters three passages at the very opening of Jesus' public ministry. At his baptism (Luke 3:21–22), the Holy Spirit descends on Jesus in bodily form like a dove and the Father speaks from heaven — a moment Pastor Van Roochle calls beautifully

Trinitarian. Immediately after, Luke 4:1–2 tells us Jesus was "full of the Holy Spirit" and was "led by the Spirit" into the wilderness, where he faced the devil for forty days. Then, in Luke 4:14, as Jesus launches his three-year ministry, Luke describes him returning "in the power of the Spirit to Galilee." The close proximity of these three passages is not accidental. Luke is showing us that Jesus succeeds as our Savior — including in the moment of greatest temptation — "because of the power and the presence of the Holy Spirit in his life."

This matters enormously for a new believer facing temptation, because it dismantles the idea that Jesus resisted sin by virtue of being divine in a way that bypasses real human struggle. Pastor Van Roochle is clear: "Jesus, as our Savior, according to his human nature, he did all his work as a human person, fully human. Like us, that means he was often tired. He was often worn out." When he reached that point of exhaustion, Luke 5:16 records his habit: "he would withdraw to desolate places and pray." He drew near to the Father in the power of the Spirit to be refreshed and strengthened. And Paul tells us in Romans 8:26 that the Spirit "helps us in our weakness" and "intercedes for us with groanings too deep for words" — a truth Pastor Van Roochle applies first to Jesus and then to every believer who prays. The same Spirit who carried Jesus through every test is the Spirit now interceding for you.

- What do the three back-to-back passages in Luke 3–4 — the baptism, the wilderness, and the return to Galilee — teach us about how Jesus approached his mission?
- Jesus, in his human nature, grew tired and weary — how does knowing that Jesus faced real human weakness encourage you in your own struggles?
- Luke 4:1–2 says Jesus was 'led by the Spirit' into the wilderness to be tempted — what does it say about God's character that he led Jesus through temptation rather than around it?

- When Jesus was exhausted, he 'withdrew to desolate places and prayed' — what habit does that model for us when we feel temptation most strongly?
- Romans 8:26 says the Spirit 'intercedes for us with groanings too deep for words' — how does it feel to know the Spirit is praying on your behalf right now?

Because Jesus lived a perfect life, died, and ascended to the Father, he earned the right to pour out the Holy Spirit on everyone who trusts him. The Spirit is not a reward for good behaviour — he is the gift that makes good behaviour possible.

Having shown that Jesus completed his mission by the Spirit's power, Pastor Van Roochle now traces how that victory directly benefits every believer. Citing Acts 2:32–33, he shows Peter's logic: this Jesus God raised up; being exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, "he has poured out this that you yourselves are seeing and hearing." The Spirit given to you is not a generic spiritual force — he is the specific, hard-won gift of a victorious, reigning Jesus who earned the right to pour God's own life into his people. Quoting John Calvin, Pastor Van Roochle says Jesus "didn't enrich himself for his own sake but to pour out his riches upon the hungry and the thirsty."

What does that outpouring look and feel like? Pastor Van Roochle offers a vivid illustration: imagine a pot full of filthy, stagnant water. Then someone turns the tap on high, and pure, clean water begins to pour in. Little by little, the filth is driven out and the water runs clear. "This is what God is doing in our lives by the Holy Spirit," he says. "We're not transformed overnight. This is a long process. And yet the tap is on. The renewal has begun." Titus 3:4–7 provides the theological backbone — God saved us "not because of works done by us in righteousness" but by "the washing of regeneration and renewal of the Holy Spirit." The primary evidence that the tap is on, he says, is love: Romans 5:5 declares that "God's love has been poured into our hearts through

the Holy Spirit who has been given to us." Where there was once hatred of what God loves and love of what God hates, the Spirit begins to reverse that — producing love for God, love for others, and even love for former enemies.

- Pastor Van Roochle uses the image of clean water flowing into a dirty, stagnant pot — how does that image compare to how you experience spiritual change in your own life so far?
- Titus 3:4–7 says God saved us 'not because of works done by us in righteousness' but by 'the washing of regeneration and renewal of the Holy Spirit' — what does this tell you about where the power to change actually comes from?
- Romans 5:5 says 'God's love has been poured into our hearts through the Holy Spirit' — have you noticed any new desires or affections in your life since trusting Jesus?
- Pastor Van Roochle says the Spirit's greatest mark in a life is love — love for God and love for others — where do you see or hope to see that love growing in you?
- Acts 2:32–33 links Jesus's resurrection and ascension directly to the outpouring of the Spirit — why is it important to know that the Spirit you received is a gift from a victorious, reigning Jesus?

Having the Spirit does not make obedience automatic. Every day the believer faces a real choice: feed the old sinful nature or cultivate the new life the Spirit is building. Galatians 5:16 makes it plain — walking by the Spirit is both the means and the result of resisting temptation.

Sections one through three have established the great gift: the triune God, in his love, has poured his own Spirit into you. Section four brings that gift into the reality of Tuesday morning. Pastor Van Roochle is honest: "The Scriptures teach that for this life to be at work in our lives, we need to give ourselves to this work." Galatians 5:16 — "walk by the Spirit and you will not gratify the

desires of the flesh" — is both a command and a promise. The old sinful nature is not yet gone; the power of sin is broken, but the body is still prone to it. Every day, the believer must choose which nature to feed.

Pastor Van Roochle names one of the most common ways believers starve the Spirit in their daily lives: "We have these devices that offer a false and fake view of what satisfaction and joy are as we look to the device again and again and again for our comfort. When instead we should be drawing near to God in prayer." The model, once again, is Jesus in Luke 5:16 — when weary, he withdrew to desolate places and prayed. He did not push through on willpower; he turned toward the Father in the power of the Spirit. Practically, Pastor Van Roochle points to habits like private worship, singing, gratitude journaling, and saturating oneself in Scripture — not as a checklist but as a way of keeping the tap fully open. The Spirit, he says, is always speaking — pressing the Word into our hearts, convicting us of sin, and building us up with the love of God. The question is whether we have ears to hear.

- Galatians 5:16 says 'walk by the Spirit and you will not gratify the desires of the flesh' — does that sound like a promise, a command, or both, and why does the distinction matter?
- Pastor Van Roochle identifies our devices as a major way we seek false and fake satisfaction instead of turning to God — what things in your own life compete most with time spent with the Spirit?
- What does it look like practically, day by day, to draw near to God in prayer the way Jesus did when he was weary?
- Pastor Van Roochle asks 'Do you have ears to hear the Holy Spirit in your own life?' — what might be making it hard to hear him, and what could you do this week to listen better?

- Pastor Van Roochle mentions habits like private worship, gratitude journaling, singing, and Bible reading — which of these feels most accessible to you as a starting point, and why?

Resisting sin is not the ultimate goal — it is the fruit of something far greater: union with God himself. The Spirit living in you is the down-payment guaranteeing a final, complete union with God. Keeping that end in view gives the deepest possible motivation to walk faithfully today.

Pastor Van Roochle returns at the end of his sermon to the image with which he opened: a wedding. The goal of the entire Christian life, he argues, is not rule-keeping but union — being drawn by the triune God into the very love that Father, Son, and Spirit have shared from eternity. The Holy Spirit living in you right now is, in his words, "the engagement ring." Paul says exactly this in Ephesians 1:13–14: believers are "sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it." The Spirit is the deposit, the first instalment of a union that is coming in full. That changes everything about why you resist sin — you are not trying to earn God's love; you already have it, and you are moving toward its complete consummation.

The apostle Peter captures the destination in 2 Peter 1:3–4 with language Pastor Van Roochle admits is startling: believers will become "partakers of the divine nature." He clarifies with the glacier-lake illustration. Some lakes are opaque and stagnant — no water in, no water out, the sunlight bouncing off the surface. Others are fed by glacial streams and so pure you can see fifty feet down, distinguishing individual grains of sand. To be a partaker of the divine nature is not to become God; it is to have the image of God so fully restored in you that, like the clearest mountain lake, the light of God's presence penetrates all the way to the depths of your being and overflows outward to others. This is where you are headed. And it is the most powerful motivation to take each small, faithful, Spirit-empowered step today. As Revelation 22:17 puts it, "Let the one who is

thirsty come" — and Pastor Van Roochle's final word is an invitation to recognize that thirst and turn toward the only one who can satisfy it.

- Pastor Van Roochle compares the Holy Spirit to an engagement ring and our final union with God to a wedding — how does thinking about your Christian life as a love story rather than a performance change your motivation?
- 2 Peter 1:3–4 says we will become 'partakers of the divine nature' — how does the glacier-lake illustration help make sense of that stunning promise without making it sound like we become God?
- Ephesians 1:13–14 calls the Spirit a 'guarantee' of our inheritance — how does knowing God has sealed and guaranteed your future help you face a moment of temptation today?
- The sermon ends with an invitation from Revelation 22 — 'let the one who is thirsty come' — are you aware of a thirst in your life that only God can fill, and how does that thirst actually help you resist lesser substitutes?
- Looking back over all five sections, what is the single most important thing you want to remember and act on this week?

Conclusion

This guide has traced one continuous arc drawn from Pastor Van Roochle's sermon: the same Holy Spirit who empowered Jesus to resist every temptation now lives inside every believer, drawing us daily into deeper union with the triune God. It begins with who God is — not a solitary ruler but a Trinity of persons overflowing in love — and ends with where you are going: a union so complete that even the joy of a wedding is only a dim shadow of it. In between sits the daily choice Paul names in Galatians 5:16: walk by the Spirit, and you will not gratify the desires of the flesh. That walk is not about gritting your teeth harder. It is about turning the tap. When you draw near to

God in prayer, saturate yourself in Scripture, gather with the church, sing, give thanks, and guard your heart from the false comforts this world offers in place of God, you are doing exactly what Jesus did — withdrawing to desolate places to pray, full of the Spirit, to be refreshed by the Father's love. The engagement ring is on your finger. The wedding is coming. Let that glorious end motivate every small, faithful step today.

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