



## Global Training Center

Crossroads Church Aspen, Glenwood and Beyond

### **Equipping Class:**

### ***Understanding and Experiencing the Holy Spirit***

#### **Purpose:**

To equip people with a biblical understanding of who the Holy Spirit is, how the Holy Spirit works in their life and to provide an environment for them to experience the impartation of the gifts of the Spirit and practical ministry experience.

#### **Outline 9 weeks:**

- Week 1 - Who is the Holy Spirit?
- Week 2 - The Illuminating Work of the Holy Spirit
- Week 3 - The Indwelling Work of the Holy Spirit
- Week 4 - The Filling of the Holy Spirit (part 1)
- Week 5 - The Filling of the Holy Spirit (part 2)
- Week 6 - The Sanctifying Work of the Holy Spirit (part 1)
- Week 7 - The Sanctifying Work of the Holy Spirit (part 2)
- Week 8 - The Empowering Work of the Holy Spirit (part 1)
- Week 9 - The Empowering Work of the Holy Spirit (part 2)

#### **Heart Diagram**

#### **Class process:**

The first hour and half of each class will be spent in intellectual engagement with the scriptures. The last half hour of class will be spent in prayer and ministry asking the Holy Spirit to come in response to what was learned from the Word.

#### **Resources and Reading List:**

Convergence, Sam Storms  
Surprised by the Holy Spirit, Jack Deere  
The Spirit Filled Church, Terry Virgo  
When Heaven Invades Earth, Bill Johnson  
How to Be filled with the Holy Spirit, A.W. Tozer  
Joy Unspeakable, Martin Lloyd Jones  
Forgotten God, Francis Chan  
How to Pursue the Fullness of the Holy Spirit, Crossroads Diagram  
e4 Vision – Crossroads diagram

#### **Further Optional Equipping:**

If the student desires to get feedback and further discussion a time with an Elder at the church will be set up for them. An Elder of the church will review and discuss with them.

If you are a member of another church we encourage you to set up a process where you can dialogue your journey in this course with one of the key leaders in your church.

**How to Sign Up:**

Go to Crossroad Church's website and click e4 Global Training Center. Go to Equipping Classes and click the class you would like to fill out an application and register for.

**Study Process:**

We encourage you to process your work just like if you were at graduate school. For most that would be on your laptop or home computer. You can download each module from CCB directly into your computer and type your work into the document. These modules will be Word docs. There will be many other diagrams that you will need to download and most of these will be either a Word doc or a PDF doc. Or we suggest that you record your work in your devotional journal so you will have your work to refer back to in the future.

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**Crossroads Church | Aspen, Glenwood and Beyond**

Week 1

# Who is the Holy Spirit?

## Introduction

Very few Christians today can articulate their relationship with God in Trinitarian terms. They struggle to understand their unique relationship with each Return to Table Of Contents Page Person of the Trinity. Few believers it seems are confident describing their experience with the Holy Spirit, the third person of the Godhead. The purpose of this course is to equip the believer with a solid biblical understanding of the Holy Spirit and to also lead them in an authentic and powerful experience with Holy Spirit.

### **Quote and Questions:**

"I think it is fair to note that if there is one thing that differentiates the early church from its twentieth, century counterpart it is in the level of awareness and experience of the presence and power of the Holy Spirit. Ask any number of people today from all sectors of Christendom to define or describe Christian conversion or Christian life, and the most noticeable feature of that definition would be its general lack of emphasis on the active, dynamic role of the Spirit. It is precisely the opposite in the New Testament. The Spirit is no mere addendum. Indeed, he is the sine qua non, the essential ingredient, of the Christian life. Nor is he a mere datum of theology; rather, he is experienced as a powerful presence in their lives. Whatever else may be said of the early church, it was first and foremost comprised of people of the Spirit."

(Gordon Fee, Gospel and Spirit, p.111)

**Are you aware of a gap between your experience with the Holy Spirit and what you read in the Bible?**

**How would you describe the role of the Holy Spirit in your life?**

## How are we to "know" Holy Spirit?

Before moving forward with the rest of this study take some time to read and re-read the Gospel of John chapters 14-16. In John 14:17 Jesus makes a powerful statement that we will "know" the Holy Spirit and that He will live within us.

**Zooming In:**

In John 14:16 Jesus promises to send the Holy Spirit to us and He calls Him, "Counselor."

"The Greek term parakletos, rendered Counselor in the NIV, is the verbal adjective, of parakaleo, 'to call alongside' and hence 'to encourage', 'to exhort'...In secular Greek, parakletos primarily means 'legal assistant, advocate, a witness, or a representative...In today's ears Comforter sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned. Helper, is not bad, but has overtones of being subordinate or inferior, overtones which are clearly absent from John."

(Carson, John, 499)

"It really means someone who is called in; but it is the reason why the person is called in which gives the word its distinctive associations. The Greeks used the word in a wide variety of ways. A parakletos might be a person called in to give witness in a law court in favour; he might be an advocate called in to plead the cause of someone under a charge which would issue in serious penalty, he might be an expert called in to give expert advice in some difficult situation; he might be a person called in when, for example, a company of soldiers were depressed and dispirited to put new courage into their minds and hearts. Always a parakletos is someone called in to help in time of trouble or need." (Barclay, John, 167)

Have you ever been in need of this kind of powerful encouragement? When you are feeling beat up, guilty, shamed, unworthy and unlovable and maybe even questioning your salvation; the Paraklete is there, the One Jesus has called in to bring encouragement, to plead for you, to empower you, to restore you, to give you wisdom and clarity.

## **We "know" Holy Spirit as a Person and as God**

Please review the following passages.

Matthew 28:19, Romans 14:17-18, 15:16; 1 Corinthians 2:1-5, 12:4-6; 2Corinthians 1:20-22; 3:3, 13:14; Galatians 3:1-5; Ephesians 2:19-22, 3:14-16, 4:4-6; Philippians 3:3; Colossians 1:6-8; 2 Thessalonians 2:13-14.

What do these passages reveal about the person and deity of the Holy Spirit?

### **The Trinity in the Old Testament**

The idea of the Trinity; the Father, the Son and the Holy Spirit is not fully revealed until the New Testament. However, there are many places even in the Old Testament where the three different persons of God are revealed. In Genesis 1:1, the Hebrew name for God, Elohim, that is used is in the plural form indicating more than a singular personhood of God. In Genesis 1:2, we see that the Spirit of God is hovering over the waters. In Genesis 1:26, we see the use of

Hebrew plural pronouns, “us” and “we” indicating again the Trinity. A few other Old Testament verses that reveal the Trinity are Psalm 110:1, Isaiah 7:14 and Isaiah 63.

**What Trinitarian questions do you have?**

We at Crossroads Church are in pursuit of a more fully Trinitarian theology and experience.

**Does this statement make sense? What questions do you have?**

## **We “know” Holy Spirit through His unique role within the Godhead**

### **Quote and Questions:**

“The Trinity is a doctrine not revealed merely in words but instead in the very action of the Triune God in redemption itself! We know who God is by what He has done in bringing us to Himself. The Father loving His people and sending the Son. The Son, loving us and giving himself in our place. The Spirit, entering into our lives and conforming us to the image of Christ.” (James White, The Forgotten Trinity, 167)

“There is a reason why the Holy Spirit does not receive the same level and kind of attention that is focused upon the Father and the Son; it is not His purpose to attract that kind of attention to himself. Just as the Son voluntarily chose to take the role of Suffering Servant so as to redeem God’s people, so, too, the Spirit has chosen to take the role as Sanctifier and Advocate of the people of God. But since it is the Spirit’s role to direct the hearts of men to Christ, and to conform them to His image, He does not seek to push himself into the forefront and gain attention for himself...difference in function does not indicate inferiority of nature.” (James White, The Forgotten Trinity, 139)

**Who do you pray to most of the time?**

**What passages of scripture tell us Who to pray to?**

**Can we pray directly to Holy Spirit?**

**What is the Holy Spirit’s main role as part of the Trinity?**

## **We “know” Holy Spirit as Teacher and Guide**

Do you realize it is the Holy Spirit's unique role to illuminate your understanding and to bring insight and to make it personal? It is He who makes the bible “living and active.” (Heb 4:12) It is He who works within us so we know that we have met with God and that He has spoken through His Word straight into our lives.

“All this I have spoken while still with you. But the Counselor, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have said to you.” (John 14:25,26)

“I have much more to say to you, more than you can now bear. But when He, the Spirit of truth, comes, He will guide you into all truth. (John 16:12,13)

**What does this look like in your daily life?**

**How dependent are you on the Holy Spirit in your times of reading the scriptures?**

## **We “know” Holy Spirit through Conviction**

It is the Spirit that brings the conviction of faith. Only through the Spirit can the righteousness of Christ be revealed and the freedom of His grace experienced. And only by the Spirit can true justice be seen.

“When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment; in regard to sin, because men do not believe in me; in regard to righteousness because I am going to the Father where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.”  
(John 16:8-11)

“Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.”  
(2 Cor. 3:17)

**Have you experienced the convicting work of the Holy Spirit?**

**Describe a time where the Holy Spirit convicted you and how you experienced forgiveness and the grace of Jesus?**

## **We “know” Holy Spirit through Empowered Ministry**

We are to testify about the work of Jesus and the Holy Spirit in our lives. The Holy Spirit empowers us to boldly do this.

“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, He will testify about me. And you also must testify, for you have been with Me from the beginning.”  
(John 15:26)

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

**Have you experienced boldness, power, and or joy unspeakable to talk to people about your Lord?**

**If your answer is no or not sure to the question above, why do you think you have not experienced this blessing of the Spirit?**

**Do you know the difference between natural boldness and supernatural boldness by the Holy Spirit?**

**Describe the difference as you have experienced it in your life.**

## **We “know” Holy Spirit by Greater Affections for Jesus**

Any talk or experience or fellowship with the Spirit, which does not have at the center the giving of praise and glory to Jesus is a misguided ‘knowing’ of the Spirit. He is the flaming floodlight, which illuminates for us the glory and wonder of our Lord Jesus Christ.

“He will bring glory to me by taking from what is mine and making it known to you.”  
John 16:14

### **Quote and Questions:**

“This teaching by Jesus, as has already been said, is the clue to interpreting everything the New Testament tells us about the Spirit’s ministry to Christians. Too often that ministry is related only to our lacks and needs, and not thought through in terms of the truth we have been learning namely, that the Spirit is here to glorify Christ and that his main and constant task is to mediate Jesus’ presence to us, making us aware of all that Jesus is, so that we will trust him to be all that to us.” (JI Packer, Keeping in Step, 67)

**Have you ever been overwhelmed by his great love and grace for you to the point it was unspeakable, where your emotions were uncontrollable, and where the reality of what He had done on the cross for you became more real than ever?**

(1 Peter 1:8)

## **Do you know what it is like experiencing the fellowship of the Holy Spirit while worshipping with the Body of Christ?**

Why is it a universal desire of children to be “tucked in” at night by their parents? Comfort, safety, all is ok, but most of all it is the assurance of their parents love. Do we ever outgrow the desire to be “tucked in”? No, if we were honest, down deep inside we desire the assurance of the love of God for us more than anything! Have you ever experienced being “tucked in” by God?

## **How did Jesus Model Life in and by the Spirit?**

When we look at our Lord’s experience though He was fully divine the key to His ministry was the presence and power of the Holy Spirit. We are commanded over and over again to follow Jesus’ example. If He did His miracles just to prove He was God, then there was no discipleship lesson but only a confirmation of His deity. However, He commanded His disciples to teach others everything He taught them and He taught His disciples to do the miraculous things He did. He also taught them that they must wait on the Spirit to empower them for ministry and learn to walk in His ways.

Read the following passages:

Luke 3:21-23, 4:1-2; 4:114-15; 4:31-32; 5:17; John 1:32-33, 3:5-8; 4:23-24; 6:63; 7:37-39; Acts 2:22; 10:38

**How do these passages make you feel about what it means to follow Jesus, to be a Christian?**

**Do you believe there is more to the Christian life than what you have experienced?**

**How are you going to go after more of Jesus through the Holy Spirit?**

We start with admitting we are missing something and ask Him to make us long for a renewal of the Spirit’s power in our lives. It is not that we are missing the Spirit, but a missing of fellowship with Him and empowerment by Him. It begins with an honest prayer to Jesus to fill you with His Spirit so there won’t be this chasm of experience between what we read and see in scripture with our experience and fellowship with the Spirit.

## **Review Fullness of the Spirit Diagram**

This diagram is a simple chart, which communicates the work of the Spirit in a believer’s life. Please take some time to review the chart and write out any questions that you may have. We will discuss this chart in class. Also, this chart is our basic outline for this class.







**Crossroads Church | Aspen, Glenwood and Beyond**

Week 2

## The Illuminating Work of the Holy Spirit

### Introduction

Please take some time to review the *Fullness of the Holy Spirit diagram*. Especially pay attention to the black heart, which represents a person who is dead to relationship with God. In this module we are going to look at the initial illuminating work of the Holy Spirit in our lives, which removes us from the darkness and makes us alive in God.

### Where Does the Darkness come from?

Genesis 1:1-2 says; “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”

**If in the beginning God created the heavens and earth and immediately the earth was chaotic with darkness, where did the darkness come from? Where did the chaos come from?**

We know there is no darkness in God. For 1 John 1:5 states; “This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.” God is by definition light – all things good. So, most likely the darkness and chaos were a result of Satan’s rebellion in heaven. It is important for us to understand that darkness has no source. It is strictly the absence of light. It is ultimately the result of broken relationship. God created the angels with the ability to rebel. He created them with a “will” and with a “free choice.” This does not mean that they were created with evil, but only with the potential to rebel by breaking their relationship with God. And this is what Satan did in the beginning. Jesus said in Luke 10:18, “I saw Satan fall like lightning from heaven.” And in Ezekiel 28:12-17 we can see insight about Satan’s background as the prophet speaks against the ruler of Tyre:

“You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz, and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they

were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to earth; I made a spectacle of you before kings.”

There are several hints that Satan and all the angelic beings were created in the beginning of creation. For immediately after Genesis 1:1, “In the beginning God created the heavens and the earth,” we read verses two; “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” The three words used in verse two to describe the earth; “formless”, “empty” and “darkness” are all things opposite of what God is in His essence. The Hebrew words for “formless” and “empty” are used later in the Old Testament to describe chaos, destruction and a wasteland. And we have already seen that there is no darkness in God. So these things we see in verse two of Genesis entered into the creation through the rebellion of Satan. Further evidence that Satan and the angelic host were created in the beginning of creation can be found in Job 38:6-7; “On what were its footings set, or who laid its cornerstone – while the morning stars sang together and all the angels shouted for joy?”

Now Genesis 1:3-5 states; “And God said, ‘Let there be light,’ and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light ‘day,’ and the darkness he called ‘night.’ And there was evening, and there was morning – the first day.” The Hebrew word for ‘day’ covers a variety of periods: a 24 hour day (Gen 7:4) and an indefinite period (Gen 35:3). It is clear that something bigger than physical creation is going on in this first day of creation. For it is not until day four that we see the physical creation of the sun, moon and stars. Genesis 1:14-19 states:

“And God said, ‘Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.’ And it was so. God made two great lights – the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning – the fourth day.”

**So, what was going on in this first day of creation?**

**Since the sun, moon and stars were not created until the fourth day, what is this light, which God spoke into existence on the first day of creation?**

Could this light on day one correspond with modern cosmologist's idea of a Big Bang to start the universe? It is interesting that as we look at verses 3-4 that God called the 'light' good not the darkness. The light here on the first day is somehow then a manifestation of God's goodness and glory - everything that is good and life giving which is the opposite of darkness. For God separated the light from the darkness. God called the light 'day' and the darkness He called 'night.' He created light from Himself. He did not create darkness because darkness is the absence of light. So this reveals that even within our daily lives of 'day' and 'night' there is a reminder that there has been a broken relationship with our Creator because of the presence of darkness. The very reality that we have to sleep and it is at 'night' during 'darkness' that we sleep reveals something in the creation, which will one day be redeemed. When God rested from all work on the seventh day this pictures for us a future rest that transcends sleep that we will enter where there is no more darkness and night. Revelation 22:5 states, "There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light." This does not mean that there will not be a sun or moon in the new heavens and new earth, but that the light of God we see in Genesis 1:3 will outshine the sun and that there will be no darkness at all. It is also interesting to see that throughout the Bible believers are to look forward to the 'day of the Lord' not the night of the Lord. For this is when He will return to expose and remove the darkness forever.

Genesis 1:31 states, "God saw all that he had made, and it was very good. And there was evening and there was morning –the sixth day." So if as we have seen, darkness and evil entered into the world at the beginning of Creation, how is it that God could say it was "very good"? When this verse says 'it was very good' it can't be meaning good in the sense of perfect righteousness, since mankind was created with the potential to rebel in his relationship with God. But "it was very good" ultimately because God in His foreknowledge had a plan to save His creation and redeem it from the darkness. The chaos, the darkness, and the rebellious potential within mankind were not good and they were there from the beginning. With free will there was always the potential for evil – a break in relationship with God.

**Take some time to read and reread the following verses and see the intimate connection between light and darkness and broken relationship:**

"In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it." John 1:4-5

"This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil." John 3:19

"I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life." John 8:12

"I have come into the world as a light, so that no one who believes in Me should stay in darkness." John 12:46

"For you were once darkness, but now you are light in the Lord. Live as children of light." Eph 5:8

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your father in heaven." Matt 5:14-16

"You are all sons of the light and sons of the day. We do not belong to the night or to the darkness." 1 Thessalonians 5:5

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light." 1 Peter 2:9

"For He has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves, in whom we have redemption, the forgiveness of sins." Colossians 1:13

"There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever." Revelation 22:5

## **What does it mean to be spiritually dead?**

As can be seen from the verses above, we were all born into this world in darkness separated from God until He had mercy upon us and saved us by grace through His son Jesus Christ. Darkness is the absence of light and represents broken fellowship with God. Because of Satan's rebellion darkness entered into the universe. Because of Adam and Eve's rebellion darkness entered and took over the human heart binding it to a life of sin and death. Today, culture and even the Church shy away from dealing with the true state of the human heart. Man from the beginning has been trying to proclaim the inherent good of the human heart, but not willing to deal deeply with the state of darkness that exists.

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned." Acts 5:12

**What questions do you have about the state of the human heart before God illuminates it?**

## **What is the illuminating Work of the Holy Spirit?**

The illuminating work of the Holy Spirit comes before saving faith. It is the act of God awakening spiritual life within us, bringing us from spiritual death to spiritual life. It is the inner work of the Holy Spirit that gives us the spiritual ability to respond to God by faith. The illuminating work of the Spirit can go on for a period of time, but the regenerating work of the Spirit (next weeks discuss) is an instantaneous work, the result of the illuminating work of the Spirit. The illuminating and Regenerating work of the Holy Spirit are totally the work of God upon the heart of a person.

The inward act of illumination is beautifully described in Acts 16:14, when it is said of Lydia, ***the Lord opened her heart*** to give heed to what was said by Paul.

**Take some time to write out your testimony, but focus on what was going on in your life and heart before you accepted Jesus as Savior and Lord of your life. After reading the above verses and getting a better understanding of the darkness and Light, what do you think and how do you feel about what God has done for you?**

## **How are we to respond to the Illuminating Work of the Holy Spirit?**

If God is sovereign, which He is and if the work of illumination is totally a work of God upon the human heart then how are we to respond to the consequences of the darkness in this world and in people's hearts?

**And how are we to reconcile God's sovereignty and foreknowledge with our personal responsibility when it comes to His saving work in people's lives?** (This question will be looked at in depth in next week's module.)

Why do you think Jesus called us the light of the world and that His house, the Church was to be a house of prayer for the nations? Read Matthew 5:13-16; 21:13 and Mark 11:17.

## **Review Fullness of the Spirit Diagram**

This diagram is a simple chart, which communicates the work of the Spirit in a believer's life. Please take some time to review the chart and write out any questions that you may have. We will discuss this chart in class. Also, this chart is our basic outline for this class.







**Crossroads Church | Aspen, Glenwood and Beyond**

Week 3

## **The Indwelling Work of the Holy Spirit**

### **Introduction**

In the previous module we learned about the illuminating work of the Holy Spirit how He awakens us from the darkness to start moving toward Jesus Christ. In this module we are going to learn about the indwelling, regenerating and saving work of the Holy Spirit when He enters into our heart and saves us. Please take some time to review the *Fullness of the Holy Spirit diagram* specifically reviewing the white heart part of the diagram.

### **What is the indwelling work of the Spirit?**

The illuminating work of the Spirit can go on for a period of time, but the indwelling work of the Spirit is an instantaneous work. It is the result of the illuminating work of the Spirit when the Spirit actually indwells and saves the believer. Regeneration is another name for the indwelling work of the Spirit and is the secret work of God through the Spirit whereby new spiritual life is imparted to us and we are saved. It is also called being born again. And it is through the indwelling work of the Holy Spirit that we are able to respond with believing faith to Jesus as our Savior and Lord and are made “right” in God’s eyes - we are justified.

*“I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow My decrees and be careful to keep my laws.”*

**-Ezekiel 36:25-27**

**What do these verses tell you about the heart and desire of God?**

**What do these verses tell you about key differences between the OT and NT?**

*“Yet to all who received Him, to those who believed in His name, He gave the right to become children of God - - children born not of natural descent, nor of human decision or a husband’s will, but born of God.” -John 1:12-13*

**How does someone become a child of God?**

**How does someone receive Jesus?**

*“In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again. ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be born!’ Jesus replied, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So, it is with everyone born of the Spirit.’” -John 3:3-8*

**What does Jesus mean by “seeing the kingdom of God?”**

**What does Jesus mean by “no one can enter the kingdom of God unless he is born of water and the Spirit?”**

**Why does Jesus compare the wind to the work of the Holy Spirit?**

*“But because of his great love for us, God who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved.” –Ephesians 2:4-5*

**Take some time to read Ephesians 2:1-10 and meditate upon it.**

**What do you think about how the Bible describes in Ephesians 2:1-3 the state of everyone before they come to Jesus?**

**Do you think it is possible to truly understand “amazing grace” without understanding our desperate state before we were saved?**

**What questions do you have about God’s amazing grace?**

*“At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, He saved us, not because of righteous things we had done, but because of His*

*mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that having been justified by His grace, we might become heirs having the hope of eternal life.” Titus 3:3-7*

**What does Paul mean here by being justified by His grace?  
What does it mean to become heirs having the hope of eternal life?**

*“Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all He created.”*

**-James 1:17-18**

**Do you truly believe that God desires good things for you? What makes you struggle with this?**

**What does James mean by telling the early church they are a kind of firstfruits?**

*“Praise be to the God and Father of our Lord Jesus Christ! In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade – kept in heaven for you, who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.” -1 Peter 1:3-5*

**What is the difference between God’s mercy and His grace?**

**What does it mean to be shielded by God’s power?**

#### **Testimony**

"C.S. Lewis tells the story of his conversion experience: "I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did. Yet I had not exactly spent the journey in thought. Nor in great emotion." *Surprised by Joy*, New York: Harcourt, Brace and World, 1955], p.237.

**Jesus + nothing = salvation/justification**

Take some time to review the Fullness of the Spirit diagram and the movement from the dark heart to the white heart. We are all born with a heart that is dead to God. We are saved by the regenerating work of the Holy Spirit whereby He makes us alive to God in Christ Jesus. This is all God's work upon our soul. It is Jesus plus nothing. It is amazing grace. There are many wonderful blessings that come to us at the time of our salvation. Here are a few:

**All believers are indwelt by the Holy Spirit**

*"And I will ask the Father, and he will give you another Counselor to be with you forever - the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."* -

**John 14:16-17**

**All believers are sealed by the Holy Spirit**

*"And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession – to the praise of his glory."* -

**Ephesians 1:13-14**

**All believers are justified by faith**

*"But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe."* -**Romans 3:21-22**

**All believers are adopted as God's Children**

*"For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by Him we cry, Abba Father. The Spirit testifies with our spirit that we are God's children."* -**Roman 8:15-16**

**How do you feel about the fact that all of these blessings come to us by the grace of God, not by any of our good works?**

**How do you feel about the idea that you had nothing to do with the regenerating saving work of the Holy Spirit upon your life?**

**And how do you feel about the fact that you had nothing to do with being physically born or who your parents were, or your DNA and or your personality?**

**And how are we to reconcile God's sovereignty and foreknowledge with our personal responsibility?**

**How do you think God uses us to bring His life into others hearts? –Review Matthew 5:16, Matthew 9:3-38, Romans 10:4, 1 Timothy 2:1-6)**

"Effective calling is thus God the Father speaking powerfully to us, and regeneration is God the Father and God the Holy Spirit working powerfully in us to make us alive."(*Systematic Theology*, Wayne Grudem, p700)

"Sometimes the term irresistible grace is used in this connection. It refers to the fact that God effectively calls people and also gives them regeneration and both actions guarantee that we will respond in saving faith." (Grudem p. 700)

The term, irresistible grace does not mean that we do not have to make a voluntary choice - faith, but indicates that God's work reaches into our hearts to bring about a faith response that is certain. (Grudem, 700)

"Nevertheless, if we are to use language that closely conforms to the actual wording of Scripture, it would be better to restrict the word regeneration to the instantaneous initial work of God in which he imparts spiritual life to us. Then we can emphasize that we do not see regeneration itself but only the results of it in our lives and that faith in Christ for salvation is the first result that we can see." (Grudem 704)

## **The 3 Experiences of Salvation**

We can see within the scriptures that there are 3 distinct experiences of salvation.

### **(1) Conversion:**

This is where a person initially puts their faith in Jesus as Lord and Savior. They believe. They are born again. (John 3:3-6) This according to scripture is by grace through faith. This can only occur by the inner illumination and regeneration by the Holy Spirit working on a person's heart. It is here that a person is baptized into the body of Christ as mentioned in 1 Corinthians 12:13.

**Have you made a profession of faith in Jesus Christ as your Savior and Lord? Take some time to write out your testimony and share it with someone.**

### **(2) Water Baptism:**

This is an act of obedience, which the new believer follows to give a public profession of the inner work of the Holy Spirit in saving them. We can see in scripture that this was usually the first step of obedience which the new believer followed after they believed. Water baptism does not save anyone it is obedience, evidence that one has truly trusted in Christ as their Savior and Lord. This is one of the major regular celebrations in the life of the church.

**Have you been water baptized? What is your understanding of why Jesus asks us to do this? Write out your experience of being baptized. If you have not been baptized – are you willing to be baptized?**

**(3) Filling/Empowerment of the Holy Spirit:**

Water baptism is something we are commanded to do in obedience to our Lord – it is an issue of obedience. Empowerment with the Spirit is something, which God brings upon His people. It is something, which is to be sought after because it is promised to those who believe and are baptized. Now the empowerment of the Spirit can occur either before water baptism (in Cornelius' and Paul's experience) or it can happen at the same time as water baptism (Jesus' example) or it can happen after water baptism. All three experiences; conversion, water baptism and the empowerment of the Spirit should ideally occur at roughly the same time.

It is important to understand that when we are saved that we are indwelt with the Holy Spirit, but that is a secret work of God upon our hearts. It is a different experience than being filled and empowered with the Spirit, which is an experience that we have.

**What questions do you have about the difference between the indwelling work of the Spirit and the empowering work of the Spirit?**

**When you were water baptized were you prayed over for the filling and empowering of the Holy Spirit?**

**Describe your experience of being filled and empowered by the Holy Spirit?**

**Are you willing to pursue the filling and empowering of the Holy Spirit in your life?**





**Crossroads Church | Aspen, Glenwood and Beyond**

Week 4

## **The Filling of the Holy Spirit**

(1 of 2 weeks)

### **Introduction**

We should all be pursuing the fullness of the Spirit's work in our lives. There is more than the illuminating and indwelling work of the Spirit for us. There is more than the sanctifying work of the Spirit for us. There is the filling/empowering work of the Spirit that we need if we are going to be effective witnesses for Jesus. It is the promise of this empowerment by which Jesus said we would do greater things than he. The issue of Spirit baptism has been quite controversial within church history, which is a shame since it is one of the most glorious aspects of being a follower of Jesus Christ. We will endeavor in this module to uncover why this has been so controversial and why it is so critical to recover this blessing for the church today. We will also seek the Lord together that he may pour out upon us a fresh filling and empowerment of the Holy Spirit into our lives and the life of the church.

### **Define Spirit Baptism:**

The manifest experience of the power of the Holy Spirit in a person's life based upon the prior inner saving indwelling work of the Holy Spirit, empowering a person with the fruit and gifts of the Holy Spirit to serve boldly Jesus their King and his Church.

#### **Quote:**

"I think it is fair to note that if there is one thing that differentiates the early church from its twentieth, century counterpart it is in the level of awareness and experience of the presence and power of the Holy Spirit. Ask any number of people today from all sectors of Christendom to define or describe Christian conversion or Christian life, and the most noticeable feature of that definition would be its general lack of emphasis on the active, dynamic role of the Spirit. It is precisely the opposite in the New Testament. The Spirit is no mere addendum. Indeed, he is the sine qua non, the essential ingredient, of Christian life. Nor is he a mere datum of theology; rather, he is experienced as a powerful presence in their lives. Whatever else may be said of the early church, it was first and

foremost comprised of people of the Spirit.” (Gordon Fee, *Gospel and Spirit, Issues in New Testament Hermeneutics*, p.111)

**What questions do you have so far about the filling and empowerment of the Spirit?**

**Take some time to honestly write down your experience with the presence and power of the Holy Spirit. What role has he played in your spiritual life so far?**

## **What are some common barriers to going after and experiencing the filling and empowerment of the Holy Spirit?**

There are two primary barriers today keeping people from going after the filling/empowerment of the Holy Spirit. The first barrier is past church experience, which did not teach on this and maybe even taught against it. The second main barrier is past church experience, which abused the spiritual gifts and the idea of the baptism or filling/empowerment of the Spirit.

Sadly, many churches have not taught about the filling and empowerment of the Holy Spirit. One of the main reasons for this is a certain theological commitment to *cessationism*. This theological idea basically states that the supernatural gifts of the Holy Spirit found in 1 Corinthians 12-14 and the signs, wonders and miracles that accompanied them have ceased to exist today. This theological idea states that since we have the written Word of God today that we no longer need these gifts in the life of the church or the believer. Many churches and whole denominations shy away from the topic altogether because they think it too controversial. Of course these same churches believe that God can and still does work miracles today, but believe that these are the exception and that believers are not to pursue signs, wonders and miracles because they were only for the early church. Now, that is a very abbreviated account of cessationism. We will discuss and answer more questions about this in class. Needless to say, we do not hold to cessationism primarily because there is no scriptural support for it, which we will look at more deeply within this module.

The second main barrier for many people is a past experience in a church, which abused the spiritual gifts and the pursuit of the baptism of the Spirit. Sadly, there are churches who sometimes force upon people a rigid process of being filled with the Spirit and especially speaking in tongues and who sometimes use the gifts of the Spirit to control and manipulate people. These experiences can bring great disillusionment to a believer and sometimes in response that believer leaves the pursuit of the Spirit altogether.

**Take some time to write out your church background and what you were taught in your church growing up about the filling of the Spirit.**

**Were you taught cessationism? Do you still hold to it? Why or why not?**

**Take some time here and write out any barriers you might have about seeking the filling of the Holy Spirit in your life.**

## **What do the Scriptures say about the filling and baptism of the Spirit?**

There are seven scriptures in the New Testament referring to the “baptism with the Holy Spirit”:

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire.” (Matthew 3:11)

“I have baptized you with water, but he will baptize you with the Holy Spirit.” (Mark 1:8)

“I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.” (Luke 3:16)

“He who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’” (John 1:33)

“John baptized with water, but before many days you shall be baptized with the Holy Spirit.” (Acts 1:5)

“I remembered the word of the Lord, how he said, ‘John baptized with water, but you shall be baptized with the Holy Spirit.’” (Acts 11:16)

“For we were all baptized in one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink.” (1 Cor. 12:13)

We can see two important things from these verses: it is Jesus who will do the baptizing and it is with fire. Why is fire added to the issue of being “baptized with the Holy Spirit?” The main reason is that when Jesus baptizes His people with the Holy Spirit it is a *pouring out, a coming on, a filling, a receiving of power*. All

of these terms are used in the book of Acts to describe the experience of being baptized with the Holy Spirit.

There are many verses within Acts used to describe the experience of the baptism with the Holy Spirit (filling/empowerment):

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Acts 1:8

“All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” Acts 2:4

“God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.” Acts 2:32-33

“Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.” Acts 2:38-39

“Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus. After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the words of God boldly.” Acts 4:29-31

“Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom...They chose Stephen, a man full of faith and the Holy Spirit.”  
Acts 6:3, 5

“But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere astonished by the great signs and miracles he saw. When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit.” Acts 8:12-16

“Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord-Jesus, who appeared to you on the road as you were coming here – has sent me so that you may see again and be filled with the Holy Spirit.’ Immediately something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength...At once he began to preach in the synagogues that Jesus is the Son of God.” Acts 9:17-20

“While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit has been poured out even on the Gentiles. For they heard them speaking in tongues and praising God. Then Peter said, ‘Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have. So he ordered that they be baptized in the name of Jesus Christ.” Acts 10:44-48

“While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, ‘Did you receive the Holy Spirit when you believed?’ They answered, ‘No, we have not even heard that there is a Holy Spirit.’ So Paul asked, “then what baptism did you receive?’ ‘John’s baptism, they replied. Paul said, ‘John baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus. On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.” Acts 19:1-6

We can see from these verses that there are many ways that Luke used to describe the baptism with the Holy Spirit (filling/empowerment). Scripture does not indicate what the specific experience of receiving the baptism with the Holy Spirit should look like. What we can see though is that it is truly “an experience” where the believer receives power for ministry, new boldness, joy unspeakable, and spiritual gifts to list a few possible things.

**Quote:**

“It is possible for us to be believers in the Lord Jesus Christ without having received the baptism of the Holy Spirit...that you can be a believer, that you can have the Holy Spirit dwelling in you, and still not be baptized with the Holy Spirit...the baptism of the Holy Spirit is something that is done by the Lord Jesus Christ not by the Holy Spirit...this is not primarily some work of the Holy Spirit. It is the Lord Jesus Christ’s act. It is his action, something he does to us through

the Spirit or his giving to us, in this particular way, of the Spirit.” (Martyn Lloyd Jones, *Joy Unspeakable* p.21, 23)

**What questions do you have about Dr. Jones statement?**

## **Scripture presents expectation for the empowerment of the Holy Spirit**

As can be seen from studying the above verses there was an expectation within the early church that any one who believed in Jesus was to be baptized into the name of Jesus Christ and then to receive the filling/empowerment of the Holy Spirit.

In some cases like in Acts 16 all that Luke records about Lydia’s and the Philippian Jailer’s households is that they believed in the Word of God and then were water baptized. Luke does not record their specific experience of being filled with the Holy Spirit. So from all the above passages could it ever be conceived that the Apostles or Paul who lead someone to faith in Jesus not pray that they were filled/empowered with the Holy Spirit? No, they never would be satisfied with just profession without infilling power. Sadly, so much of the church has just been operating from here for way too long and leaving people confused about this critical aspect of our spiritual inheritance.

**The Apostles and Paul were concerned that all believers genuinely received the empowerment of the Holy Spirit – why is this so lost today among so many believers?**

## **Lessons from history:**

“Christian life came to consist of conversion without empowering, baptism without obedience, grace without love. Indeed the whole Calvinist, Armenian debate is predicated on this reality, that people can be in church, but evidence little or nothing of the work of the Spirit in their lives. Cheap grace, Bonhoeffer called it. That such, so called Christian life exists not only cannot be denied, but one may have ruefully to admit that it represents that vast majority of believers in the history of the church. However, surely no one will argue that such should be the norm, even if it is now quite normal. The question is, how did such an understanding of Christian life and experience come into existence?” (Gordon Fee, *The Gospel and Spirit*, p.118)

The Christian life has become defined as: profession without power, water baptism without obedience, and grace without true repentance.

**Can you relate to this struggle and tendency that can be seen throughout church history?**

“The answer seems to be twofold: First, it needs to be noted that the New Testament documents are for the most part all written to first generation adult converts and therefore simply do not describe or address the needs of the second and third generations. What we have described above as the normal Christian experience was normal for converts, those about whom Acts is written and to whom Paul’s letters were written. But for second or third generation, who grow up in Christian homes, conversion is seldom so life changing, nor would I argue, can it or necessarily should it be so. But what happens is that the dynamic, experiential quality of the Christian life, as life in the Spirit, also seems to be the first element to go. Thus there arose a generation that ‘never knew about the empowering of the Holy Spirit...Second, and by far the more devastating, was the eventual tie of the gift of the Spirit to water baptism, a tie that one is hard, pressed to find in any of the biblical data. And then when baptism is eventually transferred from adult converts to infants in Christian homes, which meant that they, too, had now received the Spirit, the phenomenological, experiential dimension to life in the Spirit was all but eliminated...The result was the unfortunate omission of this valid, biblical dimension of Christian life from the life of most Christians in the subsequent history of the church. And it was in response to this sub, normal Christian experience that one is to understand most pietistic movements within Christendom, from Montanism at the end of the second century through the charismatic movement in the latter half of the twentieth.” (Gordon Fee, *Gospel and Spirit*, p.119)

“The solution, it seems to me, lies in two areas: (1) An examination of the components of Christian conversion as they emerge in the New Testament, and (2) an analysis of what happened to Christian experience once the church entered into a second and third generation of believers. 1. Without belaboring any of the points in detail, it seems to me that the components of Christian conversion that emerge from the New Testament data are five:

- a. The actual conviction of sin, with the consequent drawing of the individual to Christ. This, all agree, is the prior work of the Holy Spirit that leads to conversion.
- b. The application of the atonement in the person’s life, including the forgiveness of the past, the canceling of the debt of sin. I would tend to put repentance here as a part of the response to the prior grace of God, which is also effected by the Spirit.
- c. The regenerating work of the Holy Spirit that gives new birth, that brings forth the new creation.
- d. The empowerment for life, with openness to gifts and the miraculous, plus obedience to mission. This is the component that Pentacostals want to make subsequent to numbers a, b, and c, and that the Protestant tradition

wants to limit simply to fruit and growth, but tends at times seemingly to omit altogether.

- e. The believer's response to all this is baptism in water, the offering of oneself back to God for life and service in his new age community, the church. This act obviously carries with it the rich symbolism of elements b and c (forgiveness and regeneration) but in itself effects neither." (Gordon Fee, *Gospel and Spirit*, Fee, p.117)

**What questions do you have about Dr. Fee's assessment of what the specific components of conversion are?**

## **Crossroads Statement of Faith about the Filling of the Spirit**

Take some time to review the Fullness of the Spirit diagram and pay special attention to the dotted line that moves from the Indwelling work of the Spirit to the Empowering work of the Spirit.

We believe that the Holy Spirit illuminates the heart of an unbeliever to seek God and at the time of conversion He indwells and seals the believer guaranteeing the believer's eternal inheritance as a child of God.

We believe it is the work of the Holy Spirit to sanctify and fill/empower the believer as the believer learns to live by the Holy Spirit for lifelong spiritual growth.

We believe that even though a believer experiences the indwelling work of the Holy Spirit at conversion that they do not necessarily experience the sanctifying work of the Holy Spirit or the filling/empowering work of the Holy Spirit. The sanctifying and filling/empowering work of the Holy Spirit is experienced as one pursues the fullness of life in the Holy Spirit.

We believe the initial filling of the Holy Spirit and the ongoing pursuit of more filling should manifest itself through the fruit of the Holy Spirit and the gifts of the Holy Spirit.

We believe all of the gifts of the Holy Spirit are for the church today as they were for the early church.

[please review the following verses: John 1:28-29; 3:3-21; 11:25-26; 14:6; Acts 13:38-38 Romans 10:9-13; Ephesians 1:1-14; 2:8-10; Acts 2:1-4; 2:37-39; 4:29-31; 1 Corinthians 12-14.

**What questions do you have about the filling of the Spirit dotted line in the Fullness of the Spirit diagram?**

## **Should we seek an initial filling (baptism-empowerment) of the Holy Spirit or is this something that just happens at conversion?**

Many believe that when someone believes in Jesus that they receive all the Holy Spirit that they need at that time. Yes, we are indwelt with the Holy Spirit at the time of conversion. It is the secret work of the Spirit on our heart, which regenerates us and allows us to be born again in a new relationship with God the Father through Jesus Christ. But this is different than being filled/empowered by the Holy Spirit. Another issue that some people raise is; the empowerment of the Holy Spirit is divisive because it splits the Body into the haves and the have-nots. But again according to scripture it is clear that not all believers are filled with the Spirit in the fullest sense. Also, not all believers are experiencing the same level of intimacy with God. God's promise is to, "come near to God and he will come near to you." (James 4:8) It takes hunger on the part of the believer and earnest pursuit to receive all the things that God has for them. (1 Cor. 14:1)

We desire everyone to come into a personal vibrant saving relationship with Jesus Christ as Lord and Savior. Only Jesus has dealt with the sin, shame and guilt we all experience and only He offers the forgiveness of sins by grace and the empowerment of the Holy Spirit to truly live a new life in His abundance. It is God's desire that all are saved and come to know Him through Jesus Christ, so it is our passion as well.

Finally, if you are a believer in Jesus Christ and you are:

- not sure you have experienced the filling/empowerment of the Holy Spirit
- not sure you know what the filling/empowerment of the Holy Spirit is
- struggling to have victory over certain sins and darkness
- struggling to have victory over certain emotional bondages
- struggling to see any evidence of the Spirit's power in your life - testimony
- desiring to receive and operate in the spiritual gifts
- desiring to serve under His power more
- desiring to have greater boldness and joy for His kingdom

If any of these are true for you and you are desperate for more of Him please know that God desires to meet you at your place of desperation and fill you with the Holy Spirit.

**What questions do you have as we come to the close of this part one of two on the filling of the Holy Spirit?**

**What do you desire to ask God to do for you?**

**Are you willing for the e4 ministry team to pray with you about this at the end of class?**

**Would you like to meet with an elder or elder's wife to discuss this further?**





**Crossroads Church | Aspen, Glenwood and Beyond**

Week 5

## **The Filling of the Holy Spirit**

(2 of 2 weeks)

### **Introduction**

We should all be pursuing the fullness of the Spirit's work in our lives. There is more than the illuminating and indwelling work of the Spirit for us. There is more than the sanctifying work of the Spirit for us. There is the filling/empowering work of the Spirit that we need if we are going to be effective witnesses for Jesus. It is the promise of this empowerment by which Jesus said we would do greater things than he. The issue of Spirit baptism has been quite controversial within church history, which is a shame since it is one of the most glorious aspects of being a follower of Jesus Christ. We will endeavor in this module to uncover why this has been so controversial and why it is so critical to recover this blessing for the church today. We will also seek the Lord together that he may pour out upon us a fresh filling and empowerment of the Holy Spirit into our lives and the life of the church.

### **Define Spirit Baptism:**

The manifest experience of the power of the Holy Spirit in a person's life based upon the prior inner saving indwelling work of the Holy Spirit, empowering a person with the fruit and gifts of the Holy Spirit to serve boldly Jesus their King and his Church.

### **Jesus and the baptism of the Holy Spirit**

The greatest illustration of the baptism/filling/empowerment of the Holy Spirit is the Lord Jesus himself at his baptism. It is very interesting that Jesus lived for thirty years before he began his public ministry, which lasted only about 3 years. He had lived as a man, he had worked as a carpenter, but now at the age of thirty he was setting out in his ministry. Though Jesus was still the eternal Son of God, he needed to receive the filling/empowering of the Holy Spirit in his fullness. It is very important to understand that Jesus is fully human and fully God. It was obviously not his deity that needed the Holy Spirit since he was one with the Father and the Spirit. It was Jesus' humanity that needed the filling/empowering

of the Spirit before he began his public supernatural ministry. As far as we know Jesus performed no supernatural acts before the Holy Spirit came on him at his baptism. So, after the dove set upon him and the Father affirmed him he began his ministry of miracles, powerful preaching and making disciples.

“When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’” - Luke 3:21-22

“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.”  
-Luke 4:1-2

“Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues and everyone praised him.” -Luke 4:14

“For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.” –John 3:34-36

**Why do you think it was necessary for Jesus to be baptized/filled/empowered with the Holy Spirit before he began his public ministry?**

**Do you think there is a connection between Jesus being baptized with the Spirit before his public ministry and Jesus asking the disciples to wait in Jerusalem to be empowered before they started witnessing?**

**Why do you think we do not emphasize this baptism/filling/empowerment of the Spirit for people before they begin public ministry?**

**Are you confident that you have been baptized/filled/empowered with the Holy Spirit?**

**Is there a growing desperation within you for more of the Spirit in your life? What are you going to do?**

## Paul and the baptism of the Holy Spirit

In Acts 9 we can see the account of Paul's own conversion experience. He first met Jesus on the Damascus road and believed. Secondly, a believer named Ananias was led by the Lord to come and pray over Paul for the filling, the baptism of the Holy Spirit. And thirdly, Paul immediately was water baptized out of obedience to Jesus.

And we can see that these three important blessings were how Paul ministered to others as he traveled planting churches. For Paul, living for Jesus was never solely about words. He understood that the fullness of the gospel message of Jesus was not only preaching the good news but demonstrations of the Holy Spirit's power.

Some downplay the filling/empowerment of the Holy Spirit in Acts because they say they do not see an emphasis on it in Paul's other letters. This is unfortunate and a clear missing of what the scriptures do say. We can see from the following passages that Paul's hunger for more filling of the Holy Spirit after his initial filling/empowerment with the Holy Spirit from Ananias' prayer was clearly displayed in his ministry.

"Therefore I glory in Christ Jesus in my service to God. I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done – by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ." -Romans 15:17-19

"For in Him you have been enriched in every way – in all your speaking and in all your knowledge – because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed."  
-1 Corinthians 1:5-7

"My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power." -1 Corinthians 2:3-5

"For the Kingdom of God is not a matter of talk but of power."  
-1 Corinthians 4:20

"Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to

another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.”

-1 Corinthians 12:7-10

“Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing – if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?” -Galatians 3:3-5

“For we know, brothers loved by God, that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.” 1

Thessalonians 1:5

**What do you believe was Paul’s expectation for his life and the life of the church when it came to the demonstration of the Holy Spirit?**

**What is your expectation for your life and the life of the church?**

## **What about 1 Corinthians 12:13?**

“For we were all baptized by one Spirit into one Body – whether Jews or Greeks, slave or free – and we were all given one Spirit to drink.”

– 1 Corinthians 12:13

Many have taken this verse to be saying basically that all believers are baptized with the Holy Spirit at conversion. Unfortunately some have used this one verse to interpret all the other verses in the Gospels and Acts referring to the baptism of the Holy Spirit. Wayne Grudem presents this idea:

“But this has a significant implication for us: it means that, as far as the apostle Paul was concerned, baptism in the Holy Spirit occurred at conversion. He says that all the Corinthians were baptized in the Holy Spirit and the result was that they became members of the body of Christ...Baptism in the Holy Spirit, therefore, must refer to the activity of the Holy Spirit at the beginning of the Christian life when he gives us new spiritual life (in regeneration) and cleanses us and gives a clear break with the power and love of sin (the initial stage of sanctification).” (Wayne Grudem, *Systematic Theology*, p.768)

But is this the proper understanding of what Paul is saying in 1 Corinthians and what the Gospel writers were talking about when they referred to the baptism with the Holy Spirit? Now read what Martyn Lloyd Jones has to say about this verse:

“This (baptism of the Holy Spirit) is not primarily some work of the Holy Spirit (baptism with the Holy Spirit). It is the Lord Jesus Christ’s act. It is his action – something he does to us through the Spirit or his giving to us, in this particular way, of the Spirit...Now here it seems to me is something that is there, plain and clear, on the very surface of this whole subject and yet people get confused over it, and quote 1 Corinthians 12:13 – ‘For by one Spirit are we all baptized.’ Of course we are. Our being baptized into the body of Christ is the work of the Spirit, as regeneration is his work, but this (the baptism of the Holy Spirit) is something entirely different; this is Christ baptizing us with the Holy Spirit. And I am suggesting that this is something which is therefore obviously distinct from and separate from becoming a Christian, being regenerate, having the Holy Spirit dwelling within you. I am putting it like this – you can be a child of God and yet not be baptized with the Holy Spirit.” (Martyn Lloyd Jones, *Joy Unspeakable*, p.23)

1 Corinthians 12:13 is clearly speaking of the secret work of the Spirit in placing new believers into the universal body of Christ. This work is part of His sealing and indwelling work at the time of conversion. There is no filling of the Spirit, receiving the power of the Spirit, the coming on of the Spirit, or the pouring out of the Spirit anywhere in this context. Also, there is not any baptism with fire like we see in Acts. Wayne Grudem and others have confused the secret hidden work of the Spirit at conversion and the sanctifying work of the Spirit with the empowering work of the Holy Spirit in coming on his people which can occur at conversion, but many times not until a later time as we can see in Acts.

This verse ends with, “and we were all given one Spirit to drink.” What Paul means by this is that if we are going to be intoxicated with the Spirit or filled with the Spirit that we must go after and pursue this filling so we can drink it up.

“Do not get drunk on wine, which leads to debauchery. Instead be filled with the Spirit.” – Ephesians 5:18

**Have you ever thought about the amazing blessing of being baptized into the Body of Christ, the family of God?**

**Do you realize that is a secret work of the spirit upon your life and your identity?**

**Do you understand that this blessing is separate from being baptized/filled/empowered by the Holy Spirit?**

**What implications does this have on your view of the local church?**

**Quote:**

“What we must understand is that the Spirit was the chief element, the primary ingredient, of this new existence. For early believers, it was not merely a matter of getting saved, forgiven, and prepared for heaven. It was above all else to receive the Spirit, to walk into the coming age with power. They scarcely would have understood our Pentecostal terminology, ‘Spirit, filled Christian.’ That would be like saying ‘Scandinavian Swede.’ They simply did not think of Christian initiation as a two, stage process. For them, to be Christian meant to have the Spirit, to be a Spirit person.”

*(Gospel and Spirit, Gordon Fee, p.114)*

**Quote:**

“That all believers in Christ are Spirit, filled is the presupposition of the New Testament writers. Thus the imperative is, ‘Keep on being full of the Holy Spirit...Indeed the terms Spirit and power at times are nearly interchangeable. For the earliest believers life in Christ meant life in the Spirit, and that meant life characterized by power, not simply by some quiet, pervasive force.” *(Gospel and Spirit, Gordon Fee, p.115)*

**How do we know if we have received the filling/empowerment of the Holy Spirit?**

From the above scriptures we can see that most of the time the clear evidence of the filling/empowerment of the Holy Spirit was seen through the receiving of spiritual gifts. We cannot say that there is one specific spiritual gift which is the gift proving one has been baptized by the Spirit. But we can say that if a person is resistant to any of the gifts of the Holy Spirit they are quenching the Spirit and their ability to receive from the Lord.

**How do you feel about the supernatural spiritual gifts found in 1 Corinthians 12-14?**

**How do you feel about the gifts of prophesy and tongues? What concerns do you have and what questions?**

Some Pentecostals have put too much emphasis on the gift of tongues just like the Corinthians did. However, evangelicals have shied away from the gifts as a

whole. Many believers have taken a *liaise faire* approach to the gifts by holding to 1 Corinthians 12:11, "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines." They simply state, "I will get what I get, if God wants me to have it." But this attitude is more quenching than hungering for God. Because the Lord determines who gets what in two ways. First those few who receive in the midst of the overflow of the Spirit's work in times of corporate revival. (Cornelius; household) Secondly and primarily, people receive through earnest pursuit of God; "Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy." (1 Corinthians 14:1) The question is, "How hungry are we for God and to experience His promises?"

So, how do we know when we experience the filling and empowerment of the Holy Spirit? Simply, you just know!! You might receive an immediate spiritual gift, especially if you are seeking one, you might receive a new boldness in the faith, you might receive joy unspeakable. One thing for sure is that once you taste the pouring out of the Holy Spirit in your life, you want more!! More love and more power for His glory!!

## **The Filling of the Spirit and Leadership**

When the Apostles chose the first deacons in Acts 6 the main requirements were, "Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom." (Acts 6:3) How did the church know that these men were "full of the Spirit"? It is clear from the text: "Now Stephen a man full of God's grace and power did great wonders and miraculous signs among the people." (Acts 6:8) And in Acts 8:6 we can see the power Philip ministered under, "When the crowds heard Philip and saw the miraculous signs he did..." These men obviously had experienced the indwelling/sealing Holy Spirit as well as the sanctifying work of the Spirit, but they also were experiencing the filling/empowerment of the Holy Spirit.

So, this raises a big question for all those who follow Jesus, especially spiritual leaders: *Do we meet this requirement today – are we full of the Holy Spirit?*

This should not be a condemning question or a discouraging question. It should be a question, which holds out to all of us the incredible inheritance and life in the Spirit that is truly available for us today if we will go for it. The problem has been that we have not exercised our faith to go after it.

It is very important to realize that the filling/empowerment of the Holy Spirit does not equate to spiritual maturity. When this is not shepherded properly by church leadership some who have experienced this can easily be led to think they are now more mature than others. Spiritual maturity can only come with consistent obedience to the Word and ideally it should be accompanied by the filling/empowerment of the Holy Spirit.

**What do you think about the main requirement for spiritual leadership being “being filled/empowered by the Holy Spirit?”**

**Is this the primary factor today in who leads?**

**How do you know if someone is “filled with the Holy Spirit?”**

## **Where do we go from here?**

- **Repent**: It starts with sincere repentance (confessing our just being a witness and not a martyr; we’ve been bowing before other kings; in many ways we are traitors, living for other desires than our King’s (Acts 2:38)
- **Yield**: our lives and agenda (Matt 16:24,27; Rom 12:1,2) we submit ourselves to the service of our King as martyrs
- **Seek**: empowerment by the Holy Spirit (Luke 11:13; Acts 2:38,39); only Jesus can baptize, impart power to us to live for him
- **Abide**: Learn to go deeper in devotion to the King, Abide in Christ by obedience (John 15:7; 1 John 2:6)
- **Rest**: in the Sovereignty of the King (Acts 1:4,8; 1 Cor. 12:11)

### **Quotes:**

“What do we know of the realm of the Spirit? What do we know of the Spirit falling upon people? What do we know about these great manifestations of the Holy Spirit? We need to be very careful ‘lest we be found to be fighting against God’, lest we be guilty of quenching the Holy Spirit of God.” (*Joy Unspeakable*, Martyn Lloyd Jones, p.61)

“...that baptism of the Holy Spirit is something that happens to us...it is not something that happens automatically to all who believe...it does not happen as the result of something that we do...it is always something clear and unmistakable, something which can be recognized by the person to whom it happens and by others who look on at this person...Regeneration is something unconscious, not experimental.” (*Joy Unspeakable*, Martyn Lloyd Jones, p.51,52)

“The baptism with the Spirit belongs to the category of the exceptional and direct...the great term is ‘poured out’. This, of course, suggests at once a great profusion and this is what we must emphasize. The Spirit came upon them as he came upon our Lord. He came upon those people who were assembled together in the upper room. If you like, you can describe it almost as a kind of ‘drenching with the Spirit.’” (*Joy Unspeakable*, Martyn Lloyd Jones p.67)

“Our greatest danger, I feel today, is to quench the Spirit. This is no age to advocate restraint; the church today does not need to be restrained, but to be

aroused, to be awakened, to be filled with a spirit of glory, for she is failing in the modern world.” (*Joy Unspeakable*, Martyn Lloyd Jones, p.75)

“The baptism of the Spirit is always associated primarily and specifically with witness and testimony and service.” (*Joy Unspeakable*, Martyn Lloyd Jones, p.75)

“Usually (so the claim runs) this blessing needs to be specifically sought from God, and perhaps sought at length (though this belief characterizes the old Pentecostalism rather than the new, which more often stresses the immediate availability of the Spirit’s fullness. (JI Packer, *Keeping in Step with the Spirit*, p.176)

“Therefore, it is appropriate to understand filling with the Holy Spirit not as a one time event but as an event that can occur over and over again in a Christians life.” (*Systematic Theology*, Wayne Grudem, p.782)





Crossroads Church | Aspen, Glenwood and Beyond

Week 6

## The Sanctifying Work of the Holy Spirit

(1 of 2 weeks)

### Introduction

Within this module we will explore Romans 5-7 as a foundation for understanding the dynamics of sanctification in Romans 8 and in Galatians 5. God saved us to make us holy. He commands us to be holy. It is critical that we understand the mind, body and spirit dynamics that come into play in our sanctification. The good news is that God has not only changed our standing and identity before him but He has also given us His Spirit to help sanctify us and make us holy.

### What is Sanctification?

Sanctification is the Spirit led process whereby two primary things happen. By the power of the Holy Spirit we put to death the misdeeds of the body and at the same time by the power of the Spirit we become holy.

*"I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness."*

-Romans 6:19

*"For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live."*

-Romans 8:13

The Greek term for sanctify, *hagiazō*, means to "set apart" for God's special use, or "to make distinct from what is common." Hence, sanctification is to be made like God who is distinct from all else and therefore holy. The Greek word for "sanctify" refers to a process which is perfect in principle, though not yet attainable. Though we are not yet completely holy, we stand in relation to God as though we are. This is indicated in Hebrews 10:10 where the verb "sanctified" is a perfect participle, literally "having been sanctified," indicating the present result of a past action. Sanctification is something that has been done once for all, but its effect still continues—as stated in Hebrews 10:14, "those who are being sanctified."

A comprehensive definition of sanctification is found in the New Hampshire Baptist Confession (1833), which states: “We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer” (Article X).<sup>1</sup>

## **What is the Difference Between Justification and Sanctification?**

It is critically important to understand that justification precedes sanctification. Justification is Jesus + Nothing. Sanctification is Jesus + Obedience.

**Why is this distinction so important?**

**What are some consequences of not seeing the proper distinction between justification and sanctification?**

Justification precedes and is basic to sanctification in the covenant of grace. In the covenant of works the order of righteousness and holiness was just the reverse. Adam was created with a holy disposition and inclination to serve God, but on the basis of this holiness he had to work out the righteousness that would entitle him to eternal life. Justification is the judicial basis for sanctification. God has the right to demand of us holiness of life, but because we cannot work out this holiness for ourselves, He freely works it within us through the Holy Spirit on the basis of the righteousness of Jesus Christ, which is imputed to us in justification. The very fact that it is based on justification, in which the free grace of God stands out with the greatest prominence, excludes the idea that we can ever merit anything in sanctification. The Roman Catholic idea that justification enables man to perform meritorious works is contrary to Scripture. Justification as such does not effect a change in our inner being and therefore needs sanctification as its complement. It is not sufficient that the sinner stands righteous before God; he must also be holy in his inmost life.<sup>2</sup>

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<sup>1</sup> Carpenter, E. E., & Comfort, P. W. (2000). *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (385). Nashville, TN: Broadman & Holman Publishers.

<sup>2</sup> Berkhof, L. (1938). *Systematic theology* (536). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

**Take time to review Fullness diagram**

Concentrate on the arrows flowing back and forth between justification and sanctification. Justification is the foundation of our sanctification it can never be the result of our sanctification.

**Take some time to read Romans 5-8.** It needs to be read together because Paul sustains one long discussion and argument through these four chapters.

**What is the Role of Suffering in Our Sanctification?**

Focus on Romans 5:1-5

“Sufferings” is more technically the afflictions that every Christian should know about, not just the general sufferings we experience as all do from living in this fallen world. Followers of Jesus as part of becoming new creations are to have a radically different view of suffering than others. It is almost technical language for the suffering of God’s people in the last days. It is the sufferings of sharing in the sufferings of Jesus (Romans 8:17) living under a new master and under His grace and plan, which are in battle with the world and the prince of the world, the devil. These “sufferings” are not our aches and pains, fears and frustrations, disappointments, but rather “pressures” the opposition we now receive from the world and the spiritual realm for being in Christ. This is so critical for us to understand today. If we get this wrong it affects vast portions of our theology and our view of God’s promises. If we see here Paul referring to our sicknesses and diseases than we will not grow our faith for healing, but become passive that this is for the development of our character. These aches and pains can only be rightfully dealt with if we are seeking to share in the sufferings of Christ.

Sufferings, tribulations and afflictions provoke a great part of mankind to murmur against God, and even to curse him. But Paul is thinking here of what it achieves, when it is met by faith in God. When we meet “sufferings” with faith in God they produce perseverance, which produces character, which produces hope. This is one picture of the sanctification process. The figure used in verse 5 for “poured out” is that of water. Our dry, arid, lifeless hearts have poured out into them the love of God. Our hearts should not remain broken cisterns but vast reservoirs overflowing with streams of living water. “Poured out” is used in Acts 2:17, Joel 3:1f, 33, 10:45, Titus 3:6 of God’s giving the Holy Spirit – it is a flood of the lavish blessing of God’s love upon us. This pouring out of God’s love into our hearts is an eternal living water of love but we have dams in our lives, we restrict the flow of the living water of life with all kinds of barriers. There are two primary ways to get the flow moving in our lives; we can go to work and address the blockage through human efforts or we can call upon the Spirit to wash over them. Sanctification is this Holy Spirit led process of removing the barriers and becoming more like Jesus.

**What is your understanding of what Paul means here by “sufferings?”**

**How has God used “sufferings” in your life to make you more holy?**

**What further questions do you have about the role of suffering in our sanctification?**

## **Practical Illustration of Sanctification**

It is critical that we have a right perspective on “sufferings.” When Paul says that we are to rejoice even in our sufferings many wrongly apply this to many circumstances in life. We never see Jesus nor Paul rejoicing in sickness, disease or oppression. We see them apply faith to go after healing for these things. Romans 8:17 says, *“Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.”* So, what does it mean to share in Christ’s sufferings in the midst of sickness, disease and emotional troubles? It is not what many do today which is embracing their sickness and saying that God gave it to them to make them holy. But it is battling against the sickness by faith and the power of the Spirit to see the sickness conquered. There is a massive difference between these two perspectives.

Illustration: Lets say that a person comes down with a bad sickness. How are they to spiritually deal with it?

- 1.) They need to realize that they live in a fallen world and that we all suffer the ill effects of the consequences of sin in the world.
- 2.) They need to go before God before doing anything else and ask him if there is anything they need to repent of in their life that might have opened them up to this sickness. Is this a discipline issue? (Read James 5:13-18, Hebrews 12)
- 3.) Fight the sickness with all the resources of faith: God’s promises, faith friends, spiritual disciplines – prayer and fasting etc.
- 4.) Utilize all the resources of the medical community
- 5.) If sickness persists call upon the elders of the church to pray (James 5:13-18)
- 6.) If the sickness persists keep fighting it by faith
- 7.) Rejoice not in the sickness, but in the opportunity to fight it by faith
- 8.) Rest in God’s sovereign love: “And we know that in all things God works for the good of those who love him who have been called according to his purpose.” Romans 8:28
- 9.) It is through this process that we are sanctified: perseverance is produced, which produces character, which produces hope. And hope does not disappoint for God in the midst of our sanctification brings our hearts alive with His love.

We have grown up under a Christianity that has taken hold of the blessings, grace and forgiveness of God for ourselves, but not the heart and purpose of

God for others and the world – an unwillingness to share in Christ's sufferings. If I am His then His purposes must be mine – a willingness to share in the sufferings of Christ and getting God's heart for this world.

*"Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory."*  
Romans 8:17

*"I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead."* Philippians 3:10

**What does it mean to you to "share in the sufferings of Christ?"**

**How have we misrepresented the idea of suffering in our lives?**

**How does a wrong idea of suffering affect our idea of sanctification?**

## **The Foundation of Our Sanctification**

A positive message that does not deal with the negative realities in the world and in the soul is not a positive message. The Gospel of Jesus Christ is the best news ever because it dealt decisively with the darkness of sin, death and the devil and therefore offers real freedom and eternal life.

Do you have a vision for life? Do you have an all-encompassing vision for why you are here, what you are to be doing, what is the purpose you are living for? A vision for life is to be the driving force behind all our endeavors - everything we do. Most, live life compartmentalized, living for causes, for goals, for relationships and temporal experiences, but with no overarching vision that connects all the dots of life.

Many promote different visions for life. There are endless seminars, programs, spiritual paths that peddle and sell a vision for your life. This is big business today. But do those visions for life deal with the reality of sin and death? Do they have a historical consistent answer to man's universal problem of sin, shame, guilt and death? This is what sends people universally seeking spiritual answers, because throughout time we have known that we cannot solve this problem. But who has? Only Jesus answers it! We all are modeling someone. We all have heroes that we want to be like. We all dream about living someone else's life at sometime. Every vision of life has a model. Who is yours? Who are you following? Who are you re-presenting? Who we are following is who we are re-presenting? We can all model other people by our own efforts – it is impossible to model Jesus by our own efforts. It requires a new life empowered by the Holy Spirit.

## **Take some time and read Romans 6**

We are all born “in Adam” under the reign of sin and death. All visions of life are ultimately thwarted by the power of sin and death. In this realm we are separated from God and life in him, bound as slaves to sin and the fear of death. The gospel frees us from the bondage that we have by being “in Adam” and transfers us to new life “in Christ.” We are to live for Jesus by re-presenting Him through the power of the Holy Spirit for the glory of the Father, this is what salvation is all about, transferring people from the bondage of sin and death in Adam with no overarching vision for life into life in Christ – New Life – living for the full potential of what you were created to live for.

In Roman 6:1-10 Paul is not telling us about something we do, but about something that has been done for us. This is the foundation of our sanctification. He is telling us to focus not on our condition, but on our position – who we now are because of what Jesus has done for us. For we have died to the reign and rule of sin not just to the guilt of sin. Our Lord’s death and resurrection have brought the reign of sin and death to an end in believer’s lives. The reign of sin means its rule, its power and its realm. So the reign of grace means the rule, power and realm of grace, which is where our new life is.

### **What does “baptism” mean in this section?**

What does it mean here that we are baptized into His death? The answer is found in 1 Cor 12:13, *“For we were all baptized by one Spirit into one Body – whether Jews or Greeks, slave or free and we were all given the one Spirit to drink.”* This is a work of the Holy Spirit who baptized us into Christ. This is not speaking of Christ baptizing us with the Holy Spirit – empowerment but by the Spirit into our new position. Also, in verse 5 the word for “united” refers to being planted together, it has nothing to do with water baptism. Water baptism is important, for it is a command, which should be carried out, but it is dealt with in other scriptures not in Romans 6. So, the concept of baptism here in this section is referring mainly to our union with Christ, not our obedience in water baptism – for our union must precede our communion.

### **Jesus + Obedience = Sanctification**

So, Jesus gives us a new life with a new foundation that we can now start to live in obedience. The foundation of our sanctification is justification. Our new position “in Christ” not “in Adam”. We now have the Holy Spirit who does His sanctifying work making obedience possible and we are no longer in slavery to sin, but free to obey since we are now under grace. But what if I screw up – we stand upon our new identity and the gift of righteousness, for we are under the realm and power of grace now, so sin cannot enslave us.

*“For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin – because anyone who has died has been freed from sin.”* Romans 6:6

**What does the “old self” refer to?**

**What was actually crucified?**

**What does the “body of sin” refer to?**

**What is the process of “doing away” with the “body of sin”?**

**Read Romans 6:11-14**

The word “count” or consider, (logizesthe, we get our word logic) = it is a present imperative, the first in Romans, summons believers continually to consider themselves as people who have been brought into this new state; to regard oneself as something, reckon, consider, consider yourselves to be what you are. This is not something that you persuade yourself psychologically to do, it is a conclusion, it is a deduction, it is a bit of logic – it is a receiving of something that has been done for you.

**What in your words is the foundation of sanctification?**

**What does this process look like to you?**

## **The Role of the Law in Sanctification**

Chapter six of Romans primarily was concerned with what Christ has done for us. Chapter seven of Romans is primarily about what the Law does and does not do for us.

Most of us are not aware of just how much our physical Body and fleshly cravings rule the rest of our being. The result of a life being ruled by the Body over the Mind and Spirit is one that is little concerned about the state of their spirit-soul, their standing-relationship with God, but is primarily consumed with how to live a happy life, and please one’s desires. This unfortunately describes the better part of our culture today – we have many comforts, great technology and advancements, plenty of comfort travel and vacations – but we have lost our heart, our soul – we are soul starved because our lives are primarily being led by our Body and fleshly desires ruling over our soul-spirit. This state of being controlled by the flesh – the sin nature where our body and flesh rule our soul and spirit is a state of bondage that no one can get out of on their own. No amount of religion or spiritual exercise or moral effort can release anyone from this state. Most of us are not even aware how much our body and flesh control our lives and how little we live from soul – spirit – Spirit! But Jesus came that we would be spiritually awakened and learn to serve in the new way of the Spirit!

**How well do you know yourself, the spiritual dynamics going on in your being – is your body ruling your spirit or is your spirit ruling your body?**

**How does Paul define the purpose of the Law?**

**Take some time to read through chapter 7 of Romans**

So without a proper view of the Law we cannot have a proper view of salvation. He is showing here that not only is it impossible to be justified by the Law, but it is impossible to be sanctified by the Law. We must never blame the Law for our failure and sin. We must see that the Law fails completely to deliver us from sin and actually aggravates our struggle. Paul states clearly in verse 12 that the Law is holy, righteous and good. The Law is suppose to bring us to a right and full understanding of the magnitude and seriousness of sin and to bring us to a place of conviction so we will be able to submit to God and be open to the saving grace of Jesus and the filling of the Holy Spirit. Paul goes on to state that he would not have known the real character of sin if it were not for the Law. He would not have known what coveting was if it were not for the law. Paul is talking about the Ten Commandments (Exodus 20) in particular and especially the tenth commandment – thou shall not covet – why the 10<sup>th</sup> – because something has changed with it – the first 9 commandments are dealing with primarily outward actions but coveting is primarily an action that happens within the heart. The Pharisees thought of sin only in terms of outward action – they did not think that you could sin with your thoughts only – for them an evil desire was not a sin. This is exactly what Jesus dealt with in the Sermon on the Mount in Matthew 5-7. So, the Law had brought him to know the terrible power of lust and coveting in his life. The revelation for Paul – was that the Law was primarily and essentially spiritual concerned with our hearts. A person's spiritual state must not be determined in terms of actions alone. Many people do not see themselves as sinners because they view sin strictly in terms of particular actions rather than a condition. Paul is saying that the Law, far from giving life and happiness and holiness and joy did the opposite. Paul is saying that the Law is to reveal what sin really is, how deceitful and powerful it really is.

“The second principle is that there is no more complete misunderstanding of the Law and of ethics and morality than to think that ‘obligation implies ability.’ Some believe that God would never command us to do anything unless we were able to do it...but the very Law that reminded them of the obligation, was the very thing that proved to him that he could not perform it – Sin revived and I died – The whole function of the Law is not to enable a man to justify himself, but to show him that he cannot do so...” (MLJ p.144)

## **The Ongoing Reality of Indwelling Sin**

Sin is very unpopular today as a topic and therefore greatly misunderstood. The masses say it is too negative and has bad psychological effect. The trouble in dealing with the topic of sin is that most of the time it is discussed in a wrong comparative sense. When we compare ourselves and judge ourselves with our own standards of goodness this is religion and the way of the world. But sin is to always start and primarily be discussed in the context of us facing God. And this is precisely the place that everyone is trying to avoid, but it is only here where we can experience conviction and the mercy and grace of God.

**How does Paul define the reality indwelling sin?**

**Do you know something of the experience of trying to obey God's Word but continually failing?**

**Do you know something of the experience of the Word of God convicting your thoughts about something, but not being able to change your thinking?**

**What is this struggle that Paul is describing?**

"But sin taking occasion..." (Romans 7:8) Same word used again in verse 11, the root meaning of this word is "to make a start from a place." It is a word used to describe a place from which you have set out on a journey, a starting point, but it also is a military term – and speaks of a military base operation where preparations are made, troops are trained and artillery assembled to set out on a campaign. Also sin uses the Law as a fulcrum – if you want to move a great weight - sin using the law as a fulcrum overpowered us and brings to pass all kinds of lust.

Paul is talking about his personal experience here, but when did he have this experience? Verse 7 to 13 is really an elaboration of verse 5. Clearly Paul is describing a man under the Law. It was probably happening to him right before going to Damascus or it happened during his three days of blindness before Ananias came to release him by the power of the Spirit. Those three days do not describe a man who is rejoicing over His salvation, but a man who had been zealous for the Law and had to come to grips with the reality that He needed a Savior just as much as any sinner he had condemned.

So, this raises the big question; can a true believer have the experience that Paul is describing in chapter 7? I think it is possible but it is not what is to be normative for the Christian experience. Chapter 8 of Romans reveals what the Christian life is to look like and grow into. So, this struggle does define many who though they believe in Jesus as Savior and though they would say intellectually they have been set free from the power of sin and death and that

they have died to the Law and are under grace they do not yet know yet the freedom of life in the Spirit.

“Romans catholic teaching is that as the result of being baptized by the church you are cleansed from original sin, that there is no longer indwelling sin. Then they quite logically go on to teach that to lust is not to sin; it is only acts committed that constitute sin. That is a part of the whole error of that particular Church with regard to salvation...But such teaching is not confined to Romanists, there have been certain Perfectionist Schools of thought who have taught the same. ” (MLJ, Romans p.118)

“By sin Paul does not merely mean acts of sin; he means sin as a principle and a power which works in fallen human nature.” (MLJ p.120)

The transition from the intense struggle in Chapter 7 to Chapter 8 is nothing shy of Unspeakable Joy!

*“Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the Law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the Law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.” Romans 8:1-4*

Next week we will look at how we live this radical life free from the law of sin and death according to the Spirit.





**Crossroads Church | Aspen, Glenwood and Beyond**

Week 7

## **The Sanctifying Work of the Holy Spirit**

(2 of 2 weeks)

### **Introduction**

Last week we explored Romans 5-7 as a foundation for understanding the dynamics of sanctification. This week we will be looking at Romans 8 and Galatians 5 to see practically what this process of sanctification looks like. God saved us to make us holy. He commands us to be holy. It is critical that we understand the mind, body and spirit dynamics that come into play in our sanctification. The good news is that God has not only changed our standing and identity before him but He has also given us His Spirit to help sanctify us and make us holy.

### **What is Sanctification?**

Sanctification is the Spirit led process whereby two primary things happen. By the power of the Holy Spirit we put to death the misdeeds of the body and at the same time by the power of the Spirit we become holy.

*"I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness."*

-Romans 6:19

*"For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live."*

-Romans 8:13

### **Road Map Christianity versus Tour Guide Christianity**

<p>"Under grace, I don't get a road map I get a tour guide, The Holy Spirit. He directs, and empowers me to do what the Word says" -Bill Johnson</p>
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Being under the Law is road map Christianity. Being under grace and being led by the Holy Spirit is tour guide Christianity. In road map Christianity we try to live

the Christian life by our own human efforts. Without knowing it we put ourselves back under the Law and our experience is more like what we saw in chapter 7 of Romans than what is described in Romans chapter 8. Road map Christianity just tells of our new position in Christ, but does not lead people to the Guide, the Counselor; Holy Spirit who alone can make us holy.

**Take some time to read and meditate upon Romans 8:1-4:**

*“Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the Law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the Law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.” Romans 8:1-4*

**What is the importance of the “now” in verse 1 of Romans chapter 8?**

**What does it look like to start living under no condemnation?**

**What was the Law powerless to do?**

**How is the Law weakened by our sin nature?**

**How are the righteous requirements of the Law met fully in us?**

**Describe life lived according to the Spirit?**

<p>“The Apostle starts by telling us what the Law could not do. He then tells us why it could not do it. Thirdly, he tells us how God has done what the Law could not do, And fourthly, he tells us the result of it all in us.” MLJ <i>Romans</i> p.298</p>
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## **Are You Free from Condemnation?**

One easy way to check this in our lives is to ask this question, “What do you think about when you mess up, when you sin?” Is your mind and heart consumed with guilt, shame, do you beat yourself up, do you start looking backward and reliving the wounds from the past? Or do you immediately go to the Cross, to the foundation of standing on His grace where there is forgiveness and power to change and hope for life forward, a glorious future with God? It is position over condition. We are to confidently stand upon the grace of God, not as a license to sin and get forgiveness, but as empowerment to live forward with an ever-increasing desire to please God above all else.

A Christian should never speak of himself or herself in terms of chapter 7:14-25 for that is to be under the law and under condemnation. The Law does nothing but condemn us and make us cry out, O wretch I am!! He has given us a whole new identity that is intimately connected to His being. This is a critical step that we see that we are in Christ, forgiven, never condemned and set free from the Law and the power of sin and death and that we are able to live a whole new life.

If the devil comes to you and tries to convict you, and to make you feel that you are condemned, stand up to him and say 'There is therefore now no condemnation to them which are in Christ Jesus.' The radical truth of chapter 8 is that nothing can ever bring the Christian again into a position of condemnation. Romans 8:33-39; 1 Peter 5:8-9

"The Law indicates a way of life; but it completely fails to produce it in practice. We must never forget the two aspects of the purpose of the Law; it is to indicate the way of righteousness, the way of life, to remind us of the life God demands of man, as well as to condemn. Indeed our condemnation arises out of our failure to live according to the law." MLJ *Romans* p.302

A big problem for believers today is that we focus on what we can do by human effort rather than focusing on our great God. And if He has loved us so much, how much more will He give us all things (Romans 8:32) – in other words how much more will He lead us to the right solutions - we who now are to live by the Spirit not by the flesh.

The righteousness of the Law is fulfilled in us in two ways. The righteousness of Christ is imputed to us. This means we stand before God with a whole new identity of "righteous" because we are "in Christ." But righteousness is also fulfilled in us in that through the Holy Spirit we are now able to obey the Law and become righteous in our lifestyle. This is the process of sanctification.

## Identifying "Flesh" Patterns

The Greek word for "flesh" is "*sarcs*". It is the word that the NIV translates "sin nature". As we have seen from the previous module, even after we are saved there still is the issue of "indwelling sin" or "flesh" that is warring with our soul to keep us from being transformed into the fullness of what Christ came to make us.

### Take some time and read Romans 8:5-11:

*"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead*

*because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who lives in you."*

So, what is a flesh pattern? A flesh pattern is a sin pattern in our life. It is a sin habit in our life that we just cannot break on our own. But, now that we have the power of the Holy Spirit within us we are to put an end to this flesh pattern or it will keep us from growing in the Lord. Part of the sanctification process is that we rely on the Holy Spirit to convict us of sinful thoughts, actions and habits. We are then to intentionally put these patterns to death by the power of the Spirit and the promise of the Cross.

**What are your flesh patterns? These are destructive sinful thoughts and actions in our life.**

**Are you willing to fight these flesh patterns by the power of the Holy Spirit?**

## **Fighting Sin and Embracing Life – The Battle Plan**

So, how do we put these flesh patterns to death after we have identified them? How do we kill them and have victory over them? We all need a battle plan to fight the sin in our lives and to put on the new life we have in Christ. What does this battle plan look like?

- 1.) We need to identify any flesh patterns in our life. We need to learn to listen to the convicting voice of the Holy Spirit in our life and be willing to act upon it.
- 2.) We must change our attitude toward sin in our life. Real health is serving in the new way of the Spirit and becoming more intimately aware of any darkness in our lives and moving from a passive attitude to all out war against it by the power of the Holy Spirit until it is dead.
- 3.) We must be willing to take specific action against the sin in our lives. If we are struggling with something we must remove that influence from our lives as much as possible – remember it is war.
- 4.) We must have faith friends around us who truly know us and who we can be open and honest with – friends who will fight for us and with us for the real freedom that comes through the power of the Spirit.
- 5.) We must regularly saturate our heart, soul and mind with the Word of God and his promises for our new life in him. We must learn to wield the sword of the Spirit in our battle against sin.

6.) We must learn to grow in the security of our Father's love. (Romans 8:15) The Holy Spirit within us awakens us to the voice of the Savior and the security of the Father. It is by the Holy Spirit testifying with our spirit that we are brought into intimate fellowship with the Godhead of the Father, Son and Holy Spirit.

7.) We must learn to grow in a new view of life. (Romans 8:17-27) We must learn to live life forward and not with the idea that life is running out. Health is a growing sense that life is ahead of us – we start to live forward, not life running out. This can be easily seen in how people view the aging process.

8.) We must learn how to pray. (Romans 8:26-27) The main battlefield in our fight against sin is in the spiritual realm. We must learn how to pray in that realm. It is really encouraging to know that in our deep groaning that the Holy Spirit and that Jesus are interceding with us. They are for us!

9.) We must learn how to pursue God's purpose for our lives. (Romans 8:28-32) It is God's will that we are sanctified. We will experience more of his love and guidance in our lives the more we are in the battle against sin and embracing his life. Verse 32 is amazing – God desires to give us all things!

10.) We must develop a victory attitude in the sanctification process. (Romans 8:30-39)

Are you growing in a conqueror's attitude and heart? We are super conquerors, doing what we do by the power of the Holy Spirit. Do you realize the Spirit of God within us wants to make us super-conquerors – super heroes with super powers – to carry on the work that Christ began on this earth? *Hypernikao* is the Greek word for "more than conquerors" It means super conquerors – supernatural conqueror, living and growing in the power of the Holy Spirit.

## **Keeping in Step with the Spirit**

Take some time and read and meditate upon Galatians 5:16-26

*(16) "So, I say, live by the Spirit, and you will not gratify the desires of the sinful nature. (17) For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. (18) But if you are led by the Spirit you are not under law. (19) The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery, (20) idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, (21) and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, (23) gentleness, and self-control. Against such things there is no law. (24) Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (25) Since we live by the*

*Spirit, let us keep in step with the Spirit. (26) Let us not become conceited, provoking and envying each other."*

**Meditate upon verse 16 – this is an amazing promise – what does this promise mean for your life?**

**What struggle is Paul describing in verses 17-18. Is this the same struggle he described in Romans 7 or is it different? What is the difference?**

**What does Paul mean by, "if you are led by the Spirit you are not under the Law"?**

**Why does Paul say that the acts of the flesh are obvious?**

In chapter 3 verses 2-5, the Galatians believers were reminded that they received the Spirit when they believed and that his presence was attested by mighty miracles. So now Paul exhorts them to also let the Spirit's presence be attested by the way they live their lives.

"It is natural to compare the interior conflict between flesh and Spirit with the tension described in Romans 7:7-25, and the resolution of that tension in v 16 above (walk by the Spirit, and you will not fulfill the desire of the flesh) with the liberating experience of Romans 8:2- 'the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.' But (so far, at least, as Paul's language is concerned) the two forms of conflict are not identical. In Roman's 7:7-25 the power of indwelling sin prevents the person existing under law from fulfilling the divine law in which his inmost self delights: the law of sin in his members wages war against the law of his mind (Rom 7:22f), and at this stage no mention is made of the Spirit, whereas the conflict in the present text is that between flesh and Spirit." (*Commentary on Galatians*, New International Greek Testament Commentary, F.F. Bruce, p.244)

As a believer we are not a helpless battlefield of two opposing forces. If we yield to the flesh we will be enslaved to it, but if we obey the prompting of the Spirit we will be liberated and can learn to walk by the Spirit. For us to retreat from grace to the Law would be to exchange the freedom of the Spirit for bondage to the law and the flesh. The grace of God is the gift of God and the gift of God is the Holy Spirit.

Paul considers that what we should constitute as proper behavior should be self-evident and therefore, what is not proper behavior should be self-evident.

**The works of the flesh:**

**Πορνεία**; Sexual immorality, fornication, of sexual irregularities in general  
**ἀκαθαρσία**; Impurity, wider range of meaning than Πορνεία, applicable to various forms of moral evil

**ἀσέλγεια**; Debauchery, wantonness, vice that throws off all restraint and flaunts itself

**εἰδωλολατρία**; Idolatry, the worship of idols, not only of graven images but of any substitute for the living and true God.

**Φαρμακεία**; Witchcraft, sorcery, the use of drugs as in black magic and any kind of withcraft, so in this sense any drug use used to alter ones mind which opens it up to the spiritual world

**ἔχθραι**; Hatred, hostilities, to cherish hostile thoughts

**ἔρις**; discord, strife, quarrelsome

**ζήλος**; Selfish jealousy

**θυμοί**; Fits of rage, outbursts

**ἐριθειαι**; Selfish ambition

**διχοστασίαι**; Dissensions, divisions

**αἵρέσεις**; Factions,

**φθόνοι**; Envy, pained by their friends successes

**μέθαι**; Drunkenness, excessive indulgence

**κῶμοι**; Orgies, revelry, close connection with drunkenness,

When Paul lists all the vices and says that no one will enter the kingdom of God if they live like this – he is talking about someone who embraces these vices. He is not talking about someone who is struggling with them.

Paul lists 9 graces not an exhaustive list though, that make up the fruit of the Spirit. These portray the character and lifestyle of those who are indwelt and energized by the Holy Spirit.

### **The Fruit of the Spirit:**

**ἀγάπη**; love

**χαρὰ**; joy

**εἰρήνη**; Peace, wellbeing, wholeness

**μακροθυμία**; Patience,

**χρηστότης**; Kindness

**ἀγαθωσύνη**; Goodness

**πίστις**; Faithful

**πραΰτης**; Gentleness

**ἐγκράτεια**; Self-control

“Where love is present, the other virtues will not be far away; it is love that binds them all together in perfect harmony...If the works of the flesh as a whole be compared with the fruit of the Spirit as a whole, it will appear that the works of the flesh are disruptive of fellowship, whereas the fruit of the Spirit fosters it.”  
(*Commentary on Galatians*, New International Greek Testament Commentary, F.F. Bruce, p.255)

**Take some time to read and meditate on Galatians 5:24-25:**

*(24) "Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (25) Since we live by the Spirit, let us keep in step with the Spirit."*

**What does Paul mean in verse 24? How is this done?**

**What does Paul mean in verse 25? How is this done?**

The point Paul wants to make is that those who belong to Christ have already crucified the flesh – they have taken the reality of their unity with Christ and His crucifixion and have made a stand against the works of the flesh and are experiencing as a result the fruit of the Spirit in their lives. They are learning to imitate the life of their Savior. Paul here is exhorting the church with what he has personally experienced. In Galatians 2:20 he give his testimony:

*"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God who loved me and gave himself for me."*

"There are, in fact, two separate and distinct ways in which the New Testament speaks of the Christian's spiritual death in connection with holiness. The first is a death to sin, and the second a death to self. Our death to sin is through identification with Christ (Romans 6:1-6); our death to self is through imitation of Christ. First, we have been crucified with Christ, but then we not only have decisively crucified the flesh with its passions and desires, but we take up our cross daily and follow Christ to crucifixion (Lk 9:23). The first is a legal death, a death to the penalty of sin; the second is a moral death, a death to the power of sin. The first belongs to the past, and is unique and unrepeatable: I died (in Christ) to sin once. The second belongs to the present, and is continuous and repeatable: I die (like Christ) to self daily." (*Men Made New*, John Stott, p.46)

**What questions do you have about these spiritual dynamics found in these verses?**

**Take some time and apply Galatians 5:16-26 to the above Battle Plan.**

The sanctifying work of the Holy Spirit then is his work of convicting us of flesh patterns so that we will crucify daily any works of the flesh in our lives whereby keeping in step with the Spirit resulting in the manifestation of the fruit of the Spirit in our lives. Without standing on the foundation of what Christ has accomplished on the cross for us by setting us free from the power of sin and going to battle against any works of the flesh in our life daily we cannot keep in step with the Spirit and experience the fruit of the Spirit in our lives.



**Crossroads Church | Aspen, Glenwood and Beyond**

Week 8

## **The Empowering Work of the Holy Spirit**

(1 of 2 weeks)

### **Introduction**

We have been on a journey taking a look at the work of the Holy Spirit in our life. We started by looking at the mysterious but beautiful illuminating work of the Spirit. We then studied the indwelling work of the Spirit, the filling work of the Spirit and the sanctifying work of the Spirit. For the next two weeks we will look at the empowering work of the Spirit. Jesus did not just come to save us from the power of sin and death, but he came to empower us to live a life that represents His supernatural life to the world as a mighty testimony to further the kingdom of God.

**Take some time to review the Fullness of the Spirit diagram.**

Pay special attention to the back and forth arrows going between the indwelling, sanctifying and empowering work of the Holy Spirit.

**Why is it so important that these three works of the Spirit are never isolated completely from one another?**

**Why is the filling of the Spirit so critical to this whole movement?**

**Have you been filled (baptized) with the Spirit and are you encouraged to pursue more?**

**Where is your heart in this process?**

### **What do we mean by the “Fullness of the Spirit”?**

In Ephesians (3:19; 4:13 and 5:18) Paul uses the terminology: “that you may be filled to the measure of all the fullness of God”; “attaining to the whole measure of the fullness of Christ” and “be filled with the Spirit.” These ideas are synonymous for growing, maturing and experiencing life in and by the Holy Spirit to the fullest. It is the work of the Spirit in our lives, which causes us to believe, helps us grow in the faith, and empowers us to live for His kingdom purposes.

“Reducing Christianity to what is humanly possible is responsible for the cold-hearted condition of many generations throughout history. Moral teaching, while absolutely necessary, seldom lights a fire in the hearts of a generation that was born to ‘take a bullet’ for an eternal purpose.” -Bill Johnson, *Releasing the Power of Jesus*

**What do you think about this quote from Bill Johnson?**

**What does Christianity that has not been reduced to what is humanly possible look like?**

**What have you learned in this course so far that has encouraged you to engage the Holy Spirit more?**

## **Watch Out for the Dangerous Bypass**

Take some time to refer again to the Fullness of the Spirit diagram. Notice the dangerous bypass arc that goes from the indwelling of the Spirit bypassing the sanctifying of the Spirit and straight into the empowering of the Spirit. One aspect of the dangerous bypass is the pursuit of the gifts and power of the Holy Spirit but bypassing the sanctifying work of the Spirit. We should never separate our pursuit of the gifts and power of the Holy Spirit from our pursuit of the fruit of the Spirit; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. This is the primary reason that the content of 1 Corinthians 13 is focused on love, the chief fruit of the Spirit and why this is right between chapter 12 which deals with the powerful gifts of the Spirit and chapter 14 which deals with how to use these powerful gifts in worship.

In chapter 12:7-11 Paul introduces several power gifts by saying:

*“Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues and to still another the interpretation of tongues. All of these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”*

But before Paul goes on to exhort the church how to pursue them and use them he wants to make sure that they do not bypass the sanctifying work of the Spirit to get to the empowering work of the Spirit.

In chapter 13:1-3 (the love chapter) Paul makes a critically important point of not pursuing the gifts and power of the Holy Spirit without the sanctifying work of the Spirit, which manifests itself by love.

*“And now I will show you the most excellent way. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.”*

It is amazing that someone can operate in these power gifts and not have their heart in the right place. We need to heed Jesus’ sobering words in Matthew 7:21-23;

*“Not everyone who says to me, ‘Lord, Lord, will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophecy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evil doers.’”*

Our pursuit of the gifts needs to be from a heart that is in love with God and desires to bless others. So after Paul warns the Corinthians of bypassing “love” in pursuit of the gifts of the Spirit he goes on to exhort them on how they should pursue the gifts in 1 Corinthians 14:1-5:

*“Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I would like every one of you to speak in tongues, but I would rather have you prophecy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.”*

**Are you pursuing any of these power gifts? Why? Why not?**

**How are you pursuing these power gifts? (We will discuss this more in depth in the next module)**

**How do you reconcile when Paul says in 1 Cor. 12:11 that God gives these gifts to each one just as he determines and what he says in 1 Cor. 14:1 that we are to eagerly desire and pursue spiritual gifts?**

**Do you see the critical importance of why the “love chapter” is right between chapter 12 and 14?**

Experiencing the Holy Spirit for many believers has been limited to just the doctrinal belief that they were indwelt with the Holy Spirit at the time of their belief. But the awesome, joyful and empowered life in and by the Holy Spirit has and continues to be evasive for much of the church. The gap between what we read about in the early church and what we actually expect and experience has

widened rather than converged. It is critical that the church recovers in its worship and discipleship the fullness of the Spirit.

Another aspect of the dangerous bypass is bypassing the empowering work of the Spirit altogether. We can see from scripture that even the early church struggled to keep in step with life in the fullness of the Spirit and easily fell back to just doing life by merely human effort. In Galatians 3:1-5 Paul exhorts the church with these words:

*“You foolish Galatians! Who has bewitched you? Before your eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing – if it really was for nothing? Does God give you His Spirit and work miracles among you because you observe the law, or because you believe what you heard?”*

**What is Paul getting on to the church in Galatia about?**

**What happens to our faith and the community of our church when we bypass the pursuit of the empowering Spirit altogether?**

**What does “trying to attain your goal by human effort” look like?**

## **The Importance of Understanding Authority**

Very few today would argue that there are not major problems today with people of all ages understanding and respecting authority. The ramifications of this loss of understanding authority upon a society are vast. Where is authority today in the church? Where is authority today in the faith of believers? There is a direct connection in a believer’s life between having a proper understanding of authority and the level of spiritual authority operative in that person’s life.

**Do you agree that there is an authority problem today in society and in the church? Why or why not?**

**What do you believe are the main problems of authority today in society and in the church?**

**How do you understand authority in the church?**

<p><i>Exousia</i> (Greek NT) “authority”: dual sense word, for power and authority, a ruler’s right to perform an act that is his authority to do so. Counts for little if he lacks the power or ability to do it.</p>
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**Authority.** The term *authority*, derived from the Latin *auctoritas*, originated in the social world of western Europe. It means the power to author, command or sanction certain forms of life or ways of being, both corporate and personal, and to proscribe others. Within the traditions of Christian faith, all Protestants and Roman Catholics, and some Eastern Orthodox, agree that the God of Jesus Christ is the ultimate source of both true authority and freedom. God's authority is the persuasive power of divine truth to create, sustain and perfect an historical community of royal, priestly and prophetic persons as the living image of divine freedom in the world.<sup>1</sup>

Matthew 10:1 says, *"He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness."*

Jesus says in Matthew 28:18-20, *"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

Jesus tells the disciples right before his ascension back into heaven, *"But you will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."* Acts 1:8

John 1:12 states that, *"Yet to all who received him, to those who believed in his name, he gave the "right" (exousia, authority) to become children of God."*

In light of these passages and many others it is clear that when we are saved that we enter into a new realm of spiritual authority. It is also clear from these and many other passages that Jesus expects his followers to learn to live and minister by his authority. So, where is this authority today in the church and in believer's lives? And how do we start to live the empowered life that Jesus saved us to live?

**Restoring the authority of the Word of God in people's lives will restore the authority of God upon His people.**

One of the primary things that keep people from walking in the power and authority of the Holy Spirit is that they are not fully submitted to the Word of God.

**What do you do when you disagree with something you read in the Bible?**

**How submitted are you to the authority of the Bible?**

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<sup>1</sup> Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press.

## **What questions or hang-ups do you have with the authority of the Bible?**

The scriptures reveal that Jesus grew up submitted to the scriptures and to the earthly authorities around him and that he grew in the wisdom and stature of men and of God. As far as we know Jesus did not do any signs, wonders or miracles until after his baptism, which launched his public ministry. Take some time to review the following verses:

*“When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’”* Luke 3:21-23

*“And Jesus full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert where for forty days he was tempted by the devil.”* Luke 4:1

*“Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.”* Luke 14:14

*“One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick.”* Luke 5:17

It is clear from these passages that Jesus’ ministry was empowered by the power and anointing of the Holy Spirit (upon his humanity not his deity). Jesus was clearly aware of this anointing and power and as we can see from Luke 5:17, that he knew when the power was present. So, what does this mean for us? Take some time to review the following passages:

*“When Jesus called the Twelve together he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick.”* Luke 9:1

*“I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy: nothing will harm you. However do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”*  
Luke 10:19-20

*“To this John replied, ‘A man can receive only what is given him from heaven.’”*  
John 3:27

*“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.”*  
John 14:12

*“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.” Ephesians 1:3*

*“I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints and his incomparably great power for us who believe.” Ephesians 1:18-19*

*“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” Ephesians 6:12*

**What do these passages communicate about the authority we are to walk in?**

**Why do you think the church is not walking in this authority like it should?**

Another reason why we are not walking in this authority besides not being submitted to the Word of God as the authoritative voice in our lives is that we are not submitted to the authority structures that God has put in place.

**Are you submitted to the Word of God?**

2 Timothy 3:16-17; Hebrews 4:12-13

**Are you submitted to the earthly governments in attitude and action?**

Romans 13; 1 Timothy 2:1-6; 1 Peter 2:13-14

**Are you submitted to your local church’s authority?**

Ephesians 4:11-16; Acts 20:28; 1 Timothy 3:1-15; Hebrews 13:17; 1 Peter 5:1-4

**Husbands and wives do you understand the authority structure within marriage?**

Genesis 1:26, 2:19-25; 3:6, 16; 1 Corinthians 11:1-16, 14:33-38, Ephesians 5:21-33; Colossians 3:18-19; 1 Timothy 2:8-15; 1 Peter 3:1-7.

Submission to authority is a big deal with God. This is primarily because the idea of submission is part of God’s very essence. There is an authoritative structure within the Trinity relationship of Father, Son and Holy Spirit. Though all three are equally God, they have different roles and therefore different authority. Review the following passages:

John 3:16; John 5:19-23; John 14:15-17; John 15:26-27; John 17:1-5; Acts 1:7-8.

**What questions do you have about the authority structure within the Trinity?**

Before we can move on to the pursuit of the empowering work of the Holy Spirit in our lives we need to first process if we are fully submitted to the authority of the Word of God over our lives and if we are pursuing being properly submitted to the authority structures that God has set up.



**Crossroads Church | Aspen, Glenwood and Beyond**

Week 9

## **The Empowering Work of the Holy Spirit**

(2 of 2 weeks)

### **Introduction**

We have been on a journey taking a look at the work of the Holy Spirit in our life. We started by looking at the mysterious but beautiful illuminating work of the Spirit. We then studied the indwelling work of the Spirit, the filling work of the Spirit and the sanctifying work of the Spirit. Last week we begin our last module and discuss the empowering work of the Spirit. Jesus did not just come to save us from the power of sin and death, but he came to empower us to live a life that re-presents His supernatural life to the world as a mighty testimony to further the kingdom of God. In this last module of Understanding and Experiencing the Holy Spirit we will take an in-depth look at the 9 spiritual gifts found in 1 Corinthians 12-14.

**Take some time to review the Fullness of the Spirit diagram.**

**Do you understand the progression of the Spirit in your life?**

**What questions do you still have about how this diagram represents the work of the Spirit in our lives?**

**Are you more passionate now about pursuing the fruit and gifts of the Spirit? Why or why not?**

### **Understanding How We Can Grieve and Quench the Spirit**

As we have seen in previous modules the Holy Spirit is a person. He is the third person of the Holy Trinity. The scriptures tell us that we can grieve the Holy Spirit and that we can quench the Spirit. If we are going to growing in our fellowship with the Holy Spirit and in our experience of the power of the Holy Spirit we need to be aware of how we can grieve and quench the Spirit. Take some time and read the following passages:

Ephesians 4:25-32

*"Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must*

*work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage, and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other just as in Christ God forgave you.”*

**Do you understand the power of your words?**

**What is the importance of understanding that we are part of one body?**

**What is the danger of anger in our lives?**

**How does our anger give the devil a foothold in our life?**

**How aware of your speech are you?**

**Do you intentionally try to be a blessing with your words?**

**So, how do we grieve the Holy Spirit?**

**What are the consequences of grieving the Holy Spirit?**

**1 Thessalonians 5:16-24**

*(16)“Be joyful always; (17)pray continually; (18)give thanks in all circumstances, for this is God’s will for you in Christ Jesus. (19)Do not put out the Spirit’s fire; (20)do not treat prophecies with contempt. (21)Test everything. Hold on to the good. (22)Avoid every kind of evil. (23)May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. (24)The one who calls you is faithful and he will do it.”*

**Do verses 16-18 describe the way you live life most of the time? Why or why not?**

**Are you aware of how you can put out the Spirit’s fire in your life?**

**What does it mean to treat prophecies with contempt?**

**Do you know what it is to live with the Spirit’s fire upon your life?**

**Do you really believe verse 24? If so, how will you respond to this promise?**

“What I see is a gap – often a chasm – between what the church is and what it ought to be. I see the disparity between what Christians say and what they do, between what they promise and how much they fulfill. Preachers preach the Bible, and people snore. Homemakers share their faith, and it falls on deaf ears. Lives are broken and rarely get fixed. Bodies are suffering, and few are healed. Marriages are dying, and people just give up. Temptations are faced, and sin flourishes. The poor are hungry and stay that way...It seems as if everyone has an opinion, and mine may be just one more in a seemingly endless list. I’m convinced the problem is power, or, should I say, the absence of it.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.9-10)

## **What Are Spiritual Gifts?**

Take some time to read the following passages that list out many spiritual gifts available to followers of Jesus.

Romans 12:1-8

1 Corinthians 12-14

Ephesians 4:1-16

1 Peter 4:10-11

### **What questions do you have about these passages and spiritual gifts?**

“Spiritual gifts are nothing less than God himself in us, energizing our souls, imparting revelation to our minds, infusing power in our wills, and working his sovereign and gracious purposes through us. Spiritual gifts must never be viewed deistically, as if a God ‘out there’ has sent some ‘thing’ to us ‘down here.’ Spiritual gifts are God present in, with, and through human thoughts, human deeds, human words, human love.” P.13

“Spiritual gifts are concrete disclosures of divine activity and only secondarily human activity. Spiritual gifts are the presence of the Spirit himself coming to relatively clear, even dramatic, expression in the way we do ministry. Gifts are God going public among his people.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.14)

## **The Nine Gifts of 1 Corinthians 12**

In chapters 12-14 Paul describes specifically nine gifts that should be operative within the church. His priority in communicating with the Corinthians is to make sure that they have the right motivation for pursuing and using spiritual gifts. He wants them to know that the main emphasis while the Body is gathered is that each person should be using their gift to build up one another in the Body. For too long we have taken a very individualistic approach to the gifts and have missed the primary reason that God has given these gifts to the church.

## Words of Wisdom and Knowledge

“Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit...” 1 Corinthians 12:7-8

“The customary Pentecostal, charismatic third-wave understanding of the word of wisdom and the word of knowledge is that they refer, respectively, to the articulation of revelatory insight into the how (wisdom) and the what (knowledge) of a person’s life. Word of wisdom, so it has been said, pertains to instruction, and word of knowledge pertains to information.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.43)

Some possible scriptural examples of this gift might be:

Matthew 9:1-8

Matthew 12:22-37

Luke 6:6-11

Luke 9:46-48

John 1:43-51

John 4

Acts 5:1-11

Acts 8:26-40

Acts 9:10-19

Acts 10

Acts 13:1-3

Acts 13:6-12

Acts 14:8-10

Acts 16:16-18

**What questions do you have about a word of wisdom or knowledge?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

## Faith and Healing

“Now to each one the manifestation of the Spirit is given for the common good... to another faith by the same Spirit, to another gifts of healing by that one Spirit...” 1 Corinthians 12:9

“I will use Mark Stibbe’s terminology and distinguish between conversion faith, continuing faith, and charismatic faith... *Conversion faith* is the faith through which we are justified... *Continuing faith* is the faith we exercise daily as we look confidently to God to do in and through our lives all that he has promised to do... *Charismatic faith* is the faith, noted in several texts, that appears to be spontaneous and functions as the divinely enabled condition on which the more overtly supernatural activities of God are

suspended. This, I believe is the gift of faith in 1 Corinthians 12:9.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.53)

Some possible scriptural examples of charismatic faith are:

Mark 11:22-24

Matthew 17:20-21, 21:21-22

1 Corinthians 13:2

James 5:15

**What questions do you have about the gift of faith?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

“I believe there is a close connection between gifts of healing (as well as the gift of miracles) and the gift of faith, which immediately precedes them in Paul’s list of the charismata...The point is that on some occasions, God simply heals by a sovereign act of his will unrelated to anything in us. However, in the vast majority of cases, Jesus healed people because of someone’s faith.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.54)

“The significant thing about 1 Corinthians 12:9, 28 is that both gift and healing are plural and lack the definite article, hence the translation: ‘gifts of healings.’ Evidently, Paul did not envision that a person would be endowed with one healing gift operative at all times for all diseases. His language suggests either many different gifts or powers of healing, each appropriate to and effective for its related illness, or each occurrence of healing constituting a distinct gift in its own right... One principle obstacle to a proper understanding of healing is the erroneous assumption that if anyone could ever heal, he could always heal. But in view of the lingering illness of Ephaphroditus (Phil 2:25-30), Timothy (1 Timothy 5:23) Trophimus (2 Timothy 4:20), and perhaps Paul himself (2 Cor. 12:7-10; Gal 4:13), it is better to view this gift as subject to the will of God, not will of people.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.60-61)

**What questions do you have about the gifts of healings?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

“...God’s heart is for healing, not hurting. My working assumption is that God’s heart is for healing unless I’m shown otherwise by divine revelation or death.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.65-66)

## The Gift of Miracles

“Now to each one the manifestation of the Spirit is given for the common good... to another miraculous powers...” 1 Corinthians 12:7, 10b

“Believe me when I say that I am in the Father and the Father is in me, or at least believe on the evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.” John 14:11-12

“The most literal translation of Paul’s words in 1 Corinthians 12:10 is ‘workings of powers’ (energmata dunamen). Although all gifts are ‘workings’ (energmata) or ‘energizings’ by divine power ( compare with 6, 11) the word is used here in conjunction with ‘powers’ (dunamis) for a particular gift. The word often translated ‘miracles’ in 1 Corinthians 12:10 is actually the Greek word for powers (dunamis). Thus we again have a double plural, ‘workings of powers,’ which probably points to a certain variety in these operations.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.70)

“(1) it is an extraordinary or startling observable event, (2) it cannot reasonably be explained in terms of human abilities or other known forces in the world, (3) it is perceived as a direct act of God, and (4) it is usually understood to have symbolic or sign value (e.g., pointing to God as redeemer and judge)” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.71)

“A miracle, says Grudem, ‘is a less common kind of God’s activity in which he arouses people’s awe and wonder and bears witness to himself.” P.72

Some possible scriptural examples of this gift are:

Acts 9:40

Acts 13:8-11

Perhaps all the nature miracles

Perhaps all the supernatural deliverances

**What questions do you have about the gift of miracles?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

## The Gift of Prophecy

“Now to each one the manifestation of the Spirit is given for the common good... to another prophecy...” 1 Corinthians 12:7, 10b

“When I use the word prophecy I am not referring primarily to the prediction of future events. Unfortunately, the word has come to be associated almost exclusively in the

minds of many with what they might read in one of Hal Lindsey's books on the end times. But when I use the word prophecy, I have in mind the spiritual gift described by Paul in 1 Corinthians 12-14 and elsewhere in the New Testament. A simple definition would be that prophecy is the human report of a divine revelation. Prophecy is the speaking forth in merely human words of something God has spontaneously brought to mind." (The Beginner's Guide to Spiritual Gifts, by Sam Storms, p.85)

Is it OK to pursue prophecy? Not only is it ok, it's mandatory. In 1 Corinthians 14:1 Paul commanded us to desire earnestly spiritual gifts, 'especially that you may prophesy.' Again in 1 Corinthians 14:39 Paul exhorted us to 'desire earnestly to prophesy.' In 14:12 Paul wrote, 'So also you, since you are zealous of spiritual gifts (referring to his readers collective enthusiasm for tongues) seek to abound for the edification of the church (in particular the gift of prophecy, according to the context.) This is truly an astounding statement. Paul was not merely suggesting that prophecy is a good gift. He is commanding that we earnestly desire to exercise this gift in the local body." (The Beginner's Guide to Spiritual Gifts, by Sam Storms, p.86)

Some scriptural examples are:

1 Corinthians 14:3

1 Corinthians 14:24-25

Acts 13:1-3

Acts 21:4, 10-14

1 Timothy 4:14

**What questions do you have about the gift of prophecy?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

## **The Gift of Distinguishing spirits**

"Now to each one the manifestation of the Spirit is given for the common good... to another distinguishing between spirits..." 1 Corinthians 12:7, 10

"This spiritual gift may be the ability to pass discerning judgment on prophetic utterances, thereby standing in relation to the gift of prophecy the way interpretation does to the gift of tongues (1 Corinthians 14:29). However, the 'others' in 14:29 are probably all other believers, not just a select few with special gift...I'm inclined to believe that this is the ability to distinguish between works of the Holy Spirit and works of another spirit (demonic) or perhaps even the human spirit. Not all miracles or supernatural displays are produced by the Holy Spirit. Whereas all Christians are responsible to 'test the spirits to see whether they be of God (1 John 4:1) Paul has in mind here a special ability that is fundamentally intuitive or subjective in nature." (The Beginner's Guide to Spiritual Gifts, by Sam Storms, p.102)

“The most urgent need for prophetic ministry today isn’t the ability to hear God’s voice with greater clarity. As important as that is, the most urgent need is a church that is theologically literate and sufficiently familiar with the Bible that it can effectively judge and evaluate both the source and meaning of dreams, visions, and subjective impressions.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.104)

Some possible scriptural examples are:

Acts 16:16-18

Acts 13:8-11

Acts 14:8-10

Acts 8:20-24

**What questions do you have about the gift of distinguishing spirits?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers?**

## **The Gift of Tongues**

“Now to each one the manifestation of the Spirit is given for the common good... to another speaking in different kinds of tongues...” 1 Corinthians 12:7, 10

“The gift of tongues is simply the Spirit-energized ability to pray, worship, give thanks, or speak in a language other than your own or one you might have learned in school...The primary thing that concerned Paul in 1 Corinthians 14 was the edification of believers in the church ( 1 Cor. 14:3-6, 12, 17, 19, 26). But others can be built up and fortified in their faith only if they understand what is being said. This is why he insisted repeatedly that tongues in the assembly must be interpreted...not every Christian has reason to expect he or she will necessarily exercise the public gift (of tongues) while any Christian may expect and welcome the private grace of spiritual language in his or her personal time of prayer fellowship with God (1 Cor 14:2), praiseful worship before God (1 Cor 14:15, 17) and intercessory prayer to God (Rom. 8:26-27).

Some scriptural examples of this gift are:

Acts 2

Acts 8

Acts 9

Acts 10

Acts 19

Romans 8:26-27

1 Corinthians 12-14

Ephesians 6:18

Jude 1:20

**What questions do you have about the gift of tongues?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers and/or building up yourself?**

## **The Gift of Interpretation of Tongues**

“Now to each one the manifestation of the Spirit is given for the common good... and to still another the interpretation of tongue.” 1 Corinthians 12:7, 10

“The interpretation of tongues may be the most neglected gift in the body of Christ. It is also one of the more important gifts, insofar as it alone makes possible the introduction of tongues-speech and its obvious blessings into the gathered assembly of believers... This gift must be distinguished from the ability to translate a foreign language. All of us have seen translators at the United Nations, for example, where educated people interpret speeches for the representatives of various countries... the charisma of interpretation of tongues is the Spirit-empowered ability to translate a public utterance of tongues into the language of the congregation.” (The Beginner’s Guide to Spiritual Gifts, by Sam Storms, p.152-153)

**Some possible scriptural examples:**

1 Corinthians 14

**What questions do you have about the gift of interpretation of tongues?**

**Do you feel like you have experienced this gift? Describe your experience?**

**How would you see this gift building upon the Body of believers and/or building up yourself?**

## **Where Do We Go From Here?**

“So, What’s My Gift? The answer to our final question is not found in a spiritual gifts inventory or personality profile. If I sound a bit skeptical about such things, I am. I think scripture would have us take a far more practical, almost pragmatic, approach to discovering our spiritual gifts, an approach that is at its heart need-based. Let me give you some examples of what I mean... The next time you’re in church or in a small group or just hanging out with other believers, pause momentarily and ask; Is anyone physically hurt or suffering from chronic pain?... Is anyone you know distraught or discouraged? Are some finding life too frustrating to bear? Is anyone struggling financially with few prospects to get them out of the hole?... Is anyone confused about some verse of Scripture they just read in their devotional time?... Is anyone struggling with sin?... If we spend less time searching to identify our spiritual gift(s) and more time

actually praying and giving and helping and teaching and serving and exhorting those around us, the likelihood greatly increases that we will walk headlong into our gifting without ever knowing what happened. God will more likely meet us with his gifts in the midst of trying to help his children than he ever would while we're taking a spiritual gifts analysis test." (The Beginner's Guide to Spiritual Gifts, by Sam Storms, p.164-165)

**Trust in your Father's heart:**

*"Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, **how much more will your father in heaven give the Holy Spirit to those who ask him!**"* Luke 11:11-13

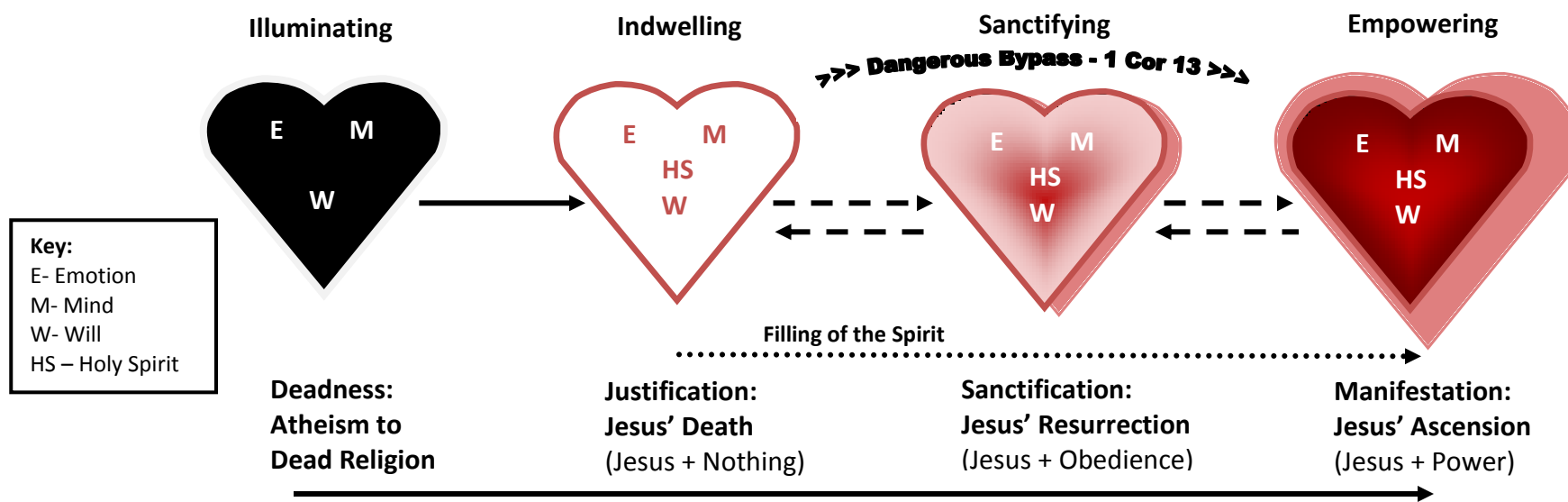
Hopefully, after going through 9 weeks of Understanding and Experiencing the Holy Spirit you have truly increased in your knowledge of the Holy Spirit. And hopefully you also have truly experienced the Holy Spirit upon your life.

See you at the next e4 Global Training Center class!

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## How to Pursue the Fullness of the Holy Spirit



### Work of the Spirit in a Believer's Heart

Where is your Heart in this Process?  
 Have you experienced the Filling of the Holy Spirit and are  
 you pursuing more of the Filling of the Holy Spirit?

#### Crossroads Beliefs Statement about Salvation, Sanctification and Manifestation

We believe that the Holy Spirit illuminates the heart of an unbeliever to seek God and that at the time of conversion He indwells and seals the believer guaranteeing the believer's eternal inheritance as a child of God.

We believe that it is the work of the Holy Spirit to sanctify and fill/empower the believer as the believer learns to live by the Holy Spirit for lifelong spiritual growth.

We believe that even though a believer experiences the indwelling work of the Holy Spirit at conversion that they do not necessarily experience the sanctifying work of the Holy Spirit or the filling/empowering work of the Holy Spirit. The sanctifying and filling/empowering work of the Holy Spirit is experienced as one pursues the fullness of life in the Holy Spirit.

We believe the initial filling of the Holy Spirit and the ongoing pursuit of more filling should manifest itself through the fruit of the Holy Spirit and the gifts of the Holy Spirit.

We believe all the gifts of the Holy Spirit are for the church today as they were for the early church.

(John 1:28-29: 3:3-21: 11:25-26: 14:6: Acts 13:38-39: Romans 3:21-26: Romans 10:9-13: Ephesians 1:1-14: 2:8-10: Acts 2:1-4: 2:37-39: 4:29-31: 1 Corinthians 12-14)