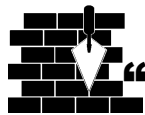


THE HOLY SPIRIT - “The Real Change Agent In My Life” - part 1
(this portion of the Leaders Guide covers questions on pp 4-7a)



“Building Blocks”

1. **(Intro Scrip-Romans)** The majority of the verbs in vv. 4ff are in the present tense in Greek. That means they are talking about *on-going action*; that is, action that could be said to be a “lifestyle” rather than an isolated act or punctuated behavior.
2. **(Intro Scrip-John)** The Greek word family that is used in this section for the Holy Spirit is translated differently in various versions of the Bible (E.g. “Counselor,” “Comforter,” “Helper,” etc.). That is because the word has a wide-range of uses, but they all are similar in significant ways. It is the Greek word family, *parakaleō*, which literally means, “one called alongside.” It is used for a commander addressing his troops just before battle, putting courage into them. It is used as a character witness in a courtroom, speaking on behalf of someone (“alongside them”). It is used for someone who by their very words is able to keep someone on their feet, when if left to themselves they would collapse.

Our modern understanding of words like “encourage” and “comfort” are robbed of the true meaning of this word, and tend to confuse rather than help us understand this vital role of the Spirit. To “encourage” means to literally put courage into someone. To “comfort” means to “fortify” someone, to strengthen them. The role of the Spirit is *not* a “shoulder to cry on” but a source of courage and strength to *face life as it really is*, never to remove us from painful or difficult circumstances.

These are all process verbs; they indicate unfinished, continual effort in a specific direction.

3. **(Intro Scrip-John)** There is a difference between growth and bearing fruit. Jesus is talking about fruit-bearing here, not merely “life.” Green leaves on fruit trees are not what God wants. It is vital that we understand this, *and* that we understand what this “fruit” looks like so we will be aware of it when it appears.
4. **(Q5 - 1 Cor. 3)** The pronouns here (i.e. “you”) and in verse 17 are all *plural*. God is speaking corporately here, not individually. This statement is in reference to the Church being the current “Holy of Holies” on earth, *not* individual Christians. A very important idea in our own culture that worships private religious faith and exalts the individual above the community.
5. **(Q5 - 1 Cor. 6)** The real point of this passage is *not* the presence of the Spirit but the ownership of the “temple.” This piece of “sacred real estate” belongs to God! He bought it and has occupied it. We are tempted to see this backwards and think, “I’m special because *God* has come to live in *my house!*”
6. **(Q6)** When looking at the Scriptures in this question, the one inescapable truth that emerges is the union of my sanctification with the Holy Spirit. And, if we take into account what we studied last time (ToLove-ch4), our sanctification is a life-long *process*. The Spirit’s work therefore, is a life-long work too.
7. **(Q7 - Acts 1)** The Greek word translated, “*witness*” (*marturia*) is the root of our English word, “martyr.” Jesus’ idea here is much bigger than an occasional evangelistic conversation.
8. **(Q7 - Rom 8:26)** Paul uses a word here and never again in his writings. It’s a compound verb that basically means, to “speak on behalf of someone you’ve stumbled onto who’s in need.” And, as elsewhere, the verb is a present tense, meaning that the Spirit is *continually* doing this; it isn’t “rare” or a desperate measure.

It is also worth mentioning here, that in light of the actual context of Paul’s statement, my “need” may simply be praying itself, *not* praying for me in a tough situation.

There is a powerful principle here. If there are times when I don't know how to pray, or perhaps simply *can't* pray, the same must be true for other believers. That means there is a valid ministry of praying *on behalf of* (not "for") others. I can be *their* voice before God, just like the Spirit is mine.



“Stumbling Stones”

1. **(Q5)** Often Christians misuse these verses to justify things like make-up, body-building, diets and exercise programs. Nothing could be further from the meaning of these verses. God is *not* telling us we are “caretakers” of the temple. *We are* the temple! The point here is not what the building looks like, but what's in it, *and* Who owns it!
2. **(Q7 - Rom 8:13)** Paul's language is severe here. He says that my sanctification involves some “killing” too! Our difficulty with images like these is the result of our weak view of sin's presence and power, and/or our unspoken belief that our “flesh” isn't all that bad off to begin with.
3. **(Q7 - Rom 8:26)** Many people think only of prayer as a human means to a supernatural end; getting God to do something for me because I've asked. In truth, prayer's deepest purpose is found in the communion it produces between me and God. For that reason, “No!” is a very valid answer to prayer. This is important when we think of this verse because it is tempting to think that if the Holy Spirit is praying for me, God will *certainly* “answer.” When in fact, the Spirit may be praying on my behalf knowing how hard “no” will be when God says it! (Paul's previous comments in verse 25 seem to indicate this is the case.)



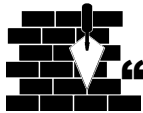
“Going Deeper”

1. **(Q5 - 1 Cor 6)** What difference does it make if I think of the Holy Spirit living in *my* body, versus Him taking up residence in a dwelling that He now owns? **(NTL:** The bottom line here has to do with submission and control. I will be slowly tempted to think the Spirit is indwelling me for me, rather than for Himself. He hasn't come to “empower” me to be a better me. He's come to “kill” me so that Jesus will be manifested in my flesh.)
2. **(Q5 - Rom)** What is the difference between me being “in the Spirit,” and the Spirit being “in me”? **(NTL:** Paul is talking about a transformation in my nature in one case, and indwelling in the other. It is not a contradiction.)
3. **(Q6)** Why does sanctification as the Bible portrays it *have* to be more than someone “cleaning up” their life? **(NTL:** Because unbelievers can “clean up” their lives too. If sanctification is dependent upon the indwelling Holy Spirit, it *must* involve things unavailable to them. This is a *vital* thing for your students to grapple with. They need to slowly come to understand sanctification as a deep, deep work of God in our very natures in which the whole direction of our affections and values shifts from self to God and others.)
4. **(Q7 - Rom 8:26)** Do you think the Spirit is praying for *you*, or *for you*?
5. **(Q7 - Galatians)** Who is the beneficiary of the presence of the Spirit's fruit in your life? **(NTL:** All the virtues and characteristics of the Spirit's fruit are outwardly directed and visible; they are for the benefit of *others*.)

What does this tell you about one of the reasons God wants to sanctify you?

6. **(Q9 - Zech/Acts)** If these people did *not* recognize the “voice” of the Spirit in the mouth of one of His people, what does that tell you about them? **(NTL:** The idea here is rebellion against the Spirit is one thing. But, to perhaps not even “hear” God when He's talking directly to me through the mouth of one of His people means there is a serious spiritual deadness in my soul. My sensitivity to the voice of God as heard through others is a good barometer of spiritual health.)

THE HOLY SPIRIT - “The Real Change Agent In My Life” - part 2
(this portion of the Leaders Guide covers questions on pp 7-10)



“Building Blocks”

1. **(Q1)** The three verbs in this passage are all present imperatives in Greek. That means they are commands that are to be continually obeyed. We could translate Jesus’ words as, “Ask and keep on asking; seek and keep on seeking; knock and keep on knocking...”
2. **(Q2)** The similarities between Paul’s statements in Ephesians and Colossians here (and throughout both books) is due to the fact that he wrote both of these letters at the same time, from the same prison, to two geographical areas very close to each other.
3. **(Q2a)** It is very important to see the “filling of the Spirit” as the empowering and controlling factor here. The long list of “behaviors” that follows (cf. Eph. 5:18 - 6:20) should be understood as *examples* of a “Spirit-filled” life. It includes my speech, my submission to other believers in general and certain ones in particular.
4. **(Q2a)** Paul’s use of the word “dwell” in Colossians 3:16 is significant. The word (*enoikeō*) is used in the NT to refer to something *actively* occupying a place. In other words, there is an effect produced, not merely space taken up. It’s the same word he uses in 2 Timothy 1:14 to refer to the Spirit “dwelling” in us.
5. **(Q2c)** The word “filled” here rarely means a container reaching its capacity or “flowing over.” The normal meaning of the word almost always has to do with “fulfillment” or completeness. (Only 20 of the 90 uses of the Greek word mean “fill” and of those 20, only 2 refer to a space being filled-up!)
6. **(Q5-Jer.)** The word, “deceitful” here has a connection to the idea of tripping someone up *from behind* (‘attacking the heel’)
7. **(Q6)** Paul’s language in Ephesians is excessive. He seems to go “over the top” in trying to communicate the lavishness of grace and God’s goodness. His prayers in chapters 1 and 3 focus completely on them “seeing” God and His goodness. Paul believed that if we got this right, everything else would find its rightful lesser place.

When you examine Paul’s prayers, you are struck by the inescapable majesty and glory of the lavish love of God. He simply wanted them to comprehend this and *knew* that it was a supernatural insight. Paul equates this understanding with being “filled with the fullness of God.” Out petty quarrels over tongues is an embarrassment to God!



“Stumbling Stones”

1. **(Q1)** Much confusion surrounds the doctrine of the Holy Spirit and His relationship to believers. A very important principle of responsible Bible study is to follow the proper “movement” through the various genres of literature in Scripture when we are trying to develop theology.

The place to begin is always didactic books (those that teach) because they usually tells us the “what? *and why?*” of the doctrine. From there, we should move to the historical books (those that record events) because they can help us more with the “what?” Finally, we move to the figurative books (those that illustrate/amplify through imagery) for illustrations and enhancement of our doctrine.

When talking about the doctrine of the Holy Spirit, there are some things that are “non-negotiable,” that is, they are clear in God’s Word, and our doctrine must begin and end in agreement with them. Among them are:

- a. You cannot be a Christian and *not* possess the Holy Spirit (Rom. 8:9-11; “Spirit of God,” “Spirit of Christ” and “the Spirit” are synonymous here.)
 - b. *ALL BELIEVERS* are “baptized” in/by the Spirit at conversion into the Body of Christ (1 Cor. 12:12-13; Eph. 2:18)
 - c. Spiritual gifts are gifts “of the Spirit”; *HE* determines who gets what (1 Cor. 12:11) and not everyone receives all the gifts, *or any one gift* (especially tongues; 1 Cor. 12:28-31)
 - d. The gifts of the Spirit are not “presents.” They are “gifts” to the Church in the form of people. That is, *I AM THE GIFT to the Church!* “Prophecy” is not a gift that God gives to me, but to His people via me. It is not my “present” from God, but His gift to the Church. (1 Cor. 12:4-7; 1 Cor. 12:27 - 1 Cor. 13:13; 1 Cor. 14:26; Eph. 4:7-13; Rom. 12:3-8)
 - e. Even though there is one “baptism of the Spirit,” there are multiple “fillings” of the Spirit. (The Greek verb in Eph. 5:18-19 is a present passive imperative.)
6. **(Q8)** Make sure that you stick to the topic of *sanctification* in this question, if you discuss it in your group. This question is asking, “*What do these verses, which do not specifically speak of sanctification, add to your understanding of sanctification?*”



“Going Deeper”

1. **(Q1)** Has your perspective on the Holy Spirit been to empower you for service and ministry, or to enable you to live a more peaceful life?
2. **(Q1-Eph 5)** According to these verses, how does the Spirit sometimes speak?
3. **(Q2a)** Is there any difference between being grateful and thanksgiving? If so, what?
4. **(Q4)** What is the place of inner conflict in the life of a Christian?
5. **(Q5)** How often do you or have you prayed for yourself like this? If not, why not? For others?
6. **(Q6-Col 1)** What is the purpose of learning spiritual truth, according to this passage? Is this your current perspective?
7. **(Q8)** What is the main point of this question?