

# ***Meeting the Holy Spirit***

## ***Who Is He, and Why Don't We Know Him So Well?***



# ***Meeting the Holy Spirit***

- *The Spirit Before Pentecost*
- *The Explosion at Pentecost*
- *New Life in the Spirit*
- *The Spirit and the Flesh*
- *Where the Rubber Hits the Road (part 2)*
- *The Gifts of the Spirit*



# ***Where the Rubber Hits the Road***

- This is where things get really interesting...
  - Jesus promised His disciples that the Holy Spirit would come and empower them—so what did that mean, exactly?
    - Obviously, that meant lots of different things, but what aspect of that empowerment did we specifically see Paul talking about last week in Ephesians 3:14-4:6?
    - Looking at that again for just a moment, how exactly did we talk about the Holy Spirit empowering us to fully grasp and to live out God's “surpassing” love?





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  - Let's remind ourselves about the Holy Spirit's work in the early Church—
    - Read Acts 1:1-8
      - What detail(s) stood out to you as we read that?
        - We've discussed this section at length before, but let's look at two bits a little differently today:
          - 1) What's the verb tense in vs. 8a?
            - Does Christ say, “you *may* receive power when the Holy Spirit comes on you” here?
            - Does Christ say, “I *urge* you to receive power when the Holy Spirit comes on you” here?
            - How do you link Christ's words that “you will receive power when the Holy Spirit comes on you” with the concept of the natural “fruit of the Spirit” in Galatians 5:22-23 or even in Romans 7:4-5?
            - Then why do you think did Paul feel the need to *pray* for that in us later on in Ephesians 3:14-19?



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          - 1) What's the verb tense in vs. 8a?
          - 2) What's the verb tense in vs. 8b?
            - Does Christ say, “you *may* end up being my witnesses...” here?
            - Does Christ say, “I *urge* you to be my witnesses...” here?
            - If Christ is saying that “you *will* be my witnesses...”—then our lives will just *always*, by *definition*, show what it means to be a Christian to those around us
              - Do you agree or disagree with that? How so?





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            - If Christ is saying that “you *will* be my witnesses...”—then our lives will just *always*, by *definition*, show what it means to be a Christian to those around us
            - Again, then why did Paul feel the need to *pray* for that in us later on in Ephesians 3:14-19?



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          - 1) What's the verb tense in vs. 8a?
          - 2) What's the verb tense in vs. 8b?
          - 3) Given what Paul was saying in Ephesians about *how* the Spirit can empower us and to do *what*, does that nuance how you read *this* section about the Spirit coming to empower the Church—or *what* it is that we're supposed to be actively witnessing to others?
            - (Note what Jesus had told His disciples back in John 13:34-35)





# ***Where the Rubber Hits the Road***

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- Is this focus on the Spirit empowering our love usually been your focus when reading this section in Acts? Why or why not?
  - How might that inform our reading of other sections, such as Acts 2:44-47?





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  - Let's remind ourselves about the Holy Spirit's work in the early Church—
    - Read Acts 1:1-8
    - Read Acts 5:42-6:1
      - Describe what's going on in the early church
        - Given everything we've been talking about from Ephesians 3:14-4:6, John 13:34-35, Acts 2:44-47, etc., how can these two verses possibly sit side-by-side?
        - How can we avoid that as the Church at large—and here at First Covenant Church in particular?



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    - Read Acts 1:1-8
    - Read Acts 5:42-6:1
    - Read Acts 6:2-4
      - Are the Elders suggesting that waiting on tables is *beneath* them?
      - If not, then what *is* their rationale here? Is it a good one? Why or why not?





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    - Read Acts 6:2-4
      - Are the Elders suggesting that waiting on tables is *beneath* them?
    - Describe the qualities that they were looking for in these first Deacons
      - Why were they looking for wise Christians who were “full of the Spirit” just to wait on tables?
        - How does *that* reflect what we've been talking about from Ephesians 3:14-4:6, John 13:34-35, Acts 2:44-47, etc., regarding what the Holy Spirit was empowering them to do?





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    - Read Acts 5:42-6:1
    - Read Acts 6:2-4
    - Read Acts 6:5-6
    - What does this section specifically tell us about Stephen and his qualifications to wait tables?
      - Are we as consciously concerned about our leaders being “full of... the Holy Spirit” today?
        - If so, then how do we normally tend to operationalize that in our heads?
        - If not, then what sorts of qualifications do we tend to look for, and why is that?



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    - Read Acts 6:2-4
    - Read Acts 6:5-6
      - What does this section specifically tell us about Stephen and his qualifications to wait tables?
    - Why is it significant that none of the names of these Deacons is Jewish—that they're all Gentiles?
      - Is it a good idea to make this sort of decision with demographics like that in mind? Why or why not?
      - Why do people just waiting tables need hands-on prayers of dedication?
        - Suggest some ways that we should apply this kind of thinking today—in our church and in our individual lives

