# 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



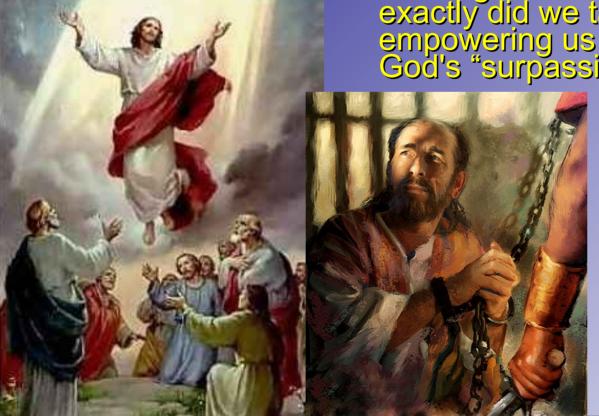
This is where things get really interesting...
 Jesus promised His disciples that the Holy Spirit would come and empower them—so what did that

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:

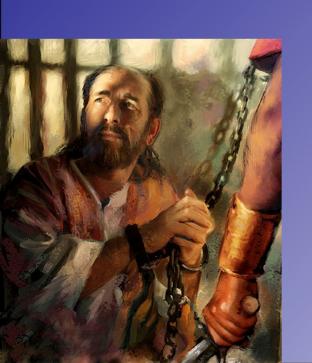
1) What's the verb tense in vs. 8a?

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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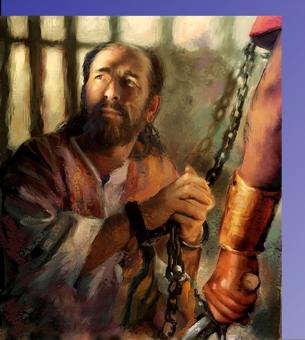
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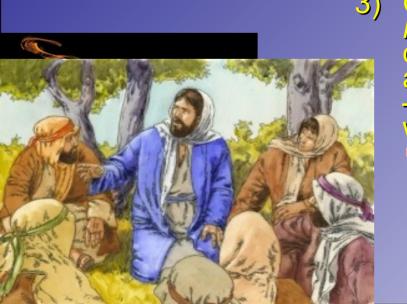
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1) What's the verb tense in vs. 8a?
2) What's the verb tense in vs. 8b?

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?

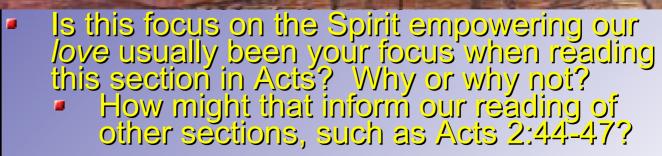
Note what Jesus had told His disciples back in John 13:34-35)



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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-

Flow can we avoid that as the Church at large—and here at First Covenant Church in particular?





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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 5:42-6:1Read 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 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?
        - 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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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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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

