



Disciple's Guide to the Holy Spirit

Appendix 1. Participant Handouts

If you are working with a class or small group, feel free to duplicate the following handouts at no additional charge. If you'd like to print 8-1/2" x 11" or A4 size pages, you can download the free Participant Guide handout sheets at:

www.jesuswalk.com/spirit/spirit-lesson-handouts.pdf

Discussion Questions

You'll typically find 4 questions for each lesson. Each question may include several sub-questions. These are designed to get group members engaged in discussion of the key points of the passage. If you're running short of time, feel free to skip questions or portions of questions.

Growth Assignments

Questions help you understand concepts. Growth assignments help you grow in your experience of the Holy Spirit. Both are important. Perhaps you could break into twos or threes for a few minutes to share what God is doing in your life as you enter into the growth assignments.

Suggestions for Classes and Groups

Individuals who are studying online can probably complete one full lesson per week, though they'll need to be diligent to do so. But some of the chapters just have too much material for a one hour class discussion. Feel free to arrange the lessons any way that works best for your group.

Because of the length of these handouts – and to keep down the page count so we can keep the book price lower – they are being made available at no cost online.

1. The Holy Spirit in the Old Testament.
 2. The Holy Spirit in Jesus' Ministry
 3. The Holy Spirit Paraclete (John 14-16)
 4. Born of the Holy Spirit
 5. The Holy Spirit Within
 6. Baptized with the Holy Spirit.
 7. The Holy Spirit versus the Flesh
 8. Gifts Empowered by the Holy Spirit (part 1)
 9. Gifts Empowered by the Holy Spirit (part 2)
 10. Listening for the Holy Spirit's Voice
 11. Living in the Holy Spirit
- Appendix 2. Four Reasons Why I Believe in the Trinity
<http://www.joyfulheart.com/scholar/trinity.htm>
 - Appendix 3. Deepening Your Quiet Time with God

Introduction to the Holy Spirit

A spirit is a being without a body, that is, a non-corporeal being. In the Bible, spirits can be evil or good – unclean spirits or the Holy Spirit.

1. Hebrew (Old Testament) *rûach*, “wind, breath, mind, spirit”
2. Greek (New Testament) *pneuma* (from which we get “pneumatic”) “wind, breath, air, spirit”

We won't be discussing the trinity directly. For more on that see:

Appendix 2. Four Reasons Why I Believe in the Trinity

<http://www.joyfulheart.com/scholar/trinity.htm>

Our main approach to understanding the Holy Spirit and his work will be to explore key passages of Scripture and then draw conclusions based on what we read. We're more interested in practical application of what we learn of the Spirit, than in some kind of academic, arms-length understanding. As you immerse yourself in Scripture over the next several weeks, encounter the Spirit Himself! Knowing God personally is infinitely more valuable than merely knowing *about* God.

1. The Holy Spirit in the Old Testament

In Creation (Genesis 1:1-2)

The Spirit Comes Upon Individuals

- **Bezalel** is “filled” with the Spirit of God, artistic design for the Tabernacle (Exodus 31:2; 35:31).
- **The 70 Elders** receive some of the Spirit of God that is on Moses (Numbers 11:17, 25).
- **Gideon** delivers Israel “the Spirit of the Lord came upon Gideon” (Judges 6:34; 3:10; 11:29).
- **Sampson** performs feats of strength (Judges 13:25; 14:6, 19; 15:14).
- **Prophets** prophesy (2 Chronicles 15:1; 20:14; 24:20; Joel 2:28-29; Luke 2:25).

The Spirit upon Saul (1 Samuel 10)

Samuel anoints Saul with oil (1 Samuel 10:1) and the Spirit comes upon him (1 Samuel 10:9-10; 11:6)

Saul disobeys, so God seeks another king (1 Samuel 13:13-14; 15:35)

The Spirit on David (1 Samuel 16)

Samuel anoints David to be king and the Spirit comes upon him (1 Samuel 16:1; 16:12b-14a). David delivers Israel and writes prophetic psalms by the Spirit (Acts 1:16; 4:25; Matthew 12:36; 22:43). He develops a love relationship with Yahweh enabled by the Spirit (e.g., Psalm 63:1-4). David repents of his sin with Bathsheba and fears that God will remove the Holy Spirit from him also (2 Samuel 12:13; Psalm 51:11) Under the New Covenant, God doesn't withhold his Spirit in this way. He disciplines us but does not forsake us (Hebrews 13:5; Ephesians 4:30; John 6:44).

Q1. (1 Samuel 16:13; Psalm 51:11) What is the primary purpose of God putting his Spirit upon selected individuals in the Old Testament? What effect does the Spirit seem to have upon their relationship with God?

The Spirit on Moses

The Spirit of God also rests on Moses (Numbers 11:16-17, 25). The Presence of God is the reason for Israel's uniqueness (Numbers 11:25; 33:12, 14-16; Isaiah 63:11). The Spirit is *upon* or *in* Moses, but *with* the people of Israel.

The Spirit Enables Moses' Relationship with God

Exodus 34:7-11; 29-35; 2 Corinthians 3:13. Abraham: 2 Chronicles 20:7; Isaiah 41:8; James 2:23.

The Spirit upon the 70 Elders (Numbers 11:16-17, 25)

Q2. (Numbers 11:16-29) What enables the 70 Elders to lead the people? What happens when the Holy Spirit comes upon them? Why does Moses long for the Spirit to come upon all God's people?

The Spirit at the Close of the Old Testament Era

Consider these three eras of the Spirit: (1) prior to Jesus' ministry; (2) during Jesus' ministry, when the Holy Spirit is upon him; (3) Pentecost and beyond

The Spirit is upon several during the transition leading up to Jesus' ministry. (1) **Mary, Jesus' mother** (Luke 1:35); (2) **Elizabeth**, John the Baptist's mother (Luke 1:41); (3) **Zechariah**, John the Baptist's father (Luke 1:67); (4) **John the Baptist** himself (Luke 1:15); (5) **Simeon** (Luke 2:25-27); (6) **Anna** (Luke 2:36-38).

Were the Old Testament Believers Indwelt by the Spirit?

"With you" vs. "in you" (John 14:17; Rom 9:4-5; Exodus 33:14-15; Hosea 6:3; 1 Sam 3:7; Jer 31:34).

The Spirit upon the Messiah (Isaiah 11:1-2; 42:1; 61:1-2; Luke 4:21)

Q3. (Isaiah 11:1-2; 42:1; 61:1-2) What promises does God make through Isaiah the prophet concerning the Holy Spirit and the Messiah? How were these fulfilled?

The Spirit upon All Believers (Joel 2:28-32; Acts 2:16-21; Ezekiel 36:25-27; 37:14; 39:29)

Q4. (Joel 2:28-32; Ezekiel 36:26-27; 37:14; 39:29) What promises do we find in Joel and Ezekiel concerning the Holy Spirit? Who are the recipients of these promises?

Lessons for Disciples

1. In the Old Testament, the Spirit came upon only a relatively few individuals to empower them for a particular task.
2. In the Old Testament it seems that only people upon whom the Spirit rests are able to form deep, meaningful relationship with God and to really get to know him.
3. There are hints in Old Testament prophecies that, in the last days, the Spirit will come upon the Messiah to empower him – and ultimately upon all people who are called by God.

Growth Assignment (Week 1) – Quiet Time

Over the eleven weeks increase the duration of your Quiet Time, sacrifice other things so you can perhaps double the time you spend with the Lord. (see Appendix 3. Deepening Your Quiet Time with God)

2. The Holy Spirit in Jesus' Ministry

Prophecies of the Spirit on the Messiah (Isaiah 11:1-2; 42:1; 61:1-2; Acts 10:37-38)

The Spirit Provides Jesus' Primary Identity – Son of God (Luke 1:35)

The Holy Spirit will “come upon” Mary; (2) the Holy Spirit is associated with power, (3) the child will be holy; (4) the child is literally the Son of God (Matthew 1:20).

Jesus’ identity is also confirmed by God’s voice at his baptism and filling with Holy Spirit (Luke 3:21-22)

Q1. (Luke 1:35; Matthew 1:20; Luke 3:21-22) In what ways is the Holy Spirit active in establishing Jesus’ core identity as Son of God as Jesus came to earth? How does the Holy Spirit establish your core identity as a disciple of Jesus?

The Spirit is the Source of Jesus’ Power

Jesus’ Reliance on the Father (John 5:19; Philippians 2:6-7; 1 Corinthians 15:24-28).

“Equal in being, but subordinate in role.”

Members of the Godhead are interdependent, working together (John 1:3; Colossians 1:16-17; Hebrews 1:2).

How Do We Explain Jesus’ Miracles?

1. Jesus does miracles by virtue of being divine.
2. Jesus does miracles by the power of the Spirit.

The Spirit Comes on Jesus without Limit (John 3:34)

Q2. (John 5:19; Philippians 2:6-7) What does Jesus’ statement, “the Son can do nothing by himself,” indicate about his relationship with the Father? Why did Jesus have to “empty himself” from his heavenly glory when he became a man?

Jesus Ministers in the Power of the Spirit

- “The Holy Spirit descended on him in bodily form like a dove.” (Luke 3:22)
- “Jesus, full of the Holy Spirit ... was led by the Spirit in the desert.” (Luke 4:1)
- “Jesus returned to Galilee in the power of the Spirit.” (Luke 4:14a)
- “The Spirit of the Lord is on me... (Luke 4:18-19, quoting Isaiah 61:1-2)
- “Jesus, full of joy through the Holy Spirit... (Luke 10:21)

Christian believers, too, engage all three Persons of the Trinity (John 16:26-27; Matt 28:20; John 14-16).

The Power of the Spirit to Heal and Deliver (Luke 4:14; Acts 10:38; Luke 5:17; Luke 11:20 = Mt 12:28)

Q3. (Luke 3:22; 4:1, 14a; 4:18-19; 5:17b; 10:21; Acts 10:38a) Did Jesus do miracles by reason of being the unique Son of God, or by means of the power of the Holy Spirit upon him? Why is this important for us as his disciples? In what ways does Jesus serve as our example in ministry?

Jesus Promises the Holy Spirit to His Followers

Baptizing with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Luke 24:49; Acts 1:4-5, 8)

Sending the Spirit in John’s Gospel (Luke 11:13; John 7:38-39; 14:16-17a, 26; 15:26; 20:22)

Verbs and metaphors for sending the Spirit: **baptize** (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-5), **clothe** (Luke 24:49); **give** (Luke 11:13; John 7:39; 14:17); **receive** (John 7:39; 20:22), **send** (John 14:26; 15:26); **come upon** (Acts 1:8)

Q4. Who sends the Holy Spirit? The Father or Jesus? Does it matter?

Lessons for Disciples

1. The Holy Spirit is responsible for Jesus' core identity as the unique Son of God, in his conception and anointing by the Spirit at baptism (Luke 1:35; Matthew 1:20; Luke 3:21-22).
2. The Holy Spirit is the source of Jesus' power. He says he can do nothing by himself, but only what he sees the Father doing (John 5:19).
3. Jesus doesn't do miracles by virtue of being the Son of God, but by the Holy Spirit that is upon him.
4. In a number of instances (especially in Luke's Gospel) we see that Jesus ministers in the power of the Spirit (Luke 3:22; 4:1, 14a; 4:18-19; 5:17b; 10:21; Acts 10:38a; Luke 11:20 = Matthew 12:28).
5. Jesus will baptize his followers with the Holy Spirit – that is, immerse them in the Spirit. But in doing so he works closely with the Father.

Growth Assignment (Week 2) – Pray about Everything

Pray about everything – especially your contacts with your family, others, and ministry situations. Explicitly ask for God's direction and power. If God shows you to do something different than your normal practice, obey fully. Don't expect minimal results as you might have in the past. Expect God to show up with his power. Then briefly write down what happens in a journal.

3. The Holy Spirit Paraclete (John 14-16)

The Paraclete Passages (John 14-16)

Greek *paraklētos*; John 14:16-17, 26; 15:26; and 16:7. Rendered in English as "Paraclete" (New Jerusalem Bible), "Comforter" (KJV), "Counselor" (NIV, RSV), "Advocate" (NRSV, New Living Translation), "Friend" (*The Message*), and "Helper" (ESV, NASB, Today's English Version). *Paraklētos* is an adjective formed from the verb *parakaleō*, which has the basic meaning, "call to one's side" for help. But the verb *parakaleō*, (1) "to urge strongly, appeal to, urge, exhort, encourage," (2) "to make a strong request for something, request, implore, entreat," then "comfort, encourage, cheer up," and perhaps "be friendly to, speak to in a friendly manner."

The Spirit as "Another Paraclete" (John 14:15-17)

Q1. (John 14:15-17) In what sense is the Holy Spirit "another" Paraclete? Who was the initial Paraclete? In what way can the Holy Spirit replace him? How was he "with" the disciples? When will he be "in" them?

The Paraclete as Teacher (John 14:25-26)

The Paraclete will **teach** the disciples all things and **remind** them of what Jesus taught. Reminding is part of the teaching function.

The Paraclete Testifies about Jesus (John 15:26-27)

Martyreō, "to confirm or attest something on the basis of personal knowledge or belief, bear witness, be a witness, offer testimony." (Luke 12:11b-12; John 21:24; Luke 24:48)

Q2. (John 15:26-27) What does it mean to "testify"? In what way does the Spirit testify about Jesus? Can you testify from personal knowledge about Jesus? Or were the apostles the only first-hand witnesses?

The Holy Spirit is a Person (John 14:26; 15:16, 26)

Pneuma ("spirit") has a neuter gender in Greek (such as in John 14:17, 26; 15:26). But, remarkably, on several occasions, John renders Jesus' words using the masculine pronoun, apparently to emphasize the Spirit's personhood. Jehovah's Witness Bible omits word "Spirit" and substitutes the phrase "God's active force." The Holy Spirit appoints missionaries (Acts 13:2; 20:28); leads and directs workers in their ministry (Acts 8:29; 10:19-20; 16:6-7; 1 Corinthians 2:13), speaks through the prophets (Acts 1:16; 1 Peter 1:11-12; 2 Peter 1:21); corrects (John 16:8); comforts (Acts 9:31); helps us in our infirmities (Romans 8:26); teaches (John 14:26; 1 Corinthians 12:3); guides (John 16:13); sanctifies (Romans 15:16; 1 Corinthians 6:11); testifies of Christ (John 15:26); glorifies Christ (John 16:14); empowers (Romans 15:13), searches all things (Romans 11:33-34; 1 Corinthians 2:10-11); works according to his own will (1 Corinthians 12:11); dwells with saints (John 14:17); can be grieved (Ephesians 4:30); can be resisted (Acts 7:51); and can be tempted (Acts 5:9). These are functions we attribute to persons, not to impersonal forces.

Q3. (John 14:26; 15:26; 16:13a) Why do we believe that the Holy Spirit is not an impersonal force or power, but a Person? What kinds of functions that we attribute to persons does the Holy Spirit do? Why is it so easy to refer to the Spirit as "it" rather than "Him"?

Should We Worship the Holy Spirit?

Jesus: It Is Good that I Go Away (John 16:6-7)

Jesus' going away benefits us:

1. Jesus' going to the cross and being raised from the dead is God's plan for the disciples' redemption, and that of the whole world, though this is unspoken here.

2. The Holy Spirit will be poured out on them after Jesus' crucifixion, resurrection, and ascension to empower his disciples for ministry, to "do even greater things than these" (John 14:12)

Q4. (John 16:5-7; 14:12) What benefit is there to the disciples that Jesus goes away? What promise do we have in John 14:12 concerning the Spirit's power in believers?

The Paraclete Will Convict the World (John 16:8)

Elenchō, "to bring a person to the point of recognizing wrongdoing, convict, convince someone of something, point something out to someone." Conviction can come (1) **through miracles** (Luke 5:8; 1 Corinthians 2:4-5; 1 Thessalonians 1:4-5a); (2) **through prophetic words** (1 Corinthians 14:24-25); (3) **Through preaching and testimony** (Acts 2:37); (4) **through righteous living** (1 Peter 2:12; 3:1-2); **through instruction and prayer** (2 Corinthians 4:4; Acts 26:18; Romans 10:1; 1 Timothy 2:1-6; Colossians 4:3; Ephesians 6:19-20; 1 John 5:13-15).

Conviction of Sin, Righteousness, and Judgment (John 16:8-11)

The Spirit Will Guide You into All Truth (John 16:12-13a)

"Guide" is *hodēgeō*. Literally, it means, "to assist in reaching a desired destination, lead, guide," here "to assist someone in acquiring information or knowledge, lead, guide, conduct." (1 Corinthians 2:12-14; Ephesians 1:17; 3:16-19)

The Spirit Will Speak What He Hears (John 16:13b-15)

Q5. (John 16:12-15) In what sense does the Holy Spirit guide us into all truth? Does this promise apply only to the apostolic age and its task of laying the foundations of the faith? In what sense does it apply to us today?

Lessons for Disciples

1. The Father will send us the Holy Spirit, called the "Paraclete," who is a Helper, Advocate, Encourager, and Friend who comes alongside us to help us (John 14:15-17).
2. The Paraclete is in some aspects a replacement for Jesus, who had come alongside the disciples to help them (John 14:16).
3. The Paraclete, the Holy Spirit, is sent by the Father in Jesus' name (John 14:26).
4. The Paraclete will instruct the disciples and remind them of what Jesus taught (John 14:26).
5. Jesus speaks of the Holy Spirit as a Person. In the New Testament, the Spirit's actions and functions are those we would ascribe to a person (John 14:26; 15:26; 16:13a)
6. From his personal experience, the Spirit "testifies" about Jesus. We are to testify about Jesus also from our experience of him (John 15:26-27)
7. The Holy Spirit's coming is contingent upon Jesus going to the Father. Even though Jesus won't be with us in person, the Spirit's presence is for our good, and will empower us to continue Jesus' ministry, specifically to do "greater works" than Jesus" (John 16:6-7; 14:12)
8. The Holy Spirit will convict or convince the world through miracles, prophetic words, preaching and testimonies, our faithful lives, and instruction and prayer (John 16:8).
9. As we listen, the Holy Spirit will guide us into all truth (John 16:13).
10. Just like Jesus accurately told the disciples what the Father was saying, so the Holy Spirit will take Jesus' words and accurately communicate them to us as his present-day disciples (John 16:15).

Growth Assignment (Week 3) – Sensitivity

Take a few moments in your Quiet Time to review how the Holy Spirit worked in you in the past day. Did he speak to you. Guide you? Teach you? Did you feel that you grieved Him (Ephesians 4:30), resisted Him (Acts 7:51), or quenched Him? (1 Thessalonians 5:19). Write it down in your journal.

4. Born of the Holy Spirit

Rivers of Living Water from Within (John 7:37-39)

Feast of Tabernacles in Jerusalem (Leviticus 23:42-43; Deuteronomy 16:13-14; Isaiah 12:3)

1. Invitation. (John 7:37; Isaiah 55:1a; Matthew 11:28; Revelation 22:17)

2. Promise (John 7:38-39a; 4:14)

"From within him" (NIV), "out of his heart" (ESV), "out of his belly" (KJV), translate the noun *koilia*, which refers to the organs of the abdomen. The ancients thought these organs to be "the seat of inward life, of feelings and desires," what we express in English as the functional equivalent of "heart."

Streams of Water in Scripture (Isaiah 44:3; Isaiah 58:11)

The Holy Spirit within the Believer (John 7:39)

The Spirit Bringing Life to Others (Ezekiel 47:1-12; Revelation 22:1-2; Isaiah 32:2)

Q1. (John 7:37-39) In Jesus' teaching on streams of living water from within, whom does he invite to drink? What does he promise to believers? To what degree has a spring of living water been fulfilled in *your* life?

What It Means to Be Born Again (John 3:1-8)

Nicodemus the Seeker (John 3:2; 7:50-51; 19:39)

Discerning the Kingdom of God (John 3:3-5)

(1) The Kingdom is spiritually discerned, (2) The Kingdom is spiritually entered (John 18:33; Matthew 11:27; John 6:44)

Q2. (John 3:1-8) When Nicodemus came to Jesus, do you think he was already born of the Spirit?

What is the difference between people who have experienced the second birth, and those who have only experienced the first birth?

Begotten or Born? (John 3:3-5; see John 1:12-13, 1 John 3:9; Titus 3:5; 1 Peter 1:3, 23)

Born of Water and Spirit (John 3:5-7)

Three explanations: (1) Christian baptism; (2) Procreation (water as semen or the bag of waters); (3) Baptism of repentance and purification (Mark 1:4, 8; John 1:33).

Q3. (John 3:5-7) What does it mean to be "born of water and the Spirit"? What do you think "water" refers to? Why have you come to this conclusion? How, then, would you paraphrase "born of water and the Spirit" to best bring out the full meaning?

The Wind of the Spirit (John 3:8)

Q4. (John 3:8) What does Jesus' reference to "the wind" teach us about people who have been born of the Spirit?

Regeneration by the Spirit (Titus 3:5-7; 2 Corinthians 5:17; Galatians 6:15)

Lessons for Disciples

1. The Holy Spirit will live within a person, welling up like a constant spring, flowing like a stream of water (John 4:14; 7:38).
2. The Holy Spirit inside a person will provide eternal life (John 4:14).
3. The Holy Spirit was not given while Jesus was with his disciples, but only after his crucifixion/resurrection/ascension, which John calls being "glorified" (John 4:39).
4. The Holy Spirit in us can pour out from us to provide life for others (John 7:38; Ezekiel 47:1-12; Revelation 22:1-2; Isaiah 32:2).

5. The Kingdom is spiritually discerned, that is, you can't see it or grasp it unless you are "born from above," through God enabling you to see it (John 3:3).
6. The Kingdom is spiritually entered, that is, you can't enter into the Kingdom, an expression that means inheriting eternal life, unless you are changed spiritually (John 3:5).
7. You must be born anew by your own repentance and humbling yourself before God ("born of water," that is, a baptism of repentance) *and* the Holy Spirit's divine regenerative work within you ("born of the Spirit"). You can't enter the Kingdom of God by your own effort. You must surrender yourself to God! Only God can bring about this new creation in you (John 3:5).
8. Like the wind, an unseen causing great effect, people who are born of the Spirit are moved to act a powerful force beyond themselves (John 3:8).
9. The Spirit creates new life in a person, an act of God termed "regeneration" (Titus 3:5-7) and a "new creation (2 Corinthians 5:17; Galatians 6:15).

Growth Assignment (Week 4) – Prayer for Lost Friends

Consider what Paul says about our state prior to the new birth (Ephesians 2:1-5; 2 Corinthians 4:4). Your assignment this week is to pick out two or three lost friends and pray for them that the Holy Spirit will open their blind eyes and help them see Christ. If the Holy Spirit prompts you to witness to them, do so. Record all this in your journal.

5. The Holy Spirit Within

The Temple Analogy (1 Corinthians 6:19-20)

(John 7:37-38; 14:17)

Paul's Holy Spirit Chapter (Romans 8:1-17)

The House Analogy: The Spirit Dwells in You (Romans 8:9-11)

The phrase "lives in you" (NIV) or "dwells in you" (NRSV, ESV, KJV) uses the preposition *en* plus the verb *oikeō*, "to reside in a place, live, dwell." The noun-form *oikos* means "house" or "household." See John 14:23.

The Spirit's Presence Is the Key Identifier of a Christian
 (Romans 8:9; (Acts 2:38; 10:45; Hebrews 6:4; 1 Corinthians 2:10-16; Ephesians 2:13).

Q1. (Romans 8:9-11; John 14:23) Do people who aren't Christians have Christ living within them? In what Person do Christ and the Father make their home in us? What should you do to make them feel "at home" in you? How is the Home Analogy like the Temple Analogy. How might it differ? How does the Spirit living within you affect your holiness of life? Your witness to others? Your spiritual power?

The Metaphor of Adoption (Romans 8:15b)

(Romans 8:29; Hebrews 2:11; Romans 8:17; Galatians 3:29; Ephesians 3:6)

The Internal Testimony of the Spirit (Romans 8:15-16; 1 John 3:24)

The Holy Spirit and the Human Spirit (Romans 8:10, 16)

Our spirits are "quickened" or made alive when touched by the Holy Spirit (Ephesians 2:1, 5; Colossians 2:13; John 5:21; 6:63).

The Spirit's Connection to the Mind of Christ (1 Corinthians 2:10-16)

(John 16:13b, 15; Ephesians 2:18)

Q2. (1 Corinthians 2:10-16) What are the implications of having access through the Spirit to the "mind of Christ"? How does this Holy Spirit connection explain spiritual gifts such as prophecy, teaching, healing, etc.?

The Spirit as an Anointing, Seal and Down Payment (2 Corinthians 1:21-22)

The Spirit as a Seal (2 Corinthians 1:22a; Romans 8:9; Revelation 7:3-4)

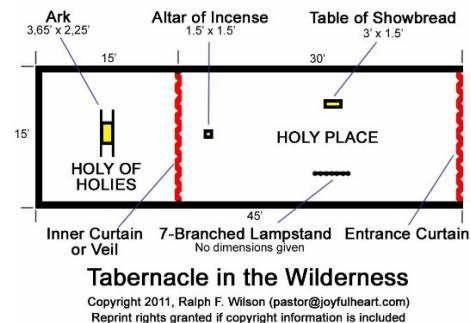
The Spirit as a Down Payment (2 Corinthians 1:22b)

The phrase, "a deposit, guaranteeing what is to come" (NIV), "a first installment" (NRSV), "as a guarantee" (ESV), "earnest" (KJV) are all attempts to get at the meaning of a single Greek word: *arrabōn*, "payment of part of a purchase price in advance, first installment, deposit, down payment, pledge." This either secures a legal claim to the article in question, or makes a contract valid; in any case, *arrabōn* is a payment that obligates the contracting party to make further payments.

The Spirit as an Anointing (2 Corinthians 1:21b)

(1 Samuel 10:1, 6; 16:12-13; Isaiah 61:1a, Luke 4:18; Acts 10:38a; 1 John 2:20, 27)

Q3. (2 Corinthians 1:21-22) What does the Holy Spirit as a "seal of ownership" teach us? What does the Spirit as a "down payment" teach us? When is the full payment made in this analogy? What does the Spirit as an "anointing" teach us?



The Holy Spirit Is Christ's Spirit (Romans 8:9-10; Ephesians 3:16-17; Colossians 1:27; John 14:23)

The Holy Spirit in Us Is Immensely Powerful (1 John 4:4; Ephesians 1:19a; 6:10-18)

Q4. (1 John 4:4) Why does John need to remind us that we have "overcome" the world? Is the potential power of the Holy Spirit within you less than the power in the Apostle Paul. What might be the factors that seem to limit our sense of power?

Lessons for Disciples

1. Temple Analogy. The Spirit lives within our bodies as God does within his temple (1 Corinthians 6:19-20).
2. House Analogy. The Spirit lives in us as a person dwells or resides in a house (Romans 8:9-11; John 14:23)
3. The Holy Spirit is the key identifier, the essential possession of a true Christian (Romans 8:9b).
4. Thus, to be used correctly, the phrase "Spirit-filled" refers to each and every true Christian, not just those who have had a particular experience like speaking in tongues.
5. Adoption Metaphor. The Holy Spirit has made the connection between us and God so that we are truly his adopted children, and thus heirs of all that is his (Romans 8:15, 17; Galatians 3:29; Ephesians 3:6).
6. The Holy Spirit provides the inner testimony or prompting that calls out to God in an intimate way, "Abba, Father," and provides blessed assurance that we are his children (Romans 8:15-16; Galatians 4:6).
7. The Holy Spirit makes alive our spiritually-dead human spirits and connects us to God (Romans 8:10, 16), he "quickens" our spirit, in the words of the KJV.
8. The Spirit connects our human spirits to God himself, enabling us to know and experience "the mind of Christ," and thus know God (1 Corinthians 2:10-16).
9. The Spirit is upon us is like a seal of ownership (2 Corinthians 1:22a).
10. The Spirit is given to us is like a down payment, which guarantees full payment in the future (2 Corinthians 1:22b).
11. The Spirit upon us is an anointing, appointing and empowering us for service (2 Corinthians 1:21b; Isaiah 61:1a; Acts 10:38a; 1 John 20, 27).
12. The Holy Spirit is the same as Christ's Spirit and God's Spirit. They are one and the same (Romans 8:9-10; Ephesians 3:16-17; Colossians 1:27).
13. The Holy Spirit in us is immensely powerful, greater than the devil's spirits with which we contend (1 John 4:4).

Growth Assignment (Week 5) – Memorization

Your assignment this week is to memorize one of the following verses from whatever translation you select: 2 Corinthians 1:21-22 or 1 John 4:4.

6. Baptized with the Holy Spirit

When Does the Spirit Come?

There are four basic theological positions in the Church: (1) **Christian Rite**. Christians receive the Holy Spirit upon receiving the Christian rite of Baptism, and later, the rite of Confirmation. (2) **Simultaneous to Spiritual Birth**. Believers receive the Holy Spirit at conversion, simultaneous with regeneration, or being "born again." This is the position of most Reformed, Baptist and evangelical churches. (3) **Empowerment**. Believers are baptized with the Holy Spirit as a "second work of grace," subsequent to faith in Christ, to empower them for ministry. This baptism of the Spirit is accompanied by speaking in tongues. This view came out of the Holiness and Pentecostal movements of the 19th and 20th centuries, and the Charismatic movement in the mid-twentieth century. (4) **Tongues Necessary for Salvation**. Apostolic or United Pentecostals contend that unless a person receives an experience of the baptism of the Spirit *and* speaks in tongues, he or she isn't saved. They also deny the Trinity.

Metaphors for the Baptism with the Holy Spirit

"A 'metaphor' is 'a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (as in drowning in money); broadly, figurative language.'"

John's Promise of Being Baptized with the Holy Spirit

He will baptize you with the Holy Spirit and with fire (Matthew 3:11-12; also Mark 1:8; Luke 3:16; and John 1:32-33, Acts 1:5).

"**Baptize**" is Greek *baptizō*, "to immerse ... to put or go under water," Jewish ritual washing of eating utensils, washing hands before meals (Mark 7:4; Luke 11:38), John's baptism. "**With the Holy Spirit**" uses the Greek preposition *en*, a "marker introducing means or instrumentality, "with."

Baptism of the Holy Spirit in the Book of Acts

Jesus' Promise of the Spirit (Acts 1:4-5, 8)

Jerusalem – Day of Pentecost (Acts 2)

Six different word analogies that seem to describe the same phenomenon: (1) baptize (Acts 1:5); (2) come upon (Acts 1:8); (3) filled (Acts 2:4); (4) pour out (Acts 2:17-18, 33); (5) receive a gift (Acts 2:38); (6) promise (Acts 2:39, cf. 2:33).

Q1. (Acts 2) What happened at Pentecost that was different than anything that had happened in previous history? What word analogies are used to describe this phenomenon? Are these word analogies essentially used synonymously with others in Acts 2? What did the Jews from foreign lands hear and see? How did Peter interpret what they heard and saw? (Acts 2:14-21)

Filled with the Spirit and Boldness (Acts 4-5)

Q2. (Acts 4:8, 31) What does it mean that Peter and the believers are "filled with the Holy Spirit" in these passages? Are they "re-filled"? Is it possible for a believer to have many "fillings" of the Holy Spirit? Why or why not?

Samaria (Acts 8:15-19)

Paul's Conversion in Damascus (Acts 9:17-19; 1 Corinthians 14:18)

Centurion Cornelius at Caesarea (Acts 10-11)

The Spirit Poured Out in Ephesus (Acts 19:1-6)

Q3. (Acts 10-11; Acts 19:1-7) The Holy Spirit comes upon new believers in both Caesarea and Ephesus accompanied by speaking in tongues (and prophecy and praise) like on the Day of

Pentecost (Acts 2:4). Does He *always* come like this initially? What about the times when people are saved in the New Testament but tongues aren't mentioned? Are they filled with the Spirit also?

Conclusions Regarding Receiving the Holy Spirit in Acts

1. The term “baptized with the Spirit” is used by Luke alongside other synonyms: (1) baptize (Acts 1:5; 11:16-17); (2) come upon (Acts 1:8; 8:16; 10:44; 19:6); (3) fill, be filled (Acts 2:4; 9:17); (4) pour out (Acts 2:17-18, 33; 10:45); (5) gift (noun: Acts 2:38; 10:45); (6) Give (verb: Acts 5:32; 15:8); (7) receive (Acts 2:38; 8:15, 17; 10:47; 19:2); (8) promise (Acts 2:39, cf. 2:33).
2. The initial reception of the Holy Spirit is often accompanied by speaking in tongues and/or prophecy and/or praise. (Acts 1:5; ch 8; 10:46; 19:6; cf: Acts 10:47; 11:15, 18).
3. The Book of Acts doesn't record speaking in tongues every time some person or group receives the Spirit.
4. A person's lack of the Holy Spirit can be diagnosed without hearing him or her speak in tongues.
5. In normal cases, people are expected to receive the Holy Spirit when they first believe in Jesus, not later (Acts 19:2; 8:16).
6. Christians who have already received the Spirit can have special and powerful fillings of the Holy Spirit from time to time (Acts 4:8, 31; 13:9, 52).

Baptism by the Spirit into Christ's Body (1 Corinthians 12:13; Galatians 3:2, 5, 14)

Pentecostal Doctrine and the Scriptures

Pentecostals teach concerning the Baptism in the Holy Spirit, that:

1. It is **separate** from conversion,
2. It is **subsequent** to conversion,
3. It provides **empowerment** for life and ministry, and
4. Speaking in tongues is the **initial physical evidence**.

Baptism with the Holy Spirit Is One Metaphor among Many

Authors conclusions:

1. We receive the Holy Spirit when we are born again.
2. “Baptism of/in the Holy Spirit” is one metaphor among many that describe the same experience.
3. We know from Romans 8:9 that possessing the Holy Spirit is the essential component of being a Christian.
4. You can't assert that believers can somehow “have” the Holy Spirit, but have not “received” the Holy Spirit. Then it degenerates to a silly word game.

The Experience of the Holy Spirit

The key to being filled with the Holy Spirit day by day is increasing surrender of our lives to the Lord. We can expect to receive many “fillings” of the Holy Spirit in our lives – times when the power of the Holy Spirit is especially visible and sometimes overwhelming. You see this in early church ministry (Acts 4:8, 31; 7:55; 13:9).

Lessons for Disciples

1. There are many New Testament metaphors for the initial reception of the Holy Spirit. These include: baptism, clothing, giving, receiving, sending, coming upon, filling, pouring out, gift, promise. These are essentially interchangeable in the New Testament and can speak of the same experience.

2. We receive the Holy Spirit at conversion. That's what causes the new spiritual birth, the connection with God.
3. The reception of the Spirit is *often* but not always accompanied by spontaneous speaking in tongues, prophecy, and/or praise.
4. Believers can expect to have many subsequent "fillings" of the Holy Spirit (Acts 4:8, 31; 13:9, 52).
5. Surrender is the key to being filled with the Holy Spirit. At points of greater surrender, we often have powerful experiences of God as the Holy Spirit suddenly seems to fill more of us. As we help new believers into the Kingdom, we should encourage full surrender. That way, their experience of God's presence by the Spirit will be all the greater.
6. We should not be content with a low-level experience of the Spirit. We must seek the Lord diligently, hunger to know him more, and open our lives to him, in order to reach our maximum potential as Jesus-followers. Our goal is to live "filled" with the Holy Spirit.

Growth Assignment (Week 6) – Surrender

Your assignment this week is to spend special time alone with God. Seek to surrender yourself as fully to God as you are able. When he brings practices to your mind that he wants to change, repent, give them up, and open yourself to him. This is the process to experience God's fullness.

7. The Holy Spirit versus the Flesh

The Flesh, the Sinful Nature (Romans 7:18-20, 24)

The Greek word *sarx* is variously translated as “the flesh” (KJV, ESV), “the sinful nature” (NIV), “self-indulgence” (NRSV, NJB), and “sinful self-interest” (*The Message*). *Sarx* in this sense refers to corrupt human nature, dominated by sin and rebellion against God, the unregenerate personality of man apart from God, controlled by his self-seeking whims and desires – that character which influences man to live as a god to himself (Ephesians 2:1-3)

Struggle with the Flesh (Romans 7:7-25)

Q1. (Romans 7:7-25) What does Paul mean by “the sinful nature” (NIV) or “the flesh” (ESV, KJV)? Is this ever eradicated? Can there ever be victory over temptation?

Setting Your Mind on the Spirit (Romans 8:1-9)

“Have their minds set on” (NIV, NRSV, ESV), “mind the things of” (KJV) is the verb *phroneō*, “to think,” which means here, “to give careful consideration to something, to set one’s mind on, be intent on.” Verse 6 uses a related word, *phronēma*, “the faculty of fixing one’s mind on something, way of thinking, mind(-set).” (Colossians 3:1-4; 1 John 2:15-17).

The Life-Giving Spirit Frees Us from Bondage to the Flesh (Romans 8:9)

Perfect Peace (Isaiah 26:3)

Q2. (Romans 8:1-9; Isaiah 26:3) What does it mean to “set the mind on the things of the flesh”? What is involved in “setting the mind on the things of the Spirit”? What does it mean to have your mind “stayed” on Jesus? How much of this requires will-power? How much does the Spirit assist us? Can this become a habit as we practice it?

Walking in the Spirit (Galatians 5:16-18)

1. Released by the Spirit from Bondage to the Flesh (Galatians 5:16)

The command to live empowered by the Holy Spirit is translated variously, “live” (NIV, NRSV), “walk” (ESV, KJV), “be guided by” (NJB). The verb is *peripateō*, literally, “to walk around.” Then the word takes on a figurative meaning: “to conduct one’s life, comport oneself, behave, live as habit of conduct.”

IF you walk in the Spirit,

THEN the impulses of the flesh won’t find fulfillment and thus they lose their power.

As we learn to walk with the Spirit as a way of life, we can break the hold that the flesh has had over our lives up to this point.

2. Restrained by the Spirit from the Flesh’s Dominance (Galatians 5:17-18)

Q3. (Galatians 5:16-18) How does the Spirit enable us to resist the temptations of the flesh? How does He restrain us? How does he enable us to break the hold the flesh has had over us?

Keeping in Step with the Spirit (Galatians 5:25)

Walking (Galatians 5:16), (2) Being led (Galatians 5:18); (3) Conforming. “Since we (Galatians 5:25) Don’t Give Up! (1 John 1:6-7, 9; 2:1-2)

The Renewing of our Mind (Colossians 3:9-10; 2 Corinthians 4:16b; Romans 12:2b; Titus 3:5b)

Working It Out (Philippians 2:12-13)

The Fruit of the Spirit (Galatians 5:19-23)

Q4. (Galatians 5:22-23) How does the Holy Spirit produce this fruit in our lives? What theological term would you use to identify this process? How can it be that a person who has been a

**"Christian" for years displays few or none of these fruits? Are they saved, but just immature?
What does James 2:17-19 say about this? Is that too harsh?**

Lessons for Disciples

1. Our "operating system" before conversion is "the flesh," "the sinful nature" that caters to our own desires and is wide open to Satan's influence (Romans 7:18-20; Ephesians 2:1-3). The flesh is not eradicated by the Spirit, rather, circumvented as we learn to follow the Spirit.
2. The flesh is powerless to resist sin's temptations; for that we need the power of the Holy Spirit (Romans 7:7-25).
3. Paul calls on us to "set our minds" on the things of the Spirit, rather than the things of the flesh (Romans 8:5; Isaiah 26:3).
4. Paul also uses the metaphor of "walking" or living by the Spirit (Romans 8:4; Galatians 5:16), referring to the way we conduct our lives.
5. We are promised the Spirit's power to release us from bondage to the flesh as we "walk by the Spirit (Galatians 5:16). In addition, by the Spirit we are restrained from the lawless tendencies of our flesh, our sinful nature (Galatians 5:17). In this way, the Spirit supersedes the Law as we follow his lead (Galatians 5:18).
6. The Spirit is now our source of life, thus we are to "keep in step" with the Spirit, that is, conform to his pace (Galatians 5:25).
7. This renewing of our mind (Colossians 3:9-10; 2 Corinthians 4:16b; Romans 12:2b) or "sanctification" is a process, not instantaneous.
8. Don't become discouraged when you fall into sin. Christ has provided continuous forgiveness for you. Just confess your sin and get back into walking in the light (1 John 1:7-9; 2:1-2).
9. The result of yielding our lives to the Spirit is spiritual fruit – "the fruit of the Spirit." Paul lists nine character traits that the Spirit builds in us – though I'm sure the list isn't exhaustive. These are: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23)

Growth Assignment (Week 7) – Practicing the Presence of God

Your assignment is to find and begin to read the book by Brother Lawrence (1614-1691), *The Practice of the Presence of God*. Begin to practice this week developing a life habit of constantly turning your mind to God. This is keeping your mind stayed on Jesus. It is also "setting your mind on the things of the Spirit." As you do this – and you'll need to persist to develop this habit – you'll learn to walk in the Spirit.

8. Gifts Empowered by the Holy Spirit (part 1)

Specialized, Focused Power

All Christians have the Holy Spirit. But each one of us is given one or more spiritual gifts, particular, specialized abilities given by God, energized by the Holy Spirit, that are used to build up the Kingdom and carry out God's purposes.

Five Key Passages on Spiritual Gifts

Ephesians 4:11	1 Corinthians 12:8–10	1 Corinthians 12:28	Romans 12:6–8	1 Peter 4:11
Apostle	Word of wisdom	Apostle	Prophecy	Whoever speaks
Prophet	Word of knowledge	Prophet	Serving	Whoever renders
Evangelist	Faith	Teacher	Teaching	service
Pastor	Gifts of healings	Miracles	Exhortation	
Teacher	Miracles	Kinds of healings	Giving	
	Prophecy	Helps	Leadership	
	Distinguishing between spirits	Administration	Mercy	
	Tongues	Tongues		
	Interpretation of tongues			

Talents vs. Spiritual Gifts

The Parable of the Talents (Matthew 25:14-30)

Introduction to Spiritual Gifts (1 Corinthians 12)

The purpose of the gifts is "for the common good" (NIV, NRSV, ESV), "to profit withal" (KJV).

Gifts Based on Grace, not Merit (Ephesians 4:7-8)

The Purpose of Ministry Gifts (Ephesians 4:12-13)

- Level 1. Equipping for ministry (verse 12a)
- Level 2. Building up the Church (verse 12b)
- Level 3. Maturity and Unity – Christ's Fullness (verse 13)

Q1. (1 Corinthians 12:7; Ephesians 4:11) What is the purpose of spiritual gifts according to 1 Corinthians 12:7? According to Ephesians 4:11? What happens when people don't employ spiritual gifts for their intended purpose?

Numbering the Spiritual Gifts

Gifts x Personality x Context x Passion = infinite variety

Cessationism vs. Continuationism

1. Cessationism – The supernatural and revelatory gifts ceased after the apostolic age, since they were to lay the foundations of the church and are no longer needed.
2. Continuationism – The supernatural and revelatory gifts continue to our day.

Ephesians 4:11

Apostle (Ephesians 4:11a; 1 Corinthians 12:28; Romans 12:6)

The Greek word *apostolos* is compounded from two words, *apo*, “off, away” + *stellō*, “to send.” It designates one who has been sent with a commission and can mean a “delegate, envoy, messenger.”

(Luke 6:13; Matthew 10:5-8; Acts 2:43; 2 Corinthians 12:12; Acts 8:17-18). Besides the Twelve and Paul: Barnabas (Acts 14:14; 15:14), Andronicus and Junia (Romans 15:7), James, the Lord’s brother (Galatians 1:19; 1 Corinthians 15:7), and perhaps Silas (1 Thessalonians 1:1; 2:2, 6). Qualifications for a person to replace Judas among the original twelve apostles were a person who has been with Jesus throughout his earthly ministry, and was an eyewitness to the resurrection (Acts 1:21-22; 1 Corinthians 9:2; 2 Corinthians 12:12).

C. Peter Wagner’s 1976 working definition: “The gift of apostle is the special ability ... which enables them to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.” John Wesley, founder of Methodism, St. Patrick in Ireland, and St. Columba in Scotland, etc.

Q2. (Ephesians 4:11a) Do you think there are modern-day apostles? If so, who might they be? If you don't believe there are modern-day apostles, identify some people who are doing some of the same things that the early apostles did.

Prophet, Prophecy (Ephesians 4:11b; 1 Corinthians 12:10, 29; Romans 12:6)

Prophets in the Old Testament were spokesmen for God. In Samuel’s time, some functioned with a group of other prophets (1 Samuel 19:18-24; 2 Kings 2; 4:38-41; 1 Kings 19:18). For example: Elijah, Moses, Samuel, Isaiah, Jeremiah, Malachi, Deborah, and Huldah.

- In New Testament church (Acts 11:27-28; 21:10-11; 13:1-3; 15:22, 27, 32; 21:8-9).
- Paul encouraged all to prophesy (1 Corinthians 14:5, 24, 26).
- Prophecy should be judged by scripture, not despised (1 Corinthians 14:29; 1 Thessalonians 5:19-22)

Q3. (1 Thessalonians 5:19-22; 1 Corinthians 14) How would you define the gift of prophecy? Why do churches sometimes despise or prohibit prophecy? What guidelines does Paul give here and in 1 Corinthians 14 to keep prophecy in a congregation healthy?

Evangelist (Ephesians 4:11c)

From the Greek word *euan gelizō*, “to proclaim good news.” A technical ministry sense referring to Philip (Acts 21:8; Acts 8:4-13, 26-40); functional sense referring to Timothy (2 Timothy 4:5).

In the early church, evangelists were probably itinerant preachers of the Gospel, perhaps similar to tent-evangelists of the twentieth century.

Pastor (Ephesians 4:11d)

Our word “pastor” (with the related word “pasture”) means, literally, “shepherd.” In fact, in Spanish, *El Pastor* can refer to either a herder of sheep or a religious leader. A pastor/shepherd (*poimēn*) led the flock, protected it, guided it to places where there was grass to eat and water to drink. He healed the sheep that were hurt, assisted in birth, and with tenderness cared for the flock (Acts 20:28-29; 1 Peter 5:2-3).

“Elder” (*presbyteros*) = pastor (*poimēn*) = bishop or overseer (*episcopos*). Compare 1 Peter 5:1-4; 1 Timothy 3:1-7; and Titus 1:5-9.

Teacher (Ephesians 4:11e; 1 Corinthians 12:28; Romans 12:7; Matthew 28:20a)

Q4. (Ephesians 4:11) How could a person have the spiritual gift of pastor or teacher without having an official position in a church? What must a church do if its “senior pastor” doesn’t have the spiritual gift of pastor? Who gives these gifts?

Lessons for Disciples

1. In short, a spiritual gift is a particular ability given by God, energized by the Holy Spirit, that is used to build up the Kingdom and carry out God’s purposes.

2. All our gifts and abilities are given by God, so it should not surprise us that there isn't a hard line between "talents" and "spiritual gifts" in many people.
3. Like God-given talents, spiritual gifts must be practiced so that we can get better at ministry with them.
4. The Parable of the Talents (Matthew 25:14-30) teaches that God holds us responsible to use for his Kingdom everything he has entrusted to us – especially spiritual gifts.
5. Spiritual gifts are not given to benefit the gifted person, rather they are for the "common good," to help the whole congregation (1 Corinthians 12:7). They are gifts to the body (Ephesians 4:7-8).
6. Spiritual gifts, especially the core gifts of apostle, prophet, evangelist, pastor, and teacher, are designed to (1) equip people for ministry, (2) build up the church, and ultimately (3) to bring God's people to maturity and unity (Ephesians 4:11-12).
7. While the Scripture lists a couple dozen gifts, since people are created with unique personalities, placed in unique contexts, and have particular passions, there could be an infinite variety of gifts. The Scripture only lists some of the common ones.
8. People who believe that the supernatural gifts ceased with the apostles are called "cessationists." Those that believe the supernatural gifts continue to today are called "continuationists." What you believe about spiritual gifts for today will depend upon your presuppositions.
9. In the New Testament, Jesus chose twelve **apostles** who spent much time with him and were witnesses to his resurrection (Acts 1:21-22). God used them to lay the foundations of the early church and to write the New Testament canon.
10. Modern-day **apostles** might be considered those specially gifted people who exercise general leadership over and ministry to a number of churches.
11. **Prophets** are those gifted with a special word of God for the church or for individuals, for the purpose of building up the church (1 Corinthians 14:3-4, 26) This goes beyond "anointed preaching," to a form of revelation (1 Corinthians 14:6, 24-25, 29-32).
12. Prophecies don't have precedence over Scripture. Prophecy must not be despised or rejected without considering it carefully according to the teaching of Scripture (1 Corinthians 14:29; 1 Thessalonians 5:19-22).
13. **Evangelists** are proclaimers of the good news, especially those who lead others to Christ, either individually or in large groups (Ephesians 4:11c; Acts 21:4-13; 26-40).
14. As with many of the gifts, all Christians have an obligation to be witnesses, to show mercy, to encourage, etc. – and have the Holy Spirit to help them. However, some people are specially gifted, so that they regularly exercise their gift with tangible results.
15. A **pastor** is one who is gifted to shepherd or care for a group of people under his or her care. A pastor might take an official role in the church, such as an elder, pastor, bishop, or overseer (1 Peter 5:1-4; 1 Timothy 3:1-7; and Titus 1:5-9). However, a title is not necessary for successfully employing the gift of pastor as a small group leader, house church leader, etc. (Ephesians 4:11d; Acts 20:28-29; 1 Peter 5:2-3).
16. A **teacher** is one who grounds God's people in the truth of the Scriptures (Ephesians 4:11e; 1 Corinthians 12:28; Romans 12:7), fulfilling Jesus' command that we should be "teaching them to obey everything I have commanded you (Matthew 28:20a).

Growth Assignment (Week 8) – Encourage Gifted Members

This week think about the people you know in your congregation and try identify a possible spiritual gift that they have that benefits the congregation? If so, go to each and thank them for using their spiritual gift to help the congregation be healthy or restore its health. Pray that God will strengthen those in your congregation who are exercising their gifts.

9. Gifts Empowered by the Holy Spirit (part 2)

1 Corinthians 12:8-10

Words of Wisdom and Knowledge (1 Corinthians 12:8)

"Message" (NIV), "utterance" (NRSV, ESV), "word" (KJV). The Greek word is the very common noun *logos*, "a communication whereby the mind finds expression, word." It is used primarily of oral expression, and could well mean, "message."

"Knowledge" (*gnosis*) is "comprehension or intellectual grasp of something," while "wisdom" (*sophia*) is "the capacity to understand and function accordingly."

The **word of knowledge** is a supernatural ability to know something that helps you minister to a person. Jesus and the woman at the well of Samaria (John 4:17-18).

The **word of wisdom** in Jesus' confrontations with the Pharisees (Matthew 22:18-22; John 8:1-11).

Q1. Is it legitimate to use Jesus as our example in the use of spiritual gifts? Or was he so different than we are that we can't pattern our ministry after his example? Where do you see the gift of knowledge in the Old Testament? In the New Testament?

Gift of Faith (1 Corinthians 12:9a)

Faith that results in great works. George Müller (1805-1898), Ashley Down orphanage, Bristol, England.

Gifts of Healings (1 Corinthians 12:9b; Mark 16:17-18)

Twentieth century healing evangelists -- T.L. Osborn (1923-2013), Ray Jennings (1932-2013), Tommy Hicks (1909-1973), Oral Roberts (1918-2009) and Kathryn Kuhlman (1907-1976).

Working of Miracles (1 Corinthians 12:10a)

The phrase "working of miracles" (NRSV, ESV, KJV), "miraculous powers" (NIV), is two words: the noun *energēma*, "activity as expression of capability," and *dynamis* (from which we get our words "dynamic" and "dynamite"). It means, "power, might, force," here, "a deed that exhibits ability to function powerfully, deed of power, miracle, wonder."

Q2. (1 Corinthians 12:9) In the twentieth century we saw the evangelistic power of preaching combined with healing the sick. Where in Jesus' ministry do you see this combination? Where in Paul's ministry? In Peter's ministry? In Philip's ministry?

Discerning of Spirits (1 Corinthians 12:10c)

"The ability to distinguish between spirits" (ESV), "discernment of spirits" (NRSV), "discerning of spirits" (KJV), "distinguishing between spirits" (NIV) is the special ability to be able to discern the spirits that motivate or oppress a person. The Greek noun used is *diakrisis*, "the ability to distinguish and evaluate, distinguishing, differentiation." (1 Corinthians 12:3; 1 John 4:2-3).

Speaking in Tongues (1 Corinthians 12:10d)

Speaking in tongues (singular *glōssa*, plural *glōssalalia*) is the supernatural ability to speak in another language. Used evangelistically (Acts 2:4); common (Mark 16:17); tongues of men and of angels (1 Corinthians 13:1). Tongues with interpretation can build up the congregation (1 Corinthians 14:13).

Sometimes tongues and prophecy accompany a special outpouring of the Holy Spirit (Acts 10:45-46; 11:15-17; 19:1-7), but not everyone has the gift of tongues (1 Corinthians 12:30b).

Paul's personal prayer and praise language (1 Corinthians 14:13-19).

Paul prohibits speaking in tongues in a public service unless someone is present to interpret it (1 Corinthians 14:27).

Interpretation of Tongues (1 Corinthians 12:10e)

"Interpretation of Tongues" is the ability to interpret speaking in tongues, so that the whole congregation might understand what is being said.

The Spirit Gives Gifts (1 Corinthians 12:11)

The Holy Spirit (1) empowers the gifts; (2) distributes the gifts; (3) gives at least one gift to every person; (4) distributes the gifts individually; and (5) distributes the gifts according to his own will and plan. We're told: "earnestly desire the greater gifts" (1 Cor 12:31a, 14:1).

Q3. (1 Corinthians 12:11) What are lessons do you learn from verse 11? What is the role of the Holy Spirit in spiritual gifts?

The Gift of Helps, Service (1 Corinthians 12:28f; Romans 12:6)

In 1 Corinthians 12:28f, Paul describes a gifting as, "those able to help others" (NIV), "forms of assistance" (NRSV), "helping" (ESV), "helps" (KJV). The noun is *antilēmpsis*, "helpful deeds." The main idea is that of "taking up" or "grasping," or perhaps our idiom, "giving a hand." In Romans 12:6 the same gift is called by a different name: "service" (NIV, ESV), "ministry" (NRSV, KJV).

Gifts of Administration (1 Corinthians 12:28g); see Gift of Leadership (Romans 12:8c)

"Gifts of administration" (NIV), "forms of leadership" (NRSV), "administrating" (ESV), "governments" (KJV) is *kybernēsis*, "administration." It derives from the verb *kybernáō*, which means "to steer," then "to rule." The *kybernētēs* is the "helmsman," then the "statesman."

Not All Have These Important Gifts (1 Corinthians 12:29-31)

Additional Gifts (Romans 12:3-8)

Proportionally Given (Romans 12:6)

Gifts are given "according to" (*kata*) the grace (*charis*) that is given (*didōmai*) us. In other words, some are given a large portion of a particular gift, others less.

Gift of Exhortation and Encouragement (Romans 12:8a)

"Encouraging," using the verb *parakaleō*, and the noun form, *paraklēsis*. The noun and verb forms have the basic idea of "to call to one's side" to assist (*para-*, "to the side of" + *kaleō*, "to call").

(1) Exhort. "To urge strongly, appeal to, urge, exhort, encourage," which sometimes becomes "request, implore, entreat." **Encourage.** "To instill someone with courage or cheer, comfort, cheer up."

Gift of Giving or Stewardship (Romans 12:8b)

The dangers of wealth: 1 John 3:17; 1 Timothy 6:5-10, 17; Matthew 6:24; Hebrews 13:5), but Acts 20:35.

Gift of Leadership (Romans 12:8c), see Gift of Administration (1 Corinthians 12:28)

"Leadership" (NIV), "the leader" (NRSV), "the one who leads" (ESV, NASB), "he that ruleth" (KJV), is *proistēmi*, "to exercise a position of leadership, rule, direct, be at the head (of)" (1 Thessalonians 5:12; 1 Timothy 3:4-5, 12; 5:17). Also Hebrews 13:7, 17, 24; Acts 15:22; Luke 22:26; Matthew 2:6.

Pitfalls: (1) falling in love with power (Luke 22:25-26); (2) laziness, lack of diligence (Romans 12:8c)

Gift of Mercy (Romans 12:8d)

"Showing mercy" (NIV, KJV), "the compassionate" (NRSV), "the one who does acts of mercy" (ESV) is the verb *eleō*, "to be greatly concerned about someone in need, have compassion/mercy/pity" (Matthew 9:36; 14:14; 20:34; Luke 7:13; 10:33; Galatians 6:2; Acts 6:1-4).

Additional Gifts

Celibacy (1 Corinthians 7:7); voluntary poverty (1 Corinthians 13:1-3; 2 Corinthians 8:9); martyrdom (Matthew 5:11; Luke 12:11-12; 1 Corinthians 3:1-2; John 21:18-19); hospitality (1 Peter 4:9-10); intercession;

exorcism (Mark 3:15; Luke 10:16-24); music (1 Chronicles 16:41-42, 2 Chronicles 5:12-13, 2 Chronicles 34:12, 1 Samuel 16:15-19, Deuteronomy 31:22); craftsmanship, Artistic Expression (2 Chronicles 34:9-13, Exodus 30:22-25, Exodus 31:3-11, Acts 16:14, Acts 18:3).

Gifts Meant for Sharing (1 Peter 4:10-11)

The phrase: "faithfully administering" (NIV), "good stewards" (KJV, NRSV, ESV) is the adjective *kalos*, "good," and the noun *oikonomos*, "manager of a household or estate, (house) steward, manager."

(1) Speaking ... as one speaking the very words of God, (2) Serving ... with the strength God provides.

Q4. (1 Peter 4:10-11) If people are always promoting themselves and pointing to how God is using them, what does that say about them? About their sense of self-worth? About their maturity?

Their realism? Their humility? What spiritual gifts has God given you, and how are you using them to his glory?

Anything, Anytime

Caution, Danger Ahead (1 Corinthians 13:1-3)

Samson (Judges 13:25; 14:19), Sons of Thunder (Matthew 20:25-28); better way (1 Corinthians 12:31).

Lessons for Disciples

1. The word of knowledge is a supernatural ability to know something that helps you minister to a person (1 Corinthians 12:8; John 4:17-18).
2. The word of wisdom is a supernatural ability to know what direction to go or how to respond to a situation (1 Corinthians 12:8; Matthew 22:18-22; John 8:1-11).
3. The gift of faith is a supernatural faith to see God's purpose accomplished (1 Corinthians 12:9).
4. Gifts of healings (1 Corinthians 12:9) are well documented in Jesus' ministry and of the early church, often as a precursor to evangelism (Acts 8:6, 12), and continue to the present.
5. The gift of miracles is the supernatural ability to see extraordinary miracles outside the realm of physical healing. This may be coupled with the gift of faith (1 Corinthians 12:10)
6. Discerning of Spirits (1 Corinthians 12:10) is the ability to discern what spirit motivates a person. It is often coupled with a ministry of healing or exorcism, and can provide protection for a congregation.
7. Speaking in tongues (1 Corinthians 12:10) is the ability to speak in a language one hasn't learned. While speaking in tongues sometimes accompanies the reception of the Spirit (Acts 10:45-46; 11:15-17; 19:1-7), tongues can continue as a kind of edifying personal prayer and worship language (1 Corinthians 14:13-19).
8. Interpretation of tongues (1 Corinthians 12:10) provides the meaning in the dominant language of a message given in tongues. Paul instructs us not to speak publicly in tongues unless a person with the gift of interpretation is present (1 Corinthians 14:27). Interpreted tongues seem to have a similar function to prophecy.
9. The Holy Spirit (a) empowers the gifts, (b) gives at least one gift to every person, and (c) distributes the gifts according to his own will and plan (1 Corinthians 12:11).
10. The gift of helps (1 Corinthians 12:28) or service (Romans 12:6) is given to many to assist in the mission of the church as needed. It sometimes shows up in those who assist leaders.
11. The gift of administration (1 Corinthians 12:28) or leadership (Romans 12:8) is given to those who lead the congregation. Some see a difference between the gift of administration and the gift of leadership, but they are likely two ways of describing the same gift.

12. No one has all the gifts, thus we need different gifted members of the body to provide a complete and rounded ministry (1 Corinthians 12:28-30).
13. Gifts are given by the Spirit in the proportion He desires – some more, some less (Romans 12:6).
14. The gift of exhortation and encouragement is provided both to urge people to appropriate action as well as to encourage the weak and discouraged (Romans 12:8). It is not the “gift of criticism” and is usually ministered individually, not in preaching.
15. The gift of giving or stewardship (Romans 12:8) is the supernatural ability to give financially towards needs of the Kingdom.
16. The gift of mercy (Romans 12:8) is the special ability to show compassion to the hurting and needy.
17. Additional gifts (not in gift lists) may include gifts of celibacy, voluntary poverty, martyrdom, hospitality, intercession, exorcism, music, artistic expression, and craftsmanship.
18. We are stewards of the spiritual gifts God has entrusted to us; they are meant to be shared faithfully (1 Peter 4:10-11).
19. The Bible warns us of the danger of seeking spiritual gifts out of wrong motives. The gifts of the Spirit are not bestowed on the basis of spiritual merit. As we desire spiritual gifts, we must seek God diligently so that the fruit of the Spirit will grow in us and we will minister the gifts of the Spirit in love.

Growth Assignment (Week 9) – Spiritual Gifts Questionnaires

Your assignment this week is two-fold: (1) take a Spiritual Gifts Questionnaire and get feedback from others about your gifts. (2) Pray about the motives that underlie your desire for spiritual gifts. Surrender your motives to God and ask him to purify them.

10. Listening for the Holy Spirit's Voice

God's Voice as a Bible Pattern

Jesus Prays in a Solitary Place (Mark 1:33-38)

"At daybreak Jesus went out to a solitary place...." (Luke 4:42)

"Jesus often withdrew to lonely places and prayed." (Luke 5:16)

"One of those days Jesus went out to a mountainside to pray, and spent the night praying to God." (Luke 6:12)

"Once when Jesus was praying in private and his disciples were with him, he asked them, 'Who do the crowds say I am?'" (Luke 9:18)

"He took Peter, John and James with him and went up onto a mountain to pray." (Luke 9:28b)

"One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples.'" (Luke 11:1)

"Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, 'Pray that you will not fall into temptation.' He withdrew about a stone's throw beyond them, knelt down and prayed." (Luke 22:39-41)

The Son Can Do Nothing by Himself (John 5:19)

1. Jesus doesn't minister on his inherent power as the unique Son of God. Rather, he spends time with the Father to know what the Father is doing. Then,

2. Jesus ministers in the power of the Holy Spirit.

Q1. (Mark 1:33-39) What pattern do you see emerging in Jesus' prayer life? Why do you think he spends Quiet Time with the Father before the day begins? How does this prepare him for his ministry? Why does Jesus minister through the power of the Spirit instead of in his own power?

We Have the Mind of Christ – through the Spirit (1 Corinthians 2:11-12, 16)

It's All about Relationship

Q2. (1 Corinthians 2:9-11, 16) What connects us to the mind of Christ? Do you have a regular Quiet Time? What could you do to make it more meaningful?

God's Voice and God's Nudges

1. **God's voice is often quiet.** We need to listen.
2. **God's voice can guide us in what to do** in difficult situations.
3. **God's voice can provide comfort when we are anxious.**
4. **God's voice can bring a rebuke;** not an unkind word, but a teaching word.

The Spirit's Nudges (Acts 8:26-38)

Often the Spirit "nudges" or "prompts" you to do something. Not many words or deep content, but clear direction. Philip the Evangelist – Acts 8:26-38. The content could be reduced to:

- Jerusalem-Gaza road.
- Go.

Another string of nudges in Acts 16:6-10.

- **Don't preach in the province of Asia (Acts 16:6)**
- **Don't preach in Bithynia (Acts 16:7-8)**

God's direction through the priest's Urim and Thummim seem like nudges (1 Samuel 23:6; 23:9-12; 2 Samuel 2:1; 7:16-18; etc.), but you also see prophecy (2 Samuel 5:22-25).

Where Have You Seen God Lately?

Two exercises will make us much more sensitive:

1. **Quiet Time**
2. **Asking, "Where Have You Seen God Lately."**

Q3. How would you differentiate between (1) the Spirit's voice and (2) the Spirit nudge or prompting? What can you do to sensitize yourself to His voice and promptings?

Heart Preparation for Listening to God (1 Samuel 3:1-10)

"Servant" is 'ebed, "servant, slave."

"Is listening" (NIV, NRSV), "hears" (ESV), "heareth" (KJV), is *shāma'*, "to hear." Here it involves an effective hearing or listening, "hear, listen to, obey."

Surrendering Control (Psalm 32:8-9)

1. Even if we don't understand why, and
2. Even if we don't know the final result.

We'll Only Know When We're Willing to Trust (John 7:17)

Q4. (1 Samuel 3:1-10) Why is Samuel's servant attitude such an important preparation for hearing God's voice? Why is surrender to Jesus such an important element of discipleship?

Discerning God's Voice

Many voices (Ephesians 2:1-3; 1 John 2:15-17): (1) God's voice – the real thing; (2) the world – voices of others, peer pressure, worldly standards of success, etc.; (3) the flesh – our own desires and thoughts, many of which are selfish; (4) the devil – demonic temptation and misdirection from Satan and his forces; (5) the conscience – our moral sense of right and wrong that we obtain from our upbringing.

Need for (a) being part of a supportive Christian community and (b) renewing your mind (Romans 12:2). (1) Spend time with God regularly; (2) read the Scriptures (Ephesians 5:26; John 17:17); (3) confess and repent of any known sin (1 Peter 3:7; 1 John 1:7-9); (4) recognize and surrender your desires (Psalm 37:4; Mark 14:36b); (5) seek counsel if you're not sure.

Lessons for Disciples

1. Listening for God's voice is a Bible pattern that we see throughout the Old and New Testaments. God communicates to us by means of his Spirit.
2. Jesus demonstrated before his disciples a pattern of getting away to a solitary place to talk to his Father (Mark 1:33-38). It was there he learned what to say and do (Luke 4:42; 5:16; 6:12; 9:18, 28b; 11:1; 22:39-41).
3. Jesus said, "The Son can do nothing by himself; he can do only what he sees his Father doing..." (John 5:19). When he took on flesh, Jesus voluntarily laid aside his prerogatives as Son of God (Philippians 2:6-7). Listening to his Father was the lifeline for his life and ministry.
4. Through the Holy Spirit we have access to the very mind of Christ (1 Corinthians 2:10b, 16b).
5. Since Jesus is our example, we need to develop a life habit of seeking him daily, known as a Quiet Time. This is essential to developing a growing relationship with God – and becoming sensitive to the voice of the Spirit.

6. In the Bible, the Spirit sometimes speaks to believers in words – sentences with content – such as instructions to Ananias (Acts 9:10-19), comfort to Paul regarding his “thorn in the flesh” (2 Corinthians 12:9), and instructions to Samuel on how to anoint David king (1 Samuel 16:1-2).
7. God also leads us through nudges, in articulate leadings, that consist usually of brief instructions. You see this in Philip’s ministry to the Ethiopian eunuch (Acts 8:26-27) and Paul’s Second Missionary Journey (Acts 16:6-10).
8. We need to become sensitized to God working around us. Ask: Where have I seen God lately?
9. We prepare our hearts for the Spirit’s voice by humbling ourselves as servants who are ready to obey what God speaks to us without questioning (1 Samuel 3:9-10).
10. We prepare ourselves by recognizing and clarifying our own desires in a matter so we can surrender our desires fully to God. Without doing this we can confuse our own desires with the Spirit’s leading.
11. Hearing the Spirit is a learning process where we’ll make some mistakes as we learn. We are learning to discern between God’s voice, the world, the flesh, the devil, and the conscience.

Growth Assignment (Week 10) – Where Have I Seen God Lately

Ask yourself each day: “Where have I seen God lately?” Then write down these God-sightings in your journal. If God speaks a word to you or nudges you, write that down also. You might not get it right the first time or two, but with practice and attention you can develop confidence in how God is speaking.

11. Living in the Holy Spirit

Abiding in the Vine (John 15:1-17)

"Remain" (NIV), "abide" (NRSV, ESV, KJV) is *meno*, "remain, stay." It can be used of a location, "stay," often in the special sense of, "to live, dwell, lodge." Here, it is in the sense of someone who does not leave a certain realm or sphere: "remain, continue, abide."

Mutual Indwelling (John 15:5b)

Bearing Much Fruit (John 15:7-8)

The word *karpos* means "fruit," then, "result, outcome, product." A brief survey of *karpos* in the New Testament indicates that fruit applies to one's way of life, one's actions, to a way of living. Fruit can be positive or negative (Romans 6:21-22; Matthew 7:15b-16a).

Both Jesus and John the Baptist demand repentance. John the Baptist commands the Pharisees and Sadducees who came to his meetings, "Produce fruit in keeping with repentance" (Matthew 3:8; 21:43).

A number of verses identify fruit with righteous living (Philippians 1:11; James 3:18; Hebrews 12:11; Ephesians 5:8b-9; James 3:17).

Q1. (John 15:1-8) Why do we need to abide in Jesus? The fruit from branches connected to a vine is the grape. What is the nature of the fruit that comes from being connected to Jesus? Is it accurate to define fruit as "souls saved"? What is the danger in this definition?

Transformed by Beholding the Lord (2 Corinthians 3:18)

Context: Exodus 34:29-30, 33-35; 2 Corinthians 3:13).

The Greek verb is *katoptrizō*, formed from the noun *katoptron*, "mirror." Three possible renderings have been suggested: (1) "to behold as in a mirror" (NRSV, NASB, KJV), (2) "to reflect like a mirror" (NIV, NJB), or (3) "to behold or gaze," with no association with a mirror (ESV, RSV). Of these three, "look at something as in a mirror, contemplate something," seems to fit both the derivation of the word and the understanding of early translations of the Bible.

As a result of beholding God and communing with him we are "being transformed" (NIV, NRSV), "being changed" (KJV, RSV). The verb is *metamorphoō*, "to change inwardly in fundamental character or condition, be changed, be transformed." This process of change morphs us into God's "likeness" (NIV, RSV) or "image" (NRSV, KJV) (Romans 8:29).

Q2. (2 Corinthians 3:18) Why is character change directly related to time deliberately spent in God's presence? Have you noticed a change in the "degree of glory" you're experiencing now compared to a few years ago? Why or why not?

The Spirit and Worship (Ephesians 5:18-20; Psalm 22:3, ESV)

Q3. (Ephesians 5:18-20) How is singing worship linked to being filled with the Spirit? How is singing worship linked to joy?

Equipped for Battle in the Spirit (Ephesians 6:10-18)

All the pieces of armor involve the Spirit, but the last two mention the Spirit specifically.

- Sword of the Spirit, the Word of God, and
- Prayer in the Spirit.

(Ephesians 6:17b; Hebrews 4:12; John 16:8; Luke 4:1-13)

Praying in the Spirit (Ephesians 6:18a; Jude 20; Romans 8:26-27; 1 Corinthians 2:16b)

Q4. (Ephesians 6:18a; Jude 20; Romans 8:26-27) In the list of elements of the Full Armor of God, where does the Spirit show himself? Why is Spirit-directed prayer so important for the believer? How have you experienced this in your life?

Lessons for Disciples

1. Jesus calls us to "abide" or "remain" in him, maintaining an intimate and continuing connection of faith in and obedience to Jesus (John 15:4).
2. We dwell in Christ and he dwells in us – a mutual indwelling. We are not alone! (John 15:5).
3. When we try to accomplish spiritual work in our own strength the result is small. We can do nothing that has a lasting result without relying on Jesus' strength through us. We must practice dependence on him, not independence from him (John 15:5a).
4. The fruit the Spirit consists of godly character, as well as effectiveness in whatever mission he calls us to (John 15:8).
5. As we keep our eyes on the Lord, the Spirit gradually changes us into his image and grows his character within us (2 Corinthians 3:17-18; Romans 8:29)
6. Singing worship is linked to being filled with the Spirit and Christian joy (Ephesians 5:18-20)
7. Praying directed by the Holy Spirit is an essential part of spiritual warfare (Ephesians 6:10-18; Jude 20)

Growth Assignment (Week 11) – Changes

Your final growth assignment is two-fold.

1. Look back over your life in the last year or two. What changes have you seen in your life that the Holy Spirit has brought about? Ask your spouse (if you have enough courage) or a Christian friend: "What positive changes have you seen in my Christian life in the last year or two?"
2. Keep on keeping on. Review the practices suggested and keep on incorporating them into your day in God's presence.

Appendix 3. Deepening Your Quiet Time with God

We don't want to just learn about the Holy Spirit. We want to encounter Him personally! The way we do that is to spend time with Him each day.

As a way of patterning yourself after Jesus, who sought the Father early and often, set aside for yourself a regular Quiet Time to spend with God. You may already be doing this. If so, great. But even if you already do this, it's time to "up your game," to renew this time so it is most meaningful.

Set aside at least five to ten minutes a day – or more, depending on your schedule – preferably in the morning when you have your whole day ahead of you.

Your Quiet Time is a time to touch base with your Friend and daily renew your relationship with him through the Spirit. It is also a discipline that serious Christians set up in their lives – whether they feel like it or not. Sometimes you'll be sluggish and not very spiritually in tune. Have your Quiet Time anyway; that's when you need it the most. Sometimes your Quiet Time may seem like just going through the motions. Do it anyway. Sometimes God meets you wonderfully in your Quiet Time. Rejoice!

Here's a simple guideline for a Quiet Time.

1. **Greeting.** "Good morning, Father," is the way I often begin.
2. **Praise.** The Psalmist encourages us: "Worship the LORD with gladness; come into his presence with singing (Psalm 100:2; NRSV). Offer verbal praise: "Lord, I come before you with thanksgiving and praise this morning." Perhaps sing a praise chorus.
3. **Scripture.** Ask God to open his Word to you. Then read a portion of Scripture, not just a verse from a devotional guide. But read systematically. You might begin with the Gospel of Mark or the Gospel of John and read a chapter a day. Each day, pick up from where you left off the day before. I try to read a chapter from the Old Testament, a Psalm, and a chapter from the New Testament each day. There's no right or wrong way here. However, whatever your practice is, stick with it – and don't coddle yourself! Over time, this regularity makes you acquainted with the whole Word of God. This helps you know the lines along which God is thinking, his values, and what pleases him. Then as the Spirit begins to speak to or prompt you, you'll be able to discern whether it is God or not.
4. **Prayer.** There's an acronym ACTS – Adoration, Confession, Thanksgiving, Supplication – that is a useful guide. I confess my sins to God, and ask him to cleanse me (1 John 1:9). Then I bring before the Lord each of the people close to me and ask God to help them. Sometimes as I'm praying for someone, God will prompt me with some way I can minister to him or her.
5. **Listening.** The Spirit may speak to you as you are quiet before God.
6. **Take notes.** Some people call this "journaling." It doesn't have to be formal, but be prepared to write down what God seems to be showing you.

Sometimes my pattern for my Quiet Time seems to grow stale. Then I mix it up, perhaps reading a devotional book along with scripture and prayer. Perhaps spending more time singing. At least for a while. I typically return to my usual pattern after a few weeks.

Over the years I've observed that people who have a regular Quiet Time are the ones who grow as disciples. My pastor, Greg Krieger, sees spiritual disciplines such as a Quiet Time as a way of putting up all the sails to catch the slightest breeze of the Spirit's whisperings.