

THE
HOLY SPIRIT
ATLAS

— STUDY GUIDE —

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KNOWING THE HOLY SPIRIT

WEEK ONE | THE PERSON AND DEITY OF THE HOLY SPIRIT

A participant study guide with biblical teaching, word studies, Scripture discovery, discussion and personal notes.

MAIN TEXT John 14:16–17 (NKJV)

BEGIN HERE | KNOWING WHOM WE HAVE RECEIVED

There is a difference between recognizing an experience and understanding the One at work. Scripture does not present the Holy Spirit as an atmosphere, a sensation, or a religious technique. It reveals Him as the eternal Spirit of God, personally active in creation, redemption and the life of the Church.

Jesus did not tell His disciples that they would have to manufacture His presence after He departed. He promised another Helper who would abide with them forever. The starting point for this study is not “How can I feel more?” but “Who has God given to His people?”

Our goal is to know what the Bible actually teaches, to distinguish biblical claims from assumptions, and to respond with reverence, trust and obedience. Read each passage in your own Bible before answering.

BEFORE THE STUDY: What do I already believe about the Holy Spirit? What do I most want to understand?

01 | THE HOLY SPIRIT IS GOD

READ IN YOUR BIBLE | Acts 5:1–11; 1 Corinthians 2:10–11; Psalm 139:7–10; Hebrews 9:14

The setting of Acts 5

Ananias and Sapphira had sold property, kept back part of the proceeds, and presented their gift dishonestly. The problem was not that they failed to give the whole amount: Peter explicitly says the property and its proceeds remained under their control (Acts 5:4). Their sin was deliberate deception.

Peter first asks why Ananias has lied to the Holy Spirit (verse 3), then says he has not lied to men but to God (verse 4). Read together, these statements are a powerful witness to the Spirit’s deity. The Spirit is not described as a mere human representative or an impersonal force.

Word study: theos

The Greek word theos means “God.” In Acts 5:4, Peter uses this word when describing the One against whom Ananias has sinned. The force of the passage is in Peter’s parallel statements: lying to the Holy Spirit is lying to God. We should read this alongside the whole biblical witness rather than build doctrine on a word alone.

The divine attributes of the Spirit

In 1 Corinthians 2:10–11, Paul says the Spirit searches all things, even the deep things of God. His comparison to the human spirit stresses intimate knowledge: the Spirit knows the things of God from within, not as an outsider guessing at them. Psalm 139:7–10 asks where a person could flee from God’s Spirit, presenting His presence as inescapable. Hebrews 9:14 calls Him the “eternal Spirit.”

Genesis 1:2 depicts the Spirit of God hovering over the waters at creation. These texts together show that the Spirit’s work is not a late addition to God’s plan. The Holy Spirit is eternally divine, knowing, present and active.

Truth to carry

The Holy Spirit does not become God when power is manifested. His identity is not established by the intensity of a meeting. Because He is God, His presence matters in hidden choices as much as public worship.

DISCOVER • DISCUSS • RECORD

What does Peter say Ananias was free to do with the property, and why does that matter?

How do Acts 5:3–4 and 1 Corinthians 2:10–11 support the Spirit’s deity?

What changes when you understand that the Holy Spirit is present in ordinary decisions, not only worship services?

MY NOTES AND QUESTIONS

02 | THE HOLY SPIRIT IS A PERSON

READ IN YOUR BIBLE | John 14:16–17, 26; Acts 13:2; 1 Corinthians 12:11; Romans 8:26–27; Ephesians 4:30

Person does not mean human

When Christians call the Holy Spirit a Person, they do not mean He has a human body. They mean He is not an impersonal energy or object. Scripture speaks of Him as One who knows, speaks, chooses, teaches, intercedes and can be grieved. These are personal acts and relationships.

He speaks, teaches and wills

In Acts 13:2 the Holy Spirit says, “Separate to Me Barnabas and Saul for the work to which I have called them.” Notice the first-person language: “Me” and “I.” In John 14:26, Jesus says the Spirit will teach and bring His words to remembrance. In 1 Corinthians 12:11, the Spirit distributes gifts “as He wills.” The gifts are not controlled by human preference.

He intercedes and can be grieved

Romans 8:26–27 describes the Spirit helping believers in weakness and interceding according to God’s will. The word translated “helps” conveys joining in assistance amid weakness; it does not imply believers are abandoned to struggle alone. Ephesians 4:30 commands believers not to grieve the Holy Spirit. Read the surrounding verses: corrupt speech, bitterness, anger and malice are matters of Spirit-sensitive conduct.

The passage does not teach that the Spirit is fragile or that every emotion is a divine signal. It teaches that our conduct matters to the One who has sealed us for the day of redemption.

Truth to carry

The Holy Spirit is not a resource we manipulate. He is the divine Person whose ministry calls for fellowship, reverence and obedience.

DISCOVER • DISCUSS • RECORD

Identify one personal action of the Spirit in each of Acts 13:2, John 14:26 and 1 Corinthians 12:11.

How does the context of Ephesians 4:25–32 explain what grieving the Spirit looks like?

How might prayer change if you recognized the Spirit as a personal Helper rather than a spiritual feeling?

MY NOTES AND QUESTIONS

03 | THE HOLY SPIRIT AND THE TRIUNE GOD

READ IN YOUR BIBLE | Matthew 3:16–17; Matthew 28:19; John 14:16–17; 2 Corinthians 13:14

One God, three distinct Persons

Christian teaching about the Trinity summarizes the Bible’s witness that there is one God, and that the Father, Son and Holy Spirit are each divine and personally distinct. This is not three gods. Nor is it one Person merely appearing under three different names. The word “Trinity” is a later theological term used to express these scriptural truths.

The baptism of Jesus

In Matthew 3:16–17, Jesus is baptized, the Spirit descends like a dove, and the Father speaks from heaven. The scene presents distinction without division: the Father is not the Son, and the Spirit is not the Father. Yet Scripture consistently confesses one God.

The singular name

Matthew 28:19 commands baptism “in the name” (singular) of the Father, Son and Holy Spirit. The single “name” with the threefold designation is significant within the New Testament’s wider teaching about God. It is not a mathematical explanation of the divine mystery, but it is part of the foundation for Trinitarian doctrine.

Word study: koinōnia

In 2 Corinthians 13:14, Paul speaks of the “communion” of the Holy Spirit. The Greek word koinōnia can mean fellowship, sharing or participation. The verse places the grace of Christ, the love of God and the fellowship of the Spirit together in a blessing to the Church. Fellowship with the Spirit is not an invented devotional slogan; it is biblical language.

Truth to carry

To know the Holy Spirit rightly is not to turn away from Jesus or the Father. The Spirit brings us into living participation in the work of the triune God.

DISCOVER • DISCUSS • RECORD

What distinct actions do you observe in Matthew 3:16–17?

Why is it inaccurate to describe the Trinity as three gods or one Person wearing three masks?

What might “the communion of the Holy Spirit” mean for the life of a local church?

MY NOTES AND QUESTIONS

04 | ANOTHER HELPER WHO REMAINS

READ IN YOUR BIBLE | John 14:15–27; John 16:7–15

The setting: Jesus prepares His disciples

John 13–17 records Jesus preparing His disciples for His departure. Their coming sorrow and uncertainty form the setting of His promise. He does not promise that the disciples will never experience trouble. He promises divine help and continued presence.

Word study: allos — another

John 14:16 uses the Greek word *allos*, “another.” In context, Jesus promises another Helper in relation to His own ministry among the disciples. The emphasis is not that the Spirit is the same Person as Jesus, but that the disciples will not be left without divine help.

Word study: paraklētos — Helper

The word *paraklētos* refers to one called alongside to help, and in different contexts can carry the sense of advocate or counselor. The same word is used of Jesus as Advocate in 1 John 2:1. No single English word captures every nuance. Here, the promise is personal and enduring: the Spirit will be with them forever.

With you and in you

John 14:17 says the Spirit dwells with the disciples and will be in them. Jesus is describing a profound dimension of the new-covenant life that His departure and glorification will inaugurate. This does not mean the Spirit was absent from the Old Testament; rather, the New Testament reveals a new fullness of His indwelling ministry among God’s people.

The Spirit glorifies Jesus

In John 16:13–14, Jesus says the Spirit guides into truth and glorifies Him. This gives believers a crucial test for spiritual claims: the Spirit’s genuine work agrees with the truth of Christ and draws attention to Him, not to spiritual spectacle for its own sake.

Truth to carry

The promise is greater than a moment of inspiration. God has provided an abiding Helper who teaches truth and glorifies Christ.

DISCOVER • DISCUSS • RECORD

What concerns of the disciples does Jesus address in John 14?

What does “another Helper” reveal about God’s provision after Jesus’ departure?

How can John 16:14 help us evaluate what we call a work of the Spirit?

MY NOTES AND QUESTIONS

05 | THE SPIRIT IN THE BELIEVER’S LIFE

READ IN YOUR BIBLE | Romans 8:9–17; 1 Corinthians 6:19–20; Ephesians 1:13–14

Belonging to Christ

Romans 8:9 says that anyone who does not have the Spirit of Christ does not belong to Him. Paul does not present the indwelling Spirit as an optional feature for an elite class of Christians. The Spirit is essential to belonging to Christ.

The Spirit of adoption

Romans 8:15–16 describes the Spirit of adoption and His witness that believers are children of God. Adoption speaks of being received into God’s family. The Spirit’s work is not only about outward ministry effectiveness; He assures believers of their relationship to the Father.

The temple of the Holy Spirit

In 1 Corinthians 6:19–20, Paul calls the believer’s body a temple of the Holy Spirit in a passage confronting sexual immorality. The point is practical and holy: because believers belong to God and were bought at a price, their bodies are to glorify Him. The Spirit’s indwelling gives everyday conduct sacred significance.

Sealed with the Spirit

Ephesians 1:13–14 says believers were sealed with the promised Holy Spirit upon believing, and describes Him as the guarantee of their inheritance. The Greek term *arrabōn* means a pledge or first

installment guaranteeing what is to come. The Spirit is not merely evidence of a moment; His presence points toward the completion of God’s saving work.

Truth to carry

The Spirit’s presence is not given only to produce visible power. He assures us that we belong to Christ, forms holy lives and points us toward our future inheritance.

DISCOVER • DISCUSS • RECORD

What does Romans 8:9 teach about who belongs to Christ?

How does the context of 1 Corinthians 6 change your understanding of being a temple of the Spirit?

What comfort and responsibility come from being sealed with the Holy Spirit?

MY NOTES AND QUESTIONS

THE REVELATION ROOM | BRING THE TRUTHS TOGETHER

A strong insight is one you can trace back to Scripture. Use these pages to identify what the text says, what it means in context and how it calls you to respond.

ONE TRUTH I NOW UNDERSTAND MORE CLEARLY (include the Scripture reference)

A WORD OR PHRASE I WANT TO STUDY FURTHER

A QUESTION I WANT TO ASK DURING OUR GROUP DISCUSSION

HOW THIS STUDY SHOULD CHANGE MY PRAYER, CONDUCT OR RELATIONSHIP WITH GOD

DISCUSS TOGETHER

- Can someone experience spiritual manifestations and still misunderstand the Holy Spirit's identity? Explain from Scripture.
- Why does Acts 5 challenge the idea that the Spirit is merely an impersonal power?
- How do the Spirit's personhood and deity affect the way we speak about Him?
- Why must the Spirit's work be evaluated in relation to Jesus Christ?
- What truth from this week most deepened your understanding?

WEEK ONE | SCRIPTURE REVIEW

Without looking back, write a short biblical explanation for each statement. Include at least one reference in each answer.

The Holy Spirit is God.

The Holy Spirit is a Person.

The Holy Spirit is distinct from the Father and Son.

The Holy Spirit is our abiding Helper.

The Holy Spirit indwells believers.

MEMORY PASSAGE | John 14:16–17 (NKJV)

CLOSING TRUTH | We do not study the Holy Spirit simply to learn about spiritual experiences. We study the Scriptures to know the God who has given His Spirit to His people.

KNOWING THE HOLY SPIRIT

WEEK TWO | THE HOLY SPIRIT THROUGHOUT SCRIPTURE

An in-depth congregational study and interactive participant workbook

CENTRAL THEME The Spirit who moved in creation is the same Spirit promised by the prophets, revealed in Christ, and poured out upon the Church.

FOUNDATIONAL PASSAGES Genesis 1:1–2; Numbers 11:24–29; Joel 2:28–29; Luke 4:16–21; John 7:37–39; Acts 2:1–21

BEFORE YOU BEGIN | ONE SPIRIT, ONE REDEMPTIVE STORY

The Holy Spirit did not begin His work on the Day of Pentecost. Acts 2 marks a decisive new stage in God’s saving plan, but the Spirit is already present in the opening verses of Genesis. To understand Pentecost, we must follow the biblical story from creation to the prophets, from the ministry of Jesus to the birth of the Church.

This matters because isolated experiences can lead to isolated conclusions. Scripture gives us a larger picture: the Spirit creates and sustains life, empowers people for God-given tasks, inspires prophetic witness, rests upon the Messiah, and is poured out upon God’s people under the new covenant. The same divine Spirit is at work throughout; what changes is the historical stage of God’s plan and the way His promises are fulfilled.

OPENING QUESTION | What have you previously assumed about the Holy Spirit in the Old Testament?

LESSON 1 | THE SPIRIT AT CREATION

READ THE SCRIPTURE Genesis 1:1–2; Job 33:4; Psalm 104:29–30

Genesis begins with God creating the heavens and the earth. Verse 2 describes the earth as without form and void, darkness over the deep, and the Spirit of God hovering over the waters. Before humanity exists, before Israel is formed, and before there is a Church, the Spirit is already active in God’s creative work.

The text does not portray the Spirit as a late addition to God’s activity. The Spirit is present at the beginning. In Genesis 1, God brings order, distinction, fruitfulness, and life by His sovereign word. The Spirit’s presence belongs to that divine work, not to a separate competing act of creation.

Job 33:4 connects the Spirit of God with the making of a human being, while Psalm 104:29–30 describes creatures depending on God for breath and renewed life. Read together, these passages show that the Spirit’s activity is not confined to extraordinary religious moments. All created life depends upon God.

WORD STUDY | RUACH (Hebrew)

Ruach can mean wind, breath, or spirit, depending on context. In Genesis 1:2, “Spirit of God” is the traditional Christian reading. The range of the word helps us notice the biblical connection between God’s Spirit, breath, and life, but the meaning must be determined by the particular passage.

WORD STUDY | HOVERING

The Hebrew verb translated “hovering” or “moving” portrays active presence over the waters. It does not require us to invent details about how creation physically occurred. Its theological emphasis is that God’s Spirit is present and active at the beginning.

THE DEEPER TRUTH

Before the Spirit empowers a person to perform a task, Scripture presents Him as active in the very giving and sustaining of life. We must not reduce His work to gifts and manifestations. The Creator Spirit is concerned with all that God makes and sustains.

DISCOVER IT IN THE TEXT

1. What does the placement of the Spirit in Genesis 1:2 teach you about His existence and activity?
2. How does Psalm 104 broaden your understanding of the Spirit beyond church gatherings?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

LESSON 2 | THE SPIRIT EMPOWERS PEOPLE FOR GOD’S PURPOSE

READ THE SCRIPTURE Exodus 31:1–5; Numbers 11:16–30; Judges 6:34; 1 Samuel 16:13

In the Old Testament, the Spirit empowers people for particular responsibilities. Bezalel is filled with the Spirit of God for wisdom, understanding, knowledge, and craftsmanship in constructing the tabernacle. The Spirit’s work is therefore not restricted to public preaching or dramatic signs. Skilled, faithful service can also be an expression of divine enablement.

In Numbers 11, Moses is overwhelmed by the burden of leading the people. God instructs him to gather seventy elders and says He will take of the Spirit upon Moses and put the Spirit upon them. When the Spirit rests upon them, they prophesy. The passage connects the Spirit’s empowering presence to shared responsibility in God’s work.

In Judges, the Spirit comes upon leaders for deliverance; in 1 Samuel 16:13, the Spirit comes upon David following his anointing. These passages describe particular moments in Israel’s history. We should not assume that every detail of these events is an exact pattern for every believer today. They do, however, reveal a consistent principle: God equips people for what He calls them to do.

WORD STUDY | FILLED (Exodus 31:3)

The language of being filled with the Spirit in Bezalel's story is connected to wisdom and practical skill. The result is work that serves the worship and community life of Israel.

WORD STUDY | RESTED UPON (Numbers 11:25)

The Spirit "resting upon" the elders describes divine empowerment for their assigned role. It also anticipates Moses' remarkable desire that all the LORD's people might receive His Spirit.

THE DEEPER TRUTH

The Spirit does not only empower what looks spectacular. He empowers obedience, wisdom, leadership, craftsmanship, courage, and service. A Spirit-enabled life cannot be measured only by how visible its activity becomes.

DISCOVER IT IN THE TEXT

1. What do Bezalel and the seventy elders reveal about the variety of Spirit-empowered service?
2. Why does Moses' desire in Numbers 11:29 matter for the rest of the biblical story?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

LESSON 3 | THE PROPHETS ANNOUNCE A GREATER OUTPOURING

READ THE SCRIPTURE Isaiah 32:15–18; Ezekiel 36:25–27; Ezekiel 37:1–14; Joel 2:28–29

The prophets look forward to a future work of God's Spirit that goes beyond empowering selected individuals for specific tasks. Isaiah describes renewal and fruitfulness when the Spirit is poured out from on high. Ezekiel speaks of cleansing, a new heart, and God putting His Spirit within His people so they may walk in His statutes.

Ezekiel 36 is especially important: the promise is not only that God will give His people a command but that He will work within them to produce a changed life. The Spirit's presence is connected to inward renewal and covenant faithfulness. Ezekiel 37 uses the image of breath entering dry bones to portray the restoration of a people who had lost hope. The vision is first about Israel's restoration; it also displays God's power to bring life where human strength is insufficient.

Joel 2:28–29 promises that God will pour out His Spirit on "all flesh," and specifically names sons and daughters, old and young, male and female servants. In context, the language announces a remarkable widening of prophetic participation among God's people. The promise does not mean every person automatically receives the Spirit regardless of response to God; Peter later proclaims its fulfillment in connection with repentance and faith in Christ.

WORD STUDY | POUR OUT

The image communicates abundant divine giving rather than a scarce resource controlled by a privileged few. In Joel, it signals the broad reach of God's promised action.

WORD STUDY | NEW HEART / MY SPIRIT (Ezekiel 36:26–27)

The promise joins inward transformation with obedience. The Spirit is not presented merely as power to perform outward acts, but as God's presence renewing the people from within.

THE DEEPER TRUTH

One of the great movements of the Bible is from the Spirit empowering particular people in particular moments toward the promised outpouring among God's covenant people. God was preparing His people not only to witness His power but to be transformed by His presence.

DISCOVER IT IN THE TEXT

1. Compare Numbers 11:29 with Joel 2:28–29. What connection do you see?
2. According to Ezekiel 36:27, what is one purpose of God placing His Spirit within His people?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

LESSON 4 | THE SPIRIT AND THE MINISTRY OF JESUS

READ THE SCRIPTURE Luke 1:35; Luke 3:21–22; Luke 4:1,14–21; Matthew 12:28

The Gospels reveal the Spirit's work in connection with the coming and ministry of Jesus. Luke 1:35 associates the Holy Spirit with the miraculous conception of Jesus. At Jesus' baptism, the Holy Spirit descends upon Him, while the Father speaks from heaven. The scene distinguishes the Father, Son, and Spirit while revealing their united work.

Luke 4 shows Jesus, full of the Holy Spirit, being led in the wilderness and then returning in the power of the Spirit. In the synagogue at Nazareth, Jesus reads Isaiah 61: "The Spirit of the LORD is upon Me," and announces that the Scripture is fulfilled in their hearing. The promised anointed servant has arrived.

Jesus' ministry of preaching good news, proclaiming liberty, and announcing the Lord's favor is rooted in His identity and mission as the Messiah. Matthew 12:28 also connects His casting out demons to the Spirit of God. The Spirit's activity in Jesus' ministry should not cause us to deny Jesus' deity; rather, it shows the incarnate Son carrying out His messianic mission in the power of the Spirit.

WORD STUDY | CHRIST / MESSIAH

"Christ" comes from Greek Christos, meaning "Anointed One," corresponding to the Hebrew Messiah. The title points to Jesus as the promised King and deliverer, not merely someone who experienced anointing.

WORD STUDY | ANOINTED (Luke 4:18)

The language comes from Isaiah's promise of the Spirit-endowed servant. Jesus applies the passage to His own mission, declaring fulfillment rather than merely offering an inspirational example.

THE DEEPER TRUTH

Jesus is not an optional side topic in a study of the Holy Spirit. The Spirit bears witness to the Son, and the Son reveals the Father. To understand the Spirit's mission, we must see how the Spirit's work is bound to Jesus Christ.

DISCOVER IT IN THE TEXT

1. What does Jesus claim about Isaiah 61 in Luke 4:21?
2. How does Jesus' mission help you evaluate claims about the Spirit's work today?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

LESSON 5 | THE PROMISE OF THE FATHER AND THE NEW COVENANT

READ THE SCRIPTURE John 7:37–39; John 14:16–17,26; John 16:7–15; Luke 24:49; Acts 1:4–8

At the Feast of Tabernacles, Jesus invites the thirsty to come to Him and drink. John explains that Jesus was speaking concerning the Spirit whom believers in Him would receive. John 7:39 refers to the Spirit not yet being given in the promised post-glorification manner, not to the Holy Spirit being nonexistent or inactive before that time.

In John 14, Jesus promises “another Helper” who will abide with His disciples forever. The Spirit will teach, remind them of Jesus' words, testify of Christ, and guide them into truth. Jesus also explains that His departure is connected to the sending of the Helper. The Spirit's coming is therefore inseparable from Jesus' death, resurrection, exaltation, and continuing care for His people.

Luke 24:49 and Acts 1:4–8 instruct the disciples to wait for the promise of the Father and describe the coming Spirit as empowering them to be witnesses. This is not merely an invitation to feel strengthened privately. The promised gift is tied to the outward mission of the gospel, beginning in Jerusalem and extending to the ends of the earth.

WORD STUDY | PARAKLĒTOS (John 14:16)

This Greek term is translated Helper, Advocate, or Counselor. It conveys personal assistance and advocacy; the Holy Spirit is not an impersonal energy.

WORD STUDY | DYNAMIS (Acts 1:8)

The Greek word means power or ability. In context, this power is given so the disciples may bear witness to Jesus, not so they may seek spiritual prominence.

THE DEEPER TRUTH

The promise of the Spirit is not disconnected from the finished work and exaltation of Jesus. The Spirit's presence draws believers into the blessings of the new covenant and empowers the Church to testify faithfully about Christ.

DISCOVER IT IN THE TEXT

1. Why is John 7:39 important when comparing the Old and New Testaments?
2. According to Acts 1:8, what is the stated purpose of receiving power?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

LESSON 6 | PENTECOST: THE PROMISE BECOMES A PUBLIC REALITY

READ THE SCRIPTURE Acts 2:1–21, 32–39; 1 Corinthians 12:13

On the Day of Pentecost, the disciples are together when the sound like a mighty rushing wind fills the house, tongues as of fire appear, and they are filled with the Holy Spirit. They begin speaking in other tongues as the Spirit gives them utterance. People from many nations hear the mighty works of God declared in their own languages. The event is both a manifestation of the Spirit and a public witness to the gospel.

Peter explains the event through Joel’s prophecy: “This is what was spoken by the prophet Joel.” He does not tell the crowd to interpret the event by excitement alone; he interprets it through Scripture and the exaltation of Jesus. Acts 2:33 declares that Jesus, exalted at the right hand of God, has poured out what the crowd sees and hears.

Peter then calls the hearers to repent and be baptized in the name of Jesus Christ, announcing the gift of the Holy Spirit and a promise extending to those whom the Lord calls. Pentecost is therefore not only about supernatural signs. It announces that the risen and exalted Jesus is pouring out the promised Spirit and gathering a people who belong to Him.

Christians differ on how some details of Acts 2 relate to every subsequent experience of the Spirit, including the role of tongues as evidence of Spirit baptism. A Pentecostal reading emphasizes the continuing availability of Spirit baptism and spiritual gifts. Whatever position is being examined, the passage itself must remain central: Jesus is exalted, the promise is fulfilled, and the Church is empowered to proclaim Him.

WORD STUDY | PENTECOST

The name refers to the fiftieth day and to the Jewish Feast of Weeks. Acts locates the outpouring at a major festival when Jews from many regions were present.

WORD STUDY | POURED OUT (Acts 2:33)

Peter connects what the crowd sees and hears with the exalted Jesus giving the promised Spirit. This language deliberately echoes Joel’s prophecy.

THE DEEPER TRUTH

Pentecost is not the birthday of the Holy Spirit. It is a decisive moment in redemptive history when the exalted Christ pours out the promised Spirit upon His gathered disciples. The Spirit who was active from creation is now publicly given in fulfillment of God’s promise.

DISCOVER IT IN THE TEXT

1. Why does Peter use Joel rather than relying only on eyewitness excitement?
2. How do Acts 2:33 and Acts 2:38–39 connect Jesus, the Spirit, and the response of the hearers?

YOUR SCRIPTURE DISCOVERY / CLASS NOTES

CONNECT THE WHOLE STORY | SCRIPTURE DISCOVERY

Trace the unfolding revelation. Beside each passage, write one sentence explaining what the Spirit is doing and what it adds to the larger biblical story.

Genesis 1:2 — Creation

Exodus 31:3 — Equipped for service

Numbers 11:29 — A longing for wider participation

Ezekiel 36:27 — Inward renewal

Joel 2:28–29 — Promised outpouring

Luke 4:18–21 — The Spirit-anointed Messiah

Acts 2:33 — The exalted Christ pours out the Spirit

THE REVELATION ROOM | RECORD WHAT YOU ARE LEARNING

ONE TRUTH ABOUT THE HOLY SPIRIT I UNDERSTAND MORE CLEARLY

A SCRIPTURE THAT CHANGED OR DEEPENED MY UNDERSTANDING

A QUESTION I WANT TO ASK DURING OUR GROUP DISCUSSION

MY PERSONAL RESPONSE | How should this study change my view of the Spirit's work?

GROUP DISCUSSION | THINK BEYOND THE SURFACE

- Why is it inaccurate to say the Holy Spirit first began working at Pentecost?
- How does Bezalel's story challenge the idea that the Spirit only empowers public ministry?
- What is the connection between Moses' desire in Numbers 11 and Joel's promise?
- Why must we connect the Spirit's work to the person and mission of Jesus?
- What would change in the Church if we understood both the Spirit's inward work of transformation and His outward work of empowering witness?

WEEK TWO | FIVE TRUTHS TO CARRY WITH YOU

- The Holy Spirit was active in creation before any human ministry existed.
- The Spirit empowered people for wisdom, service, courage, leadership, and witness.
- The prophets promised an outpouring that included inward renewal and wider participation.
- Jesus fulfilled the Spirit-anointed mission foretold by Scripture.
- At Pentecost, the exalted Jesus poured out the promised Spirit upon His people.

CLOSING DECLARATION | The Holy Spirit is not a new presence introduced in Acts. He is the eternal Spirit of God, revealed throughout Scripture, promised through the prophets, active in the ministry of Jesus, and poured out upon the Church for transformed lives and faithful witness.

KNOWING THE HOLY SPIRIT

WEEK THREE | THE INDWELLING AND FELLOWSHIP OF THE HOLY SPIRIT

A Scripture-rich participant study guide

MAIN TEXTS John 14:16–26 • Romans 8:9–17 • 1 Corinthians 6:19–20 • 2 Corinthians 13:14

What you will discover

The Holy Spirit is not only the One who empowers believers for ministry. He is the Spirit who dwells within those who belong to Christ, assures them that they are God’s children, helps them in weakness, and leads them into a life of holiness and fellowship with God. This week moves from the truth that God is with us to the astonishing New Testament promise that His Spirit lives in us.

As you read, pause at the passages, write down what you see, and ask questions. These pages contain the teaching itself; the writing spaces are for your own discoveries, not a replacement for the teaching.

BEFORE WE BEGIN

When you hear “the Holy Spirit lives in me,” what do you believe that means?

LESSON 1 | FROM WITH YOU TO IN YOU

READ AND EXAMINE: JOHN 14:16–18, 23–26

Jesus spoke these words on the night before His crucifixion. The disciples were troubled because He was preparing them for His departure. His answer was not that they would never face difficulty. His answer was that they would not be abandoned. The Father would give “another Helper” to remain with them forever.

In John 14:17, Jesus says the Spirit “dwells with you and will be in you” (NKJV). The distinction matters. The disciples already knew the Spirit’s activity through the ministry of Jesus. Jesus now promises a new dimension of the Spirit’s presence in the life of His people. This promise belongs to the unfolding work of Christ, His glorification, and the giving of the Spirit (John 7:37–39).

Jesus also says in John 14:18, “I will not leave you orphans.” The promise of the Spirit is not a promise that Jesus has become irrelevant. Through the Spirit, believers are brought into continuing fellowship with the risen Christ. John 14:23 also speaks of the Father and Son making their home with the one who loves Jesus and keeps His word.

This means Christianity is not sustained by remembering a teacher who once walked the earth. It is life with the living God, made possible through Jesus Christ and the indwelling Holy Spirit. The Spirit's presence is not measured by how strongly we feel Him at a particular moment.

Words worth understanding

Paraklētos (Greek) Helper, advocate, or one called alongside to assist; the term identifies a personal Helper, not an impersonal energy.

Menō (Greek) To remain, abide, or stay. John 14:17 uses this idea to emphasize the continuing presence of the Spirit.

Go deeper

Notice the force of “forever” in John 14:16. The Helper is not presented as a temporary visitor who disappears when a service ends. God’s gift is His continuing presence. The promise invites reverence, confidence, and obedience rather than a frantic attempt to manufacture a spiritual atmosphere.

WRITE YOUR DISCOVERIES

What problem were the disciples facing when Jesus promised the Helper?

What is the difference between knowing about the Spirit and understanding His indwelling presence?

MY NOTES FROM THIS LESSON

LESSON 2 | THE SPIRIT OF CHRIST DWELLS IN BELIEVERS

READ AND EXAMINE: ROMANS 8:1–11; 1 CORINTHIANS 3:16; 6:19–20

Romans 8 begins with the good news that there is no condemnation for those who are in Christ Jesus. Paul then contrasts the flesh and the Spirit. In this chapter, “flesh” does not simply mean the physical body; it refers to human life considered in rebellion against God and ruled by sinful desires. Life in the Spirit is a new way of belonging to and living for Christ.

Romans 8:9 makes a decisive statement: “if anyone does not have the Spirit of Christ, he is not His.” The Spirit is not a spiritual accessory reserved for an advanced class of Christians. His presence belongs to Christian identity itself. This verse must shape the way we talk about believers who are quiet, expressive, new to faith, or mature in faith: visible excitement is not the test of whether the Spirit belongs to them.

Paul calls believers God’s temple in 1 Corinthians 3:16, addressing the church as a community, and speaks of the believer’s body as a temple of the Holy Spirit in 1 Corinthians 6:19. Both passages matter. The Spirit forms a holy people together, and His presence also has consequences for how individuals honor God with their bodies.

Paul’s argument in 1 Corinthians 6 is practical. Because believers were bought at a price, they must glorify God in their bodies. The indwelling Spirit is not permission to ignore holiness; His presence gives holiness a deeper meaning. What belongs to God should not be casually surrendered to sin.

Words worth understanding

Oikeō (Greek) To dwell or reside; used in Romans 8:9, 11 for the Spirit’s presence.

Naos (Greek) Sanctuary or temple; in 1 Corinthians 6:19 the body is described as the Holy Spirit’s temple.

Go deeper

The Spirit’s indwelling changes both identity and responsibility. You are not trying to make yourself valuable enough for God to notice. In Christ, you belong to Him. That belonging becomes the reason to honor Him in your conduct, speech, relationships, and private choices.

WRITE YOUR DISCOVERIES

According to Romans 8:9, what marks someone as belonging to Christ?

How should 1 Corinthians 6:19–20 change the way a believer thinks about everyday choices?

MY NOTES FROM THIS LESSON

LESSON 3 | THE SPIRIT BEARS WITNESS THAT WE ARE GOD’S CHILDREN

READ AND EXAMINE: ROMANS 8:12–17; GALATIANS 4:4–7

Paul does not describe the Christian life as a return to slavery and terror. Romans 8:15 says believers have received “the Spirit of adoption by whom we cry out, ‘Abba, Father.’” The Spirit brings believers into the lived reality of the relationship established through Jesus Christ.

Adoption is a rich biblical image. God does not simply pardon guilty people and leave them outside His household. Through Christ, He welcomes them as His children and heirs. The Spirit bears witness with our spirit that we are children of God (Romans 8:16). This witness does not replace the gospel or Scripture; it is the Spirit’s work of confirming the believer’s relationship to the Father.

“Abba” is an Aramaic form of address for father. It expresses familial closeness, but should not be reduced to a childish nickname. The astonishing point is that believers may approach the holy God as Father because of the Son’s redeeming work and the Spirit’s ministry.

Romans 8:17 also connects sonship to suffering with Christ and future glory. The Spirit’s witness is not a promise of a trouble-free life. It anchors believers in the Father’s love while they endure hardship and look toward the inheritance God has promised.

Words worth understanding

Huiothesia (Greek) Adoption as sons or placement in the status of a child with inheritance rights.

Symmartyreō (Greek) To bear witness together with; Romans 8:16 describes the Spirit witnessing with our spirit.

Go deeper

The Holy Spirit does more than make us aware that God exists. He ministers to us as children who belong to the Father. A believer may feel weak, yet still be loved; may face suffering, yet still be an heir; may be uncertain emotionally, yet return to the promises of God in Christ.

WRITE YOUR DISCOVERIES

What is the difference between serving God out of fear and approaching Him as Father?

How do Romans 8:16–17 hold together assurance, suffering, and future hope?

MY NOTES FROM THIS LESSON

LESSON 4 | FELLOWSHIP WITH THE HOLY SPIRIT

READ AND EXAMINE: 2 CORINTHIANS 13:14; JOHN 14:26; JOHN 16:13–15

Paul closes 2 Corinthians with a blessing that includes “the communion of the Holy Spirit.” This is not a decorative phrase. Paul places the Spirit’s communion alongside the grace of the Lord Jesus Christ and the love of God. The Christian life is lived in the grace, love, and fellowship God gives.

The Greek word translated “communion” is koinōnia. It can refer to fellowship, sharing, participation, or partnership. In this context, it speaks of the fellowship believers enjoy through the Holy Spirit. It does not mean the Spirit becomes our equal or that every passing impression is His voice. Fellowship with God is always shaped by His revealed truth.

Jesus says the Spirit will teach His disciples and bring His words to remembrance (John 14:26). In John 16:13–14, the Spirit guides into truth and glorifies Jesus. These promises were first spoken to the apostles in the context of Jesus preparing them for His departure. They also reveal the Spirit’s Christ-centered ministry and help us understand why a healthy spiritual life remains anchored in the apostolic witness of Scripture.

Therefore fellowship with the Holy Spirit is not simply talking about Him or seeking unusual experiences. It includes listening to the Word He inspired, responding in obedience, praying in dependence, and refusing to separate spiritual experience from the truth about Jesus.

Words worth understanding

Koinōnia (Greek) Fellowship, participation, or sharing; the term used in 2 Corinthians 13:14.

Didaskō (Greek) To teach; Jesus says the Helper will teach His disciples in John 14:26.

Go deeper

The Spirit never needs to compete with Jesus for our attention. John 16:14 says He glorifies Christ. The more we respond to the Spirit’s work rightly, the more we are drawn toward the character, words, and lordship of Jesus.

WRITE YOUR DISCOVERIES

What might fellowship with the Spirit look like outside a church gathering?

How does John 16:14 help us evaluate claims about spiritual experiences?

MY NOTES FROM THIS LESSON

LESSON 5 | HELPED IN WEAKNESS, LED IN HOLINESS

READ AND EXAMINE: ROMANS 8:12–14, 26–27; GALATIANS 5:16–25; EPHESIANS 4:25–32

One of the most comforting statements in Romans 8 is that “the Spirit also helps in our weaknesses” (Romans 8:26). Paul specifically speaks of times when we do not know what we should pray for as we ought. The Spirit intercedes according to God’s will. This is not a rebuke for weak believers; it is a promise of divine help in real human limitation.

The same chapter says those who are led by the Spirit of God are sons of God (Romans 8:14). In context, being led by the Spirit is closely connected to putting to death the deeds of the body (verse 13). The

Spirit's leadership cannot be reduced to guidance about jobs, travel, or personal decisions. He leads believers away from sin and toward the life of God.

Galatians 5 contrasts the works of the flesh with the fruit of the Spirit. Fruit describes the character the Spirit produces in a life yielded to God: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. Gifts may draw attention to what God does through someone; fruit displays what the Spirit is forming in someone.

Ephesians 4:30 commands believers not to grieve the Holy Spirit. The surrounding verses speak about truthful speech, anger, stealing, corrupt words, bitterness, kindness, and forgiveness. Grieving the Spirit is not presented only as a failure to participate in a spiritual moment. Our ordinary behavior toward other people matters deeply to the God who dwells within us.

Words worth understanding

Synantilambanomai (Greek) To help by taking hold together with; used for the Spirit's help in Romans 8:26.

Karpos (Greek) Fruit or produce; in Galatians 5:22 it describes the Spirit-produced character of a believer.

Go deeper

One of the strongest evidences of fellowship with the Holy Spirit is not simply what happens when we gather, but what changes when we leave. The Spirit who empowers also sanctifies. His work touches prayer, speech, reactions, relationships, and the choices no one else sees.

WRITE YOUR DISCOVERIES

According to Romans 8:12–14, what is one central expression of being led by the Spirit?

What do Ephesians 4:25–32 and Galatians 5:22–23 teach about spiritual maturity?

MY NOTES FROM THIS LESSON

THE SCRIPTURE DISCOVERY LAB

Read each passage carefully. Rather than answering from memory or experience alone, find the answer in the words of the text.

John 14:16–17: What two expressions show the lasting nature of the Spirit's presence?

Romans 8:9–11: What does Paul say about belonging to Christ and the Spirit who gives life?

Romans 8:15–16: What does the Spirit of adoption enable believers to cry out?

John 16:13–14: Whom does the Spirit glorify?

Ephesians 4:29–32: Identify three everyday actions that belong to a Spirit-honoring life.

THE REVELATION ROOM

Use this space to capture truths that have become clearer through Scripture. A revelation worth holding on to should be consistent with what God has revealed in His Word.

The Scripture that challenged or encouraged me most was:

Something I understand about the indwelling Spirit now that I did not understand before:

A question I want to ask in our group discussion:

GROUP CONVERSATION

1. How is the indwelling of the Spirit different from simply feeling inspired in a worship service?

2. Why does Paul connect the Spirit's presence with both assurance and holiness?
3. How can we seek fellowship with the Spirit while keeping Jesus and Scripture central?
4. What is one area of everyday life where you want to respond more faithfully to the Spirit's work?

WEEK THREE | WHAT WE HAVE LEARNED

The Holy Spirit is God's abiding presence in those who belong to Jesus Christ. He bears witness that we are God's children, brings us into fellowship with the Father and Son, helps us in weakness, and leads us toward holiness. His presence is not proven by emotional intensity; His work is recognized in faith in Christ, obedience to the Word, and growing spiritual fruit.

MEMORY PASSAGE ROMANS 8:15–16 (NKJV)

My closing prayer and response to God:

KNOWING THE HOLY SPIRIT

WEEK FOUR • PARTICIPANT STUDY WORKBOOK

THE BAPTISM, FILLING & GIFTS OF THE HOLY SPIRIT

THEME | The Spirit who dwells within believers also empowers the Church to witness, serve, and build up the body of Christ.

FOUNDATIONAL TEXTS | Luke 11:9–13; Acts 1:4–8; Acts 2:1–4; Acts 4:31; Ephesians 5:18; 1 Corinthians 12–14

WELCOME TO WEEK FOUR

In the first three weeks we studied who the Holy Spirit is, His work throughout Scripture, and His indwelling presence. Now we turn to His empowering work. The purpose of this study is not to chase an experience, but to understand what Jesus promised, what the early Church received, and how the Spirit distributes gifts for the glory of Christ and the good of His people.

This is your guide. Read the teaching carefully, look up each passage in your Bible, write down what you discover, and bring your questions into the conversation. We will distinguish what Scripture explicitly says from interpretations on which faithful Christians differ.

START HERE: WHAT DO YOU ALREADY BELIEVE?

When you hear “baptism in the Holy Spirit,” what do you think it means?

MY NOTES / SCRIPTURE DISCOVERIES

What is the difference, if any, between having the Spirit and being filled with the Spirit?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 1 | THE FATHER DELIGHTS TO GIVE THE HOLY SPIRIT

READ THE SCRIPTURE | Luke 11:9–13; Matthew 7:7–11

Read the promise in its setting

Jesus is teaching His disciples to pray with persistence and confidence. He moves from asking, seeking, and knocking to the comparison between earthly parents and the heavenly Father. The point is not that God must be pressured into generosity. The point is that His goodness exceeds even the care of an imperfect human parent.

Why does Matthew say “good things” and Luke say “the Holy Spirit”?

Matthew 7:11 records Jesus saying that the Father gives “good things” to those who ask. Luke 11:13 specifically identifies the Holy Spirit as the Father’s gift. These parallel accounts are complementary rather than contradictory. Luke brings the Spirit into focus as the supreme gift of divine help; Matthew emphasizes the Father’s goodness more broadly. We should not turn either account into a promise that every request will be granted exactly as imagined.

Word study: ask, seek, knock

The Greek verbs *aiteite* (ask), *zēteite* (seek), and *krouete* (knock) appear as present imperatives. In context they encourage ongoing, confident dependence on the Father. Their force is not a mechanical formula for obtaining an experience. Prayer is relational: the child approaches a good Father.

The gift is personal

Luke does not say the Father will give only a feeling, atmosphere, or religious moment. He speaks of giving the Holy Spirit. Because the Spirit is a divine Person, the gift points to God’s own gracious presence and action among His people.

TRUTH TO CARRY WITH YOU

God’s generosity is the foundation of our asking. We approach the Father with trust, not fear that He is reluctant to give what is good.

What does Jesus want you to believe about the Father before you ask Him for anything?

MY NOTES / SCRIPTURE DISCOVERIES

How does Luke’s emphasis on the Holy Spirit deepen your understanding of God’s generosity?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 2 | THE PROMISE OF THE FATHER AND POWER TO WITNESS

READ THE SCRIPTURE | Luke 24:49; Acts 1:4–8

A command to wait, not to manufacture

After His resurrection, Jesus told His disciples to wait for the promise of the Father. They already knew Jesus and had been commissioned by Him, yet He instructed them not to begin their public mission in self-

reliance. The timing of Pentecost belongs to God’s redemptive plan; the disciples were to receive what the Father had promised.

What does “baptized” mean?

The Greek verb baptizō commonly means to dip, immerse, or wash, and its figurative use in Acts 1:5 describes a decisive experience associated with the Holy Spirit. John baptized with water; Jesus would baptize with the Holy Spirit. The comparison emphasizes the reality and fullness of what Jesus would give, not that the Spirit is a material substance.

Power has a purpose

In Acts 1:8, “power” translates dynamis, meaning ability, might, or effective power. Jesus immediately gives its purpose: “you shall be witnesses to Me.” The Greek martys means witness, someone who testifies to what is true. The Spirit’s empowerment is not chiefly a platform for personal prominence; it is strength to bear faithful testimony to Jesus from Jerusalem outward to the ends of the earth.

An important doctrinal distinction

Pentecostal believers commonly understand Spirit baptism as an empowering experience distinguishable from conversion. Other Christians understand Spirit baptism as incorporation into Christ at conversion, drawing especially on 1 Corinthians 12:13. Both agree that believers depend on the Holy Spirit and that the Church must not attempt its mission in human strength alone. This workbook explains the Pentecostal reading while inviting careful study of all the relevant texts.

TRUTH TO CARRY WITH YOU

The measure of spiritual power is not how impressive a moment looks, but whether the Spirit equips us to testify faithfully to Jesus.

What is the stated purpose of receiving power in Acts 1:8?

MY NOTES / SCRIPTURE DISCOVERIES

Why did Jesus command the disciples to wait before beginning their mission?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 3 | WHAT HAPPENED AT PENTECOST?

READ THE SCRIPTURE | Acts 2:1–21; Joel 2:28–32

The day and the setting

Pentecost was a Jewish feast occurring fifty days after the offering of firstfruits (see Leviticus 23:15–21). Acts places the outpouring in a gathered community. The sound like a rushing mighty wind and the appearance of divided tongues as of fire are comparisons Luke uses to describe the event. He does not say the disciples became wind or that literal flames consumed them.

Filled and speaking

Acts 2:4 says all were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The word *glōssais* means tongues or languages. The crowd in Acts 2:6–11 heard the mighty works of God in their own languages. This passage presents Spirit-enabled speech as a sign of the outpouring, not a display disconnected from the gospel.

Peter interprets the event with Scripture

Peter does not leave the crowd to interpret the phenomenon by sensation alone. He cites Joel: God would pour out His Spirit on all flesh; sons and daughters would prophesy, young and old would receive revelation, and servants would be included. The emphasis is the widening scope of God’s promised Spirit, not the disappearance of every distinction in function or calling.

The Spirit points to the exalted Jesus

Peter’s sermon moves toward Jesus’ death, resurrection, exaltation, and lordship (Acts 2:22–36). In Acts 2:33, Jesus, exalted at the Father’s right hand, pours out what the crowd sees and hears. The outpouring is evidence of the reign and faithfulness of Jesus, not a separate center of Christian devotion.

A careful word about tongues

In classical Pentecostal theology, speaking in tongues is commonly taught as the initial physical evidence of Spirit baptism. Other traditions dispute whether Acts presents this as a universal requirement, noting that Luke does not record tongues in every conversion or filling account. Read Acts 2, 8, 10, and 19 together; do not force any one episode to say more than it says.

TRUTH TO CARRY WITH YOU

Pentecost is not simply the story of a powerful meeting. It announces that the risen Jesus pours out the promised Spirit upon His people for prophetic witness.

How does Peter use Joel to explain the event rather than merely describe it?

MY NOTES / SCRIPTURE DISCOVERIES

What does Acts 2:33 teach about the relationship between Jesus and the outpouring?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 4 | BE FILLED: THE SPIRIT’S CONTINUING WORK

READ THE SCRIPTURE | Acts 4:23–31; Ephesians 5:15–21

The same believers, fresh boldness

Acts 4 records believers praying under pressure after Peter and John were threatened. They ask God to enable bold proclamation, and Acts 4:31 says they were all filled with the Holy Spirit and spoke the word

of God boldly. Some participants had already experienced Pentecost. This account shows that the Spirit's strengthening activity is not restricted to a single moment.

Word study: be filled

In Ephesians 5:18, “be filled” translates *plērousthe*, a present passive imperative. It calls believers to an ongoing state of being filled by the Spirit. The passive form emphasizes reception rather than self-production; the command shows believers are responsible to respond obediently. The phrase is not permission to abandon self-control.

The context reveals the fruit of filling

Paul contrasts drunkenness with Spirit-filled life, then describes worship, thanksgiving, mutual encouragement, and submission to one another in reverence for Christ (Ephesians 5:19–21). A Spirit-filled life is not measured only by volume, emotion, or unusual phenomena. Its effects reach worship, speech, gratitude, and relationships.

Filling and maturity

An extraordinary spiritual experience does not eliminate the need for growth. The same Spirit who empowers believers also sanctifies them. Spiritual power and spiritual character should never be treated as competitors; both belong to the Spirit's work.

TRUTH TO CARRY WITH YOU

The call to be filled is not an invitation to live from one spiritual event to the next, but to remain dependent on the Spirit in the whole of life.

What changed after the believers prayed in Acts 4?

MY NOTES / SCRIPTURE DISCOVERIES

Which results of filling does Paul name in Ephesians 5:19–21?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 5 | THE GIFTS OF THE SPIRIT: GIVEN FOR THE COMMON GOOD

READ THE SCRIPTURE | 1 Corinthians 12:1–11; Romans 12:3–8; 1 Peter 4:10–11

The gifts come from one Spirit

Paul opens 1 Corinthians 12 by correcting ignorance concerning spiritual matters. He names varieties of gifts, ministries, and activities, while insisting that the same Spirit, Lord, and God are at work (12:4–6). Diversity is not a threat to the Church when it is governed by the one God who gives the gifts.

Word study: charismata

The plural charismata comes from charisma, a gracious gift, related to charis, grace. A spiritual gift is not proof that the recipient is superior or more loved by God. It is a grace-given capacity or manifestation for service. The Spirit distributes “to each one individually as He wills” (12:11).

The manifestation is for everyone’s benefit

First Corinthians 12:7 says the manifestation of the Spirit is given “for the profit of all.” The Greek phrase *pros to sympheron* points to what is beneficial or advantageous. The gifts are not private trophies. They are entrusted for the strengthening of the body.

Understanding the nine manifestations

Paul lists a word of wisdom, a word of knowledge, faith, gifts of healings, workings of miracles, prophecy, discerning of spirits, different kinds of tongues, and interpretation of tongues (12:8–10). Scripture names these manifestations but does not give a technical manual defining every boundary between them. We should teach their biblical functions carefully without pretending that every modern example can be classified with certainty.

The body needs more than one kind of gift

Paul’s body analogy (12:12–27) confronts two opposite errors: “I am not needed” and “I do not need you.” No believer should despise their contribution or look down on someone else’s. Romans 12 and 1 Peter 4 also highlight serving, teaching, encouraging, giving, leading, mercy, speaking, and practical service. The Spirit’s work is wider than the most visible gifts.

TRUTH TO CARRY WITH YOU

The purpose of a gift is not to make its recipient look important; it is to make Christ’s body stronger.

What does “for the profit of all” require of someone who believes they have a spiritual gift?

MY NOTES / SCRIPTURE DISCOVERIES

How does the body illustration challenge comparison and spiritual pride?

MY NOTES / SCRIPTURE DISCOVERIES

LESSON 6 | POWER GOVERNED BY LOVE, TRUTH, AND ORDER

READ THE SCRIPTURE | 1 Corinthians 13:1–13; 14:1–5, 26–33, 39–40; 1 Thessalonians 5:19–22

The most excellent way

First Corinthians 13 is not a break from Paul’s teaching about gifts; it is at the heart of his correction. Tongues, prophecy, knowledge, faith, and sacrifice without love do not make a believer spiritually mature.

Gifts may be real while the manner of their use is selfish or harmful. Love governs how power is exercised.

Pursue love and desire gifts

Paul says, “Pursue love, and desire spiritual gifts” (1 Corinthians 14:1). The two commands belong together. Love is not an excuse to dismiss spiritual gifts, and zeal for gifts is not an excuse to disregard people. Paul especially emphasizes intelligibility and edification when believers gather.

Tongues, interpretation, and prophecy in the gathering

In 1 Corinthians 14, Paul distinguishes speech that is not understood by the congregation from speech that builds up others. He directs that public tongues be interpreted and that prophecy be evaluated. His concern is not to extinguish the Spirit’s work but to ensure the congregation can understand and be strengthened.

Discernment is not unbelief

First Thessalonians 5:19–22 joins “Do not quench the Spirit” with “Test all things.” Believers are not asked to accept every claim without examination. Testing protects the Church and honors the Spirit of truth. The biblical response to abuse is not necessarily abandonment of the gifts; it is faithful discernment and obedience to Scripture.

Order is spiritual, not unspiritual

Paul concludes that everything should be done decently and in order (1 Corinthians 14:40). Order does not mean lifelessness. It means that worship reflects God’s character, gives room for edification, and protects the gathered community from confusion and domination.

TRUTH TO CARRY WITH YOU

Where the Holy Spirit is honored, love is not optional, truth is not negotiable, and people are not expendable.

Why does Paul place the teaching on love between chapters 12 and 14?

MY NOTES / SCRIPTURE DISCOVERIES

How can a church both welcome spiritual gifts and test claims responsibly?

MY NOTES / SCRIPTURE DISCOVERIES

SCRIPTURE DISCOVERY LAB

Open your Bible and complete the following without relying only on what you remember from the teaching.

Compare Acts 2:4 and Acts 4:31. What is similar? What is different? What do these passages suggest about being filled?

MY NOTES / SCRIPTURE DISCOVERIES

Read 1 Corinthians 12:7, 12:11, and 14:26. Who gives the gifts, who decides their distribution, and what should govern their use?

MY NOTES / SCRIPTURE DISCOVERIES

Read 1 Corinthians 13:1–3. What can a person possess or accomplish and still lack?

MY NOTES / SCRIPTURE DISCOVERIES

THE REVELATION ROOM

ONE TRUTH I UNDERSTAND MORE CLEARLY

MY NOTES / SCRIPTURE DISCOVERIES

ONE SCRIPTURE I WANT TO STUDY FURTHER

MY NOTES / SCRIPTURE DISCOVERIES

ONE QUESTION I WANT TO ASK IN OUR GROUP

MY NOTES / SCRIPTURE DISCOVERIES

ONE PRACTICAL RESPONSE I WILL MAKE

MY NOTES / SCRIPTURE DISCOVERIES

GROUP CONVERSATION

1. Why is it dangerous to separate spiritual power from the purpose of witnessing about Jesus?
2. How can we avoid making a particular manifestation the measure of a person's worth?
3. What does a healthy, Spirit-empowered, Scripture-governed church gathering look like?
4. How can a believer pursue spiritual gifts without neglecting love and maturity?

KEY TERMS TO REMEMBER

BAPTIZŌ | To dip, immerse, or wash; used figuratively for baptism with the Holy Spirit.

DYNAMIS | Power, might, or effective ability; linked to witness in Acts 1:8.

MARTYS | Witness; one who testifies to Jesus.

PLĒROUSTHE | "Be filled"; an ongoing command in Ephesians 5:18.

CHARISMATA | Grace-gifts distributed by the Spirit.

GLŌSSAI | Tongues or languages; context determines how the term functions.

WEEK FOUR CLOSING DECLARATION

The Holy Spirit has not been given to draw attention away from Jesus, but to empower His people to bear witness to Him. We will seek the Father with confidence, welcome the Spirit's work with humility, desire His gifts for the good of others, and submit every expression of spiritual power to the truth of Scripture and the way of love.

NEXT WEEK | WALKING IN THE SPIRIT: FRUIT, HOLINESS, DISCERNMENT, AND DAILY OBEDIENCE

KNOWING THE HOLY SPIRIT

FIVE-WEEK CONGREGATIONAL STUDY | PARTICIPANT WORKBOOK

WEEK FIVE: WALKING IN THE SPIRIT

Theme: The Spirit does not simply empower moments; He transforms the way we live.

Main text: Galatians 5:16–25 (NKJV) | Supporting passages: Romans 8:12–14; John 15:1–8; Ephesians 4:25–32; 1 Thessalonians 5:19–22; John 16:13–14

This workbook belongs to: _____

WELCOME TO WEEK FIVE

The first four weeks have explored who the Holy Spirit is, His work throughout Scripture, His indwelling presence, and His baptism, filling, and gifts. This final week asks a searching question: What should His presence produce in the ordinary life of a believer? Scripture does not allow us to measure spiritual life by public moments alone. It calls us to a daily walk shaped by the Spirit, marked by growing holiness, love, discernment, and obedience to Jesus Christ.

You will find full teaching throughout this guide. Read the passages in your Bible, underline significant words, record what you discover, and bring your questions to your group. The spaces provided are for your own observations, not answers copied from an instructor.

BEFORE WE BEGIN

When you hear the phrase “walk in the Spirit,” what do you think it means in everyday life?

LESSON 1 | WALKING IS A WAY OF LIFE

OPEN THE WORD | Galatians 5:16–18; 25

Paul writes to churches struggling with the question of how God’s people are made right with Him and how they should live. He insists that freedom in Christ is not permission to indulge the flesh; rather, believers are called to serve one another through love (Galatians 5:13–14). His command to walk in the Spirit belongs to this larger argument about grace, freedom, and transformed conduct.

In Galatians 5:16, “walk” describes ongoing conduct rather than a single dramatic experience. The command directs believers to order their lives under the Spirit’s influence. Paul does not say the flesh will never oppose us. Verse 17 explicitly describes the conflict between the flesh and the Spirit. The presence

of a struggle is not proof that the Spirit has abandoned a believer; it is a reason to depend upon Him rather than surrender to sinful desires.

The “flesh” in this context means fallen human nature operating in opposition to God, not simply the physical body. The Spirit’s leading does not eliminate responsible choices. He leads us into the life that corresponds to belonging to Christ. Verse 25 draws a conclusion: if we live by the Spirit, we must also keep in step with the Spirit.

WORDS WORTH UNDERSTANDING

Greek: peripateō — “to walk,” commonly used figuratively for one’s conduct or manner of life (Galatians 5:16).

Greek: stoicheō — “to keep in step,” to follow an ordered course or pattern (Galatians 5:25). Paul uses a different verb to emphasize consistency between the life we have received and the conduct we practice.

DEEPER INSIGHT | Spiritual maturity is not measured only by what happens when we feel powerfully moved; it is also revealed by the direction of our repeated choices.

DISCOVER • RESPOND • RECORD

What difference do you see between a spiritual experience and a Spirit-directed pattern of living?

According to Galatians 5:16–18, what conflict does a believer need to recognize rather than deny?

MY NOTES / QUESTIONS FOR DISCUSSION

LESSON 2 | THE FRUIT REVEALS THE LIFE

OPEN THE WORD | Galatians 5:19–23; John 15:4–5

Paul contrasts the “works of the flesh” with the “fruit of the Spirit.” The first list includes conduct that destroys relationships and communities, including hatred, jealousy, selfish ambition, and dissensions. The second describes the character the Spirit produces: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control.

The contrast is deliberate. Paul calls sinful behaviors “works,” but he calls godly character “fruit.” Fruit develops as the result of life and growth. It cannot be manufactured by outward performance alone. This does not make effort irrelevant: believers actively resist the flesh, abide in Christ, and respond to the Spirit. Yet genuine character formation is ultimately His work within us.

Jesus’ teaching about the vine and branches in John 15 provides a helpful picture. A branch does not create life independently; it bears fruit by remaining connected to the vine. The point is dependence upon

Christ. Spirit-produced fruit is not an alternative to closeness with Jesus; it is an expression of His life at work in His people.

Notice that gifts and fruit answer different questions. Spiritual gifts concern the Spirit’s gracious enablement for service (1 Corinthians 12:7–11). Fruit concerns the kind of person we are becoming. A gift may be exercised publicly; fruit must also appear in private relationships, pressure, disagreement, and responsibility.

WORDS WORTH UNDERSTANDING

Greek: karpos — “fruit,” the produce or result of a living source (Galatians 5:22).

Greek: enkrateia — “self-control,” mastery over one’s impulses and desires (Galatians 5:23). It is not emotional numbness; it is disciplined conduct shaped by the Spirit.

DEEPER INSIGHT | The Spirit’s power is not only seen in what flows through a believer for others; His work is also seen in what changes within that believer.

DISCOVER • RESPOND • RECORD

Which qualities in Galatians 5:22–23 would most change your relationships if they became more consistent?

Why should we never confuse spiritual gifting with proven spiritual maturity?

MY NOTES / QUESTIONS FOR DISCUSSION

LESSON 3 | LED BY THE SPIRIT, NOT DRIVEN BY IMPULSE

OPEN THE WORD | Romans 8:12–14; John 16:13–14

Romans 8 begins with the freedom believers have in Christ and explains the new life made possible through the Spirit. In verses 12–13, Paul says we are no longer debtors to the flesh. By the Spirit, believers put to death the deeds of the body. This is not a command to earn salvation through self-improvement. It is a call to live out the new reality given through Christ.

Romans 8:14 says those led by the Spirit of God are sons of God. In context, this leading includes the Spirit’s work of bringing believers away from sin and into the life of God’s children. It should not be reduced to private impressions about which decision to make. The Spirit also guides through the truth He has revealed, forming our character and deepening our obedience.

Jesus teaches in John 16:13–14 that the Spirit guides into truth and glorifies Christ. Therefore, claims of spiritual leading must not contradict the character of Jesus or the teaching of Scripture. Personal impressions may need testing; the Spirit’s identity and truthfulness do not.

This gives believers both confidence and humility. We can seek the Spirit’s guidance in prayer while admitting that our interpretation of an impression may be mistaken. Wise discernment includes Scripture, prayer, mature counsel, and honest examination of motives.

WORDS WORTH UNDERSTANDING

Greek: agō — “to lead” or “guide,” the verb behind “led” in Romans 8:14.

Greek: alētheia — “truth,” central to the Spirit’s ministry in John 16:13. His leading is never detached from what is true.

DEEPER INSIGHT | Being led by the Spirit is more than feeling directed toward a destination; it includes being formed into the likeness of Christ along the way.

DISCOVER • RESPOND • RECORD

How can you distinguish a strong personal desire from a direction that is consistent with Scripture?

What does Romans 8:12–14 say the Spirit enables believers to resist?

MY NOTES / QUESTIONS FOR DISCUSSION

LESSON 4 | DO NOT GRIEVE OR QUENCH THE SPIRIT

OPEN THE WORD | Ephesians 4:25–32; 1 Thessalonians 5:19–22

Ephesians 4:30 warns believers not to grieve the Holy Spirit, by whom they were sealed for the day of redemption. The surrounding verses are essential. Paul addresses lying, unresolved anger, stealing, corrupt speech, bitterness, and malice. Grieving the Spirit is not presented as a mysterious mistake caused by failing to create an emotional atmosphere. It is connected to conduct that contradicts the holy life to which God has called us.

The warning is remarkable because it shows the Spirit’s personal involvement with believers. The One who seals us is not indifferent to the way we treat one another. His presence calls us to put away destructive habits and practice forgiveness, kindness, and truthful speech.

In 1 Thessalonians 5:19, Paul says not to quench the Spirit. The next verses specifically warn against despising prophecies while commanding believers to test all things, hold fast what is good, and abstain

from evil. Openness to the Spirit and biblical examination are not enemies. The church must neither dismiss genuine spiritual activity nor accept every claim without discernment.

To grieve and to quench are related but not identical images. One emphasizes the personal offense of conduct contrary to the Spirit’s holiness; the other pictures suppressing His work, especially in the setting of congregational discernment. Both call for reverent, responsive obedience.

WORDS WORTH UNDERSTANDING

Greek: lypeō — “to grieve” or cause sorrow (Ephesians 4:30).

Greek: sbennymi — “to extinguish” or “quench” (1 Thessalonians 5:19). The metaphor must be interpreted with its immediate context.

DEEPER INSIGHT | The Spirit who gives us power also cares how we speak, forgive, respond to correction, and treat people.

DISCOVER • RESPOND • RECORD

What behaviors surrounding Ephesians 4:30 help explain what it means to grieve the Spirit?

How can a church remain open to the Spirit while faithfully testing spiritual claims?

MY NOTES / QUESTIONS FOR DISCUSSION

LESSON 5 | DISCERNMENT IS NOT THE OPPOSITE OF FAITH

OPEN THE WORD | 1 John 4:1–3; 1 Corinthians 14:26–33; Acts 17:11

John commands believers not to believe every spirit but to test the spirits, because false prophets have gone into the world. His immediate test concerns the confession of Jesus Christ come in the flesh. The principle is that spiritual claims are accountable to the truth about Christ, not exempt from examination because they sound impressive.

Paul likewise instructs the Corinthian church that spiritual contributions should build up the congregation. Prophetic speech is to be weighed, and gatherings are to be conducted with peace and order. This is especially important for a church that values the Spirit’s gifts: biblical order protects people and creates room for edification.

The Bereans in Acts 17:11 examined the Scriptures to evaluate what they heard. Their example reminds us that thoughtful biblical examination is a noble response to teaching. An encounter with God does not require us to abandon understanding. The Spirit who inspired Scripture does not fear careful study of it.

Discernment is neither cynicism nor gullibility. Cynicism dismisses without listening; gullibility accepts without testing. Biblical discernment listens carefully, measures claims against Scripture, observes fruit, and remains teachable.

WORDS WORTH UNDERSTANDING

Greek: dokimazō — “to test” or “examine” in order to discern what is genuine (1 Thessalonians 5:21).

Greek: oikodomē — “building up” or “edification,” a governing purpose for congregational contributions (1 Corinthians 14:26).

DEEPER INSIGHT | A church can be hungry for the Holy Spirit and serious about Scripture at the same time. In fact, Scripture calls us to both.

DISCOVER • RESPOND • RECORD

What should you examine when someone says, “The Holy Spirit told me” ?

How does 1 Corinthians 14 challenge the idea that spiritual power makes order unnecessary?

MY NOTES / QUESTIONS FOR DISCUSSION

LESSON 6 | A LIFE THAT KEEPS YIELDING

OPEN THE WORD | 2 Corinthians 3:17–18; Ephesians 5:18–21; Philippians 2:12–13

Paul describes believers being transformed into the image of the Lord “from glory to glory” by the Spirit (2 Corinthians 3:18). Transformation is not only a change in what we do; it is a change in who we are becoming as we behold the glory of Christ. The Spirit’s work is therefore deeply Christ-centered and progressive.

Ephesians 5:18 commands believers to be filled with the Spirit. The surrounding instructions describe worship, thanksgiving, and mutual submission in reverence for Christ. Being filled with the Spirit should affect the shared life of the church, not only an individual’s inward experience.

Philippians 2:12–13 holds two truths together: believers are called to work out their salvation, and God is at work in them both to will and to do His good pleasure. Our obedience matters, yet we do not produce spiritual life independently of God. The Spirit forms willing hearts and empowers faithful action.

The mature believer is not the person who no longer needs the Holy Spirit. Maturity deepens dependence. The more we grow, the more clearly we recognize that prayer, holiness, service, endurance, and love require His continuing work.

WORDS WORTH UNDERSTANDING

Greek: metamorphoō — “to transform,” used for the ongoing change described in 2 Corinthians 3:18.

Greek: plēroō — “to fill,” the verb in Ephesians 5:18. The command calls believers to ongoing life under the Spirit’s influence.

DEEPER INSIGHT | The goal of the Spirit’s work is not simply a more impressive Christian experience, but a life increasingly reflecting Jesus Christ.

DISCOVER • RESPOND • RECORD

What changes when you understand maturity as growing dependence rather than spiritual independence?

How might Spirit-filled living affect your words, gratitude, worship, and relationships this week?

MY NOTES / QUESTIONS FOR DISCUSSION

SCRIPTURE DISCOVERY LAB

Open your Bible and examine the passages rather than answering from memory. Use the space to write what the text actually says.

1. Compare Galatians 5:16 and 5:25. What is the connection between receiving life from the Spirit and keeping in step with Him?

2. Read Galatians 5:19–23. Identify two contrasts between the works of the flesh and the fruit of the Spirit.

3. Read Ephesians 4:29–32. Which actions build up others, and which actions harm them?

4. Read 1 Thessalonians 5:19–22. Why are openness and testing both necessary?

THE REVELATION ROOM

THE TRUTH THAT BECAME CLEARER TO ME: What did Scripture help you understand about the Spirit that you did not see as clearly before?

THE QUESTION I STILL HAVE: What would you like to ask your group or pastor?

THE RESPONSE I WANT TO MAKE: Identify one concrete area in which you want to obey what you learned.

GROUP CONVERSATION

- Can a believer display spiritual gifts while still needing substantial growth in spiritual fruit? Explain from Scripture.
- What is the difference between resisting sinful desires by willpower alone and walking in dependence on the Spirit?
- How should a church respond when a spiritual claim is exciting but does not withstand biblical examination?
- What would change in a congregation if love, patience, self-control, and truthful speech were treated as evidence of spiritual maturity?

FINAL REFLECTION: THE LIFE THE SPIRIT PRODUCES

Across these five weeks we have studied the Spirit's divine identity, His work throughout the Bible, His indwelling presence, His empowerment and gifts, and now His work of transforming our daily lives. These truths belong together. The Holy Spirit is not a topic to master and leave behind. He is God, present with His people, revealing Christ and forming a life that honors Him.

Remember: The Spirit’s presence is not only something to celebrate in a gathering; it is a reality to respond to in every part of life.

Write a brief prayer asking God to deepen your obedience, love, discernment, and dependence upon the Holy Spirit.

END OF WEEK FIVE | RISEN LIFE CHURCH