

## Q & A Concerning the Ministry of the Holy Spirit & the Spirit-Filled Life

**Purpose:** The purpose of this session is to clarify Campus Crusade for Christ's position on the ministry of the Holy Spirit and clarify issues regarding the Spirit-filled life.

**Objectives:** This session will help you to:

1. Understand and develop personal convictions on the main issues concerning the person, work and experience of the Holy Spirit.
2. Explain Campus Crusade for Christ's position regarding the Holy Spirit and the Spirit-filled life.
3. Answer common questions and objections to Campus Crusade's presentation of the Spirit-filled life.

**Key Verse:** Galatians 5:25

### I. Introduction

What questions do you have regarding the ministry of the Holy Spirit? What questions have others asked you regarding the ministry of the Holy Spirit? Please write them down before reading the rest of this message.

### II. Issues related to being Filled with the Spirit

A. The baptism in/with the Holy Spirit.

1. The baptism of the Spirit places you into, or unites you with, the body of Christ and occurs at conversion.

1 Corinthians 12:13, "For, we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink."

2. Nowhere are we commanded to be baptized by the Spirit or to seek to be baptized by the Spirit. It is always stated as a fact that has happened. Paul says in the verse above that it has already happened to all of us (Christians). (see also Acts 11:15-17)

B. The fullness of the Spirit in a believer's life.

1. Being filled with the Spirit is commanded in Ephesians 5:18.

a. "Be filled" is in the present tense, meaning continual action. It is not a "once for all" experience, but a continual experience.

- b. The verb is in the imperative mood, meaning it is not an option, but instead a command to be obeyed.
  - c. The verb is in the passive voice, indicating that He fills you.
2. This is not the same as, but similar and related to, allowing "the word to abide in you richly" as stated in Col. 3:16.
  3. This is not the same as "speaking in tongues."
    - a. A person may or may not speak in tongues when filled. However, one can know that he is filled when he manifests the fruit of the Spirit (Galatians 5:22,23). Experiences are not denied but need to be interpreted biblically. It is possible to exercise gifts of the Spirit and not be filled with the Spirit (see I Corinthians 12-14). But it is not possible to bear the fruit of the Spirit without being in His control.
    - b. Faith is the key to knowing you are filled.  
(John 14:16-17, 26; 16:7, 13).
  4. The fullness of the Spirit is necessary to live a Christ-like life (Romans 8:1-4).

Romans 8:1 "Therefore, there is now no condemnation for those who are in Christ Jesus. <sup>2</sup>Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. <sup>3</sup>For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending His own Son in the likeness of sinful man to be a sin offering. And so He condemned sin in sinful man. <sup>4</sup>In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit."

- C. The process of growing in the Spirit.
  1. Maturity is the result of knowledge of the Word (+) application (+) time.
  2. The Holy Spirit gives us the understanding of the Word. The Holy Spirit gives us the ability (power) to apply it.
  3. Over time we become more sensitive to the Spirit's conviction of sin, His leading and guiding in daily life, and we see our need to depend on Him more and more (Rom. 7).

### **III. The Spirit-filled Life**

- A. The presentation of the Spirit-filled life is a presentation of how to live the Christian life that stresses:
  1. That the abundant Christian life referred to in John 10:10 is possible and attainable.
  2. That God is the One who makes it possible.
  3. That our part is to trust God to accomplish what He has planned.

- B. It is also a brief, logical presentation of the basics of the Christian life that communicates to most Christians.
- C. The presentation of the Spirit-filled life is not supposed to be:
  - 1. A presentation of the total sum of all Christian experience.
  - 2. An answer to all theological questions on how to live the Christian life.
  - 3. The cure for all problems in Christian living.
  - 4. The only way to present the Christian life.
  - 5. A presentation that will always communicate to all people.
- D. The presentation of the Spirit-filled life is a transferable technique.

The Holy Spirit booklet is the primary method we use to communicate the basics of the Spirit-filled life. It is simple and concise, and thereby is useful as a transferable technique to explain this concept to another person.

#### **IV. Objections to the Presentation on the Spirit-filled life.**

- A. Objection: The circle diagrams imply that if you are filled with the Holy Spirit, you will be temporarily sinless and have no problems.

Solution: Almost all diagrams are an over-simplification of a complex matter, but they help people grasp the principles involved. You need to make clear in your presentation that spiritual people are not perfect, even temporarily. They will continue to have shortcomings, and will need to grow. But now they have a solution for the problems that arise, and power to overcome them.

- B. Objection: The circles imply that you will constantly be jumping back and forth between the spiritual and carnal state.

Solution: The circles are designed to help people get started in a victorious Christian life. It is not a flash of temper, etc. that gets Christ off the throne; it is the basic heart attitude that is important.

- C. Objection: People are apt to interpret internal conflicts and temptations as a proof of carnality. This may be accompanied by a fear of failure.

Solution: Internal conflicts and temptations that come are a call to continue to walk in the Spirit, rather than proof that you are not walking in the Spirit. It is true that you cannot live the Christian life. You must trust God to live it through you.

- D. **Objection:** The presentation of the Spirit-filled life does not consider the aspect of Christian maturity.
- Solution:** It does not deny the important aspect of maturity. It is looking primarily at spiritual health, whereas maturity looks at spiritual growth. Both need to be understood in their proper relationship to one another.
- E. **Objection:** When people do not feel spiritual, they will spend time in introspection, searching for unconfessed sin. They will think that they have not confessed every sin. They will feel guilty.
- Solution:** Go over the train diagram carefully to help them see the relation between faith and feelings. Encourage them to believe 1 John 1:9. Help them realize that forgiveness is based on Christ's death alone and not on our qualifying for forgiveness.
- F. **Objection:** The filling of the Holy Spirit is only one way of looking at the Christian life. There are other emphases taught that God has used to liberate other Christians.
- Solution:** This is true; such emphases as Christ our life, Rebound, The Abiding Life, The Faith-Rest Life, The Yielded Life, The Exchanged Life, The Crucified Life, Claiming God's Promises, etc., are different ways of looking at the Christian life and have been used of the Lord. They tend to supplement and balance one another. Over a period of time Christians need to understand these facts. We have chosen to stress the Spirit-filled life because of its emphasis on power and dynamic for witnessing and its emphasis on the Great Commission.
- G. **Objection:** Emphasizing the Holy Spirit will identify CCC with the tongues movement and with the emotionalism of Pentecostalism.
- Solution:** Of course CCC is not to be so identified, but the tendency to do so is more than compensated for by the value of the emphasis on the Spirit-filled life. This does convey an idea of dynamic power which is not conveyed by emphases on other areas of the Christian life. (For example-- "Faith-Rest" alone does not; "Christ in us" alone does not).
- H. **Objection:** "I tried it before and it did not work."
- Solution:** Try to find out what the problem was. It could have been several things, such as:
- a. **Wrong expectations:** He expected to be sinless and found out he was not, thus giving up.
  - b. **Did not continue:** He may have started correctly but did not know how to continue to breathe spiritually.
  - c. **Did not surrender:** he may not have been totally surrendered to God because of a fear of God based on an inadequate knowledge of God's goodness.

d. Did not really trust: it could be a combination of points C or E above (i.e., the person actually did better than he felt he did) or simply a lack of faith.

I. Objection: Some churches teach that there is no such thing as a "carnal" Christian.

Solution: These churches usually teach that a Christian can "backslide" which is the same thing (saved but living in disobedience.)

## V. Conclusion

Our ultimate desire and goal is to build multiplying disciples so that we can help see the Great Commission fulfilled by the end of this generation. If this is to happen, then we need to continue seeing millions of lives transformed by hearing a simple, transferable presentation of the Spirit-filled Life, choosing to live according to the principles of it, and sharing it themselves with many others.

**Topics Which May Cause Dissension But That You Need to be Aware of the CCC Position**

- A. The role of spiritual gifts in the Body of Christ.
1. Purpose: the common good, not personal edification 1 Corinthians 12:7, 21-26; 13; Ephesians 4:11-16.
  2. Results when used properly: unity, maturity Ephesians 4:11-16.
  3. Diversity: variety in the body of Christ is planned by God. 1 Corinthians 12:7, 11, 18. No gift of the Spirit is universal to everyone in the body of Christ.
- B. The "sign" gifts.
1. Speaking in tongues.
    - a. Speaking in tongues is one of the lesser gifts in Paul's list in 1 Corinthians 12:28-31.
    - b. Tongues are not a sign of spirituality; many of the Corinthian Christians spoke in tongues but they were the most carnal, divisive church with which Paul dealt.
    - c. Tongues do have a legitimate, biblical use.
  2. Healing.
    - a. God does heal.
    - b. God does not promise to heal everyone. Sickness does have a legitimate purpose in the plan of God.
  3. Miracles.
    - a. Miracles are supernatural acts of God which supercede the normal laws of human experience, such as those listed in Mark 16. God may use miracles to bring people to faith in Christ such as in Acts 16:16-34. But miracles are not necessary for faith in Christ, and should not be considered as necessary in the "normal" Christian experience.
    - b. Signs and wonders are not guaranteed to bring conversion. What is needed is faithful, accurate proclaiming of the Gospel, which is "the power of God for the salvation of everyone who believes" (Romans 1:16) The Gospel changes lives; miracles may not. (1 Corinthians 1:20-2:5, Acts 4:13-17, and Luke 16:19-31).

**Discussion Questions:**

1. How has this lesson helped you understand and develop personal convictions on the main issues concerning the person, work and experience of the Holy Spirit?
2. How would you explain Campus Crusade for Christ's position regarding the Holy Spirit and the Spirit-filled life?
3. How would you answer common questions and objections to Campus Crusade's presentation of the Spirit-filled life?