

## Class Four

# THE HOLY SPIRIT

---

### THE PRIMARY WORK OF THE HOLY SPIRIT

As we saw with the Trinity, God reveals the person of the Holy Spirit progressively throughout Scripture. Wherever he appears, *the Holy Spirit creates and inhabits the temple of God*. The temple is the place where God dwells and shows forth his glory. The very first “temple” created was the universe, and so the Holy Spirit first appeared at Creation. When the Spirit hovered over the waters (**Genesis 1:2**), he was creating a natural revelation of the supernatural glory of heaven. Heaven and earth were established as a holy palace, or a macrocosmic royal residence, of the Creator King. This is why the Psalmist tells us that the heavens declare the glory of God (**Psalms 19**), and God says, “Heaven is my throne and the earth is my footstool” (**Isaiah 66:1**). After creating the universe as his macrocosmic “temple,” God created the Garden of Eden as a microcosmic “temple,” and it was the focal point of God’s presence among people until the Fall.

### THE HOLY SPIRIT IN THE OLD TESTAMENT

During the ministry of Moses the people of God built the tabernacle and the Holy Spirit came and filled this temple of God (**Exodus 40:34–35**), showing that this was the place where God

*We believe the Holy Spirit has led us to repent of all our sins, and to turn from them, and to obey Christ where He says, “If anyone would come after me, he must deny himself and take up his cross and follow me.”*

dwelled and showed forth his glory. During the reign of Solomon a stationary temple was built, and the Spirit of God came and filled the temple in the same way (**2 Chronicles 5:11–6:2; 7:1–3**). When Israel was exiled for continually breaking God’s law, Solomon’s temple was destroyed. The prophets looked forward to the restoration of God’s people along with a promise of a magnificent temple where the Spirit would come to dwell in an unprecedented way (**Ezekiel 39:27–29; 43:1–9**), and would be poured into the hearts of all God’s people (**Ezekiel 36:26–27; Joel 2:28–29**). But when some exiles finally returned to Jerusalem and rebuilt

the temple, the Spirit did not inhabit it as before.

### THE HOLY SPIRIT IN THE NEW TESTAMENT

The incarnation brought the beginning of the fulfillment of the prophetic hope. At the baptism of Jesus, the Holy Spirit descended to earth for the first time since before the exile, because Jesus was the temple of God *par excellence* (**Mark 1:9–11**). The gospel of John tells us that Jesus dwelled, or literally “tabernacled” among us and embodied the glory of God (**John 1:14; see also 2:19**). Jesus was the “place” where God dwelled and showed forth his glory; the One in whom God dwelled among his people in a new way. After his death, resurrection and ascension, Jesus poured out the Spirit upon his followers, fulfilling the promise of the prophets that God

would pour out his Spirit in an unprecedented way upon his people (**Acts 2:1–21**). Just as the Holy Spirit inhabited the temple of God in the Old Testament, he now inhabits the people of God to show that this is the place he dwells and shows forth his glory. This is the creation of the Church: we, both individually and corporately, are the temple of God and the dwelling place of his Spirit (**Ephesians 2:19–22; 1 Corinthians 6:19–20**).

### **THE WORK OF THE HOLY SPIRIT IN SALVATION**

Since the Holy Spirit creates and inhabits the temple of God, and since we are that temple, the Spirit is the primary mover throughout the process of our salvation. The Holy Spirit regenerates believers so that we may turn from our sin, exercise faith in Christ and receive the gift of salvation (**John 3:5–8; Titus 3:5–7**). Because the temple of God is a holy place, the Holy Spirit sanctifies us throughout our lives, making us holy (**2 Corinthians 3:18; 2 Thesalonians 2:13**). In order to do this, he leads us into truth, illuminating our minds and hearts to understand God’s Word (**John 14:26; 1 John 2:20, 27; Ephesians 1:17–18**); and he produces obedience in us (**1 Peter 1:1–2**).

The Holy Spirit is also the primary mover in creating, inhabiting and building up the corporate temple of God, the Church (**Ephesians 2:21–22**). He works to bring about unity in the Church among the individual “pillars” of the “temple” through the manifestation of fruit and gifts.

#### *The fruit of the Spirit*

Since all Christians have the Holy Spirit dwelling in them (**Romans 8:9–10**), all Christians will inevitably bear his fruit. Paul lists the fruit of the Spirit in the context of the freedom we have in Christ, freedom that is meant for serving one another in love rather than indulging in sin (**Galatians 5:13–18**). The acts of the sinful nature have to do with broken relationships and disunity in the body of Christ (vv. 19–22), and these acts are the opposite of the fruit of the Spirit. This means that the fruit of the Spirit does not refer to subjective characteristics (like “inner peace”), but to attitudes and actions that build relationships and unity in the Church (like “peace with my neighbor”), vv. 23–26. The extent of the fruit of the Spirit in our lives will be most evident in the way we treat our brothers and sisters in the body of Christ.

#### *The gifts of the Spirit*

All Christians will also manifest the gifts of the Spirit, though in varying ways. The Greek word *charisma*, “gift,” is related to the word *charis*, grace. The gifts of the Spirit are concrete expressions of the grace of God to the Church. Paul speaks of the “gifts” synonymously with “service/ministries” and “effects/working” (**1 Corinthians 12:4–11**). Thus, it seems that a “gift” of the Spirit does not have to do as much with a personal ability, as with the outworking of a ministry, or an expression of grace. In other words, the gifts of the Spirit are something we *manifest*, not something we *possess*. We manifest the gifts of the Spirit as we carry out ministry and service within the body of Christ. For instance, a person practices the gift of hospitality whenever he welcomes someone into his home, whether or not he has a natural ability or inclination to be a host.

Our position at Park Street Church is that any debate about charismatic gifts is not an issue to divide over, and so diverse views are represented in our congregation. However, the teaching staff at PSC disagrees somewhat with the Charismatic understanding of certain gifts

(particularly tongues and prophecy), and rejects the frequent implication that tongues are a necessary or expected initial evidence of the Baptism of the Holy Spirit.

1 Corinthians 12:7 says, “To each one the manifestation of the Spirit is given for the common good.” It is easy to feel in a large church that your presence and participation are irrelevant, but Scripture teaches that each believer has been given a spiritual gift to be used for the common good. Your presence and ministry in and through the church is therefore vital to our ability to be the living temple of God.

## *Questions for* **REVIEW, THOUGHT & DISCUSSION**

---

1. How is your understanding of the Person of the Holy Spirit enhanced as you consider the progressive revelation of him through the Old and New Testaments?
2. How does the Holy Spirit’s work to convict us of sin and draw us to Christ relate to his primary work of creating and inhabiting God’s temple?
3. As you consider your relationships with others in the body of Christ, where do you see the most room for growth in your bearing the fruit of the Spirit?
4. How have you seen the Holy Spirit manifested in your life?
5. How can you develop your spiritual gifts at Park Street Church? Read the “Window Into Park Street: Worship, Arts, Prayer & Care” on the next page for some additional ideas.

## WINDOW INTO PARK STREET

# *Worship, Arts, Prayer & Care*

### WORSHIP AND ARTS

We have the command and privilege to “Worship the Lord with gladness; come before him with joyful songs” (Psa 100:2). If you enjoy singing, the **Sanctuary choir** and the **Sunday night band** are always looking for new members, as are the **Cherub choir** (3-6 year olds) and **Children’s choir** (1<sup>st</sup>-5<sup>th</sup> graders).

If you prefer to be more behind the scenes, the **Media Ministry** participates in the worship services by controlling sound, recording radio broadcasts and showing videos. They also sell CDs after services, upload mp3 files, and create podcasts. The Video Ministry videos to proclaim the gospel in a powerful, multi-sensory format.

The Bible opens with an account of God creating. One of the ways God created us in his image is by making us creative. **Park Street Arts** aspires to make Park Street Church a quality center for artistic activities that engage, awaken and challenge the church and society to a higher calling in God. Artists can connect with other creative writers, dancers, or theatre enthusiasts through various groups.

### PRAYER AND CARE

We are the body of Christ, and “its parts should have equal concern for each other. If one part suffers, every part suffers with it” (1 Cor 12:25-26). We are called to carry each other’s burdens (cf. Gal 6:2), and we strive to do this through many venues, including small groups. Prayer is always available after every worship service, and various groups meet regularly to pray for known needs. The pastoral staff also offers short-term counseling from a Christian worldview for individuals, premarital and couples. The lay-led **Stewardship Ministry** counsels for financial decisions, situations or budgets through classes and workshops. Additionally, **Deacons Funds** are available for members who face a financial emergency.

**Wings** provides prayer and practical help to those in need. Volunteer as an individual or small group to be part of a team to respond to specific needs during a crisis, to visit someone chronically ill or homebound, or join the **Prayer Team**.

**Enable Boston** is the church’s ministry to and with children and adults with disabilities. Volunteer once a month to enable individuals with disabilities to more fully participate in the life of the church.