

FALL 2017

MASTERWORK[®]

ESSENTIAL MESSAGES FROM GOD'S SERVANTS



Lessons from

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THE CASE FOR ANTIOCH **by Jeff Iorg**  
THE INVISIBLE WAR **by Chip Ingram**

LifeWay | Adults

# A STEP OF FAITH

In your opinion, what does it take for a person to get to heaven and have eternal life? The Bible answers this question in one word—**FAITH**.

## **F** Is for Forgiveness

- Everyone has sinned and needs God's forgiveness: *"All have sinned and fall short of the glory of God"* (Romans 3:23).
- God's forgiveness is in Jesus only: *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"* (Ephesians 1:7).

## **A** Is for Available

- God's forgiveness is available for all: *"God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life"* (John 3:16).
- God's forgiveness is available but not automatic: *"Not everyone who says to me, 'Lord, Lord!' will enter the kingdom of heaven"* (Matthew 7:21).

## **I** Is for Impossible

- It is impossible to get to heaven on our own: *"You are saved by grace through faith, and this is not from yourselves; it is God's gift—not from works, so that no one can boast"* (Ephesians 2:8-9).

## **T** Is for Turn

- Turn means repent. Turn away from sin and self and turn to Jesus alone as your Savior and Lord: *"I am the way, the truth, and the life. No one comes to the Father except through me"* (John 14:6); *"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation"* (Romans 10:9-10).

## **H** Is for Heaven

- Here . . . Eternal life begins now with Jesus: *"I have come so that they may have life and have it in abundance"* (John 10:10).
- Hereafter . . . Heaven is a place where we will live with God forever: *"If I go away and prepare a place for you, I will come again and take you to myself, so that where I am you may be also"* (John 14:3).
- How . . . How can a person have God's forgiveness, eternal life, and heaven? By trusting Jesus as your Savior and Lord. You can do this right now by praying and asking Jesus to forgive you of your sins and inviting Jesus into your heart.

Accepting Christ is just the beginning of a wonderful adventure with God! Follow Christ's command in baptism. Join a church where you can worship God and grow in your faith. Get involved in Sunday School and Bible study. Begin a daily personal worship time in which you study the Bible and pray.

# MASTERWORK<sup>®</sup>

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F A L L 2 0 1 7

 **LifeWay**<sup>®</sup>  
Biblical Solutions for Life

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## **GETTING THE MOST OUT OF MASTERWORK**

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Here are a few suggestions to help you get the most out of this resource:

### **Group Members**

1. Read the daily assignments prior to attending the group time. Complete the personal learning activities in bold type. Record your notes and questions.
2. Review your notes and questions a few moments prior to the group time as a means of preparing to be an active part of the group.
3. In the margins of this book, record insights gained during the group time.

### **Group Leader**

1. Complete step 1 above.
2. Identify the one main idea and goal for the lesson. The main point of the lesson and the goal are printed on the teaching plan pages at the end of each lesson. (See p. 16.) Focus on the session goal as you lead the session.
3. Read and study the key Bible passages listed in the margin of the teaching plan. Supplemental Bible commentary and Bible background articles are available in the MasterWork Leader Supplement. (See below.)
4. Develop a group time plan. Two options are offered in this book. One option is to follow the teaching plan at the end of each lesson. A second option is to use the discussion questions in the margins of the lessons. Some group leaders use a combination of both group time plans.
5. Customize the electronic versions of the suggested teaching plans, available on the Internet at <https://masterworkbylifeway.wordpress.com>, to fit your group.
6. Review and refine your teaching notes as you move toward the group time.
7. Arrive early, praying for the group time.

## **MASTERWORK LEADER SUPPLEMENT**

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Bible commentary on key passages used in *MasterWork* lessons and related *Biblical Illustrator* articles are available for download at [lifeway.com/masterwork](http://lifeway.com/masterwork). Look for “MasterWork Leader Supplement - Fall 2017”

Cost: \$5.75 per quarter.

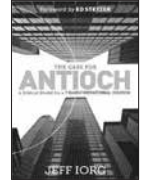


# The Case for Antioch

## A Biblical Model for a Transformational Church

The story of the church at Antioch is an inspiring drama, a model of a transformational church in the first century for the church in the twenty-first century. Antioch is an ancient model for the future church. This church, composed of transformed people, transformed its community, the Mediterranean region, and the world as we know it. We are fortunate to have an extensive biblical record of its beginning and early years of growth, along with examples of how it handled doctrinal debates, personality conflicts, and practical matters of church life, Christian devotion, and missionary outreach. This record provides a case study for starting and growing transformational churches.

What a remarkable story! We have a detailed account of this amazing congregation—the first predominantly Gentile church—from its birth through its role in launching the gospel toward Rome (then the most important city in the Mediterranean world). This ancient city, the fertile ground from which this remarkable church emerged, was the perfect place (particularly considering our world today) for the first Gentile church to flourish. What makes this church's story so applicable to the twenty-first century? What about Antioch's setting predicates the possibility of developing a transformational church in our secular, irreligious world? We're about to find out.



### ABOUT THE WRITERS

**J E F F I O R G** wrote *The Case for Antioch*. Dr. Iorg is president of Golden Gate Baptist Theological Seminary. A former church planter and pastor, his academic training includes degrees in Bible and Missions. He is the author of several other books, including *Live Like a Missionary*, *The Painful Side of Leadership*, *The Character of Leadership*, and *Is God Calling Me?*

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# Spiritual Power



## DAY ONE

### Empowered by the Holy Spirit

The church at Antioch was empowered by the Holy Spirit. In our day of complex church programs created and managed by professionally trained ministers, advocating dependence on the Spirit to empower the church sounds anachronistic and outdated. Words like *anointing*, *unction*, and *filling* aren't common descriptors of church leaders or church ministries.

**1. Identify three words you think most people would use to describe your church leaders.**

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Few conferences promoting ministerial leadership methods prioritize experiencing the Holy Spirit. When we analyze a leader's résumé, we usually look more for educational achievements and ministerial accomplishments than for evidence of spiritual power. We often measure churches the same way, focusing on external accoutrements like buildings or programs rather than considering spiritual depth.

**2. Identify three words you would use to describe the majority of the ministries at your church.**

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#### Discussion Question

Why might the priorities of the contemporary church have shifted from those of the church at Antioch?



Both personal and corporate successes can be Spirit-empowered, and let's hope they are! But they can also result from concentrated human effort. It takes spiritual discernment and disciplined thinking to know the difference between fleshly competence and spiritual power. A transformational church is empowered by the Holy Spirit. An empowered church requires Spirit-filled leaders. Courageous leaders won't settle for less, personally or corporately.

**Discussion Question**

How can someone tell the difference between "fleshly competence and spiritual power?"

**The Holy Spirit in Antioch**

There are three specific references to the Holy Spirit in the story of the church at Antioch, as well as many implied references since the Book of Acts is more the acts of the Holy Spirit than the acts of the apostles. The first direct reference is the description of Barnabas as "full of the Holy Spirit" (Acts 11:24). The second reference is to Agabus, a prophet from Jerusalem, predicting "by the Spirit" (v. 28) that a famine was coming. The third is to the Holy Spirit intervening in a worship service to call Paul and Barnabas to missionary service (13:2).

**3. Who in your life have been examples of living by the Spirit?**

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The work of the Spirit is also implied throughout the Antioch narrative. For example, the Spirit no doubt superintended the preachers who boldly planted the gospel and the church among the Gentile community in Antioch. The Spirit certainly sustained the church's continued support for mission work as it developed over the years. The absence of the words "Holy Spirit" from a story in the text doesn't mean the Spirit wasn't involved. For the sake of clarity and specificity, however, this chapter will focus on the explicit references to the Spirit in the biblical record of Antioch. First, let's consider the role of the Spirit in and among church leaders. Then, let's consider the role of the Spirit in the church, particularly as it meets in public worship.



## DAY TWO

# Holy Spirit Fills Leaders, Part 1

Barnabas was originally sent from Jerusalem, in an apostolic role, to investigate the report of Gentiles becoming Christians in Antioch without first becoming Jews. The Jerusalem church was a Jewish church, and many of its leaders were convinced conversion to Christianity came with or after becoming a Jew.

After Barnabas arrived in Antioch, his appraisal of the situation differed from the presumption of those who dispatched him from Jerusalem. Barnabas surveyed the situation, validated what was happening, and concluded Gentiles really could become Christians without first becoming Jews. When Barnabas “arrived and saw the grace of God, he was glad and encouraged all of them to remain true to the Lord with a firm resolve of the heart” (Acts 11:23). He later brought Saul (Paul) from Tarsus (v. 25). The two went to work making disciples and bringing structure to the developing church.

Barnabas was described as “a good man, full of the Holy Spirit and of faith” (v. 24). Although Barnabas came from Jerusalem in an apostolic role, he quickly assumed a pastoral role in Antioch. The church at Antioch, then, identified its earliest and most prominent leader as being filled with the Holy Spirit.

For a church to experience the power of the Holy Spirit, it must have leaders who are filled with the Spirit. To be filled with the Spirit means to be controlled by the Spirit, to be under His guiding influence. It means your will is submitted to the Spirit’s leadership. You are no longer independent or self-reliant—no longer trusting your strength, judgment, intellect, or training. A person filled with the Holy Spirit has emptied himself, emulating Jesus in “assuming the form of a slave” (Phil. 2:7), becoming a servant of the Spirit’s desires, impulses, and urges. A Spirit-filled leader is empowered by the Spirit, producing spiritual fruit and supernatural results.

How, then, is a person filled with the Holy Spirit? While being filled with the Spirit is mentioned several times in Acts and commanded in Ephesians 5:18, no biblical formula guarantees the experience. For example,

### Discussion Questions

How might Barnabas’s trip have changed his opinion from when he left to go to Antioch? Why is it important that we take time to see a situation closely before making a decision?

### Discussion Question

How would you explain to another Christian what it means to be “filled with the Holy Spirit?”

believers were filled with the Spirit when the church was inaugurated (Acts 2:4); while preaching (4:8); during a prayer meeting (v. 31); at one's martyrdom trial (7:55); as part of another's visit (9:17); while confronting a sorcerer (13:9); and in the midst of both blessing and persecution (v. 52). While these fillings are reported, the process of how they happened is omitted. This was intentional (in God's wisdom) to prevent formulaic incantations developing as a false means to pseudo-spiritual power. In short, there's no mantra to chant or script to memorize that guarantees a Spirit-filled life.

**1. What are some results of the Spirit's filling that you observe in your life?**

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In every case in the Bible, the result of the Spirit's filling is emphasized more than the process. Examples of results include: speaking the gospel in various languages (Acts 2:4); preaching courageously (4:8-22); witnessing with boldness (v. 31); being sustained through death (7:56-60); deliverance from blindness (9:18); blindness and belief (13:11-12); and joy in the midst of hardship (v. 52). What can be learned from this pattern?

The most important insight is this: While there is no formula for being filled with the Spirit, *the results of being filled are vital*. Because of this, it behooves us to try to answer the question, "How is a person filled with the Spirit?" While there is no formula, principles can be discerned from various biblical passages to facilitate this process. As part of understanding the work of the Spirit, the aspects of being filled described in Day Three must be considered. The choice of *aspects* to describe this list is intentional. They are aspects of being filled with the Spirit, not *steps* to being filled. Experiencing the Holy Spirit can't be reduced to a series of steps. Experiencing the Spirit isn't an assembly process like putting prayer A in time slot Z! A dynamic relationship with God defies such arbitrary categorization. Nevertheless, we aren't without biblical direction guiding us toward the Spirit's filling.

**2. Why is it important to understand that there are "aspects" to being filled with the Spirit, but not steps to accomplish it?**

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## DAY THREE

# Holy Spirit Fills Leaders, Part 2

“Being filled with the Spirit ... [is] unleashing the influence of Someone who is already a core part of your spiritual existence.”

The first aspect of being filled with the Holy Spirit is conversion. All believers “led by God’s Spirit are God’s sons. For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry out, ‘Abba, Father!’ The Spirit Himself testifies together with our spirit that we are God’s children” (Rom. 8:14-16). As a believer, at your conversion you received the Holy Spirit as a permanent, indwelling presence that lasts a lifetime. Being filled with the Spirit isn’t receiving something new. It’s unleashing the influence of Someone who is already a core part of your spiritual existence.

The second aspect of being filled with the Spirit is surrendering control of your life. Many years ago a deacon told me being filled with the Spirit required “acquiescence of the heart to God.” *Acquiescence* was a new word for me! It means “passive submission, willing compliance.” No other word, in more than thirty years of searching, better sums up this aspect of being filled with the Spirit. Being filled with the Spirit involves surrendering control of your life to the Holy Spirit. It’s a willing choice to become passive, to submit, to willingly cede control to the Spirit’s influence.

**1. Find a definition for the word *acquiescence*. Is this a word that is normally in your vocabulary? How might it be something to meditate on for better understanding in your Christian growth?**

A third aspect of being filled with the Spirit is stopping sinful behavior. Since the Holy Spirit entered your life at conversion, being filled with the Spirit is more about removing barriers to His flow through you than obtaining something new. This idea is captured in the simple phrase, “Don’t stifle the Spirit” (1 Thess. 5:19). Other translations use the word *quench*. The context of this warning encourages believers to maintain spiritual disciplines like prayer and responding to prophetic (or preached) messages. You quench the Spirit when you neglect spiritual disciplines like prayer, Bible reading, and worship attendance.

The Holy Spirit's power can also be limited by attitudes or actions. In the midst of instructions about proper behavior for believers, Paul wrote, "And don't grieve God's Holy Spirit" (Eph. 4:30). That admonition is in the midst of instructions about managing anger, showing integrity at work, communicating with wholesome words, and avoiding bitterness, wrath, and slander. The context is significant. You can grieve the Holy Spirit by your actions and attitudes. Your actions reveal who is controlling you. Your attitudes show what shapes your thinking. Your actions, and the attitudes motivating those actions, are a barometer on your spiritual condition.

A final aspect of being filled by the Holy Spirit is accepting His filling by faith. When you pray—confessing known sin, submitting yourself to the Spirit's control, and asking for the filling of the Spirit—no special feeling will necessarily wash over you. Giving control to the Spirit is a spiritual exercise accomplished by faith. Remember, "as you have received Christ Jesus the Lord, walk in Him" (Col. 2:6). You received Jesus into your life by faith. In that moment the Holy Spirit permanently indwelt you. Submitting to the Spirit's control is a continuing act of faith. Believing you have His power, and acting upon it, is a faith-filled choice.

While the focus on the Spirit in Acts isn't about revealing a formula for being filled, there is a clear record of the results of His filling. These results might be grouped in two broad categories—spiritual fruit (like joy) and supernatural results (like healings and conversions). These, then, are the two primary marks of the filling of the Spirit in church leaders, spiritual fruit and supernatural results.

The fruit of the Spirit (Gal. 5:22-23—love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control) are character qualities produced by the Spirit. These aren't native to humanity or produced by natural effort. They certainly aren't common qualities valued among worldly leaders—just check out the "business leadership" section of any bookstore. Yet these are precisely the qualities the Spirit produces and expects Christian leaders to exemplify.

Some leaders are more gifted evangelists than others. Being filled with the Spirit doesn't mean reaching as many people as Billy Graham or Rick Warren. But it means you will have *some* effectiveness in communicating the gospel and facilitating conversion. Leaders set the pace in reaching people for Christ. We are uniquely responsible to help the church stay focused on its primary mission of sharing the gospel. A person being saved through your witness is a supernatural result. If no one is ever converted

**Discussion Question**

What does it mean to quench the Spirit? How do Christians sometimes quench the Spirit?

**Discussion Question**

Which aspect of being filled by the Holy Spirit seems to come easiest for Christians? Which is the hardest aspect?

through your work, it's fair to question your filling by the Holy Spirit. The filling of the Spirit produces various supernatural results including the miracle of conversions happening through your preaching, teaching, sharing, and/or modeling the gospel.

**2. What reminders may help you to intentionally pray for your pastor to be filled with the Spirit? Pray for him now.**

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DAY FOUR

## Holy Spirit in the Church, Part 1

The first reference to the Holy Spirit in Antioch describes Barnabas. The other two references are in the context of worship services. The first of these describes Agabus who “predicted by the Spirit” (Acts 11:28) that a severe famine was coming. The second reference was to the Spirit’s direction in a worship service resulting in Barnabas and Paul’s being dispatched as the first missionary team. Let’s look at each of these incidents more closely.

Agabus was a speaker of some renown from the Jerusalem church (21:10) who came to Antioch to preach. On the surface that doesn’t seem too remarkable. Barnabas had already come from Jerusalem and established himself as a leader in Antioch. The Jerusalem church was the “mother church” of the early Christian movement. It would be natural for one of its leaders to preach in Antioch, particularly if he had a Spirit-prompted, special prophetic message to deliver. Agabus predicted a famine which happened “during the time of Claudius” (11:28).

The response of the Antioch believers is, on the surface, what might be expected. They heard their brothers and sisters in Jerusalem would soon be suffering, so they collected an offering and sent Barnabas and Paul to deliver it. It was a relief offering, an act of love from one church family to another. That all seems normal until you consider the backstory of the relationship between these two churches.

The launch of the Antioch church had been scandalous to the Jerusalem church. Imagine—Gentiles becoming Christians without first becoming

**Discussion Question**

How does the “backstory” influence a church’s decision about who to help or not help?

Jews! Against that backdrop, consider afresh the response of the Antioch Christians to Agabus. A leader from a church that hoarded the gospel and questioned their legitimacy had the audacity to ask the Antioch believers for an offering! Remarkably, they gave it generously, sacrificially, and without reservation.

**1. How could believers in Antioch give “generously, sacrificially and without reservation?” What words describe your giving?**

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This story reveals two aspects of the Spirit’s work in the worship services at Antioch. First, the Spirit enabled preaching by Agabus and receptivity among the congregation. Second, the Spirit enabled generous giving. Keep those two aspects in mind as we consider other ways the Spirit worked in a subsequent worship service in Antioch.

Time passed, and several men—Barnabas, Simeon, Lucius, Manaen, and Paul—emerged as a leadership team for the Antioch church. During a worship service that involved prayer and fasting, one or more of them (or perhaps other members) was prompted with an unusual message: “The Holy Spirit said, ‘Set apart for Me Barnabas and Saul [Paul] for the work that I have called them to’” (13:2). After hearing the message, they “fasted, prayed, and laid hands on them, [and] they sent them off” (v. 3).

These events were unusual for at least three reasons. First, the message came *through* the church *to* the missionary team. Most often, when God gives a directive, He gives it directly to the recipient. Not this time. He spoke through others to call Barnabas and Paul to leave Antioch as missionaries. Second, this was unusual because it had never happened before. While the mission imperative was established by Jesus (1:8), the Jerusalem church was slow to develop an intentional strategy for kingdom advance. This is the first time a church formally set apart workers and sent them on a mission trip. And third, these circumstances were unusual because the most senior leaders left the church, unlike Jerusalem where the apostles remained while others scattered (8:1). Most of the time, then and now, senior leaders facilitate others’ answering God’s missionary call. This time the process was reversed. The church told its senior leaders, their most respected leaders, God wanted them to leave.

**Discussion Question**

How would your group and your church feel about sending some of your most trusted leadership on a lengthy mission endeavor?

The Holy Spirit was active in the worship services at Antioch. The Spirit empowered the preachers. He enabled congregational response to their sermons. He motivated a generous offering. The Spirit directed the congregation with a message for its leaders. He called ministry leaders to new responsibilities including leaving pastoral leadership for itinerant ministry. These patterns are still evidence of the Spirit's work in worship gatherings today.

**2. What emotions do you experience when ministry leaders are called to new responsibilities outside your church?**

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DAY FIVE

## Holy Spirit in the Church, Part 2

The Holy Spirit still empowers speakers and energizes the preached Word of God. He still enables congregational response, including generous giving. The Spirit directs congregational decision-making, calls people to new fields of service, and sustains missionary advance by motivating churches to give up their assets—people (the missionary team) and money (the relief offering)—for kingdom advance.

Transformational churches experience the power of the Holy Spirit in their worship services. They have a *holy expectation* something will happen *every time* they gather to worship God. These churches have leaders and members who seek God's power in planning, preparing for, and directing worship services. Transformational churches experience the Spirit's intervention while worshipping.

**1. Where would you rate yourself on the expectancy scale when you come to worship?**

Empty \_\_\_\_\_ Full



How can you discern if the Holy Spirit is moving in the worship services of your church? Simply put, supernatural events happen. Decisions are made and life change happens beyond the scope of human ingenuity. People give gifts, make commitments, and chart new directions because of insight received while worshiping. In short, things happen that can't be explained by the work of your hands.

One of the casualties of some contemporary worship styles has been the loss of a call for public responses in worship services. Many churches have moved away from calling for public decisions to avoid embarrassing people or putting them on the spot. While that seems like an admirable goal, it can undercut the opportunity for people to respond to the Spirit's prompting in worship. When the Holy Spirit moved in the church at Antioch, the members *did something*.

They responded to preaching, gave money, delivered messages to fellow believers, accepted a call to missions, fasted, prayed, and laid hands on fellow believers (commissioning them for service).

**2. On a scale of 1 (never) to 10 (always), how responsive are you to doing what the Holy Spirit prompts? \_\_\_\_\_**

When the Holy Spirit is active in a worship service, people respond—privately yes, but also openly, definitively, and publicly. Certainly this can be manipulated and be too dependent on emotional appeals. But foregoing all opportunity for public response in worship isn't the answer to those excesses. Leading worship services with integrity, including having the courage to stop pointless emotional displays that detract from worship in the name of "following the Spirit," is part of effective church leadership.

Transformational churches and their leaders have a sense of expectancy when they gather for worship. They seek the filling of the Spirit personally and the empowering of the Spirit corporately. These churches create space—spiritual, emotional, and physical—for people to respond to the Spirit's prompting in worship. They facilitate praying, sharing testimonies, confronting sinful behavior, public repentance and supportive prayer, and expressions of mutual support (laying on hands in Antioch, often a hug or handshake today). These churches plan time in their worship services for response using various methods but always giving people an opportunity to follow the Spirit's promptings, urgings, or instructions. Transformational churches expect the Holy Spirit to be an active participant when they worship.

**Discussion Question**

If a church does not have a public decision time, how else might they encourage people to respond to the Spirit's moving?

# LEADER GUIDE



## The main point of this lesson is:

Transformational churches operate in the power of the Holy Spirit.

**Focus on this goal:** To help adults assess their lives for the power of the Holy Spirit

## Key Bible Passages:

Acts 11:19-30; 13:1-3; 15:1-3,22-41

## To the Leader

At various points in this study the author's words are directed specifically at church leaders. This does not mean they do not apply to Christians as a whole. Take care also not to allow group members to attempt to hold church staff to a higher standard than they are willing to hold themselves.

## Before the Session

1. Gather the power cord for a laptop, charger for a phone, and any other charging device. (Step 1)
2. Gather paper and writing utensils. (Step 2)

## During the Session

1. Place cords/chargers in a prominent place in the room for learners to observe. Draw learners' attention to the display and state that each device we use requires a power source. Ask: *What gives you the power you need each day to do what you do?* Encourage participation from all learners, identifying many different sources of power. Introduce the study by explaining that the author of our study has identified the church at Antioch as being a transformational church. Ask: *What did the author identify as the reason that the church at Antioch was transformational?* State he identified the church at Antioch as receiving its power from the Holy Spirit. He encouraged all church leaders and members to find this same power.
2. State transformational churches bring about life change in people and the change must begin with the leadership. Ask: *If you were to create a list of characteristics for a leader who could bring about transformation, what would you include in it?* Record elements on the board. Encourage learners to review the first paragraph of Day One (p. 6) and their answers to Day One, activity 1 to get the discussion started about ways to describe transformational leaders. After developing the list, ask each learner to write down a prayer request for one of the leaders at your church. (Note: it is important to be affirming of the church's current leadership in making the list and in general group discussion. The purpose of the activity is to identify ways to pray for our leadership, not to identify things to criticize.)
3. Ask a volunteer to read Acts 11:19-30. Ask: *What indicators does this passage give of the power of the Holy Spirit in the church at Antioch?*

Lead learners to include statements found in our key Bible passages that describe the church leaders in Jerusalem and Antioch. Encourage learners to find the three specific references to the Holy Spirit and the changes that were a result of the Holy Spirit's influence (p. 9). Ask: *After this review of Scripture, would we make any changes to the characteristics of a transformational leader?*

4. State the author set forth the expectation that church leaders are to be Spirit-filled and that there would be clear evidence of that filling. Ask: *In Day Three, what are the two ways that the author says that being Spirit-filled will show?* (p. 11). *How does the Spirit's presence and filling show in the lives of your church leaders?* Assist learners in identifying how they can affirm the Spirit's work in church leaders and encourage them in Spirit-filled leadership.
5. Invite a volunteer to read Acts 13:1-3. State that Spirit-filled leaders can lead the church, as a whole, to be Spirit-filled. Ask what evidences the group sees that Antioch's leaders and members were Spirit-filled. Looking at the last paragraph in Day Four, ask: *What are some results of the church being Spirit-filled? How do we see these results in the church today?* If time allows, engage the group in the Day Four discussion question on page 13.
6. Observe that since churches are composed of individuals, Spirit-filled churches must have Spirit-filled individuals in them. The author suggests that one way for us to see the power of the Holy Spirit is to have a "holy expectation" as we approach worship (Day Five, p. 14). Ask learners to brainstorm what having a holy expectation as they enter worship would be like. Lead in a prayer time to encourage learners to anticipate the presence and power of the Spirit in the worship experience. Model praying Scripture with expectancy of God answering the prayers. Possible Scriptures to pray include: Acts 11:24—pray that the leaders would be full of the Spirit and that many would be "added to the Lord" and Acts 13:2—pray that God will call out those for specific ministry roles during the worship time. Point out that we have no basis for asking the Spirit to move in others' lives if we are not willing for Him to move in our own lives.
7. Close the group time by listening to "Holy Spirit" by Francesca Battistelli. Encourage learners to sing the chorus together. (Google "Holy Spirit lyrics by Francesca Battistelli" for the words.) End by repeating: *Holy Spirit, You are welcome here.*