

Fee's Paul, the Spirit, and the People of God

Chapter 15: Where to Next?

Part 2

1. On pp. 189-190, Fee answers the question, "How do I foster such a life of the Spirit within my church?" He begins with three suggestions for the leadership of the church. What does he mean in his second point (190, first par.) about being "God's eschatological people"? Is this something we are already doing at RCRC, or is this something we need to pay attention to?
2. As Fee points out (190, 2nd par.), "... 'seek earnestly the better gifts' for the edification of the body is an imperative, not a polite invitation." If we take seriously this injunction, what *context* would be most suitable? Based on what we've read in this book, is this something you try to be open to in your personal prayer life, or in small-group gatherings, or in public worship, or in another setting altogether?
3. What advice does Fee give to individuals (190, 3rd par.-191, 2nd par.)? How does he suggest we go about being more open to the movement of the Spirit?
4. Richard Foster, in his *Streams of Living Water* (ch. 4) gives this advice (paraphrased) for those who are seeking a more experiential relationship with the Spirit:
 - a) Draw near to and learn from those who have more history and experience in this area.
 - b) Don't hold back out of fear that some of what you are doing is in the flesh. It will be, but God can still use our fumbling ways to teach us more.
 - c) Follow your leadings without fear of being misled. If your spirit is teachable, God will show you the way. Have a kind of dissatisfied satisfaction, glad for what God has given you but longing for more.
 - d) Test your leadings and experiences in the Spirit with those you trust.

Given the centrality of the Spirit for NT Christian life, and armed with Fee's and Foster's advice, what can or should we do to deepen our experience of the power of the Spirit?

5. In the Appendix to this book, Fee discusses what the Bible has to say about what modern charismatics often call "baptism in the Holy Spirit." Read the section entitled "Conversion and Spirit Baptism," starting on page 200, through the end of the book. Fee makes the point that it is equally wrong to limit the Holy Spirit to indwelling at conversion as to a single post-conversion experience of "Holy Spirit baptism." When have you experienced the Holy Spirit in a palpable way? Do these point to any patterns in when you tend to be more open to the Spirit?