

## **1106 MINISTRY OF THE HOLY SPIRIT**

### **Section One: The Holy Spirit of God Extra Notes**

1. The progressive revelation of the Holy Spirit: An Overview.
2. Difficulties with the Doctrine of the Holy Spirit
3. Trinitarian Heresies.
4. The 'Paraclete' and Jesus.
5. Jesus and the Spirit in the History of Salvation.
6. The Identity and Ministry of the Holy Spirit.
7. Further note on the Holy Spirit and the Trinity.
8. The Work of the Spirit and the Trinity.
9. The Holy Spirit and Sonship.

## 1. The Progressive Revelation Of The Holy Spirit: An Overview.

	FATHER	WORD	SPIRIT
1. O.T revelation focus	'God' Fully Personal  (1)	Agent (many references)  Semi-personal  (2)	Agent (many references) <u>But</u> few (?) to Holy Spirit Semi-personal  (3)
2. N.T revelation focus	Father  Fully personal  (2)	Word → flesh = Jesus / Son Fully personal  (1) Son is centre of new covenant revelation.	Holy Spirit = Spirit of Father - Son Fully personal  (3) If Spirit is Spirit of Son, then he is also personal.
3. Early Church c.100-450 theological focus	Father  Agreement  (3)	Son  Centre of debate: since Son is equal to Father → God as → Trinity  (1)	Holy Spirit  Identity of Spirit in Godhead follows discussion on Son  (2)
	GOAL / SOURCE	MEDIATOR	MEANS

## THE HOLY SPIRIT

### 2. Difficulties with the Doctrine of the Holy Spirit

1. Biblical material
  - a. less explicit material than on Father and Son (John 14-16)
  - b. role of Spirit is to glorify Father-Son
  - c. testimony to Spirit is indirect.
2. Imagery
  - a. Father and Son are distinct personal images
  - b. diversity of symbols for Holy Spirit - wind, fire, water, oil
  - c. diversity of expressions regarding action of Spirit - breathed, clothed, poured out, fall upon, washing, anointing, cleansing
  - d. 'spirit' is not clearly a personal term (not concrete) e.g. 'Holy Ghost'.
3. Transcendence and Immanence (Distance and Closeness)
  - a. Father - origin, creator, transcendent
  - b. Son - redeemer, mediator, immanent
  - c. Spirit - immanence. Ps 139:7; 104:25-30; Eph 2:21-22
4. Personal Identity
  - a. Spirit of the Father, of God; presence of God; 'Father-God'
  - b. Spirit of the Son, of Christ; presence of Jesus
  - c. Spirit's own identity?
  - d. tendency to confuse subordination in function (acts of God) with inferiority of essence (less than God).
5. Spiritism
  - a. 'spirit' as invisible, powerful, unpredictable, mysterious
  - b. 'spirits' as accessible, available, near, while the 'high gods' are distant, remote, unmoved.
  - c. danger of treating the Holy Spirit as power, grace, quality rather than the third Person of the Trinity.

### 3. Trinitarian Heresies

1. MON ARCHIAN ISM

↓ ↓ ↓  
ONE - RULE - ISM

2. DYNAMIC MONARCHIANISM

F

power of Father through Spirit

↓

rests on:

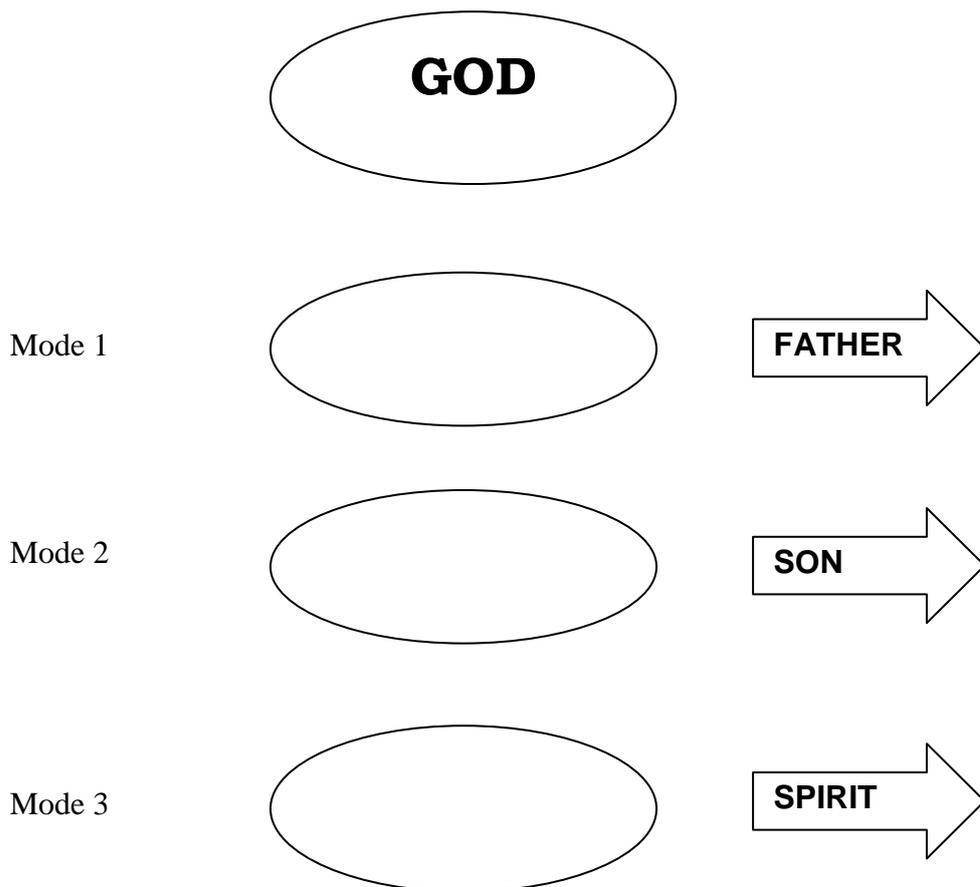
Jesus

e.g. baptism

N.B. no genuine share in the rule.

3. MODALISTIC MONARCHIANISM

One rule of 'GOD' expressed in 3 ways (modes).



#### **4. The 'Paraclete' And Jesus.**

'In many ways the Paraclete is to Jesus as Jesus is to the Father' (R.E. Brown, cited in G.E. Ladd, A Theology of the New Testament, Grand Rapids, 1974 p.294) See John 16:12-15.

Jesus - Father	Spirit - Jesus.
came into the world (John5:34; 16:28, 18:37)	will come
Son given by Father (3:16)	given by the Father
Jesus sent by Father (3:17)	sent by Father/Son
Jesus came in Father's name (5:43)	sent in Jesus' name
Jesus is the Holy One of God (6:69)	is the Holy Spirit

Note also the common properties of Jesus and the Holy Spirit:

Both come from the Father (John 15:26; 16:27-28) Jesus is the truth, the Paraclete is the Spirit of truth (John 14:6, 17, 15:26; 16:13).

Jesus is the teacher, the Paraclete will teach (John 14:23, 26).

Jesus is the witness God has sent; the Paraclete is sent into the world to be a witness (John 18:37; 15:26).

The world does not accept or know Jesus (John 5:43; 12:48); nor does it recognise the Paraclete (John 14:17).

The Paraclete is the one who takes what belongs to Jesus (John 16:14).

#### **5. Jesus And The Spirit In The History Of Salvation.**

The relationship between Jesus and the Spirit needs to be understood in terms of the divine economy of salvation. The life and ministry of the incarnate Son, who is the mediator of all God's working in relation to us (1Tim 2:5), can be divided into two stages - the stage or state of humiliation, and the stage or state of exaltation. The former begins at his conception and ends at his death, the latter begins at his resurrection and terminates at the Second Coming (when all things are handed over to the Father 1 Cor 15:28).

In the state of humiliation the Spirit exercises lordship over the incarnate Son, in the state of exaltation the glorified Son exercises Lordship over the Spirit. This is equivalent to the process in the coming of the kingdom of God which correlates with the stages of the Messianic ministry. The Holy Spirit completes the works of God.

This pattern (see Appendix 'A' model of Christian Ministry') must also be interpreted in a Trinitarian fashion.

#### **6. The Identity & Ministry Of The Holy Spirit.**

A: Order of relationships in Eternity.

- |     |                    |                       |        |  |
|-----|--------------------|-----------------------|--------|--|
| (1) | Father             | gift of<br>life       | Son    | unidirectional love (begets)<br>(Jn 1:18.) |
| (2) | Father             | Submission<br>of life | Son    | unidirectional love                        |
| (3) | Father<br> <br>Son | gift of<br>life       | Spirit | mutual (bi-directional)<br>love Jn 15:26   |

Holy Spirit = outpouring of Father - Son love.

- (a) They share in the Spirit equally
- (b) He is the personal power (Spirit) of their love-bond of union (Holiness).
- (c) Therefore, he is the revelation of the Father's love for the Son and the Son's love for the Father. (Common gift).

B: Order of Revelation in Time.

- (1) Father speaking his Word (OT)
- (2) Father giving his Word → flesh = Jesus (Jn 1:14)
- (3) Word as flesh manifested as Son, therefore, God is revealed as Father (Gospels).
- (4) Son receives gift of Spirit from Father → outpouring of Father-Son love.

The life, and so the ministry of the Holy Spirit, is to reveal the Father-Son love, this is the Spirit and so his power.

## 7. Further Note On The Spirit And The Trinity

(a) Personal Properties

In Trinitarian theology 'personal property' refers to that which makes each Person of the Trinity distinctive from the other Persons. In terms of origin this is commonly expressed as :

Father	: unbegotten	(1 Cor. 8:6)
Son	: begotten	(John 1:18)
Spirit	: proceeds	(John 15:26)

or, more relationally :

Father	: paternity	(Fatherhood)
Son	: filiation	(Sonship)
Spirit	: spiration	(Spirit proceeding from Father and Son)

The Son is Son because he is the Son of the Father, and the Father is the Father of the Son. From Scripture, the Spirit is the Spirit of both the Father (God) and of the Son. e.g. Romans 8:9ff; Gal. 4:6.

In Western theology (following Augustine) the Spirit is the bond of union and love between the Father and Son. He is the Spirit of the Father and Son because

he communicates the Father's love to the Son and vice-versa. N.B. the Son is not the Son of the Spirit, nor does the Spirit 'father' the Father. The very identity of the Spirit is to be the bond of union between the only true God and his Only Son - it is on the basis of this exclusive (unique) and so infinitely holy relationship which he mediates that he is the Holy Spirit.

(b) The Role of the Holy Spirit in the Economy of Salvation.

To be created in the image of God is to be made in the likeness of a Son who loves the Father in the power of the Spirit. This links the glory of God and the glory of man; put simply, sin is the loss of the glory of sonship. The one who comes to return this glory to man is the eternal Son, his incarnate life is lived in relation to the Father in the power of the Spirit. It's thus a revelation of the content of salvation. From this it follows that the identity of the Spirit in relation to us is to draw us through Christ into his relationship with the Father. (Eph. 2:18).

It is (ontologically) impossible for the Spirit to reveal himself 'directly', the revelation of the Spirit i.e. of who he is, is given 'indirectly' in his communication of the Father - Son love - for this is the life of the Spirit in relation to us. All the things of the Spirit are the things of Christ in his relationship to the Father, as the faithful Son who is our Saviour.

The Holy Spirit 'testifies' (John 15:26-27) to Jesus' testimony to the truth of the Father (John 18:37 cf.14:6) cf. 'the testimony of Jesus is the spirit of prophecy' (Rev 19:10). There is no operation of the Spirit outside of this, it is his glory to reveal the glory of the Father - Son relationship.

To say 'Jesus is Lord' by the Holy Spirit (1Cor 12:3) - with all that this means - is to have realised in oneself the whole purpose of the Spirit's ministry.

## 8. The Work of the Spirit and the Trinity .

1. The Lordship of Christ.
  - a. 1 Cor 12:3 ('Jesus is Lord') sets the stage for the work of the Spirit in the Church.
  - b. to be 'in' (by) the Spirit is to be in a supernaturally inspired state of deep conviction where revelation is received, and the Word of God uttered. (cf. Rev 1:10; Matt 22:43)
  - c. the gifts of the Spirit are various forms of the Word of Christ (Col 3:16), visible and audible, which express the life of Christ in the Church.
  - d. the Spirit assists the congregation to be Christ-centred as he is.
2. The Trinitarian Operation in the Body of Christ.
  - a. this is most clearly expressed in 1 Cor 12:4-6 'gifts... Spirit...services ...Lord...workings...God.'
  - b. the order here is basic: Spirit, Son (Lord) Father (God)
  - c. gifts of the Spirit enact ministries given by Jesus in the plan of the Father.
  - d. the is represented both an ascending order and full inclusion of one order in the other.
3. The Manifestation of the Spirit
  - a. 1 Cor 12:7 'To each is given the manifestation of the Spirit for the common good.'
  - b. the Spirit is invisible but his effects are visible and audible.
  - c. the Spirit manifests himself by bringing about good in the body of Christ, thus showing his service to Jesus, and ultimately the Father, by building people up to be like Christ (1 Cor 14:4, 12)

## 9. The Holy Spirit And Sonship:

Thesis: the work of the Spirit of God is to make us sons of God.

PERIOD	ACTION OF SPIRIT
A. EDEN Adam a 'son of God' (Lk. 3:38); by creation not indwelling?	No reference to Spirit. (not Gen. 2:7)
B. OLD TESTAMENT 'Son of God'	
a) Israel : Ex. 4:22-23; Deut. 14:1; Jer. 31:20; Hos. 1:10; 11:1 (Rom. 9:4)	Many references to Spirit but none to His permanent indwelling.
b) King - Messiah 2 Sam. 7:14; Ps. 2:7,12; 89:26-27	N.B. prophecies of Spirit resting on Messiah (Isa. 11:1ff;42:1ff;61:1ff)
C. GOSPELS	
a) Prophetic activity related to Messiah's coming: Luke 1:15,41,67.	Spirit's testimony to the coming of the Son of God.
b) Jesus	
i) conception - as Son of God	
ii) ministry - as Son of God/Messiah (Luke 3:22) All the acts of Messiah are acts done in the Spirit. Father indwells <u>Son</u> by Spirit without measure (John 3:34)	By power of Holy Spirit (Lk 1:35) By anointing of Spirit (Matt. 3:16; Luke 3:22; John 1:32-33; Acts 10:38)
H U M I L I A T I O N	N.B. it is the Person of Jesus in His 2 natures that is indwelt by the Spirit (John 1:14)
+ - loss of awareness of Father (Mark 15:34)	No express action (subjective) of Spirit.
- loss of knowledge of Sonship	

iii) resurrection	A
↑ = resumption of eternal glory of Son (John 17:5)	L (iv) Ascension Session
E	T
X	A Jesus receives fullness of the promise of the Father. T As Son he rules

I through Spirit to  
O establish His Lordship  
over nations.  
N (Ps. 2; Matt. 28:18;  
1 Cor. 12:3 etc)  
D. CHURCH  
  
To receive Jesus = to be adopted as a  
son  
(John 1:12; Gal. 3:26, 4:5-6; Rom.  
8:15)  
The entire Christian life is a function  
of this sonship.

Christ with the Father (2  
Pet.1:4). The Spirit is the  
means of/seal of this  
permanence.  
(Eph.1:13; 2 Cor.1:22; 5:5).

↑= justification of Jesus, declaration of  
Jesus' Sonship by power of Spirit  
(Rom. 1:4; 1Tim. 3:16)

↑ means unbreakable union between  
humanity and God in Spirit  
  
Outpouring of Spirit at Pentecost =  
Jesus sharing with Church what he  
has received from Father through  
Spirit as ascended and glorified Lord  
(Acts 2:33).  
N.B. He is Lord in His 2 natures.

To receive the Holy Spirit  
(John 20:22; Acts 2:38, 8:15ff;  
10:47; 11:15; 15:8; 19:2; Gal.  
3:2,14) is to be indwelt by  
Spirit (John 14:17; Rom. 8:9; 1  
Cor. 3:16; 6:19; 2 Ti.1:14; 1  
John 2:27). To be united/ 'in'  
Spirit (Rom. 8:9) is the means  
of sharing in the union of

## **1106 MINISTRY OF THE HOLY SPIRIT**

### **Section Two: Our Need of the Holy Spirit Extra Notes.**

1. The Holy Spirit and the World.
2. The Blasphemy of the Holy Spirit.

# 1. The Holy Spirit And The World

## 1. Introduction

- a. first decide who Spirit is, then decide where he is at work
- b. older theologies focus on Spirit and church
- c. newer emphasis on Spirit and world
- d. important not to restrict the scope of the Spirit's work. The Spirit was working in the world before the existence of the church.

## 2. The Spirit and the Breadth of Existence

- a. Spirit of God as Creator: Gen.1:2; Job 26:13; Ps. 104:29 – 30; Acts 17:25
- b. Spirit of God as Sustainer: Job 33:4; Ps. 104:29 – 30; Ezek. 37:9
- c. Spirit of God as Renewer: Isa. 32:15; 44:3; Ezek. 37:6

## 3. The Spirit Works in All People

- a. Spirit forms and preserves human life: Gen. 2:7; Job 27:3; Ps. 139:13 – 14; Acts 17:28
- b. Spirit strives for righteousness: Gen.6:3
- c. Spirit gives general revelation: Ps.19:4; Acts14:17; Rom.1:20
- d. Spirit imparts wisdom: Proverbs 8
- e. Spirit inescapable: Ps.139:7 – 10

N.B. only Christians recognise this.

## 4. The Spirit and Human Spirit

- a. Spirit present and active in creation of our being: Gen.2:7
- b. Spirit bears a special relationship to our spirit: Rom.8:16; 1 Cor.2:11
- c. implies the sphere that separates humans from animals
- d. Holy Spirit as ultimate source of human self – consciousness, spirituality, aesthetics (This is a trinitarian thesis, Father always relates to, appreciates Son etc. through the Spirit.)
- e. Spirit seeks to establish a moral order of goodness and righteousness everywhere: Gen.6:3; Rom.2:14 – 15
- f. Spirit the third party wherever human love and justice expressed or experienced.

(The last two points reflect the Spirit's role between Father and Son.)

## 5. The Spirit and Culture

- a. Spirit indispensable for true government: Gen.41:38; Num.11: 16 – 27; Judges 3: 10; 6:34; 1 Sam.10:6,10;16:13 – 14; Isaiah 45:1 (Cyrus).
- b. Spirit seeks to humanise all communities, e.g. deliverance from racism,

totalitarianism, sexism, poverty, disease, ignorance.

- c. all gifts of individuals that are life – enhancing must be dispensations of the Spirit: Exodus 31:1 – 5; 35: 3 – 36:2; Isaiah 28:23 – 29 (agriculture).
  - d. since artistic, musical and other creative talents are expressions of humanity they must owe their reality to the Spirit.
  - e. the development of humanity out of the realm of mythology and superstition, needs to be included in the work of the Spirit, he is the possibility of science and technology (n.b. these developed only in “Christian Europe).
  - f. as God is sovereign over national histories, the Spirit must set the vocation of nations in their contribution to the whole of humanity: Acts 17: 22 – 27.  
(The great south land of the Holy Spirit.)
6. The Spirit and other Religions
- a.. the scriptures witness to an action of God outside of the Hebrew and Christian religion: Gen.14:17 – 24; Acts 10:2; 17:22 – 31.
  - b. this is never presented as saving in isolation from God’s work in Christ.
  - c. whatever good there is in non - biblical religion, especially in the moral realm, must be seen as the working of the Holy Spirit in “common grace”.
7. The Goal of the Spirit
- a. that the whole of creation be summed up in Christ: Eph.1:10; 1Cor.15: 24 – 27; Col.1:15 – 18.
  - b. as the “powers of the age to come” (Heb.6:4 – 5) the future is the Spirit’s proper or full sphere, he draws wider and wider circles around Christ until all things are glorified and renewed(Rom.8:19; Rev.11:15; 21:5).
  - c. the Spirit moves from creation to consummation (perfection) via Christ, he perfects all the works of God.
  - d. all creatures are drawn by the Spirit towards their true destiny, which is to glorify God (Hab.2:14).

## **2. The Blasphemy of the Holy Spirit**

1. This is presented as more than a personal reaction against Jesus. (Matt 12:22-32).
2. The rejection of the Spirit is a rejection of his ministry in bringing in the Kingdom of God. (Matt 12:28).
3. As the coming of Jesus in the power of the Spirit (then and now) is the last time in which God's lordship breaks out in history (before the last Judgement), then there are no further opportunities for salvation.
4. To blaspheme the Spirit is to wilfully exclude oneself from the new age he brings in Christ.

## **1106 MINISTRY OF THE HOLY SPIRIT**

### **Section Three: Born of the Holy Spirit. Extra Notes.**

1. The ministry of the Holy Spirit as Manifesting the Father-Son Relationship in the Order of Salvation.
2. The Holy Spirit and the New Creation.
3. John 20:22 and Pentecost.
4. Holy Spirit, Human spirit and the spirit of Jesus.
5. Is the Human Spirit Dead before regeneration?

## 1. The Ministry of the Holy Spirit as Manifesting the Father – Son Relationship in the Order of Salvation.

- a. Conviction of sin: Holy Spirit (John 16:8) reveals sin by showing us that Jesus is the true Son of the Father. (Hence all the resurrection preaching in the NT).
- b. Regeneration: To be born of the Spirit (John 3:5ff) is to united to Christ in his union to the Father (1 Cor 6:17; Col 3:3).
- c. Justification: As the Holy Spirit raised Christ back to the Father's glory ((Rom 6:4) and displayed him as just (Rom1:4; 1 Tim 3:16), so our justification in the Spirit (1Cor 6:11) is to share Christ's position at the right hand of the Father (Eph 2:6).
- d. Sanctification: Jesus' sanctification was his separation to and for the Father in the power of the Spirit (John 17:17-19; Heb 9:14). Our sanctification is to share in the Trinitarian holiness (Heb 12:10; 2 Pet 1:4).
- e. Glorification: Jesus is glorified by the Spirit at his resurrection (Rom 6:4; 1 Tim 3:16). Christians will be glorified in becoming true sons of the Father at their resurrection through the power of the Spirit (Rom 8:11, 29-30).

## 2. The Holy Spirit And The New Creation.

- 1. Holy Spirit is active in creation: Genesis 1:2; Ps 104:30
- 2. Holy Spirit is the source of the life of creatures, indicated by the presence of their 'breath': Ps 104:29-30; cf Gen 1:30.
- 3. This relationship is also true for human beings: Job 27:3; 33:4; Eccl 3:21 cf. Gen 2:7.
- 4. The withdrawal of the Spirit means the judgement of death: Gen 6:3.
- 5. In the O.T. fulness of the Spirit is task related and does not imply eternal life: Exod 31:3; 35:31; Num 11:17ff; Judges 3:10; 6:34 etc.
- 6. The prophets point to a future permanent presence of the Spirit which will convey endless blessing: Isa 11:1-3; 32:15; 44:3; Ezek 4:6; Joel 2:28-32.
- 7. The gift of the Spirit has cosmic implications: Isa 2:2-4; Joel 2:28-32; Hag 2:6-7.
- 8. John's Gospel: Theme of restored unity (John 1:1 recalls Gen 1:1)
  - i) John 1:33 'remain' cf. Isa 11:2; 42:1.
  - ii) John 3:5 gift of the Spirit means entry into kingdom of God .
  - iii) John 3:34-35 gift of Spirit to Jesus, 'all things' are placed in His hands (universal sovereignty). cf. John 6:37; Col 1:16.
  - iv) John 7:37-39 outpouring to the Holy Spirit is linked to prophecies of a restored creation (Isa 55; Ezek 47; Rev22)
  - v) John 20:22 cf. Gen 2:7 - act of re-creation through the glorified Jesus. (also Jn 1:1- Gen 1:1).

9. Pentecost: restored blessing of God cf. Gen 1:28 participation in the 'new creation' and climax of the ages (2Cor 5:17; 1Cor 10:11).
10. To receive the Holy Spirit and to 'go on being filled with the Spirit' is to cooperate with Jesus in the reclamation of all creation.

(This is a summary of an unpublished article by Ian Pennicook.)

### 3. John 20:22 And Pentecost

Did the apostles receive the Spirit from Jesus before his ascension or after it, at Pentecost? Do John and Luke agree?

There have been a range of suggested solutions to this question:

- a. their theology differs.
- b. John 20:22 is the resurrection gift of new life, Acts 2 the ascension gift of new power.
- c. as there is no 'the' preceding 'Holy Spirit' in the text, it is a general giving e.g. of authority to forgive, or regeneration.
- d. it represents a command to 'receive' later (Pentecost).
- e. It is proleptic, a pre experience or foretaste of what would fully come later.

As we have already seen, the evangelist says (John 7:39) that the Holy Spirit was not yet (given) because Jesus was not yet glorified. By this it is clearly implied that he *could* not be given until then... We should probably understand the whole action proleptically. In doing so, indeed, we have a parallel in the Last supper. This could not be a Eucharist, in the full sense, before our Lord had passed through death and risen again. Until then the bread and the wine could only proleptically be called His Body and His Blood. Likewise here our Lord bestows the authority of the Spirit upon the Apostles for binding and loosing, an authority which could not, so to say, "come to life" until after Pentecost. Nor is there any evidence that it did so.

Lindsey Dewar, *The Holy Spirit and Modern Thought* (New York: Harper and Brothers, 1959), 40.

#### **4. Holy Spirit, Human spirit and the spirit of Jesus .**

1. Jesus and the Holy Spirit are in the closest possible association after the resurrection – ascension. The Holy Spirit is the Spirit of Jesus. (Acts 16:7; Rom 8:9-11; 1 Cor 15:45 etc.)
2. This is likewise the case between the spirit of the Christian and the Holy Spirit (Rom 8:15; Gal 4:6; 1Cor 14:2, 14-16).
3. If “spirit” (especially in Paul) expresses the deepest intimacy of the image of God, it is to be thought of as the expression or dynamic of sonship.
4. The essence of sonship is submission. Jesus summed up the whole of his filial (“sonly”) relationship with the Father on earth by saying at the point of death: ‘Father into your hands I commend my spirit.’ (Luke 23:46) This must have been enacted in the power of the Holy Spirit (Heb 9:14).
5. “Anyone who is united to the Lord becomes one spirit with him.’ (1 Cor 6:17)
6. This union with Christ is a gift, but it is experienced ever more deeply and intimately through being conformed to who Jesus is, a submissive Son of the Father. The greater the submission to the Lord through the Spirit the greater the dynamic of the human spirit; which is to know God’s Fatherly love.

## 5. Is the Human Spirit Dead before Regeneration?

1. The Bible teaches that men and women are presently “dead” because of sin (Gen 2:17; Rom 6:23; Eph 2:1; James 1:15).
2. This must be understood as a relational death, that men and women are out of fellowship with God.
3. There are places in the Old Testament where the spirit of a person is spoken of in a negative sense, e.g. Deut 2:30; Ps 78:8; Dan 5:20, in terms of rebellion against God.
4. 1 Cor 2:11 seems to associate the capacity self-awareness with the spirit.
5. Paul warns Christians of “defilement of body and of spirit” (2 Cor 7:1)
6. It seems best to conclude that the spirit of the sinner is dead, not in the sense of dormancy, but in the sense of resistance to the purposes of God. Christians are “alive to God” not because their spirit has come out of a dormant state, but since it is one dimension of their now active obedience to God. The person is “now alive” (Rom 6:11; Eph 2:5; Col 2:13)
7. The text sometimes used to press the body-spirit contrast, Romans 8:10: “but if Christ is in you, though the body is dead because of sin, yet your spirit is alive because of righteousness” (NIV) can be interpreted in the above fashion.  
Alternatively, it may be translated: “the Spirit is life (for you) because of (Christ’s) righteousness” (Rom 8:10 N.R.S.V.).

**Section 4: Baptised in the Spirit.  
Extra Notes.**

1. A General Pattern.
2. The Power of Pentecost.
3. Pentecost and the Ministry of Jesus
4. The Order of Spirit Baptism.
5. Spirit-Baptism and People Groups.
6. The Spirit and the Glorified Jesus.
7. The Spirit and the History of Jesus.
8. The kingdom of God and the Power of the Spirit.
9. The 'baptism of the Spirit' and Christian Initiation.
10. Some Suggested Historical Reasons for the Rise of a Separate and Subsequent Experience.
11. A note on the Authority of Experience.
12. A note on Theological Models.



## **2. The Power of Pentecost.**

1. The prophetic promises fulfilled at Pentecost (Ezek 36:26-27; Joel 2:28ff etc.) indicated that the event was eschatological. With Pentecost, the “last days” have begun for all the people of God (Acts 2:17).
2. Pentecost is primarily a corporate event, it is the community of God’s people who together are immersed in the last things. This makes them the new covenant community.
3. The above dimensions mean that Pentecost is a unique, unrepeatable event in the history of salvation.
4. Subsequent outpourings of the Spirit in Acts (8,10,19), and in all later Christian history, are a share in the Pentecostal reality. (Pentecost is the epicentre; but the earthquake gives forth further after - shocks (Ferguson). Or, new connections to the one reservoir (Kuyper).)

## **3. Pentecost and the Ministry of Jesus**

1. Acts 2:33 links the outpouring of the Spirit to Jesus exaltation to the Father’s right hand i.e. the place of supreme authority.
2. The gift of the Spirit from the glorified Christ is an expression of his Messianic rule. Psalm 2:6-8, the possession of the nations, is being fulfilled.
3. As our Mediator, Jesus has requested the Spirit from the Father (“promised”), this is granted on our behalf.
4. The day of Pentecost is an event on earth which is a sign of the heavenly enthroned - coronation of Jesus as King.
5. Pentecost is a stage in the history of the church, not a stage in personal salvation.

## **4. The Order of Spirit Baptism.**

1. The content of being baptised in the Spirit is the glory of the ascended Lord. i.e. the Spirit gives revelation of his knowledge of Christ in his role as Messiah - King cf. John 15:26 'he will testify about me'; Acts 2:33 'exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear'. The revelation of the fullness of Christ is the baptism of the Spirit and approximates a knowing of the gospel of the kingdom of God.

N.B. John the Baptist is filled with the Spirit from his mother's womb and 'preached the gospel' (Luke 3:18).

2. This knowledge of Christ's glory through being baptised in the Spirit couldn't come before he was exalted to the Father's right hand (in glory). Pentecost had to be subsequent to the 'heavenly session'.

The apostles who knew Christ as risen had to wait to know Christ as exalted. This explains the necessary temporal gap between the ascension and Pentecost. (Even if we assumed they were regenerate they could not yet be united to the glorified Lord)

3. In principle (since Pentecost) a knowledge of the fullness of Christ = baptised in Spirit should be simultaneous with conversion.

As is the case in Acts 10:43ff.

4. The group in Acts 19 represents a special case in salvation - history. They appear to be Gentile disciples of John the Baptist. As such they represent an unrepeatable anomaly who had responded to the deficient teaching of Apollos (18:24 - 19:1).  
The disciples of John were believers in the coming Messiah without a knowledge of Messiah through the Spirit. They represent a group who had come to believe that Jesus was the Christ but who not been united to Christ in regeneration - baptism in water/Spirit.

Interestingly, they probably represent the closest example in Acts to Christian believers who do not know the power of the ascended Christ in the Spirit.

5. The case of the Samaritans in Acts 8 is also unique.
  - (i) it is the first example of non Jewish faith in Jesus.
  - (ii) it is the only case in the N.T. of people who have turned to Jesus and been baptised not having 'received' the Spirit (8:15-17, 19)  
(This is true whether or not 'received' is taken in a strict sense or of Spirit - baptism)
  - (iii) It is the one context where a people group is not initially evangelised by the apostles (following Acts 1:8)

These three factors seem to come together in the action of the apostles (8:14ff)

It appears that it was necessary for the apostles to lay hands on the Samaritans for the Spirit because they alone were given the authority by Christ to order the coming of the Kingdom with respect to the initiation of the people groups.

- (a) Jesus gave to the apostles the keys of the kingdom, and he indicated that their confession of him as Messiah was the rock upon which the Church as such would be built. (Matt. 16:16-19)  
Only the apostles had this authority, which encompasses the gift of the Spirit, in this initial stage of the life of the Church.
  - (b) This agrees with Paul: 'God's household ... built on the foundation of apostles and prophets' (Eph.2:20; cf. Rev. 21:14).
  - (c) This explains why Paul's statement in Romans 8:9b does not conflict with the Acts testimony. Since the foundation of the Church has been laid everyone who turns to Christ, no matter who the preacher is, receives the Spirit.
6. Where people are not 'baptised in the Spirit' at conversion we must presume that the gospel was not preached in an apostolic manner (cf. Acts 18-19) viz as the gospel of the kingdom.  
Where the gospel is not preached in the power of the Spirit as the testimony of the ascended Christ then the Holy Spirit cannot reveal the fulness of Christ. Since the revelation of Christ is the empowerment for witness then there can be no such empowerment.

N.B. the Word - Spirit correlation in Eph. 5:18-19 cf. Col.3:16 and the Spirit -power - indwelling Christ parallel in Eph. 3:16-17.

## 5. Spirit-Baptism and People Groups

The terms of the pattern of the Spirit's coming in Acts.

The following should be observed :

1. In contemporary Jewish thought the world consisted of 3 people groups i.e. Jews, Samaritans and Gentiles. (Greek ethnos = nation, people, race etc.)  
There were no significant divisions within each group.
2. Therefore, from the perspective of the disciples Acts 1:8 means the inclusion of all nations in the kingdom of God by the Spirit.

Acts 2 - Jerusalem

8 - Samaritans

10 - Gentiles

(The household of Cornelius does not represent Christian believers but Jewish proselytes.

10:2, 35 'God - fearing' = technical term for Gentiles associated with the synagogue.

Peter says Cornelius was given a message of salvation 11:14. The Spirit falls as forgiveness is being proclaimed, 10:43-44.

3. The outpouring at Jerusalem, Samaria and Caesarea represents a three - fold initiation of the basic people groups of humanity into the body of Christ, representing the universality of Messiah's ministry. The order follows that of the plan of salvation e.g. 'to the Jew first, then for the Gentile' (Rom. 1:16; 2:9,10)

This agrees with Paul's statement in 1Cor.12:13 that to be 'baptised by one Spirit' is to be baptised 'into one body - whether Jews or Greeks..'

4. The emphasis is on communities/peoples NOT individuals.

## 6. The Spirit And The Glorified Jesus.

Key Text: John 7:39 ‘the Spirit was not yet, because Jesus was not yet glorified’

The identity of the Spirit in relation to us is entirely dependent on the history of Jesus.

### The Spirit and the Testaments

#### A: TITLES

O.T.	N.T.
‘Spirit of God’	‘Holy Spirit’
‘Spirit of the Lord’	‘Spirit of Christ’
‘Holy Spirit’ (Ps. 51:11; Isa. 63:10,11)	‘Spirit of Jesus’ (Acts 16:7)
	‘Spirit of your Father’ (Matt. 10:20)

#### B: ACTION

‘on’	‘on’/‘upon’ - Messiah’s anointing (Lk 322; Acts 10:38)
‘upon’	- new covenant initiation
‘in’ (out) Ezek. 2:2,3:24 (Prophets, Priests, Kings)	(Acts 1:8; 10:44-46; 11:15; 19:6; Tit. 3:6)
‘filled with the Spirit’?  (Ex. 31:3; 35:31; Mic. 3:8)	all believers ‘receive’ the Spirit (Acts 2:38; 8:15-18; 10:47; 11:5; 15:8; 19:2; Gal. 3:2,14) = ‘gift’ of Spirit (Acts 2:38; 2 Cor. 1:22, 5:5; 1 Th. 4:8) ∴ all can be ‘filled’ with the Spirit (Acts 2:4; 4:8,31; Eph. 5:18 etc.)
Transition ‘with’ → ‘in’ John 14:17 indwelling (Rom. 2:9; 1 Cor. 3:16; 6:19; 2 Ti.1:14) fulfils Ez. 11:19, 36:27	

## 7. The Spirit and the History of Jesus

### A. THE MINISTRY OF JESUS

Father is Lord of Son by Spirit

Luke 4:18 Lord anoints with Spirit to enable...

Matt. 12:28 Spirit the agent of deliverance

John 3:34 God (Father) gives Spirit to Son without measure.

The giver of the Spirit is the Father (Luke 11:13).

### B: THE HUMILIATION (PASSIO MAGNA) OF JESUS

Jesus bears/becomes sin on cross (2 Cor. 5:21; 1 Pet. 4:1) under curse of the law (Gal. 3:13)

Cry of dereliction 'My God . . . forsaken me'

(Mark 15:34) witnesses to loss of union with Father through Spirit.

Jesus' experience of absence of Spirit is His bearing of God's wrath, for all the blessings of Sonship are conveyed by the Spirit.

### C. THE EXALTATION OF JESUS

Jesus is glorified by the Father because of His obedient suffering.

Luke 24:26 'suffer . . . enter glory'

Phil. 2:9 'obedient to death . . . exalted'

Heb. 2:9 'glory ..because of the suffering .. '

1 Pet. 1:11 'sufferings destined . . . subsequent glory'.

The glory of the resurrection is not an external reward for Jesus, but a new stage of his history with the Father constituted by the action of the cross.

Humanity is incorporated into the intra-trinitarian glory (John 17:5).

The exaltation of Jesus in His resurrection - ascension - session is an act of the Father in the power of the Spirit (Acts 2:33; Rom. 1:4; 1 Tim. 3:16).

### D. THE LORDSHIP OF JESUS

Jesus rules for the Father by the Spirit through the Church (His Body).

a) all authority is given to the Son to defeat His enemies (Matt. 28:18;

1 Cor. 15:24-25)

b) He receives the Spirit for this purpose (Acts 2:33)

c) He pours out the Spirit upon the Church (baptises in Spirit)

Acts 2:33; 9:17; 11:17; 19:5.

The object of faith for receiving the Spirit is the glorified Lord (Acts 2:38, 9 :17; 10:43-44; 19:5).

∴ to believe in the Lord Jesus Christ is to participate in/be united with his glorified humanity = to be baptised in Spirit.

## 8. The Kingdom Of God And The Power Of The Spirit.

The N.T. links the power of the Spirit to the coming of the kingdom.

### 1. Gospels

- (a) Jesus :            Matt 12:28    'Spirit .. demons ... kingdom'  
                         Acts 10:38    'Holy Spirit ... power ... healing ...'  
                         cf Luke 4:18 - 19

This is the action of Messiah - King  
cf. Ps 2:2, 6-8; Isa 42:1; 11:1-13

- (b) Disciples:      Luke 10:8-11 'heal the sick .. the kingdom of God has come            near you'.

i.e. they are authorised by the King to participate in the action of the kingdom in the power of the Spirit.

N.B. 'kingdom of God' = rule of God i.e. in redemption, re-creation (salvation), judgement - the defeat of sin, world, devil. This was achieved at the cross.

### 2. Acts

- (a) Luke 24:46 - 49 - Acts 1:3-8 - the power of the Spirit will be for witness i.e. to the coming of the kingdom with power.

- (b) The preaching of the gospel is the preaching of the kingdom e.g. Acts 2:36, 10:36 - Jesus is Lord and Christ; Acts 8:12; 19:8; 20:18-27; 28:23, 28-31.

### 3. Epistles

- (a) 1 Cor 4:20 - the kingdom is 'not a matter of words but power'  
Rom. 14:17 - the kingdom is 'in the Holy Spirit'

- (b) N.B. the kingdom also comes with signs and wonders e.g. Acts 8:6-17; 14:3; 19:11.

### 4. Conclusion

We must conclude that the power of the Spirit is the form in which the kingdom of God comes. It is the expression of the rule of Messiah (cf. Psalm 2) upon the earth (cf. Matt 28:18-20)

This must be related to revelation of the person of Christ. The power to proclaim Jesus as Lord operates energetically within the believer (dynamis) as they receive the revelation of who he is through the Spirit.

N.B. - the Spirit enabled the disciples to speak of the mighty acts of God revealed to them (Acts 2:4,11).

- it is as the forgiveness of sins is preached that the Spirit falls on the Gentiles.

## 9. The 'Baptism In The Holy Spirit' And Christian Initiation

(a) **Christian initiation** : what happens at the time a person becomes a Christian and enters the kingdom of God.

(b) **Suggestion** : Christian initiation involves a complex of events/ experiences/realities that occur in an interrelated fashion.  
: the chronology of these events may vary, but they are to be thought of as belonging together.  
: distinction does not entail division or separation.  
cf. body-soul-spirit.

### (c) 3 Models of Christian Initiation

#### A. Classical



Baptism in Spirit as God's inner witness (empowering) to the salvation complex (subjective dimension of objective reality).

#### B. Pentecostal

'A' + later/distinct and separate 'baptism in Spirit'.

#### C. Renehan (Grudem, 773n. 21)

As for 'A', with 'baptism in Spirit' one of the elements of salvation.

## 10. Some Suggested Historical Reasons for the Rise of a Separate and Subsequent Experience.

(From G. Fee (1985), in *Pneuma*, 7,2, pp 69-97).

Without belaboring any of the points in detail, it seems to me that the components of Christian conversion that emerge from the New Testament data are five:

1. The actual conviction of sin, with subsequent drawing of the individual to Christ. This, all agree, is the prior work of the Holy Spirit that *leads to* conversion.
2. The application of the atonement in the person's life, including the forgiveness of the past, the cancelling of the debt of sin. I would tend to put repentance here as a part of the response to the prior grace of God, which is also effected by the Spirit.
3. The regenerating work of the Holy Spirit that gives new birth, that brings forth the new creation.
4. The empowerment for life, with openness to gifts and the miraculous, plus obedience to mission. This is the component that Pentecostals want to make *subsequent* to numbers 1-3, and that the Protestant tradition wants to limit simply to fruit and growth, but tends at times seemingly to omit altogether.
5. The believer's response to all this is baptism in water, the offering of oneself back to God for life and service in his new age community, the Church. This act obviously carries with it the rich symbolism of elements 2 and 3 (forgiveness and regeneration), but in itself effects either.

The problem lies with what happened to element 4 in the subsequent history of the Church. The fact that is effectively got lost can scarcely be denied. Christian life came to consist of conversion without empowering, baptism without obedience, grace without love. Indeed the whole Calvinistic-Arminian debate is predicated on this reality, that people can be in the Church, but evidence little or nothing of the work of the Spirit in their lives. Cheap grace, Bonhoeffer called it. That such so called Christian life exists can not only not be denied, but one may have ruefully to admit that it represents the vast majority of believers in the history of the church. However, surely no one will argue that such *should* be the norm - even if it is now quite normal. The question is, how did such an understanding of Christian life and experience come into existence?

First, it seems to be noted that the New Testament documents are for the most part all written to first generation adult converts and therefore simply do not describe or address the needs for the second and third generation. What we have described above as the normal Christian experience was in fact normal for *converts*, those about whom the Acts is written and to whom Paul's letters were written. But for a second and third generation, who grow up on Christian homes, conversion is seldom so life - changing - nor would I argue that it necessarily can or should be. But what happens is that the dynamic, experimental quality of the Christian life, as life in the Spirit, also seems to be the first element to go. Thus there arose a generation that "never knew about the empowering of the Holy Spirit.

Secondly, and by far the more devastating, was the eventual tie of the gift of the Spirit to water baptism, a tie that one is hard-pressed to find in any of the biblical data. And then when baptism is eventually transferred from adult converts to infants in Christian homes, which meant they, too, had now received the Spirit, the phenomenological, experimental dimension to life in the Spirit was all but eliminated.

It is precisely out of such a background that one is to understand the Pentecostal movement with its deep dissatisfaction with life in Christ without life in the Spirit and their subsequent experience of a mighty baptism of the Spirit. If their timing was off as far as the biblical norm

was concerned, their experience itself was not.”

## 11. What Does it Mean to be Filled with the Spirit?

### 1. The Old Testament Background.

- a. Links to the temple being filled with God’s glory: Ex 40:34-35; 1 Kings 8:10-11; Ezek 10:4; 43:5; 44:4; Hag 2:7 etc.

This will one day encompass the whole earth: Nu 14:21; Ps 72:19; Isa 6:3; 11:9; Hab 2:14.

- b. Eschatological dimensions: Ezek 36:26-27; 37 etc.
- c. Corporate dimensions: the promises in Ezek 36:26-27; 37; Joel 2:28ff; Isa 63:10-11 are to do with the new covenant community.
- d. Individual dimensions: The Spirit of God sovereignly falls on and fills prophets, e.g. 1 Sam 10:6,10; 19:23; Ezek 28:3; Deut 34:9; Judges 3:10; 6:34.
- e. Links to Messiah: Isa 11:3; 42:1; 61:1.

### 2. The Use of Luke - Acts.

- a. Luke uses 2 distinct Greek words:

(i) pimplemi - Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9.

(ii) pleroo - Luke 4:1; Acts 6:3, 5; 7:55; 11:24; 13:52.

- b. Pimplemi refers to special influxes of ability and power in the service of God’s Kingdom. This is close to the Old Testament use (1d).
- c. Pleroo is used of an ongoing condition of life. This is close to Paul’s use of “the fruit of the Spirit” (Gal 5:22-24).

### 3. Paul’s Use.

- a. The only place where Paul uses the expression is Ephesians 5:18

- b. Here he uses pleroo.

- c. The context is:

(i) corporate - how Christians should be when they meet together. The Old Testament temple associations are transferred in Ephesians to the church (2:19-22). This also picks up the eschatological dimensions.

(ii) ethical - Christians are not to grieve the Spirit (4:30 cf. Isa 63:11), nor be foolish with wine (5:17). They are to be “wise” cf. Acts 6:3; Col 1:9; Eph 3:14-21.

- d. The command is:
  - (i) continuous - something which should be repeated.
  - (ii) passive - not something that believers do, but God does in them.
- e. The “fullness” terminology of Ephesians is usually related to God’s action in Christ (1:10, 22:23; 3:19; 4:10, 13)
- f. We may conclude that if believers lead holy lives submitted to God’s purposes in Christ they will be habitually filled with the Spirit.

## 12. A Note on the Authority of Experience

### 1. Order of Authority

- (a) Bible (b) Tradition (c) Reason (d) Experience

### 2. Apostolic Authority

- (a) (b) (c) (d) are unified

(a) Bible = written apostolic witness

(b) Tradition handed down by apostles – 1Cor. 11:2 ; 15: 1-9 ;  
1 Thess. 2: 15 ; Col. 2: 15ff ; 1Tim. 1: 10 ; 6: 20 ; 2Tim. 1: 12, 14 ;  
Tit. 1: 9

(c) ‘a’ + ‘b’ a product of Spirit–guided intellect e.g. Rom. 12: 2 ;

(d) 1 Cor. 2: 16 ; Ph. 2: 5.

Apostolic experience coherent with ‘a’, ‘b’, ‘c’ and vice-versa.

### 3. Present Christian Experience

- a) ‘d’ for us must be evaluated in terms of ‘a’ ‘b’ ‘c’, especially as these are public.
- b) Deficiencies in the complex ‘a’ – ‘b’ – ‘c’ – ‘d’ may appear to be remedied **in our experience** by an event which leads us to re-evaluate the other elements of the complex.
- c) But, what is usual must not be confused with what is normal.
- d) That most believers experience a post-conversion empowering of the Spirit does not establish this as (apostolically) normal.

### 13. A Note on Theological Models

#### 1. The use of models in science

a) Not usually replicas (cf. architecture), but a set of images, ideas or concepts useful for investigating unknown phenomena.

b) Models are useful if they allow prediction and are open to falsification

i.e. testable, functional.

c) Models become refined and are replaced

e.g. C.N.S. - system of ropes, levers, pulleys

- series of electrical impulses

Atomic structure - billiard balls

- set of fields

Gravity - Newton

- Einstein

#### 2. The use of models in theology

a) God transcends the world, therefore all our language is analogical.

b) Examples of theological models:

John 1 - Word

Church as - vine, temple, institution, body

c) All enduring models have a certain practical usefulness for spirituality **but** if another model can:

(i) function as well

(ii) show greater simplicity

(iii) show at least equal biblical fidelity, then the previous model should be replaced.

### **How does this apply to the various models of the work of the Spirit?**

## **1106 MINISTRY OF THE HOLY SPIRIT**

### **Section Five: The Evidence of Being Baptised in the Spirit: Extra Notes**

1. The Prophetic Nature of Tongues.
2. The Importance of Speaking in Tongues.
3. Tongues and Edification.

## 1. The Prophetic Nature of Tongues.

- (a) 'The testimony of Jesus is the spirit of prophecy' (Rev. 19:10). i.e. to testify to Jesus is a prophetic action. c.f. 1 Cor 12:3 and Matt 16:16 of Peter's confession.
- (b) The purpose of being baptised with the Holy Spirit is power to witness/testify to Jesus. (Acts 1:8).
- (c) Therefore the evidence of being baptised with the Holy Spirit is prophecy.

This seems to be a consistent biblical theme.

### (i) Old Testament

- Num 24:3-4; 'Spirit upon .... oracle'
- 1Sam 10:6-10 - 'Spirit upon .... prophesying'
- 2 Sam 23:1ff - 'Spirit of the Lord spoke through me'
- Micah 3:8 - 'filled with power ... with the Spirit ... to declare'
- Joel 2:28ff - 'pour out .... prophesy'

inspired speech i.e. prophecy.

i.e. revelation -> inspiration -> prophecy

### (ii) Luke's Gospel

- Luke 1:15,17 - 'filled ... spirit and power of Elijah'
- Luke 1:41,42 - 'filled ... exclaimed'
- Luke 1:67 - 'filled ... prophesied'
- Luke 2:25ff - 'upon him ... saying'
- Luke 4:14f, 18f (cf Mt. 7:29); 10:21; 12:11-12; 24:46f

### (iii) Acts 2:4,11 'filled ... declaring the mighty works of God'

- Acts 2:14 ff. Peter interprets tongues, via Joel, as prophecy.
- Acts 4:8 'filled ... said'
- Acts 4:29 ff 'filled ... spoke...'
- Acts 6:3,8; 6:5,10; cf. 11:29; 9:17,20 (2 2:15)

N.B. Acts 10:44 - 46 'came on ... tongues ... praising God'

Acts 19:6 'came on ... tongues and prophesied'

### (iv) Paul

Ephesians 5:18-19 'be filled with the Spirit. Speak to ...'

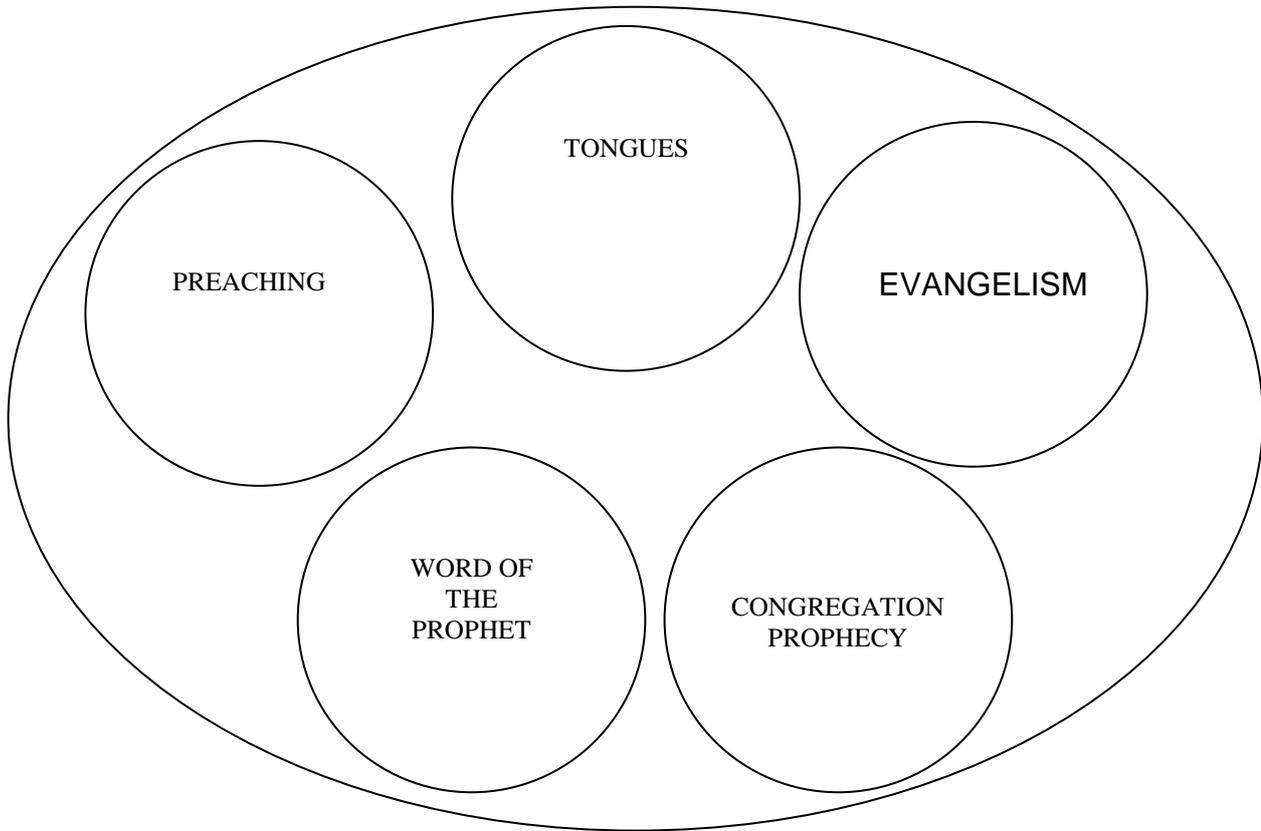
Prophecy as testimony to Jesus, includes all types of inspired speech - evangelism, wisdom, knowledge, praise, tongues.

Tongues is a form of Spirit - inspired speech (1Cor. 12-14) i.e. one species of prophecy.

We must suppose that there is no tongues speaking in the O.T. because the spirits of the O.T. saints were not regenerated by the Holy Spirit/united with the ascended Jesus. cf. 1 Cor 14:14-16.

(Not possible without Jesus regenerating a human spirit and bringing forgiveness cf. Ezek 36:26)

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY. (REV 19:10)



## 2. The Importance Of Speaking In Tongues

1. Paul says in 1 Corinthians 14:  
'if I pray in a tongue, my spirit prays but my mind is unproductive' v.14  
'those who speak in a tongue build themselves up...' v.4
2. It appears that speaking in tongues bypasses our mental faculties.
3. Speaking in tongues seems to occur in the sphere of revelation  
e.g. 'mysteries in the Spirit' v.2; 'blessing with the spirit' v.16
4. This may mean:
  - (a) it is easier to receive revelation while praying in tongues than in using ordinary mental processes.
  - (b) Some of the idolatrous thoughts of the heart can be bypassed when speaking in tongues. (Heb. 4: 12)
5. Tongues then, especially as emphasised by Pentecostal spirituality, can function as an affirming entry into the sphere of the supernatural revelation of God's Spirit.
6. This however does not mean that tongues speaking equates to a greater **knowledge** of God. (His character, love, and so on.)

## 3. Tongues and Edification.

1. 'Those who speak in a tongue build up themselves...' (1 Cor 14:4).
2. There is a 'mystery' associated with this (1 Cor 14:2), but this cannot be nonsensical.
3. Paul's general use of 'mystery' relates to the revelation of Christ in the gospel, e.g. Rom 15:25; Eph 3:9; Col 1:27.
4. The speech involved must be some utterance to do with Christ.
5. This happens through the Spirit of Jesus, the Spirit of adoption (Rom 8:15; Gal 4:6).
6. To faith, tongues is an outward (sacramental) sign of the inner spiritual grace of sonship.
7. Without faith, tongues can only be empty and a block to the unbelieving practitioner (1 Cor 13:1; Heb 3:19).

## **1106 MINISTRY OF THE HOLY SPIRIT.**

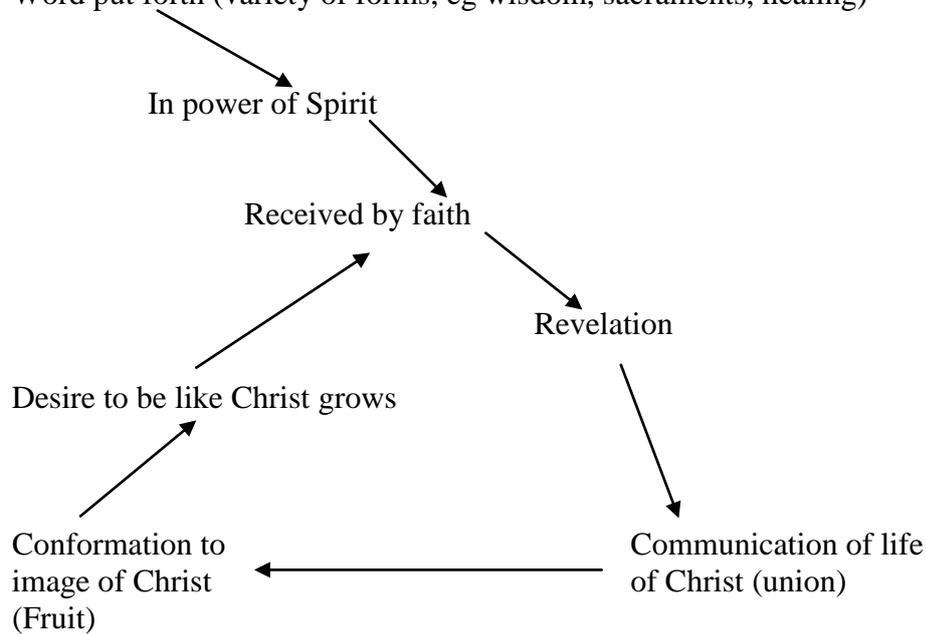
### **Section Nine: The Fruit Of The Spirit. Extra Notes.**

1. The Formation of the Fruit of the Spirit.
2. The Law and the Spirit.
3. The Fruit of the Spirit and Christian Community.

## 1. The Formation of the Fruit of the Spirit.

1. Gifts exist for fruit.
2. Spirit's love for Son - desire to glorify Son → by: formation of fruit of Spirit = impartation of character of Christ.
3. Spirit sent from glorified Lord to give a share in his present life (Acts 2:33; John 14:27; 15:11 my peace, my joy in you), cf. 1 Peter 1:8 'glorified joy'.
4. Priority of fruit - character is eternal/relational  
- phenomena are passing manifestation.
5. The cycle of sanctification.

Word put forth (variety of forms, eg wisdom, sacraments, healing)



eg 2 Cor 3:17 - 4:6.

## 2. The Law and the Spirit.

(a) In Romans 7:7-25 Paul sets forth a sequence that leads to death. Through the law comes the consciousness of sin (v. 7 cf. Heb 10:2). The law arouses the flesh to break God's commandments (Rom 7:5,7 ff; Gal 3:19), the result of such sin is death (Rom 7:10).

(b) In Rom 8:2-13 the apostle announces an opposite sequence that leads to life. The righteousness of Christ (v.10) means that the demands of the law have been satisfied. Therefore the law can no longer condemn (Rom 8:1). The dominant indwelling power is now no longer the flesh but Jesus and his Spirit (Rom 8:9-11). Through the Spirit the just requirement of the law can now be kept (Rom 8:4) with the result of life and peace (Rom 8:6)

### **3. The Fruit of the Spirit and Christian Community.**

'In the New Testament both sanctification and charismatic empowering are essentially corporate in character. The fruit of the Spirit is less a catalogue of individual virtues, than the forms of relationship that bind together the Body of Christ; the gifts of the Spirit are less individual endowments, far less spiritual status symbols, than ways in which we work together within the Body of Christ. The "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control" of Galatians 5:22, 23, are descriptions of the way we relate together in the church, so that our relationships manifest Christ.'

(T. Smail 1975: 129 *Reflected Glory* London: Hodder and Stoughton)

## APPENDIX 1

### A Model of Christian Ministry

The eternal ground of all God's acts through us must be the intratrinitarian relationships. 1 John 4:8 'God is love'

John 17:5 mutual glory.

God is constituted by his relationships.

The Father gives of his being to the Son ('begotten' John 1:18) and the Spirit ('proceeds' John 15:26) who are as they receive. It is this giving which makes the Father the Father and so on. See Nicene Creed etc.

What we are in the image of God is constituted by our receiving from God. Genesis 1:27 - creation is an act of total giving and absolute receiving. The 'image' is our relationship with God. To live before God means to be in relationship, this must include the matter of ministry.

The image of God is deformed by sin (Colossians 3:10). Only in Jesus (true image Col 1:15) can we know the proper nature of ministry.

In terms of their relationships beyond themselves the Father plans (Ephesians 1:3ff) the Son mediates (1 Timothy 2:5) the Holy Spirit executes (Matt 1:18-20; Hebrews 9:14; Romans 1:4). Therefore it is in terms of the Son - Spirit relationship and subsequent Spirit-believer relationship that we will properly understand ministry.

#### STAGE 1 - The Ministry of Jesus Under the Power of the Spirit

Step 1 The Son is incarnate by the Spirit Matt 1:18-20; Luke 1:34-35.

Step 2 The Son is appointed Messiah at his baptism by the empowering of the Spirit (Matt 3:16-17). v17 - Ps 2:7: Isaiah 42:1. Spirit bears up Christ/ Christ receives Spirit Acts 10:38 'anointed'

Step 3: Messianic ministry begins. Matthew 4:1  
Luke 4:1-2, 14-15, 18ff

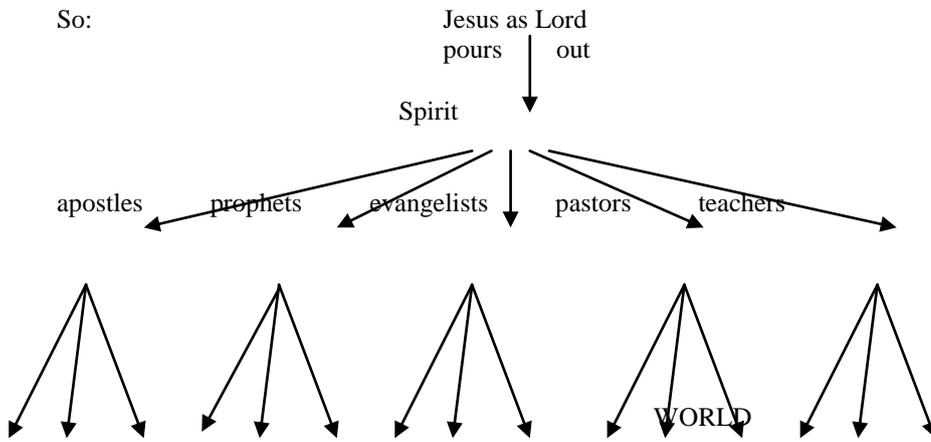
Step 4: The sum total of the Messianic ministry is performed in the power of the Spirit  
Luke 4:18-19 - programmatic statement  
Matthew 12:28 - The Spirit brings in the Kingdom through Jesus cf. Acts 10:38  
Luke 13:3 - Prophetic identity  
Hebrews 9:14 - offered through Spirit (cross)  
Romans 1:4 - raised by Spirit.  
1 Timothy 3:16; 1 Peter 3:18 - exalted by Spirit.

NB: John 3:33 Spirit given/received without limit = key to the power of Jesus' ministry. In his earthly life and ministry Jesus bears/receives/is used by the Spirit in a uniquely total fashion.

Stage 11: The Ministry of Jesus Through the Power of the Spirit

1. Jesus prophesies he will send the Spirit to be his minister to the disciples. John 15:26; 16:7; 12-15 i.e. the Spirit mediates the Son.
2. Jesus gives the Spirit.  
John 20:22 'breathes ... receives the Holy Spirit.'  
Acts 2:33 (1:4-5; Luke 24:49) - 'pours out'/ 'baptises with'  
c.f Acts 10:44-46 with 11:15-16; 19:6.
3. Jesus gives the Spirit so as to enable witness to him  
Acts 1:8; 1 Cor 12:3; Revelation 19:10.
4. Jesus gives gifts through the Spirit to enable his body to function.  
Acts 2:4,11,17,18; 8:18; 10:46; 19:6  
tongues and prophecy.  
Galatians 3:3-5; Hebrews 2:3-4  
miracles and gifts.  
Ephesians 4:11-12 - ministry for ministry  
1 Cor 12:12-31; Romans 12:4-8 - 'body ministry'.

So:



Jesus ministers to the world through ministering to-through the Church.

The Spirit repeats Jesus' ministry through us. (Does in us what he did in Jesus). Gives to us the mind, will, plan, love, power, grace that was/is in Jesus. 'the Spirit will take from what is mine and make it known to you'.

## Application and Conclusion

1. There is only one Christian minister (essential Christian ministry) and that is Jesus. He ministers through us by his Spirit. (The Church is a continuation of the Messianic ministry).
2. Our Christian ministry begins when we allow Jesus to minister to us by his Spirit. This involves receiving/being baptized with the Spirit. An immersion into God relationally and so a being taken up into his purposes.

Check 1: Are we aware of this experience/enablement/empowerment? Have we received what we have received?

(Objective-subjective link).

3. Our Christian ministry continues as we repeatedly receive from Jesus.  
(a) for evangelism e.g Acts 4:8, 29-31  
(b) for 'body ministry'.

Check 2 (i) are we conscious of asking for/receiving contextual empowerment Acts 13:9?

1 Cor 12:7 (ii) are we conscious of asking for/desiring spiritual gifts for the body ?

(iii) are we conscious of receiving/desiring spiritual gifts/  
ministry of Jesus from the body? 1 Cor 12:14-25.

(ii) + (iii) gifts relate to essential nature of Church as body of Christ;  
gifts are expressions of love - concrete deed to meet need.

4. If Christian ministry is essentially relationships (Jesus-Spirit-body-us) then it depends upon true openness. A vital key to this is confession/repentance 1 John 1:8-9; James 5:13-16.
5. The penetration of all Christian ministry will be in proportion to our desire to receive from God and others. Are we hungry to receive? John 7:37-39; 1 Cor 14:1.

## APPENDIX 2

### The Spirit of God and Human Life

#### Introduction

Purpose of these studies - to consider the nature of the Holy Spirit's work in the life of the Christian.

Why this topic? (i) because it was asked for in relation to my four addresses on the Holy Spirit;

(ii) because the Holy Spirit's work is often misunderstood;

(iii) because the Spirit is The One Who makes real in us all of

what God

desires for us as Christians.

#### The Notion of Spirit

Hebrew - ruah main idea, extraordinary fact that something as intangible as air should move. Focus is not on the movement but on energy manifested by movement. Ruah = 'blowing', 'violent wind'.

Greek - pneuma, stress on the power of air in motion.

#### **The Spirit in the O.T.**

General idea - Spirit works in particular individuals with special tasks. NOT the possession of all the people of God.

The human being becomes the instrument of God under the influence of the Spirit - dynamic inner power that energises the person for 'action'. Judges 14:6; 1 Sam 16:13 'comes mightily upon'

Judges 6:34 'clothes'

Ezek 2:2; 3:12,24 'enters in'

2 Kings 2:9; Isaiah 11:2 'descends upon'

Judges 13:25 'stirs'.

#### Ability to perform saving deeds on behalf of others:

Heightening of actual powers with supernatural energy and gift of qualities needed to fulfil the calling.

The Judges: Judges 3:10; 6:34; 11:29 - gifted with qualities to govern and save. Judges 13:25; 14:6,19; 15:14 - supernatural strength.

The Kings: 1 Samuel 11:6; 16:13 Saul and David

'Spirit - possession' - control actions like a tremendous inner force of

1 Sam 10:6 'be turned into another man' (External rite of anointing with oil an outer sign of inner equipping of Spirit e.g. 1 Sam 16:13; Ps 89:20-21).

The Prophets: It is the Spirit who is the source of inspiration from God.

Genesis 41:38 the dreams of Joseph.

2 Samuel 23:2; Isaiah 48:16; 61:1 - inspired oracles: 2 Chron. 15:1; 20:14; 24:20; Neh. 9:30; Zech. 7:12.

Micah 3:8 'I am filled with power, with The Spirit of The Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin'.

The usual way in which one can see that the Spirit is upon someone is ecstasy. Numbers 11:25-26; 1 Samuel 10:6,10; 19:24.

But only in the greatest figures (Moses Numbers 11:17,25; Elijah; 2 Kings 2:9) is there permanent possession of the Spirit.

Special skill: Exodus 31:2 artistry of Bezalel.

#### Messiah, Covenant and Future Fulfilment

Isaiah 11:1-3; 42:1; 61:1-3 - the Spirit comes to rest permanently upon the Messiah.

Ezekiel 36:27; Joel 2:28f - in the last days all of God's people will be given a share in the Spirit.

Jeremiah 31:31ff - 'internalizing' of the law of God which is at the heart of the new covenant agreement is bought about by the Spirit.

#### **The Spirit in the NT**

##### The Spirit and John the Baptist

Luke 1:15 - 'filled with the Holy Spirit' before birth.

Matthew 11:9; Mark 11:32 - a prophet. John's appearance after 400 years of silence marked the renewal of the presence of the prophetic Spirit amongst God's people.

Matthew 3:7-12; Luke 3:16; 'He will baptise you with the Holy Spirit and with fire'. The Spirit to come in fulfilment of the O.T. promises, as a cleansing, purifying power. Spirit - Messiah - Spirit - people of God.

##### The Baptism of Jesus

Matthew 3:16-17 - The Spirit descends upon Jesus at his baptism. Not Jesus' 'baptism with the Holy Spirit' but anointing and endowment for the Messianic task. John 1:33; Acts 10:38 (Psalm 2:7; Isaiah 42:1-2) official beginning of ministry, coronation rite.

#### The Charismatic Ministry of Jesus

Luke 4:18 - The Spirit enabled his ministry (Isa. 61).

Matthew 12:28 - defeats demons by the power of the Spirit (=Kingdom of God).

Mark 6:4; Luke 13:33 - Jesus regards himself to be a prophet (to claim to be a prophet is to claim to be inspired by the Spirit) cf 2 Pet 1:20-21.

#### Jesus and the 'Counsellor'

John 14:15-18, 25-26; 15:26; 16:7-11,12-15. The 'Counsellor' will bring the presence of the mind and will of the Messiah to his people. This involves both the recall of old truth and the leading into new truth.

#### Jesus as Lord of the Church and Dispenser of the Spirit

cf. Matthew 3:11-12

Luke 24:49: 'I am going to send you what my Father has promised' (=s Acts 1:4-5 'baptised with the Holy Spirit').

John 20:22 'Receive the Holy Spirit' proleptic or Gen 2:7 new creation.

Acts 2:33 : the exalted Jesus enters into the fullness of his Messianic ministry only when he becomes the sender of the Spirit (universalises Jesus' ministry).

#### Summary

Jesus, The one true Spirit-filled man: - conceived, indwelt, anointed, enabled to fulfil his Messianic ministry.

Spirit bears up Messiah.

Jesus as the exalted Lord sends the Spirit to complete in and through Messiah's people the Messianic task (redemption).

## **The Spirit and The Christian**

#### Regeneration

John 3:3-7; Titus 3:5; 1 Peter 1:23 - being 'born again' means the supernatural gift of spiritual life, a disposition to love and obey God.

#### Spirit-Baptism

'Baptism in the Spirit' not a N.T. term. N.T. 'baptise with the Spirit' e.g. Acts 1:5 i.e. actional, dynamic - not something we possess but something which happens to us.

#### Spirit - Baptism and the Kingdom of God (cosmic framework)

O.T. expectation Isaiah 32:15; 44:3; Joel 2:28-29 - a renewing of the life of the whole nation (a national regeneration).

Acts 1:3-8 Jesus teaches about the Kingdom and promises the Spirit. The gift of the Spirit is with a view to the Kingdom, this is its proper context.

#### Spirit-Baptism in Acts

Acts 2:1-4; 8:14-17; 10:44-48; 19:1-6. Fulfils Acts 1:8.

Acts 2 = Jerusalem. Acts 8 = Judea - Samaria. Acts 10 = Gentiles

N.B - Peculiar historical situation of Acts 8.

Disciples in Acts 19 are not Christians but disciples of John the Baptist - no one order of events Spirit, baptism, tongues - prophecy.

The Kingdom embraces all racial groups.

#### The Coming of the Spirit in the Letters

1 Corinthians 6:11; Galatians 3:2-5; 1 Thessalonians 1:5; Hebrews 2:3-4 - comes dynamically.

#### Necessary "Conditions" for Receiving the Spirit

Acts 2:38; 3:19; 11:18 - repentance.

Acts 2:41; 3:16; 8:12; 10:43; 16:31; Ephesians 1:13 - faith

Acts 9:17; 22:16; 10:43 - forgiveness (fullness of forgiveness =s Spirit baptism.).

#### The Way in which the Spirit comes

Acts 2:4; 9:17 - filled

Acts 8:16; 10:44; 11:15 - fell

Acts 2:33; 10:45 - poured;

Acts 8:18; 11:17; Romans 5:5; 2 Corinthians 1:22; 1 John 3:24, 4:13 - given  
Acts 8:17; Galatians 3:2,14; 1 Peter 1:12 - receive.

#### The Gift of the Spirit and Being a Christian

1 Corinthians 2:14, Jude 19 - no Holy Spirit, no spiritual life Romans 8:9  
1 Corinthians 12:3 - the Spirit makes a person a Christian. = regeneration (worked by the Spirit)

#### The Spirit and Power to Witness

John 15:26; Acts 1:8 - the purpose of his coming.  
Luke 1:41f; 67f; Acts 4:8, 31; 6:5,10; 9:17; 22:15 - to be 'filled with the Spirit' is to be a powerful proclaimer of the gospel.  
Matthew 12:28; Acts 10:38; 13:9f - power to do mighty works.  
Luke 12:11-12; 1 Cor 2:4; 1 Thess 1:5 - gives words  
Acts 4:33 empowers cf 2 Tim 1:7; Eph 3:16.

#### The Fullness of The Spirit

Sections above (the coming ; the way comes) speak as if the N.T. expects all Christians to be filled with the Holy Spirit = baptism of Spirit at conversion.  
N.B. this may conflict with our experience.  
Galatians 3:5; Ephesians 5:18, Galatians 5:16;18; Romans 12:11 - a constant, habitual presence of the Spirit's power is commanded.  
N.B. repetition  
Acts 4:8; 4:31; 7:55; 13:9 - special enabling for special occasions.  
Fullness = a state but extraordinary actions.

#### The Problem of Emptiness

Acts 5:32; Galatians 5:17 - disobedience and Spirit-fullness are incompatible  
Cf. Sections above (Necessary conditions...the Fullness...)  
Matthew 5:6; John 77 - desire  
Matthew 6:33; Luke 10:13 - the promise - the remedy.

#### The Fruit of the Spirit - Holiness of Life

1 Corinthians 6:9-11; Titus 3:3-5 - Holy Spirit cleanses from sin.  
2 Thessalonians 2:12-13; 1 Peter 1:2 - Holy Spirit makes us holy  
Romans 8:13; Colossians 3:5 - Holy Spirit puts sin to death in us.  
Galatians 5:22-24; Colossians 3:12-15 - Holy Spirit gives life to us.

#### The Gifts of the Spirit

Acts 8:17-18; 10:46; 19:6; Galatians 3:5; Hebrews 2:4 - various gifts given when baptised in the Spirit.  
1 Corinthians 12:11 - Spirit dispenses as he wills.  
1 Corinthians 12:7; Ephesians 4:12 - for strengthening the church.  
Romans 12:6; 1 Corinthians 12:7 all can be gifted.  
Romans 12:7-8; 1 Corinthians 12:7-10; 28-30; Ephesians 4:11 - both obviously supernatural and others.  
1 Corinthians 14:1 - to be desired  
Acts 2:17ff, 1 Corinthians 14:1ff, 39; 1 Thessalonians 5:20; Revelation 19:10 - prophecy is emphasised, cf. Sections above 'witness'.

## **1106 MINISTRY OF THE HOLY SPIRIT**

### **Section Ten: Divine Healing. Extra Notes.**

1. The Purposes of Healing.
2. Outline for an Approach to the Ministry of Physical Healing.
3. Healing and God as Creator - Redeemer - Father.
4. Healing in the Atonement.
5. Healing in the Gospels and Today.
6. Healing and the Gospel.
7. Healing and Christian Community.
8. Healing and Love.
9. A Procedure for Healing Prayer.
10. Values in the Healing Ministry.
11. Anxiety about Healing.
12. When Healing Does Not Happen.
13. Some Reasons God May Allow Sickness in Christians.

## **1. The Purposes of Healing.**

1. To bring glory to God - revelation of goodness, love, mercy, power etc.  
Mark 2:12; Luke 13:11.
2. To establish the truth of the resurrection of Jesus, and so his claims to be the Son of God;  
Mark 2:1-11; Jn 10:36-38; Acts 3:15-16.
3. To authorise the gospel message: Acts 4:19-20, 33; 5:12; 8:6-7.
4. To draw people within the sound of the gospel so they might be convinced of the coming of the kingdom and turn to God in faith: Jn 6:2; Acts 9:32-35.
5. To comfort, console (Luke 11:11-17; Acts 20:7-12).
6. To inspire courage and faith in God's people Luke 11:11-17.
7. To release and equip people for service and ministry: Mark 1:29-31.

## 2. Outlines For An Approach To The Ministry Of Physical Healing

### 1. Introduction

The basic Christian statement about God is that He is love (1 John 4:8). It follows from this that He is committed to the highest good of his creatures, especially those made in his image which are the particular objects of his love. This entails a divine willingness to act to bring about wholeness in human persons, or the full ability to relate to others and himself in love. Biblically, this is at the heart of the plan of salvation and necessarily includes physical restoration (Rom. 8:18-25). The proper place and limits of ministry directed to physical healing cannot be understood apart from a broader theological framework.

### 2. Theological Framework for the Ministry of Physical Healing

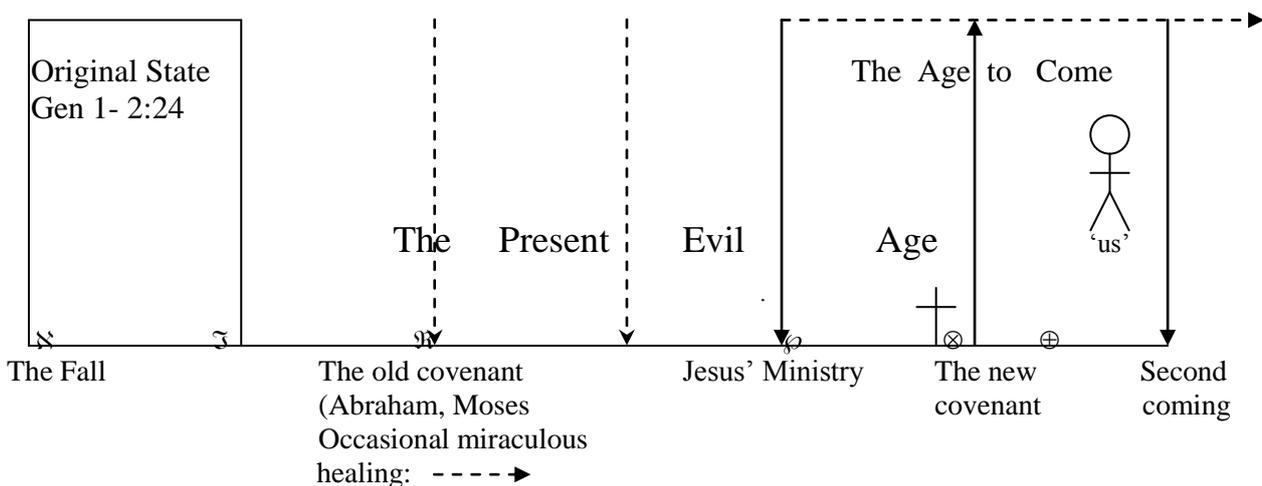
#### (a) The Structure of Man

From a scriptural perspective man is what we would call a psychosomatic unity. Whilst it may be helpful for practical purposes to consider a division between body, soul and spirit, or body and soul (1 Thess. 5:23; Heb. 4:12), the outstanding emphasis of the Bible is that the human being is a single functional unit. Genesis 2:7 for instance, “The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being”, does not represent man as an amalgam of flesh and spirit but as literally, a “living soul”. It is not possible to say, nor accurate to consider, where mental, physical and spiritual aspects of a person begin and end. Man is made to be an integrated being, so strictly speaking, the notion of “physical” healing in isolation from other sorts of healing is misplaced. This assumption is undergirding all that follows.

#### (b) Salvation History

Perhaps the most helpful manner of establishing an accurate theological perspective on sickness and healing is to consider the matter chronologically, for the condition of man and his proper expectations of God vary according to where he is situated in terms of the history of salvation.

#### Understanding Healing



1. The Original State: man existed in a state of perfect health consisting in complete functional harmony both within himself and with other persons (Genesis 1:1-2:24).
2. The Fall: what we commonly call the Fall can be viewed as the disruption of personal existence coming out of disobedience to God. The “spiritual” act of rebellion leads necessarily to physical death and the progressive disablement of human functioning which intervenes. (Gen. 2:17). There are four major effects of the Fall which bear on sickness:
  - (a) Man is exposed to Satanic attack, whose results include physical affliction (Job 1:6-12; Mark 9:14-27; Luke 13-16; Acts 10:38; 1John 3:8).
  - (b) Sickness is a divine punishment for sin (Deut. 7:15; 28:15ff; 1 Cor. 11:27-30).
  - (c) Guilt manifests itself in physical imbalance (Psalm 32:3-4; 38:1-8; James 5:16) Since I do not just have a body but am a body, I do not just have an illness but am ill.
  - (d) God has willed that the physical order as such become unbalanced. That is, the fundamental structures of the universe have been distorted so that aging, decay, disease and death become inevitable experiences. This is sometimes called “the curse” . (Gen. 3:13ff; Rom. 8:20ff). As long as man lives on the present earth “the curse” remains in effect, we are part of “this present evil age” and perfect health is impossible (Gal. 1:4 cf. 1 Cor 2:6; 2 Cor. 4:4).
3. The way in which God moves forward to restore order on the creation is through covenant. In covenant He asserts his sovereignty, demands obedience and pledges blessing contained in specific promises. One specific covenant promise is for physical healing (Exodus 15:26). This should be understood in the context of the Old Testament expectation that the Lord would give “peace”, that is, wholeness (Numbers 6:24ff). There are various references to healing in the Old Testament, for example, Exodus 23:25; 2 Kings 20:3ff; Psalm 32:3ff; 103:1-3, but these are not numerous.
4. The ministry of Jesus represents a new phase in salvation history. The Kingdom rule of God comes with new power because the King himself has come. His proclamation that the Kingdom of God is near means that the long awaited display of sovereign divine power overcoming sin, sickness, disease and the devil had begun (Mark 1:5; Matt. 12:28). With the coming of Jesus a new age has begun, the power of the heavenly world has intersected the present evil age and is at work restoring creation to its original harmony. There are various reasons why Jesus healed: to confirm his message (Matt. 11:1-6), to bring glory to God (John 11:40), because he hated the indignity placed upon human beings by sickness and Satan (Luke 5:26; 7:11-17; 13:10-17), but most commonly because He was filled with compassion (Mark 1:40-41; Matt. 9:35-36; 14:14). From the perspective of Jesus’ character, Who “is the same yesterday, today and forever” (Heb. 13:8), the healing ministry moves forward with confident trust.
 

Jesus came to institute a new covenant in his blood (Luke 22:20), that is, by means of his death. On the cross He substituted for our sin and experienced the fullness of God’s anger and judgement (Rom. 3:21-26). He is cursed for us (Gal. 3:13). Since He is affected in every way as a human being, physically as well as spiritually, the salvation the cross provides necessarily extends to

bodily healing (Isaiah 53:4-5; 1 Peter 2:24). Since guilt is objectively dealt with at the cross, Satan's power is nullified (Col. 2:13-15). The healing of the whole universe is contained in the death of Jesus (Col. 1:19-20).

5. From Jesus' first coming until his return the age of sin and death co-exists with the age of righteousness and eternal life in the experience of God's new covenant community, the Church. It is to be expected that those who live under the lordship of Jesus the king will experience and express the healing power of his gracious reign (cf. Luke 9:2; 10:9). Jesus prophesied that it would be so (John 14:12-13) and the book of Acts describes what Jesus continued to do through his people (Acts 1:1). To pray for the sick in the Name of Jesus is to pray with the authority of Jesus, Jesus is the proper minister in this situation (Acts 3:6,16; 4:29-30; 8:12; 16:18). Healing in Jesus name is a powerful evangelistic tool because it visibly demonstrates the reality of God's gracious reign (Acts 3:6ff; 5:12-14; 8:6; 9:32-43; 19:11-12). Within his body Jesus distributes various gifts by the Holy Spirit. "Gifts of healing" (1 Cor. 12:9) refers to being enabled to pray for the sick and see them regularly healed. James 5:14-16 encourages sick believers to call for the elders of the church. With confession the expectation is for healing. "The prayer of faith" mentioned here (v.15) would seem to be that of the elders, a possibility confirmed by other examples in scripture (Mark 2:15; 7:24ff; Matt. 8:5ff). Jesus did encourage faith (Matt. 9:27; Luke 17:19; 18:42 cf Acts 3:16; 14:9-10), but often there are healings with no mention of faith. Jesus expressly denied a one-to-one correlation between sin and sickness and instances of righteous people abound (2Kings 13:14ff; Prov. 8:27; 2 Cor. 12:1-10; Gal. 4:13; 1 Tim. 5:23; 2 Tim 4:20; Phil. 2:25-30).
6. There can be no perfect health this side of death. Only in heaven will there be complete freedom from the effects of sin, Satan, the judgement of God and 'the curse'. Only after Jesus returns and puts down every enemy under his feet (1 Cor. 15:24-25) will the Kingdom of God be fully present and all possibility of pain abolished forever (Isaiah 11:6-9; 65:17-25; Rev. 21:4).

### 3. Healing And God As Creator - Redeemer - Father.

1. God the Creator and the Goodness of all things.

(a) The Original Order of Creation Satisfies God.

Gen 1:31 'very good'.

Job 38:4,7 'the heavenly beings shouted for joy.'

Prov 8:30-31 'rejoicing... delighting in the human race.'

(b) A Trinitarian Action.

Creation attributed to Father (1 Cor 8:6 etc)

Son (Col 1:15 etc) and Spirit (Ps 104:30); cf. Gen 1:1 ff.

(c) Creation by inclusion in the Trinitarian Communion.

Creation's being is in the Father (Acts 17:27-28; Eph 4:6) through the Son (Heb 1:3) and by the power of the Spirit (Job 27:4). This relational perspective fits neither the sealed naturalism of much modern science and the dualistic supernaturalism of much contemporary religion.

2. God the Judge of all Things.

(a) Sovereign Right to Judge.

The creator is the owner with sole and supreme authority (Deut 32:6; Ezek 18:4; Rom 14:8; 1 Cor 6:19).

(b) Judgement is a Personal Act.

1. Personal word of command (Gen 2:17) to a son (Luke 3:38).

2. Sickness a sign of judgement and guilt (Rom 6:23).

3. Judgement is God's 'No Pleasure!'

Suffering a consequence of lost glory (Rom 3:23); withdrawal of Fatherly favour cf. Gen 6:3; Ps 104:29.

4. Judgement brings no pleasure to God's Fatherhood (Ezek 18:23; Lam 3:33 etc).

(c) Suffering is Essential to Judgement.

Judgement relates to death (Gen 2:17; Rom 3:23; Rev 20:14; 21:8 etc).

Death is eternal, but sickness is not (at least in narrow physical terms).

(d) The Heart or Conscience Relates Sickness to Judgement.

This is not a logical or emotional deduction but has to do with the knowledge of good and evil. The heart and conscience relates the outer state to the inward reality of sin ("sacrament") cf. Ps 38:3-8. Only a new heart will be able to interpret the true intention of God in relation to suffering and sickness, i.e. that it is not a matter of his pleasurable will (Ezek 18:31).

### 3. God Revealed as the Redeemer of all Things.

(a) The Old Testament.

This contains many examples of God visiting his disobedient people with judgement, eg, Lev 26:16; Deut 28 ff; Jer 16:4; Ps 106:15.

(b) The New Testament.

Visitations of judgement by sickness continue in the New Testament, e.g. Rev 2:22-23; passim.

Some of these actions are upon Christians, e.g. 1 Cor 11:30-32.

(c) Jesus Alone Unambiguously Reveals God's Attitude to Sickness.

1. By becoming "flesh" the word enters into human poverty and weakness (John 1:14; 2 Cor 8:9) cf. 1 Tim 3:16; Heb 10:5.

2. Jesus never afflicts anyone with illness, nor refuses to heal.

3. On the cross Jesus:

(a) bears sin bodily ie psycho-somatically; Rom 7:4; Eph 2:16; Heb 10:10; 1 Pet 2:24; 3:18; 4:1.

(b) dies as a law breaker (Gal 3:13) thus dealing with the sting of death (1 Cor 15:56).

(c) dies in our place, thus removing the penalty of sin (Rom 3:21 ff; 5:6 etc)

(d) dies as one cut off from the pleasure of the Father, thus enduring the fulness of judgement. Mark 15:34 = Psalm 22:1 cf. vv. 3,5,6 and Job 25:6.

4. In the resurrection.

a. Jesus returns to the eternal trinitarian glory (John 17:1 ff) viz. with the Father (John 1:18).

b. Jesus' resurrection is the expression of the Father's favour. Rom 1:4; 1 Tim 3:16 indicates that this is the Father's justification of Jesus Sonship. cf. Heb 12:2.

#### 4. Healing in the Atonement.

## 1. The Interpretation of Isaiah 53:4-5.

(a) The Hebrew verb *nasa* ' used of bearing sickness in Isaiah 53:4 is the same as that used for bearing sin in Isaiah 53:12. This is taken to mean that Christ bore our sicknesses in the same manner as our sins. He suffered the punishment of our sickness. (A doctrine on a verse is problematic.)

(b) There are three difficulties in the way of accepting this interpretation, however.

1. *Nasa* is used in a variety of Old Testament contexts, including the carrying of the ark and other tabernacle furniture, the carrying of armour, weapons and children. It occurs in Isaiah 52:11 with reference to those who 'carry the vessel of the Lord'. So the verb in itself does not mean to 'bear the punishment of'. We are obliged to translate it thus only when sin is its object. That Christ 'bore' our sicknesses may (in fact, does) mean something quite different.
2. The original Hebrew is very emphatic in verse 4: 'Surely, it was our infirmities he took up, our sorrows he bore.' It is clear from the context that it is not sickness or sorrow in general that is being referred to. They are the same sufferings and sorrows that have just been referred to in the previous verse. They are the sufferings which were deliberately inflicted on the Servant and which culminated in his death. (Unfortunately, the NIV partly obscures this important connection by translating the same word (*holi*) as 'suffering' in verse 3 but '*infirmities*' in verse 4.) The closeness of the link is emphasised by the chiasmic pattern: sorrows, suffering, suffering, sorrows. So, the "sorrows" and "grief" in verse 3 that Jesus experienced were the "grief" and "sorrows" in verse 4 that were due to us. Contextually, the "sorrows" and "grief" refer to God's judgement of suffering and death that was over our lives as sinners but which Jesus bore on our behalf.
3. The concept put forward does not make sense. 'Bearing the penalty of sin' is readily intelligible, since sin's penalty is death and Christ died our death in our place. But what is the penalty for sickness? It has none. Sickness may itself be a penalty for sin, but it is not itself a misdemeanour which attracts a penalty. Disease does not interfere with fellowship with God like sin does. If present healing were equated with present forgiveness then one could, by faith, expect permanent immunity from sickness. (This is a form of perfectionism).
4. Matthew (who is the evangelist most preoccupied with the fulfilment of Old Testament Scripture) applies Isaiah 53:4 not to the atoning death but to the healing ministry of Jesus. It was in order to fulfil what was spoken through Isaiah, he writes, that Jesus 'healed all the sick' (Matt 8:16-17). So we have no liberty to reapply the text to the cross.

(The above is based on J.R.W. Stott (1986: 244-245) *The Cross of Christ*. Downers Grove I.V.P. and J. Wilkinson "Physical healing and the atonement', *Evangelical Quarterly*, (1991), 149-167, Barry Webb (1996: 211-212), *The Message of Isaiah: The Bible Speaks Today Commentary Series*.' Leicester: Inter Varsity Press.

## 2. Sin and Sickness in the Bible.

(a) The close conjunction between sin and sickness is a characteristic of Hebrew thought.

Gen. 2:17 is a solemn pronouncement that the penalty of sin is the death of the whole person. "Man is not an incarnated soul but an animated body." All suffering is a manifestation of death: Ps 44:23; Rom 8:36; 1 Cor 15:31;

2 Cor 4:10f; Phil 3:10.

There are numerous statements to the effect that God afflicts and kills, e.g.

Exodus 4:11; Deut. 32:39; 1 Sam. 2:6; Isaiah 31:2; 45:7; Amos 3:6.

Specific examples include Exodus 4:24-26; 2 Sam. 6:7-10; Gen. 12; 20; 38; Numbers 12:10, etc.

This is usually expressed as a result of God's judgement e.g. Deut. 28:15ff; 29:16ff; 1 Sam. 6:19; 2 Sam 24:10-15; 2 Chronicles 21:11f etc.

The psalmists in particular draw on association between:

(i) sin, guilt and sickness Ps. 32:3-4; 38:1-8; Ps 31:10; Prov. 3: 7-8.

(ii) forgiveness and healing Ps. 103:1-3; cf. Jer. 33:6-9, etc.

'The Israelite saw his body as carrying the burden of guilt, and affecting it in illness' (G. C. Bingham).

(b) To put sin and sickness in separate categories is therefore a false dualism.

(c) Healing of sickness is made possible through the atonement (Isa. 53:4) because forgiveness of sin makes healing possible (Ps. 103:3; James 5:15-16). It is always the latter which is preached in Acts, never healing in the atonement.

(d) 1 Peter 2:24 has as its subject healing from sin.

(To speak of physical healing here is alien to the context)

- to have been healed (note the past tense) means death to sin.

Sin is a sort of disease (cf. Isa. 1:5-6; Jer 3:22; Hos 14:4) that was dealt with once and for all at the cross.

(e) There is no N.T. text which explicitly says that sickness has been overcome now in the same manner in which our sin is said to have been dealt with once for all by Jesus' death and resurrection.

(f) According to Paul in this age spiritual gifts are only expressed 'in part'

(1 Cor.13:9)

Christians still age, tire and finally die.

(g) The N.T. makes a clear distinction between the state of our body, our soul and our spirit in the present age.

The regenerated spirit, for is joined to the Lord as 'one spirit'; (1 Cor. 6:17;

'is alive' Rom. 8-10?).

The soul/mind/inner man is constantly being renewed and transformed (Rom.

12:2; 2 Cor. 4:16). The body is 'dead because of sin' (Rom. 8:10) and is wasting away (2 Cor. 4:16).

Our spirits are saved (?) our souls are being saved, our bodies will be saved.

At present our bodies remain part of the creation which is subject to futility, and

so we 'groan inwardly as we await eagerly our adoption as sons, the redemption of our bodies' (Rom. 8:23) i.e. the resurrection.

The healing of the body procured in the atonement is not the easing of present suffering as such, but transformation eschatologically. Here we can only 'taste the powers of the age to come' (Heb. 10:5) then our bodies will be exactly like Christ's.

'(he) will transform our lowly bodies so that they will be like his glorious body' (Phil 3:21)

Not with an earthly glory like that of Adam, but with the spiritual and heavenly glory of Jesus (1 Cor 15:35 - 49).

## **5. Healing in the Gospels and Today.**

1. During the period of the law, before Christ, the redemptive action of God was only a sign and shadow of the fulness which was to come in Jesus. (This is the argument of the whole of Hebrews). Hence, healing was only occasional.
2. The earthly ministry of Jesus is saturated with healing events. This is because of the presence of the kingdom in his ministry, eg. Matt 12:28.
3. It is often argued that since Jesus healed everyone who came to him during his earthly ministry (Mark 2:32 ff; 3:10 etc), and he has not changed (Heb 13:8), then we should expect Jesus to do the same today.
4. This position ignores that we are now in a new dispensation of grace, the other side of the death and resurrection of Christ. While Jesus was upon the earth the visible Christ was the sign and presence of God's ruling power. The sign (Jesus) and the thing to which it pointed (God's Kingdom) were essentially one to sight. Prior to his atoning work however, the healing acts of Jesus were necessarily of a provisional nature. Even Lazarus would die again, and to receive healing - and - forgiveness did not of itself convey what was still to come, eternal life (eg Mark 2:1-11).

With the resurrection of Jesus all this has changed. To participate in the death and resurrection of Jesus through the gospel, by receiving forgiveness and justification, is to have a share in the quality of his present life (Rom 6:23; Col 3:1 ff; 1 John 4:17 etc). The reality of Christ's person is present in salvation in a manner which could never be so for a (physical) healing. In the latter case, the distance between the sign and what it signifies still remains; a healed body is not a glorified body.

This means that God's priority must be to impart the life of the risen Christ through the gospel (cf. 2 Pet 1:4). Healings can only serve this purpose and as such are not necessarily ministered by the risen Christ. To fail to grasp this would be to confuse the sign with what it points to (Jesus).

5. To imagine ourselves in the position of people healed in Jesus' time upon earth, who had no participation in the crucified and glorified Lord, is a serious backward step. This can only lead to both triumphalism and disappointment. Like Jesus in his passion, we may, as those "in Christ", be called to endure physical disempowerment for the sake of the Kingdom of God.

6. This should not however lead to passivity nor resignation. The work of the world the flesh and the devil that would seek to undermine our faith in the midst of suffering must be resisted in the power of the Holy Spirit.

## 6. Healing and the Gospel.

(1) This theme provides the only adequate context in which to discuss healing in the Bible, and the work of Jesus in particular.

(2) The gospel which Jesus preached was the gospel of the kingdom (Mark 1:15). This is the announcement of the imminent inbreaking of the powerful rule of God to deliver men and women from every form of bondage (e.g. Matt 12:28).

(3) Men and women are in bondage to sin, Satan and the world and exposed to the wrath of God because they stand under God's judgement i.e. they are guilty (Gen 2.17 etc). In his wrath God has given humanity over to a loss of glory (Rom. 3:23). Sickness (all suffering) is a part of this lost glory.

(4) The action of the gospel is that the work of Christ reconciles humanity to God (e.g. 2 Cor. 5:14-21) and destroys the work of the devil (e.g. Col. 2:14-15) by effecting forgiveness upon the cross (Eph. 1:7). Through forgiveness the lost glory of humanity can be restored, and the whole creation healed.

(5) The Gospel miracles of healing are 'symbolic demonstrations of God's forgiveness in action' (A. Richardson). Jesus' healing work authenticates his claim to be able to forgive sin (Mark 2:1-12 cf.; Acts 3:1-10,19). Healings, as God's unearned free gift in Christ, are visible tokens of grace. As such they are 'signs of the kingdom' - they do not point to themselves but to Christ the king.

(6) All healing in the present age is a prefiguration or foretaste of the full and final healing at the resurrection. The prefiguration of this is the resurrection of Jesus.

(7) With the resurrection of Jesus the full power of the 'coming' kingdom of God broke into history. In Jesus the age to come intersected the present age. It is only on the basis of his resurrection that Jesus acts through the gospel proclamation and its attendant signs to begin the process of salvation which has already come to completion in him.

'The resurrection is the sign par excellence which gives meaning to all Jesus' signs' (Hendrickx).

Healing in Jesus' name testifies to the reality of Jesus' own resurrection power and to the authenticity of his/evangelists claim that eternal life is available in him.

(8) O.T. - God chose to do signs and wonders through anointed prophetic figures e.g. Moses, Elijah and Elisha.

N.T. - God does signs and wonders not only through Jesus, who is the Prophet, but also through his disciples, then the apostles and other Christians.

The evidence of Acts and the letters (1 Cor. 12:14; Gal. 3:5; Heb. 2:3-4 etc) indicates that since the Spirit is now poured out on all the people of God it is in principle possible for all believers to be taken up into the ministry of

healing. This seems to be a fulfilment of Joel's prophecy (2:28ff)

According to Rev.19:10 : ' the testimony of Jesus is the spirit of prophecy', i.e. whatever testifies to Jesus is prophetic. Since healings and miracles done 'in the name of Jesus' (i.e. with his authority) obviously testify to Jesus they must be counted as a visible form of prophecy.

(See especially, *The Kingdom and the Power*, ed. G.S. Greig and K.N. Springer, Regal, 1993; 46ff)

- (9) The significance of the healing ministry of the Church therefore is not the provision of temporary alleviation of suffering but the visible proclamation of the sure hope of the 'new creation' (cf. 2 Cor 5:17), the transformation and glorification of the whole cosmos under Christ the head. (Eph. 1:18ff; Col.1:18-20)

## 7. Healing and Christian Community

It is easy to get caught up in the here and now and to seek some quick and easy way to fulfilment and wholeness. However, we are promised in the N.T. that anyone who wants to be a disciple of Jesus will suffer.

It is possible to spend great energy and time seeking healing of our physical illnesses and assuring ourselves that God cares for and loves us and therefore will act on our behalf. However, the N.T. puts emphasis upon the power that enables ordinary people to bear the cross and accept the burdens of suffering for the sake of doing God's will.

As well as God's power available to us to help us be faithful disciples, God has created his church as a caring, supportive, loving community. We are told to bear one another's burdens, to cry with those who cry, and rejoice with those who rejoice.

"If one member suffers, all suffer together."

1 Corinthians 12.26

"Within its life the church should demonstrate the Spirit of God in a community of justice, mutuality, respect and forgiveness which are the signs of love. It is the reconciled community which by its very life bears witness to the movement of God among men." p.40

The Authentic Witness

C. Norman Kraus

God may heal physically within this community and He may not. What is true, is that the person seeking wholeness, must be a 'person-in-community.'

"To be saved means to be in authentic relationship with fellow humans under the lordship of Christ" p.56

The Authentic Witness

C. Norman Kraus

Therefore, each community of believers needs to work at becoming loving and accepting so that the healing that God wants to work in each of our lives is nurtured, encouraged and supported. God works in and through relationships within our community.

"Reconciliation, acceptance, identity in God's family, new meaning, purpose and hope. This is the nature of Biblical salvation and the shape of that salvation is the community of God's peace. p.59

The Authentic Witness

C. Norman Kraus

Let us then submit to him and cast all our anxieties on him in full assurance that He will do what is best for us, according to his purposes and let us work to be the people God wants us to be; striving to be a Jesus inspired community. Let us seek healing together - emotional, psychological, physical - and care for and

support one another in this. In humility, let us trust God to be sovereign. He will heal but the timing and manner are his. Once committed to him we can rejoice together that healing will happen. In the meantime, the community of love will demonstrate that his power is already at work amongst us.

## **8. Healing and Love.**

The healing ministry is not to be thought of as primarily a ministry of power but of love. As we have already seen, the most common motivation leading Jesus to heal was compassion.

The New Testament teaching on healing emanates out of a genuine love community (Acts 2:42-47; 4:32-35). No Christian should experience suffering in isolation: "If one member suffers, all suffer together" (1 Cor. 12:26). As the people of God live together as the body of Christ, they naturally pray for one another, encourage one another, support one another. This is the bearing of one another's burdens that fulfils the law of Christ (Gal. 6:2). Unconditional love and acceptance creates an environment where healing of all sorts may more realistically be expected. It will flow. The main reason why there is so little healing in the Church is our failure to truly love. It is to be recognised that true body-love will prove to be a powerful preventative against illness. It has been well said that whilst there may be many powers in the world by which people can be healed, the only true power is love.

## 9. A Procedure for Healing Prayer

This is not intended to be a formula. God is sovereign and heals according to the counsel of his will cf. 1 Cor. 12:11. Any trust in particular methodologies or techniques must be totally avoided as it is equivalent to the use of magic. Dependency must be upon the grace of God alone (John 15:5).

### 1. Pre-Prayer Discussion

The essential purpose of the interview with those coming forward for prayer is to become aware of the presenting problem. A simple question like, “Where does it hurt?” should lead the respondent to discuss conscious concerns.

### 2. Discerning the True Nature of the Problem

A presenting physical problem could have a variety of causes other than organic. This may include involvement in the occult, the activities of evil spirits, resentment and other specific sins, or the judgement of God. Such discernment may come during the pre-prayer discussion or as part of the prayer transaction outlined below. In any case it is necessary to remain open to the revelation which the Holy Spirit would bring into the situation, whether through grasping some pattern or by what is commonly known as the “word of wisdom” and “word of knowledge” (1 Cor 12:8).

### 3. Prayer Transaction

Given the above, the subject and those ministering should pray appropriately. Prayer should develop in a large number of directions, for example, confession, taking authority over evil spirits, leading into repentance and salvation, direct prayer for healing. This procedure is an exercise in “tracking God” (John 5:19; 8:28); his sovereignty cannot be exceeded. The examples and instructions about healing in the New Testament encourage specific prayer. The general use of, “If it be your will . . .” suggests a level of uncertainty in contradiction to the intention of the ministry described so far. Nevertheless, “not what I will, but what you will” is the highest form of faith (Mark 14:36). Praying should continue until those ministering sense that God’s purpose in the encounter has been realised. Ideally, this will concur with the attitude of the individual in need but will often require further discussion.

### 4. Post-Prayer Direction

This will flow out of the particular context. Following prayers for healing, there may be further prayer for guidance, the working of God, patience, endurance, thanksgiving and so on. If the person has been healed in full it is appropriate to instruct them as to how they should ensure they remain healed. Apart from the usual disciplines of the Christian faith, one should warn against spiritual attack, with the attendant need to stay close to God and put on the armour he provides (James 4:7; Eph. 6:10-18). If sin has been dealt with, a caution should be issued about going back to the old situation, which would result in further sickness (cf. Luke 11:24-26). Change in the person’s lifestyle, for example, diet, exercise, may be necessary.

If healing is not complete, there may nevertheless, be a sure conviction that this is the definite will of God. It may simply be a matter of timing, that is, ‘later’, or repeated (“soaking”) prayer may be advised. When there seems to be an awareness that God will not heal the person in their present

circumstances, it is vital that clear teaching is given. It should be remembered that the answer “No!” to a request for healing is an answer just as much as “Yes!”.

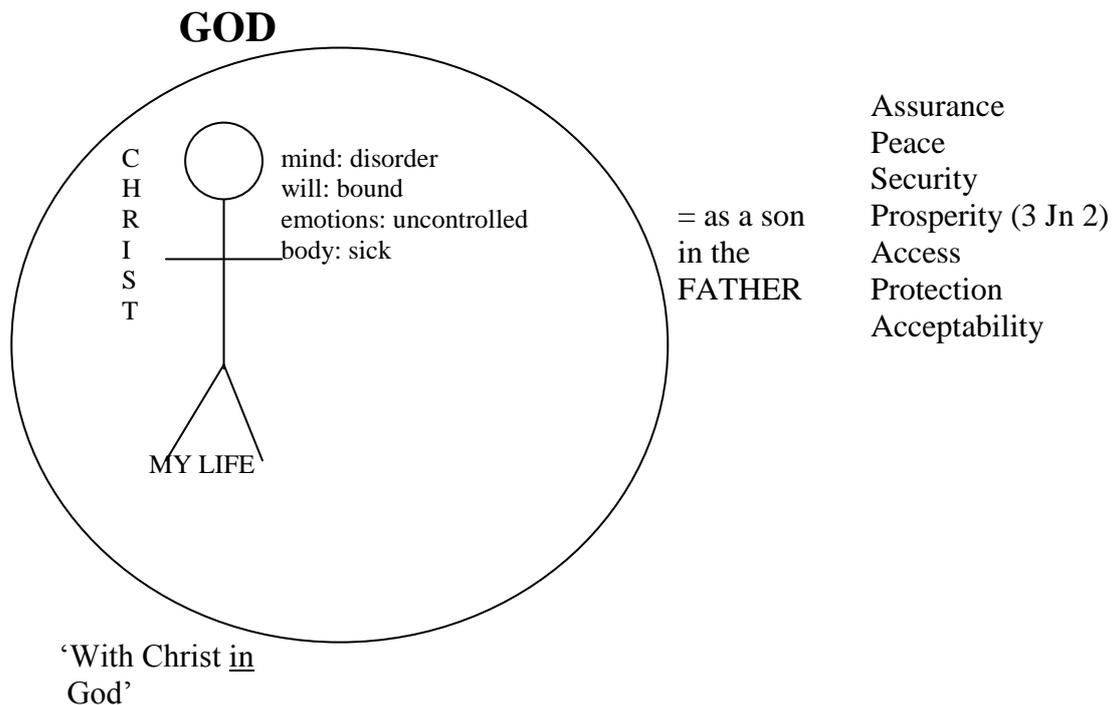
## **10. Values in the Healing Ministry**

### Principles of Practice

1. **Commitment to the Healing of Persons.**  
It is expected that those involved in the healing ministry will have a mature commitment to this ministry. This may involve a lengthy, long-term and costly relationship with those in need.
2. **Relationship with the Local Church**  
When a member participates in the healing ministry in a public forum they are representative of the congregation and are bound by the position of the church on matters of belief, values and practice. It is expected that when people minister in other churches they do so with the knowledge and approval of the appropriate leadership.
3. **Relationship with Other Churches**  
When a member of another congregation or denomination seeks ministry from a member it is expected that this will take a form consonant with the expectations of the leadership of the other church. This may involve encouraging the person seeking prayer to consult with their eldership,. Whether they proceed with ministry is their responsibility.
4. **Relationship with Medical Practitioners**  
On no occasion is it appropriate to criticise or contradict the intention of the advice or treatment of a doctor. This includes advising someone to dispense with their medicines, such advice lies only within the authority of the doctor. If requested, ministers of the Church must be willing to liaise with a medical practitioner.
5. **Confidentiality and Privacy**  
The privacy of the individual receiving ministry must be respected at all times, except where compelling moral or ethical reasons require otherwise. In such a case such information may only be shared with a member of the appropriate leadership group.
6. **Moral Conduct**  
Those giving ministry will not exploit those seeking prayer to any form of personal advantage.

## **11. Anxiety about Healing.**

1. Issue: tying acceptance with God to events and circumstances.
2. Solution: The revelation of God's unconditional love has Father is the solution to anxiety. 'do not worry... Look at the birds... they do not sow... your heavenly Father feeds them... the lilies.. do not labour... So do not worry saying, "What shall we eat?... drink?... wear?... the pagans run... your heavenly Father knows that you need them..."' (Matt 6:25-34). Cf. Rom 8:28.
3. Position: To know that we are acceptable in God's Beloved Son (Eph 1:5; Mark 1:11; 9 :7) Col 3:3 'you died, and your life is now hidden with Christ in God' (ie in the Father).



## **Additional Note 8**

### **When Healing Does Not Happen**

1. God is sovereign: there is a mystery on the human side concerning all of God's working (Isaiah 55:8-9). There may be no apparent reason (to us) as to why a person is not healed. At this point unconditional trust in God's revealed character must be encouraged (2 John 3:11; 1 Peter 1:21).
2. Death: this may be God's best way to relieve suffering.
3. Doctors: It may be the desire of the Lord to heal through the common grace he dispenses by medical services.
4. Unbelief: This can be a major hindrance to healing. This is not to be confused with a lack of faith. Unbelief is a will commitment that such-and-such will not happen, it is a positive rejection of God's compassion and mercy (Mark 6:1-6).
5. Unrepentance: As indicated above, sin can be a cause of sickness, either psychosomatic, behavioural or as divine judgement. If such is the case and there is a refusal to repent, God cannot be expected to heal.
6. Our highest good: The highest good of man is not physical wholeness but perfect conformity to the moral likeness of Jesus Christ (Rom. 8:29; 1 John 3:2). The scriptures consider that to suffer with and for Jesus is a gift (Acts 14:32; Romans 8:17; Phil. 1:29; 2:10; Col. 1:24; 1 Peter 5:13). This privilege cannot be restricted to persecution, and there are no doubt many cases where God is best able to work the character of Jesus in us through the circumstances and pain of illness (cf. Rom. 5:3-4). This is not to say that suffering is ever in itself a good thing, but that God is able to work good through evil, as the example of the cross perfectly illustrates (cf. Rom. 8:28). In the case of Paul God expressly allowed him to remain afflicted so that he would be humble (2 Cor 12:1-10). The apostle came to treat this as an occasion not for resentment but for thankfulness (2 Cor. 12:10).