

1 THE PERSON OF THE HOLY SPIRIT

1. 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 and not to point to himself.
 - 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 etc. which can be either life - giving or destructive
 - 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'. If we do not know what our own spirit is how much less capable are we of comprehending the Spirit of God?
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' can be used of the whole Godhead on the Holy Spirit.
 - d. Spirit's own identity? He cannot be studied in isolation, in and for himself.
 - e. tendency to confuse subordination in function (acts of God) with inferiority of essence (less than God).
5. The Go-Between God
 - a. he is the third person in the relationship between us and Jesus (*Lord*) or us and the Father (*Abba*).
 - b. the Spirit stands on our side of the encounter with God (floodlighting example, Smail *Giving Gift* p.31)
 - c. the Bible does not speak of the Father or Son loving the Spirit, or encourage us to love him.
 - d. Spirit is known indirectly through his effects cf. wind.

6. 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.
 - d. the true Holy Spirit stops us loving ourselves "through God"
 - e. the Holy Spirit is distinguished from other spirits in that he does not bear witness to himself

2. The personal nature of the Spirit.

1. What does "spirit" mean?
 - a. Hebrew *ruah*, the expulsion of wind or breath, the idea of air in motion. Focus is not on the movement but on the energy manifested by the movement.
 - b. Greek *pneuma*, stresses the power of air in motion.
 - c. both are onomatopoeic words, sounding like their meaning.
 - d. neither word means 'air' as such, Greek has a distinct word for 'wind'.
 - e. an element of mystery or the uncontrollable is implied, that something as intangible as air should move and have effects.
 - f. although *ruah* can be associated with a gentle breeze (Gen 3:8) the dominant idea is that of power e.g. Gen 8:1; Ex 14:21; 15:10; Job 1:19; Mic 3:8.
 - g. *ruah* can destroy peoples (Jer 49:32, 36; Ezek 5:2, 10,12; 12:4; 17:21; Zech 2:10)
 - h. *ruah* from God transforms nature (Isa 40:7; 59:19) and humanity (Judges 3:10; 14:6 etc)
 - i. the 'Spirit' conveys that which cannot be subdued but brings about the purposes of God.

2. What is conveyed by the expression "holy spirit"?
 - a. the expression is rare in the Old Testament (Ps 51:11; Isa 63:10).
 - b. it is common in the New Testament.
 - c. the root significance of the biblical terms for 'holy' (Heb *qados*; Greek *hagios*) convey being cut off or separated out. This means to be set apart in order to belong to God.
 - d. the Holy Spirit is the one who underlies the otherness of God's being in relation to the world and humanity, especially as this is affected by evil.

3. Evidence for the personhood of the Holy Spirit.
 - a. the notion of personhood is a difficult one to comprehend, as it seeks to express what is most ultimate in existence.
 - b. the main danger is that we will try to fit the notion of a person as we understand it to the Spirit of God. (This is known as anthropomorphism). It is one reason why the word 'person' or 'personal quality' is to be preferred to the developing term 'personality'.

- c. the Holy Spirit possesses qualities only a person can possess.
- intellect - Romans 8:27; 1 Cor 2:10f
 - emotions - Rom 5:5; 8:26; 12:1; 15:30; Eph 4:30
 - will - Acts 16:6f; 1 Cor 12:11, cf. Jn 3:8; 6:38
- d. the Holy Spirit performs such *actions* as only a person can perform.
- hears - Jn 16:13
 - speaks - Mk 13:11; Jn 16:13; Acts 8:29; 10:19; 13:2,8; 21:11
 - prays - Rom 8:26
 - teaches - Lk 12:12; Jn 14:17, 26; 16:13; 1 Cor 2:10
 - comforts - Acts 9:31
 - guides - Jn 16:13; Rom 8:14
 - reveals - Lk 2:26; Jn 16:14f
 - witnesses - Jn 15:26f; Acts 5:32; 20:23; Rom 8:16
 - reminds - Jn 14:26
 - commands/forbids - Acts 16:6f
 - inspires - 2 Pet 1:21
 - considers - Acts 15:28
 - invites - Rev 22:17
 - performs miracles - Acts 2:4; 8:39
 - calls people to ministry - Acts 13:2
 - appoints pastors - Acts 20:28
 - causes conception - Lk 1:35
 - contends - Gen 6:3
 - sends - Acts 13:4
- e. the Holy Spirit is affected by human actions in a personal way.
- grieved - Isaiah 63:10; Eph 4:30
 - lied to - Acts 5:3
- He must therefore be capable of hearing and receiving a testimony.
- tested - Acts 5:9
 - insulted - Heb 10:29
 - resisted - Acts 7:51
- f. the personal pronoun (“he”) is used of the Spirit even though the grammar requires that *pneuma* uses a neuter pronoun (John 14:26; 15:26; 16:13-14).
- g. the most powerful evidence for the full personhood of the Spirit is provided by Jesus who speaks of the Spirit as one like himself and fully capable of communicating all of who Christ is to us (John 15:26-16:15).

“When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me... But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgement: in regard to sin, because I am going to the Father, where you can see me no longer; an in regard to judgement, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

- h. this highlights the personal nature of the Spirit in a way which is completely free from anthropomorphism. The life and authority of the Spirit is not a property which he contains in himself, but in relation to bringing glory to Christ (cf. Jesus and the Father).

3. The deity of the Holy Spirit.

- a. the Holy Spirit has divine qualities.

omnipresent	-	Ps 139:7ff
omniscient	-	1 Cor 2:10f; Is 40:13f; cf Rom 11:34
omnipotent	-	Lk 1:35; Rom 15:19; 1 Cor 12:11
possessing an eternal nature	-	Heb 9:14

- b. the Holy Spirit does God’s works.

responsible for creation	-	Gen 1:2; Job 26:13; 33:4
responsible for regeneration	-	Jn 3:5ff; Titus 3:5
responsible for raising the dead	-	Rom 1:4; 8:11
responsible for casting out demons	-	Matt 12:28
responsible for convicting of sin, righteousness and judgement	-	Jn 16:8.

- c. the Holy Spirit has divine titles.

the Spirit of God	-	Eph 4:30; 1 Jn 4:2
the Spirit of the Lord	-	Is 11:1; Lk 4:18; 2 Cor 3:17
the Spirit of Jesus	-	Acts 16:7
the Spirit of the Father-		Matt 10:20; Rom 8:9,11
the Spirit of holiness	-	Rom 1:4
the Spirit of truth	-	Jn 16:13

Holy Spirit is itself a divine name as it identifies the Spirit with the “Holy One of Israel” (Isa 1:4; 5:19, 24; 10:17, 20 etc.

- d. the most powerful evidence of the divine nature of the Spirit is however the relationship he has with the Father and the Son.
- (i) he is regularly linked with them in the New Testament (1 Cor 12:4-6; 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2; Jude 20-21).
 - (ii) he knows God's thoughts from the inside (1 Cor 2:10-11)
 - (iii) he reveals the Lordship of Christ and empowers the Christian confession. (1 Cor 12:3)
 - (iv) he leads believers into a living knowledge of God as Father. (Rom 8:15-16; Gal 4:6)
- e. he is given the name of God.
(Matt 28:19)
- f. to lie to the Holy Spirit is to lie to God.
“Then Peter said, “Ananias, how is it that Satan has filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? {4} Didn't it belong to you before it was sold. And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God.”” (Acts 5:3-4)
- g. the blasphemy against the Holy Spirit is the unforgivable sin (Matt 12:31; Mark 3:29; Luke 12:10)
- h. all of this leads to the conclusion that the Holy Spirit is a divine person distinct from but in the most intimate fellowship with the Father and Son. Only if this is true can we have fellowship with God by the Holy Spirit.

2. THE HOLY SPIRIT IN THE OLD TESTAMENT.

1. The Spirit and creation.

- a. the Spirit of God (*ruah elohim*) hovered over the waters of creation.
(Gen 1:2)
- b. this could be translated ‘mighty wind’, or ‘wind from God’ cf. Job 26:13.
- c. the context however, which goes on to speak of the action of God (*elohim*), suggests otherwise.
- d. this is confirmed by the conjunction of the word “formless” (*tohû*) with the verb to ‘hover’ (*rāhap*) in Genesis 1:2 and Deuteronomy 32:10-11, which describes God’s protective agency.
- e. the Word and the Spirit work in cooperation.
(Gen 1:1-3; Pss 33:6; 147:18)
- f. the Spirit appears as the executive of God in bringing order to creation.

2. The Spirit and the life of creatures.

- a. in the Old Testament the Spirit gives life to creatures.
(Job 33:4; Ps 104:29-30)
- b. this is especially the case for human life.
(Gen 2:7; Job 27:3; 33:4; Ps 139:13-14; Isa 42:5)
- c. whereas life is natural or biological (*nephesh/soul*) *ruah* is the dynamic which allows human being to be inspired and reach beyond the physical level.
- d. the Spirit of God is the one who revives the spirit of men and women
(Gen 45:27; Isa 57:15)
- e. all personal relationships and moral and spiritual longings are ultimately mediated by the Spirit of God (Gen 2:7; Acts 17:28)

3. The Spirit and culture.

- a. if human culture is a product of being created in the image of God, then culture must be open to the Spirit
- 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; Isa 45:1 (Cyrus).)
- b. all gifts of individuals that are life – enhancing must be dispensations of the Spirit
(Ex 31:1-5; 35:3-36:2; Isa 28:23-29 (agriculture).)
- c. since artistic, musical and other creative talents are expressions of humanity they must owe their reality to the Spirit.

4. The Spirit and the Kingdom of God.

- a. God governs his people through the agency of the Spirit.
- b. the Spirit delivered the Israelites from bondage and gave them rest (Isa 63:7-14).
- c. Moses ruled the people in the wilderness by the supply of the Spirit (Num 11:25)
- d. the Spirit gave power to judge-saviours.
(Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14)
- e. the Spirit mightily anointed kings to equip them for leadership.
(1 Sam 10:1,6; 16:13)
- f. the Spirit is the source of inspiration from God. This includes dreams (Gen 41:38), interpretation (Dan 4:8) and especially prophetic utterance (2 Sam 23:2; 2 Chron 15:1; 20:14; 24:20; Neh 9:30; Isa 48:16; 61:1; Zech 7:12)
- g. it is the Spirit who leads the prophet forth with authority and power.
'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'. (Micah 3:8)
- h. this may often have a violent or ecstatic dimension.
(Num 11:25-26; Judges 14:6; 1 Sam 10:6,10; 19:24; Ezek 2:2; 3:12,24; 37:1; 2 Ki 2:9).
- i. the central sign that a person is inspired by God is not however unusual experience, but the partnership of Word and Spirit.
(Num 24:2-3; 2 Sam 23:2; Isa 59:21; Hos 9:7; Mic 3:8; Zech 7:12).
- j. this involves an interrelationship between the Spirit and his prophetic subject, it is not just a matter of process or product but the forging of a holy bond between the two. A deep partnership is involved that embodies the covenantal reality which the prophet will utter with words from his/her heart.
(The Spirit clothes himself with the lives of those on whom he descends.
Judges 6:34; 1 Chron 12:8; 2 Chron 24:20.)
- k. it needs to be noted however that it is only in the greatest of figures that there seems to be a permanent possession of the Spirit.
(Num 11:17, 25 (Moses); 2 Ki 2:9 (Elijah))

5. The Renewing Spirit.

- a. this is true of the work of the Holy Spirit at the personal level (Ps 51:11 -12). The Spirit is the subjective and experiential reality of God.
- b. the Spirit of God is paralleled with the 'face' of God, that is, his personal presence
(Ps 104:29-30).
- c. the outpouring of the Spirit would bring about the transformation of the community of God's people.
(Isa 44:1-5; Joel 2:28-30)

- d. this will involve the internalisation of the law of God.
(Ezek 11:19-20; 36:26-27 cf. Jer 31:31-34)
- e. the gift of the Spirit will mean the transformation of the universe.
(Isa 11:1-9; 32:15-20; Hag 2:5-7)

6. The Spirit and Messiah

- a. all the promises and expectation concerning the Spirit find their ultimate fulfilment in the Messiah.
- b. the Messiah is in permanent possession of the Spirit (Isa 11:1-2) in order to bring in the gracious and just reign of God (Isa 61:1-2), not only to Israel but also to the gentiles (Isa 42:1).
- c. the redeemer who comes to Zion will bring not only the permanence of the Spirit but the abiding word of God.
(Isa 59:20-21)

7. The Spirit as a Person in the Old Testament.

- a. since the prophets realise that the full presence of the Spirit awaits the end time and the coming of the Messiah, it would be untrue to the character of the Old Testament to expect a complete revelation of the nature of the Spirit.
- b. the Spirit as God's powerful presence is therefore the dominant theme.
- c. there are hints however of the personhood of the Spirit: he can be grieved (Isa 63:10), he is set in parallel with God himself (Isa 31:3), he performs divine functions.
(see before)

3. THE HOLY SPIRIT AND THE TRINITY.

1. The biblical teaching on the trinity.

- a. there is one God.
(Deut 6:4-5; Isa 45:5-6; 1 Tim 2:5; James 2:19)
- b. God is three persons.
(Matt 28:19; 1 Cor 12:4-6; 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2)
- c. each person is fully God.
(Matt 28:19; John 1:1-14, 20:28; Acts 5:3-4; Heb 1:3,8)

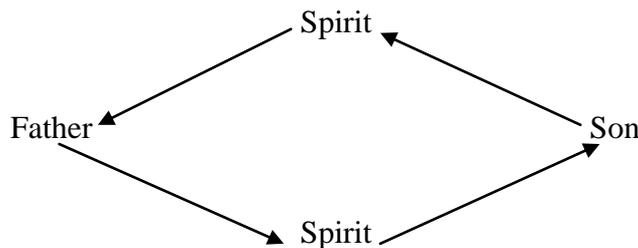
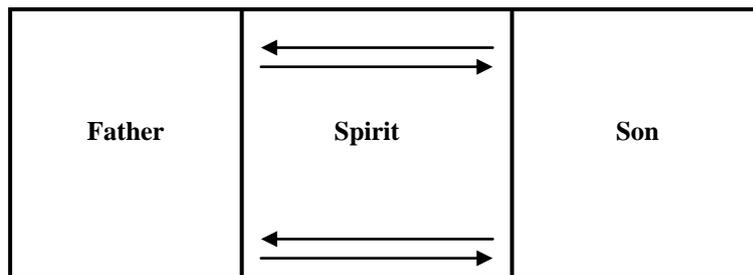
2. Denials of the doctrine of the trinity.

- a. there are three Gods (tritheism)
- b. God is one or two persons (adoptionism, modalism)
- c. only one or 2 persons are fully God (unitarianism, Arianism, Jehovah's witnesses, binitarianism).

3. The place of the Holy Spirit in the trinity.

- a. God is love (1 John 4:8)
- b. this love must consist of the perfect communion or fellowship of Father, Son and Holy Spirit.
- c. Scripture teaches.
 - (i) the Father and the Son exist in one another.
(John 14:10; 17:11,23)
 - (ii) the Father and the Son love one another.
(John 15:9-10; 17:23)
 - (iii) the Father and Son are distinct but one.
(John 10:30; 17:23)
- d. no mention is made of the Holy Spirit being loved by the Father or Son, or the Holy Spirit loving the Father and Son.
- e. this implies that the role of the Spirit in the trinity is to be understood in terms of the relationship between Father and Son.
- f. the Spirit is the Spirit of the Father (Matt 10:20) and of the Son (Gal 4:6) See also Romans 8:9-11.
- g. Scripture strongly associates the Spirit with love (Luke 10:21; Rom 5:5; 2 Cor 13:13 (14); Gal 5:22; Col 3:14)
- h. the Spirit is also God's gift (Acts 2:38; Rom 5:5; 1 John 3:24; 4:13)
- i. both Father and Son give the Spirit as gift (to us) (John 14:16,26; 15:26; 16:7)
- j. the Spirit is sent by the Father 'in the name' of the Son (John 14:26) and by the Son 'in the name' of the Father (John 15:26)

- k. as 'name' stands for character or reality, this implies that the Spirit comes to us from the Father and the Son as a mutual sending. (This is explicit in Acts 2:33.)
- l. if God in eternity is as he reveals himself to be in time, then, in the being of God, the Spirit is equally sent by Father and Son.
- m. the Spirit eternally proceeds from Father to Son and Son to Father, he is their mutual gift to one another and the person in whom they communicate their love.
- n. in this sense the Spirit is the 'bond of love' between the Father and Son (Augustine), the revelation of their mutual love.



- o. the uniqueness of Father and Son and their total love for one another to the exclusion of all else (this is revealed in the death and resurrection of Christ) explains why the Spirit is, in his very being, holy power.
- p. this explains why our fellowship *in* the Spirit is *with* the Father and the Son. (1 John 1:3)
- q. the Father gives the Son to us in the power of the Spirit. (Matt 1:18; John 3:16; 20:21-22; Gal 4:4),
the Son gives the Father to us in the power of the Spirit. (Matt 11:27; John 1:14; 14:12; 1 John 2:23)
- r. these conclusions will prove decisive for the interpretation of all the work of the Holy Spirit in human life.
- s. the Spirit mediates between creation and redemption, world and church, nature and the kingdom of God etc.

4. THE HOLY SPIRIT IN THE LIFE OF JESUS.

1. The pre-existent relationship of Son and Spirit.
 - a. the preceding discussion on the Holy Spirit and the trinity has emphasised the unity of the relationship between Son and Spirit.
 - b. in particular, the model suggests that the Son only ever relates to the will of the Father in love by the Spirit.
 - c. this is supported by the intimate relationship between the Word of God and the Spirit of God in the Old Testament.
(Gen 1:1-13; Ps 33:6,9; 147:18; Num 24:2 - 3; 2 Sam 23:2; Isa 59:21; Hos 9:7; Mic 3:8; Zech 7:12)
 - d. we would expect therefore that everything in the life of Jesus in conformity to the Father's will is performed in the power of the Spirit. (That is, not by the unaided power of his divine nature, as if this could in some way act in isolation from the Spirit.)
2. The conception of Jesus.
 - a. the main texts are Matt 1:18-20; Luke 1:34-35.
 - b. these emphasise that the conception of Jesus will be through the power of the Spirit, which is the power of God.
 - c. the conception of Jesus will be fully supernatural.
 - d. the "overshadowing" (Luke 1:35) is reminiscent of the Spirit's work in creation (Gen 1:2). The coming again of the Spirit marks the beginning of the new creation.
 - e. the result of the action of the Spirit is that Jesus will be 'holy' (Luke 1:35). This implies that humanity has now been united to God.
 - f. without the action of the Spirit, Jesus could not be the Son of God: "The Holy Spirit will come upon you...therefore the child to be born will be holy, the Son of God." (Luke 1:35)
 - g. this is because of the identity of the Spirit in relating Jesus entirely to the Father.
 - h. the completed trinitarian action: "the Most High", "the Holy Spirit" "the Son of God" means that a fully realised presence of God "Immanuel" (God with us) will be in Jesus.
3. The childhood of Jesus.
 - a. no explicit reference to the Holy Spirit.
 - b. the possession by the child Jesus of "wisdom" and "understanding" (Luke 2:40, 47,52) implies that he was filled with the Spirit.
(cf. Ex 31:3,6; 2 Chron 1:10-12)
 - c. this can be seen as a fulfilment of the Messianic prophecy of Isaiah 11:1-3.
 - d. his total focus on the will of the Father (Luke 2:49) confirms that the Spirit is supremely powerful in his life.

4. The baptism of Jesus

- a. all four Gospels record that the Holy Spirit came upon Jesus at his baptism.
(Matt 3:16; Mark 1:10; Luke 3:22; John 1:32)
- b. the form of a dove alludes to:
 - (i) the action of the Spirit in creation (Gen 1:2)
 - (ii) the descent of the dove after the Flood (Gen 8:12,21)
- c. it signifies grace beyond a coming flood of judgement (Luke 3:7-9)
- d. the Spirit “remains” on Jesus (John 1:32). This marks him out as greater than the Old Testament prophets and that in him the judgement of Genesis 6:3 is reversed.
- e. the voice from heaven (Mark 1:11; Luke 3:22) identifies Jesus as the coming Messiah (“You are my Son”, Ps 2:7) and the suffering servant of Isaiah (“in whom my soul delights; I have put my Spirit upon him...” Isa 42:1)
- f. it is the Father who sends his Spirit upon his Son to enable him to fully express his life in the world. That is, the Father now pours himself into the Son with new power.
- g. the central significance of the coming of the Spirit on Jesus at his baptism is that it marks him out as the Lord’s anointed, this is his coronation rite cf. Acts 10:38. From now on he is the King in action.

5. The temptations of Jesus.

- a. occurs through the initiative of the Spirit
(Matt 4:1; Luke 4:1; Mark 1:12)
- b. Jesus is guided by the Spirit “in” the wilderness (Luke 4:1)
- c. the temptations concern the nature of Sonship.
(Matt 4:3-10; Luke 4:3-12)
- d. Jesus’ victory occurs through adherence to the word of God in the power of the Spirit. This is a trinitarian action.

6. The ministry of Jesus

- a. the words of Jesus are inspired by the Spirit.
(Matt 11:20-23; 13:54, 58; John 3:34-35)
- b. they mark out Jesus as a prophet sent from God
(Mark 6:4; Matt 10:40; 15:24; Luke 4:24; 10:16; 13:33)
- c. Jesus’ messianic program is outlined in terms of the Servant of Isaiah 61:1-2 whose ministry is dependent upon the anointing of the Spirit.
(Luke 4:18-19)
- d. Jesus’ attributes his power over demons to the agency of the Spirit.
(Matt 12:28)
- e. it was in “the power of the Spirit (Luke 4:14) that Jesus performed all of his deeds of “power”.

(Matt 11:20-33; 13,54,58; Mark 6:2-5; Luke 4:36; 5:17; 6:19; 10:13; 19:37)

- f. the Spirit-saturated ministry of Jesus signifies that the long awaited Messianic age, the arrival of the Kingdom of God on earth, had begun.
7. The death of Jesus.
 - a. the Gospel accounts do not explicitly link the Holy Spirit to the death of Jesus.
 - b. this however is taught in Hebrews 9:14 “who through the eternal Spirit offered himself without blemish to God”
 - c. the power of Jesus’ self-offering to the Father is the Spirit.
 - d. we must suppose that the Spirit, as the bond of love between the Father and the Son, united them in a mutual agony of abandonment.
 - e. the almost complete silence of the Scripture concerning the role of the Spirit in the crucifixion must correspond to the complete inwardness (hiddenness) of his work at the point.
 8. The resurrection of Jesus.
 - a. the Spirit is explicitly said to be the one who raises Christ from the dead.
(Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18)
 - b. this is consistent with the Spirit’s creative and vitalising role in the Old Testament.
(Gen 1:2; Job 33:4; Ps 104:29-30; Ezek 37:13-14)
 - c. one of the emphases of the New Testament passages is on the impartation of power to Jesus at his resurrection.
(Rom 1:4 cf. 1 Cor 6:14)
 - d. it is the Spirit’s role to manifest the truth of the Sonship of Jesus.
(Rom 1:4; 1 Tim 3:16)
 9. The exaltation of Jesus.
 - a. this refers to the ascension of Jesus to heaven and his current rule from there.
 - b. no text directly teaches that these occurred through the Spirit.
 - c. in Ephesians 1:19-20 however, Paul states that the exaltation of Christ happened through the power of God.
 - d. we may take it that the exaltation of Jesus represents the full and final impartation of the Father’s already indwelling life in the Spirit, to his Son.
 - e. it is the incarnate, anointed, crucified, resurrected and glorified Lord who Christians will receive in the Spirit.
 10. The giver of the Spirit.
 - a. this is clearly taught in Scripture.
(Matt 3:11; Luke 24:49; John 7:39; 20:22; Acts 2:33; 8:17)
 - b. Jesus and the Spirit are held in the closest possible association in the New Testament.
 - c. this means that the Holy Spirit and Jesus are indivisible as far as their actions are concerned.

- d. the result of this is that all genuinely Christian experience is an experience *of* Jesus *in* the Spirit.
(1 Cor 12:3)
- e. this must mean (see later) a revelation of God as Father.
(Rom 8:15; Gal 4:6)
- f. Pentecost is an envelopment in the Trinitarian event, the Father (Acts 2:25- 32) raises Jesus, fulfilling Psalm 16:8 -11. In receiving the Spirit to pour out (Acts 2:34- 35) Jesus is receiving his inheritance of the nations (Ps 2). All this is a new covenant perspective on Daniel 7, the ascension of the Son of Man, who through the reception of the Spirit, has dominion over all the kingdoms under heaven.

11. The blasphemy of the Holy Spirit

- a. this is more than a personal reaction to Jesus (Matt 12: 31 – 32; Mark 3:28 – 30; Luke 12:10)
- b. the background to blasphemy is Isa 63:10, the rebellion of Israel in the wilderness that turned God into their enemy. The closes parallel to the parable of the “strong man bound” is Isa 49:24- 26, with the theme of God the warrior releasing Israel from captivity. This gives a new exodus background to the powerful ministry of Jesus.
- c. the context is by what power Jesus casts out demons, the Pharisees attribute this to Satan, Jesus identifies it as the power of the Spirit
- d. if it is the power of God’s kingdom which is at work, then it is the Spirit who is initiating the new and final age
- e. to reject the power at work in the ministry of Jesus *and* to attribute it to the devil is to curse the Lordship of God in the last hour before the coming judgement
- f. this is to blaspheme the Spirit and to exclude oneself from the present - and – future reign of God (in Christ)
- g. there are no further opportunities for repentance other than that which is being presented by Jesus in the power of the Spirit
- h. this means remaining inescapably under the oppression of the devil, for the means of his eviction, the Spirit, has been rejected

5. THE HOLY SPIRIT AND THE CHRISTIAN LIFE.

1. The Holy Spirit as the Presence of Jesus

1. In general terms

- a. the Spirit is a Counsellor/Advocate like Jesus
(John 14:16)
- b. to be indwelt by the Spirit is to be indwelt by Jesus.
(Rom 8:9-11)
- c. to be “in Christ” is to be “in the Spirit”
(Rom 8:9)
- d. the Spirit is the Spirit of Jesus.
(Acts 16:7; Gal 4:5; Phil 1:19)
- e. Jesus speaks as the Spirit.
(Acts 13:2; Rev 2:1,7,11 etc)

2. In functional parallel.

We are sealed in Christ (Eph 1:13).

We are sealed in the Spirit (Eph 4:30)

We are consecrated in Christ Jesus (1 Cor 1:2)

We are consecrated in the Holy Spirit (Rom 15:16)

We are righteous in Christ (Phil 3:8-9)

We are righteous in the Holy Spirit (Rom 14:17)

We are righteous in both (1 Cor 6:11)

We have life through Christ (Eph 2:1; Col 3:4)

We have life through the Holy Spirit (Rom 8:11)

We have hope grounded in Christ (1 Cor 15:19)

We have hope grounded in the power of the Holy Spirit (Rom 5:5; Gal 6:8)

Christ is the alternative to the law of sin and death (Rom 10:4)

The Spirit is the alternative to the law of sin and death (Rom 8:2)

3. The following suggest a more dynamic picture; they press for action:

We are commanded to stand fast in the Lord (Phil 4:1)

We are told to stand fast in the one Spirit (Phil 1:27)

We are told to rejoice in the Lord (Phil 4:4)

We are told to have joy in the Holy Spirit (Rom 14:17)

We are told to live in Christ (Col 2:6)

We are told to walk in the Spirit (Eph 4:3). (See also Gal 5:25)

Paul speaks the truth in Christ (Rom 9:1; 2 Cor 2:17)

Paul speaks the truth in the Spirit (1 Cor 12:3)

We are called into the fellowship of Christ (1 Cor 1:9)

We are blessed with the fellowship of the Holy Spirit (2 Cor 13:14)

2. The Ministry of the Spirit as *Paraclete*

1. The meaning of *parakletos*

- a. the most concentrated teaching in the Gospels on the ministry of the Spirit is to be found in Jesus' farewell discourse of John 13-16.
- b. the distinctive word used by Jesus to describe the Spirit is *parakletos*
(John 14:16,26; 15:26; 16:7)
- c. this is derived from *parakaleo* = "I call or summon to my aid; I encourage; I exhort; I help."
(*para* = "alongside"; *kaleo* = 'to call')
- d. *parakletos* may be translated as "advocate, counsellor; one called in to support; one who speaks in favour of another; hence, a friend of the accused; a helper."
- e. it needs to be noted that the language is passive: the Paraclete is "called to the side of"
- f. this term has been the subject of a range of English translations.
"Someone else to stand by you."
"Comforter/Counsellor/Helper/Intercessor/Advocate/Strengthener/Standby"
- g. the context in John's Gospel, is, however, decisive.
 - (i) the perspective is eschatological, the Spirit will perform his role after Jesus departs to the Father.
 - (ii) the context is forensic or legal. The Gospel of John represent Jesus as being on trial. In the first half of the Gospel, the "book of signs" (Ch 1-12), various witnesses appear, eg. John the Baptist, the Samaritan woman, the man born blind, and give testimony. The Gospel as a whole is a witness document to the identity of Jesus as "the Son of God" (John 20:31)
- h. the Paraclete is the chief witness to Christ. (The pre-requisite to vouch for the case of an accused in Jewish society was to be an eye-witness or character-witness intimately familiar with the person on trial.) He is supremely qualified in this task because, as with the apostles, he has been with Jesus from the beginning (John 15:26-27).
- i. the most appropriate translation is therefore 'Advocate' or 'Witness'.

2. The Spirit and Jesus

a. the Spirit is to Jesus as Jesus is to the Father

Jesus	Spirit
sent by the Father (3:17; 4:34)	sent by Jesus (15:26; 16:7)
comes in Father's name (5:43)	sent in Jesus' name (14:26)
came into the world (5:34; 16:27-28)	will come (16:7)
bears witness to the Father (18:37)	the Spirit witnesses to Jesus (15:26)
is the truth of the Father (14:6, 18:37)	the Spirit is the Spirit of truth (16:13)
is the teacher (1:38; 3:2, 13:13-14)	the Spirit will teach (14:26)
speaks what he hears from the Father (3:32; 8:26)	the Spirit speaks what he hears from Jesus (16:14)
glorifies the Father (12:28; 17:4)	the Spirit glorifies Jesus (16:14)
is with the disciples (9:5; 14:6)	the Spirit is with the disciples (14:17)
believers "see" their identity in Jesus (1:41)	believers "see" their identity through the Spirit (14:17)
is the Holy One of God (6:69)	is the Holy Spirit (14:26)
rejected by the world (1:12; 5:43; 12:48)	rejected by the world (14:17; 15:18-26)

n.b.

John also holds that some functions ascribed to the Father are also functions of the Spirit. The Father testifies to Jesus (5:37; 8:18), so does the Spirit (15:26—27); the Father glorifies Jesus (5:44; 8:54; 12:23), so does the Spirit (16:14); the Father will be with the disciples (14:23; 15:26; 17:11), and so will the Spirit (14:17). This overlapping in function is also evidenced in how John speaks of the Son and the Spirit coming to be with the believer after Easter. Sometimes Jesus says he will come to be with his disciples (14:3, 18, 20, 28), and sometimes he says the Spirit will come to be with them (14:16; 15:26; 16:7). We are thus not at all surprised to note that often John speaks of the Father, Son, and Spirit in the closest association, in what might be called triadic comments (1:33—34; 14:16, 26; 16:15; 20:21—22; cf. 1 Jn 4:2, 13—14).

b. this means that the Spirit is 'another' Paraclete.

(John 14:16)

In Greek the word used is *allos* (= another of a similar kind) not *heteros* (= another of a different kind).

c. this suggests that the Spirit, as Paraclete, is Christ's ongoing presence in the world (see later), his *alter ego* (Smalley)

3. The Paraclete, Jesus and the disciples.

a. the functional identity of Jesus and the Spirit in John's Gospel hinges around them sharing a 'two level' existence.

- b. in the case of Jesus:
 - (i) the eternal Word who was always with the Father has become “flesh”
(John 1:14)
 - (ii) this means that the glory of God now dwells in Jesus and shines forth in his works.
(John 1:14; 2:11; 11:4, 40)
 - (iii) it is a glory which Jesus has always enjoyed, and to which he will fully return.
(John 17:5, 24)
 - (iv) this is achieved through his obedient death.
(John 7:39; 12:16, 23; 13:31 f)
 - (v) in him, the two poles, or levels, of ‘Word’ and ‘flesh’ have now been perfectly united in the glory of the Father.
 - c. in the case of the Paraclete.
 - (i) the Spirit is fully divine, his origin is from the Father and Son and he continues the work of Jesus (see before)
 - (ii) at the same time, he *descended* upon Jesus at the start of his ministry and *remains* upon him.
(John 1:32-33)
 - (iii) this needs to be seen as parallel to the incarnation of the Word.
 - (iv) the Spirit then, like Jesus, has a two level existence.
 - d. now that the Spirit is given by the glorified Jesus, they (Jesus and Spirit) are no longer simply *with* the disciples but *in* them. (John 14:17,23). He has become one with them.
 - e. the Spirit, in, with and through the disciples is now able to ‘glorify’ or manifest the real nature of Jesus (John 16:14-15).
 - f. he witnesses to the Christ of heaven and earth: to his earthly words and exalted status with the Father (John 14:26; 15:26)
4. The ministry of the Paraclete to the disciple.
- a. he is the Spirit of truth.
(John 14:17; 15:26; 16:13)
 - (i) this must be primarily thought of in terms of relational truth
(John 1:14, 17; 8:32; 14:6; 16:13; 17:17, 19; 18:37)
 - (ii) the highest aspect of this truth is the knowledge “that I am in my Father, and you are in me, and I am in you.”
(John 14:20)
 - (iii) that is, the Spirit communicates to the disciples that they share the same order of relational communion with Jesus as he shares with the Father.
(cf. John 17:21,23,26)

- b. he will teach them.
 - (i) the “all things” he teaches (John 14:26) must be in relation to Jesus.
 - (ii) he does this by bringing to mind the words of Jesus (John 14:26). This then does *not* imply fresh revelation independent of Jesus.
 - (iii) this is expressly stated (John 16:13)
 - c. he will testify to Jesus.

(John 15:26 - 27)

 - (i) this summarises the ministry of the Spirit.
 - (ii) as Jesus was defined by his relationship with the Father, the Spirit is defined by his relationship to Jesus.
 - d. it is to the disciples advantage that Jesus leaves and the Spirit comes.

(John 16:7)

 - (i) the visible bodily presence of Jesus was restricted in space and time.
 - (ii) the leaving of Jesus means the benefits of the cross (“glory”) can be transmitted by the Spirit.
 - e. the Spirit will be with the disciples forever.

(John 14:16)
5. The role of the Paraclete in the world.
- a. in the world, the disciples are persecuted for their testimony to Jesus.

(John 15:18-25)
 - b. the task of the Spirit is to bear witness by convicting the world it has been wrong in its verdict on Jesus.

(John 16:8-11)
 - c. he convicts the world of sin because they do not believe in Christ (16:9). As the word for ‘convict’ (*elegchein*) is usually used for the exposure of the conscience (John 8:46), this most likely refers to the Spirit intensifying the work of the conscience through the effect of God’s Word. Without this, people would never recognise their guilt.
 - d. this is to reverse the world’s judgement that Jesus is a sinner (John 9:24). (Paraclete defends Jesus and convicts the world.)
 - e. he will convict the world of the righteousness of Jesus because Jesus goes to the Father (16:10). Since, in John’s Gospel, Jesus returns to the Father through the cross, the Spirit proves to men and women that Jesus death was the result of complete obedience to God, and his exaltation the Father’s seal on his righteousness.
 - f. he will convict of judgement because ‘the ruler of this world’ is judged (16:11). The defeat of Satan is in mind here (12:31; 14:30) When the devil’s hold on humanity is broken, he is put out of office, out of authority. Since the prince of evil is judged, men and women can be convinced by the Spirit that their own judgement by God is certain.

- g. it is the role of the Paraclete to place the world in the position of the Last Judgement and to carry the holy war against the devil towards its eschatological climax.

3. The Spirit as Gift.

1. The Biblical Data.

- a. the Holy Spirit is God's gift to us.
(Luke 11:13; Acts 1:4; 2:38; 5:32; 8:20; 10:45; 11:17; Rom 5:5; 1 Cor 12:13; 2 Cor 4:5; Heb 6:4; 1 John 3:24; 4:13)
- b. as "gift" the Spirit is *dorea tou theou*, the gift of God, where *dorea* emphasises the sheer graciousness of God.

2. The Gift of the Spirit and the Trinity.

- a. the Spirit is the Spirit of the Father (Matt 10:20; Acts 2:33) and of the Son (Acts 16:7; Gal 4:6)
- b. the Spirit is given by both the Father (John 14:26; Acts 1:4; 5:32) and the Son (Matt 3:11; John 15:26; 20:22; Acts 2:33)
- c. through the Spirit we share in the sonship of Jesus
(Rom 8:14-17; Gal 4:4-6)
- d. this means to share in the life of God, (2 Pet 1:4), to be caught up in the constant communication of love between the Father and the Son.
- e. "Thus the Holy Spirit is God as given to us, God is with us and in us on our side of our relationship with the Father and Son – he is God as given, God the Gift." (T. Smail).
- f. if the Holy Spirit is God as Gift, communicating the Father and Son, we should expect that the gift of the Spirit will mean becoming in every way like God.

4. The Spirit and Salvation.

4.1 The Spirit and Regeneration.

1. The Old Testament Promises.

- a. God will give his people a new heart and new spirit.
(Ezek 11:19; 36:26-27)
- b. this will be through the indwelling of the Spirit of God.
(Ezek 36:27; 37:14)

2. The Preparatory Work of the Spirit.

- a. the Holy Spirit must prepare the human heart and Spirit for salvation.
- b. this involves a movement from a state of death to life.
(Eph 2:1,5; 1 Tim 5:6; Heb 6:1; 9:14)
- c. the Spirit's role is to "convince the world of sin, righteousness and judgement" in relation to the person and work of Jesus.
(John 16:8-11)
- d. this happens through a revelation of the objective love of God in the saving work of Christ. (Rom 5:5-10; 1 John 4:19)

3. Regeneration as New Creation

- a. the term “regeneration” (*palingenesia*) appears twice in the New Testament. (Matt 19:28; Titus 3:5)
- b. it is formed out of a combination of 2 words *palin* = “again” *genesis* = “beginning”
- c. its use in Matt 19:28 is of cosmic renewal cf. Rom 8:19ff; 2 Peter 3:13
- d. this suggests that the “regeneration” of the individual is inclusion into the new era of salvation created by the resurrection of Jesus Christ from the dead cf. 2 Cor 5:17; 1 Peter 1:3.
- e. to be “regenerate” is to share in the new life which has come in Christ. It is to be united to Christ.
- f. this can also be described as to be “born from above/born again/anew” and to be “born of the Spirit” (John 3:5-8) cf. Js 1:18; 1 Pet 1:3,23)
- g. there is no point of connection, as such, between the old world of “flesh” and the new world of “Spirit”. “Flesh” is contrasted to “Spirit” (John 3:3,5-6), “above” to “below” (John 3:7; 8:23), God to humanity (1 John 2:29; 3:9; 4:7; 5:1,4,18), God’s word to unaided human will (Js 1:18) Regeneration must be solely a sovereign work of God.
- h. this can be summed up in saying that the Spirit makes us the sons of God. (John 1:12-13; Rom 8:14-16; Gal 4:4-6)

4.2 The Spirit of Faith.

- a. only when the Spirit illuminates the mind can the spiritual reality of the kingdom of God be seen. (John 3:3)
- b. this can be described as an “anointing”(1 John 2:20,27), which, given the Old Testament background and the descent of the Spirit on Jesus at his baptism (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32) means initiation into kingdom realities, God is now known (Jer 31:33).
- c. the New Testament teaches that faith is a gift from God. (Rom 12:3; Eph 2:8-9; 6:23; Phil 1:29; Heb 12:2; 2 Pet 1:1)
- d. we must suppose that the Spirit gifts us with faith by directing our attention to Christ.

4.3 The Spirit of Repentance.

- a. it is impossible to turn to God without a liberated will. (John 8:32,36; Rom 6:18ff)
- b. the New Testament teaches that repentance is a gift from God. (Acts 5:31; 11:18; 2 Tim 2:24-25)
- c. this is explicitly connected in the Acts accounts with the gift of the Spirit. (Acts 2:38; 10:43-44)

4.4 The Spirit and Cleansing.

- a. the Old Testament expected a spiritual cleansing from idolatry through the inner working of the Spirit (Ezek 36:25-27)
- b. this appears to be Jesus' meaning in the expression "born of water and Spirit" (John 3:5)
- c. the epistles confirm this when they speak of a cleansing from sin which accompanies the gift of the Spirit.
(Acts 15:8-9; 1 Cor 6:9-11; Titus 3:5)

4.5 The Spirit of Justification

- a. the knowledge of forgiveness is linked to receiving the Spirit in Acts.
(Acts 2:38; 9:17; 22:16; 10:43-44)
- b. Paul links the supply of the Spirit to liberation from working for salvation (Gal 3:5). The same faith which justifies is sealed by the gift of the Spirit (Gal 3:11-14).
- c. only through the Spirit, by faith, is the future hope of righteousness a reality.
(Gal 5:5)
- d. Paul can call the ministry of the Spirit the ministry of justification
(2 Cor 3:9)

4.6 The Spirit of Sanctification.

- a. sanctification possesses both an objective and a progressive sense.
- b. in several places in the New Testament sanctification *precedes* believing in the gospel.
(2 Thess 2:13; 1 Pet 1:2)
- c. this refers to the Spirit's setting us apart for faith and repentance prior to our consciousness of his work.

4.7 The Spirit and the Indwelling Christ.

- a. Jesus promised that he would come to the disciples, and be with them always.
(John 14:18; Matt 28:20)
- b. this presence is through the Spirit.
- c. to be indwelt by the Spirit is to be indwelt by Christ.
(Rom 8:9-11)
- d. the implication of this is that all of the life of Jesus now lives in the Christian.
- e. this will include everything which is true of Jesus in terms of his character, call, ministry and relationship with the Father.
- f. the indwelling Christ is the "content" of the new life of the Christian, the indwelling Spirit is the dynamic quickener of this new life.
(Eph 3:16-17)

4.8 The Spirit as Assurance of Salvation.

- a. “seal” (2 Cor 1:22; Eph 1:13; 4:30) used in Greek of stamped imprint in wax bearing the “seal” of owner or sender; guaranteed protection of owner.
- b. the Spirit is the “seal” of God’s ownership and therefore the guarantee of the believer’s final inheritance.
- c. the eschatological dimension (End) is expressly stated in Eph 4:30 “sealed for the day of redemption”.
- d. “down payment” (2 Cor 1:22; 5:5; Eph 1:14) the first instalment of a total amount due; establishes the contractual obligation and guarantees its fulfilment.
- e. the Spirit is God’s “down payment” that guarantees our certain future.
- f. what is given in part will later be given in full.
- g. the gift of the Spirit evokes the tension between what we already have and what is not yet ours (Rom 8:18-27)
- h. several of the texts have a trinitarian shape (2 Cor 1:21-22; Eph 1:13- 14). God the Father places us in Christ and gives us the Spirit as a seal and guarantee of his future/final work.

5. The Spirit and Power for Living.

5.1 The Physical Power of the Spirit.

- a. the Holy Spirit is the power of God in creation.
(Gen 1:2; Ps 33:6,9)
- b. the Holy Spirit can do powerful works in the physical realm.
e.g. Samson.

Judges 14:6 “The Spirit of the Lord came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat.”

Judges 14:19 “Then the Spirit of the Lord came upon him in power. He went down to Ashkelon, struck down thirty of their men.”

Judges 15:14 “As he approached Lehi, the Philistines came toward him shouting. The Spirit of the Lord came upon him in power. The ropes on his arms became like charred flax, and the bindings dropped from his hands.”

e.g. Elijah.

1 Kings 18:46 “The power of the Lord came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel.”

- c. the Holy Spirit gives power to work miracles.
(Luke 4:36, 40-41; Acts 3:7; 6:5,8; 10:38; 19:11 etc)
- d. the Holy Spirit is the power of spiritual warfare.
(Matt 12:28; Acts 13:9-11; 1 Cor 12:10; Eph 6:17)

5.2 The Power of the Spirit for Leadership and Ministry.

a. in the Old Testament.

(Num 11:17; Deut 34:9; Judges 3:10; 6:34; 11:29; 13:25; 14:6; 15:14; 1 Sam 11:6; 16:13; Isa 42:1-4; Mic 3:8 etc)

b. in the New Testament.

(Luke 4:1,14; Acts 1:8; 2:1ff; 4:8; 6:5,8; 8:29, 39-40; 13:9-12 etc).

c. the Spirit gives power to proclaim the gospel.

(Acts 4:8; 6:10; 1 Thess 1:5; 1 Pet 1:2)

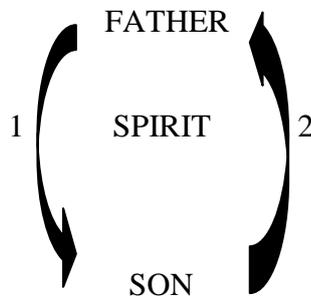
5.3 The Power of the Spirit as Relational Power.

5.3.1 In the ministry of Jesus

a. this is the central subject matter of the section on the Spirit's relationship with Jesus (before).

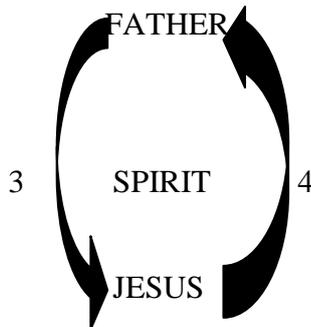
b. it can be summarised in terms of the diagrams below:

(i)



In eternity, the Father gives himself to the Son in the Spirit (1). The Son returns his love to the Father in the Spirit (2). (1) and (2) are both the communication of life.

(ii)



In time, the Father gives himself to the incarnate Son (Jesus) in the power of the Spirit (3). The Spirit-filled Christ offers his life in obedience and sacrifice to the Father (4)

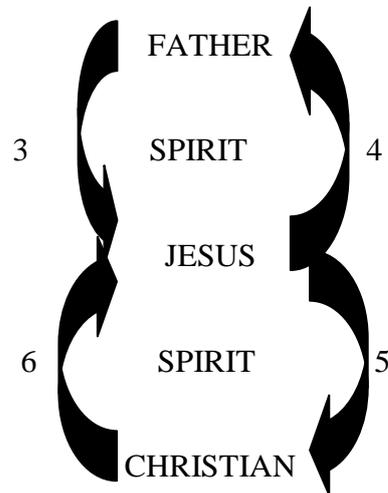
The descent of the Spirit from the Father is his relational power, as Father. The ascent of the Son in the Spirit is his relational power, as Son.

5.3.2 In the life of the Christian

a. Jesus promised power to his disciples.

(Acts 1:8)

- b. the sort of power in view is not merely supernatural but intimate. It must deal with the deepest part of a person – the heart or spirit or inner being, here the Spirit brings renewal and revival.
(Isa 11:2; John 7:38; Rom 5:5; Eph 3:16)
- c. this relational empowerment restores communion with the Father in the Spirit (cf. 2 Cor 13:13; 1 John 1:3), as such it is an impartation of the life of Jesus.



Everything which the Father’s love has accomplished in Jesus is poured out upon the Christian by the Spirit. His anointing, holiness and new life are given to us as a gift in the Spirit. The believer responds in the power of the Spirit in obedience and self giving love to the Father.

- d. the ultimate nature of this power is that it is an integration into the life of God himself (2 Pet 1:4) growing into the fullness of his love (Eph 3:17-19) and character (2 Pet 1:3).
- e. the Spirit is utterly indispensable in this process because he is the possibility of our awareness of being “in Christ”. He lifts us outside of ourselves and causes us to be self – forgetful, in this state we are most conscious of Jesus. This is how we enter his sonship.

6. The Spirit of Prayer

6.1 The Spirit in the Prayer Life of Jesus

- a. It is reasonable to suppose that the pattern of the Lord’s Prayer recapitulates the central elements of the prayer life of Jesus. The Lord’s Prayer is headed by a reference to the Fatherhood of God, and expresses a concern for the coming of his kingdom.
(Luke 11:1 – 13)
- b. It is while Jesus is praying that the Holy Spirit descends upon him and he hears the voice from heaven affirming his Sonship.
(Luke 3:21 – 22)
- c. Jesus rejoices in the Holy Spirit and prays in the context of the victorious return of the 70, who have been commissioned to bring the kingdom of God near. His prayer to the Father incorporates the statement that the Son alone is the revealer of the Father. (Luke 10: 1 –22)

- d. The cleansing of the temple is in relation to its proper function as a universal house of prayer. Like all the powerful acts of Jesus this must have been worked in the energy of the Spirit of God
(Luke 19:45 –46; Acts 10:38)
- e. The prayers of Jesus on the cross, including the cry of dereliction, must be uttered in the power of the Spirit.
(Luke 23:34,46; Mark 15:34; John 19:30; Heb 9:14)
- f. These prayer related actions are connected around the theme of sonship and the kingdom of God. The passion of the Son for the kingdom of the Father in the Spirit means that he is always moved to pray. Even when the Spirit is not expressly mentioned, as in the case of the choice of the twelve apostles (Mark 3:13 –19; Luke 6:12 – 16), the combination of prayer and the concern for the kingdom contains this reality, for the Spirit is the actualisation of the presence of the kingdom (Matt 12:28).
- g. Since the death of Jesus is the means by which the kingdom will come, the handing over of his spirit to God (Luke 23:46) and of “the S/spirit” (John 19:30) must be understood as a representative action. This is the ultimate submission of the life(spirit) of Jesus to God the Father in the power(Spirit) of the kingdom. As such, in the purity of its Father - directedness, it is the perfection of the S/spirit of sonship.
- h. The Spirit is handed over to the Father in order that he may be received by the Son and passed on to the people of God to make them sons in the Son. This means that the life of Christ, in terms of the complex of sonship outlined above, is imparted to the believer.

6.2 The Spirit, Sonship, and Prayer

- a. The Son of God entered into the presence and power of God to intercede on our behalf.
(Romans 8:34; Heb 7:25)
- b. The outcome of this is that he receives the answer for us in the gift of the Spirit who he pours out on the people of God.
(John 7:39; Acts 2:33; 8:17)
- c. As the gift of the Spirit of the Son he unites the temple of our bodies on earth (1 Cor 3:16; 6:19) with the temple in heaven (Heb 8:1 –7; 9: 11 –12, 23 –28).
- d. This means that the prayers of the saints are “in Christ” and “in the Spirit”, enfolded in the reality of the Father’s love.
- e. This finds clear expression in the letters of Paul, especially in Romans 8 and Galatians 4:
 - (i) Christians are those who are “in the Spirit” and not “in the flesh”
(Rom 8:9)
 - (ii) this means that they are “led by the Spirit” in “putting to death the deeds of the body”. It is this which unites them with the action of the cross that is constitutive of sonship.
(Rom 8:13 – 14)

- (iii) it is in this context of tribulation and struggle that they are one in prayer with the Spirit of Jesus who moved him to pray to the Father in the Garden of Gethsemane and cry out (*krazein*) to God on the cross.

(Mark 14:36;15:34)

- f. Unlike Jesus, they are those who will never endure the dereliction of God, so cry out to him, even in the midst of a world whose perishing seems to deny their sonship (Rom 8:18 – 25), as “Abba!Father!” (Rom 8:15; Gal 4:6)
- g. This is the Spirit bearing witness to or with our spirits (*symmartyreo*) that we are the children of God.
(Rom 8: 16; Gal 4:6)
- h. The union which assures us that we are sons and heirs (Rom 8:17) is participation in the life of Jesus in his self - offering to the Father. This as the S/spirit of sonship permeates the action of prayer.
(Rom 8:15a; Gal 4:6a)
- i. This is that prayer, which united with the prayer of Christ, brings in the final action of the kingdom when the whole of reality will be filled with God (Hab 2:14; Eph 1:21 –22;4:10) and sonship will be a universal reality (Rev 21:7).

6.3 The Spirit as Intercessor

- a. Paul remarks that we do not know how, or what, to pray. It is in this context of experiential weakness that the Spirit intercedes for us.
(Rom 8:26 - 27)
- b. This seems to be based on Isaiah 63:9 -11 which speaks of the empathy of the Holy Spirit with Israel in the desert.
- c. This does not mean that we do not pray, but that the divine activity is the basis of any human activity in prayer. God works and wills in our working, willing and praying. (Cf. Phil 2: 12 –13)
- d. It is equally true to say that the Spirit cries out to our spirits (Gal 4:6) as it is to say that our own spirits cry out (Rom 8:15).
- e. The intercession of the Spirit is framed in the weakness where power is perfected. That is in the place of the fellowship of the sufferings of Christ.
(1 Cor 1:25ff; 2 Cor 12:8 – 10*;Phil 3:10) *Represents an actual prayer.
- f. In us the Spirit is somehow plumbing the depths of God and praying the perfect prayer, not in an abstract and ideal manner but in the way it has been and is offered in the perfected humanity of Christ.
(1 Cor 2:10ff; Heb 5:7 –10)
- g. The Advocate in us answers to the presence and activity of the Advocate above.
(Rom 8:34; Heb 7:25)
- g. This means that prayer is a gift given with the gift of the Spirit.

6.4 Prayer “In the Spirit”.

- a. This expression is used in Ephesians 6:18 and Jude 20.
- b. It is similar to occasions when those who are “in the Spirit” are moved to prayer or to speak in tongues.
(Luke 10:21ff, Rev 1:10ff; 1 Cor 14:2)
- c. It is to be distinguished from but related to the prayer activity of the human spirit.
(1 Cor 14: 14 –16)
- d. It is incorporated in the wider scope of the Christian life “in the Spirit”. This, like being “in Christ”, refers to the permanent eschatological life of the redeemed. It does not mean any particular experience.
(Rom 8:9; 14:17)
- e. As the people of the Spirit, Christians received the gift of prayer with the gift of salvation. They have been made alive with Christ (Eph 2:5) through spiritual birth of the Spirit (John 3:5 –6), as those who are one with the Lord in their spirits, they have experienced the deepest possible inner renewal. As people who are now God - oriented by disposition, they have God as the Father of their spirits (Heb 12:9), they share in Christ’s access to God in the Spirit (Eph 2:18). . To be in Christ is to be caught up in his self – offering to the Father, which is the essence of prayer.
- f. At the deepest level the state of grace in which we live is a state of prayer. By the gift of the ever interceding Spirit, who unites us to Christ, we are never out of contact with God. The Spirit, by his very nature, stands on the sons’ side of the relationship with the Father bringing their lives always to God through Jesus. This is an objective state of affairs and does not depend upon our experience.
- g. To receive the gift of prayer is to act in faith, the same means for all the gifts of God.
- h. It is to recognise that the life of Christ is to find expression in our lives: “It is no longer I that *pray* but Christ that *prays* in me.” (Smail)
- i. The great obstacles to prayer in the power of the Spirit must then be an unwillingness to hear what the Spirit is saying, for fear of the cost of the way of the cross. This is ultimately a matter of unbelief in the Father’s goodness.
- j. Where, however, the human spirit is in conscious union with the Spirit of God, we must suppose that the result is inspired or prophetic praying. (Cf. 1 Cor 14:14,32; Rev 22:6.)

6.5 The Spirit as the Power of Prayer

- a. This is already implicit in what has been said above, for the Spirit’s revelation and impartation of sonship is the inner power of prayer.
- b. The relationship between the Spirit, power and prayer is clearest in Acts.
- c. The early church prays as it waits for the outpouring of the Spirit.
(Acts 1:14; 4:23 – 31)

- d. Pentecost has initiated a prayer revolution in human experience.
(Acts 6:6; 7:59 –60; 8:5; 10:9; 28:8)
- e. According to the principle “what the cross cleanses the Spirit fills” (G.C. Bingham), the power of the Spirit in prayer is the impartation of the power of the gospel. (Cf. Rom 1:16)

6.6 Prayer To the Spirit

- a. This is a matter of some controversy between Christians.
- b. It does not seem that there are any biblical examples of prayer to the Spirit.
- c. Some early church liturgies include prayers to the Spirit by way of invocation, whereby the Holy Spirit is “called down” upon the assembly at the Lord’s Supper.
- d. Hymns sung to the Spirit have always been a part of the life of the church.
- e. Since God is a unity of Persons, prayer to any one of the persons will mean that the whole Godhead is involved. As such, it would be a mistake to treat prayer to the Spirit as a serious error.
- f. Nevertheless, the testimony of scripture, especially the observation that neither Jesus nor the apostles pray to the Spirit, means that this practice should not be encouraged. Experience of answered prayer when the Spirit is addressed can be explained, not in terms of “correctness”, but due to the grace of God in listening, as always, to the stumbling efforts of his children.
- g. The usual New Testament order is that prayer is made to the Father through the Son and in the Spirit.
(Matt 6:9; John 16:23; 1Cor 1:4; 2 Cor 1:19 –20; Eph 1:17; 3:14ff; 5:20; Phil 1:3; Col 1:3 etc)
- h. This represents the order which is in the Godhead’s relationship with the world.
(John 14:6; 1 Cor 8:6; Eph 2; 17 - 18; 4:4 -6 etc)
- i. Failure to follow this order in the general course of devotion would seem to reflect a misunderstanding of the distinction between the Persons in the Godhead. The glory of the trinity is based upon their perfect unity in diversity, it does not mean the same thing (on our side at least) to pray to the Spirit as it means to pray to the Father. If we desire to give the fullest possible glory to God it is important that we respect the order/economy in the trinity.
- j. The inadequacy of prayers to the Spirit, as over against the classical hymns to him, is the danger of petitioning the Spirit for himself, rather than asking the Father for the life of Jesus, which is the Spirit’s deepest desire to impart.
(John 15:26; 16:13)
- k. Potentially, this may lead to problems in the discernment of spirits (see also later), for the criterion of the work of the Spirit is Jesus.
- l. It is as we see the love of God in the grace which is Christ that we have fellowship with the Spirit.
(2 Cor 13:14)

7. The Spirit and Guidance: The Leading of the Spirit

7.1 The Plan of God

- a. That God has a plan from eternity which encompasses all things is taught throughout scripture.
(Rom 11:33 – 36; 1 Cor 2:7; Eph 1:3 –11; 3:9 – 11; 2 Tim 1:9; 1Pet 1:20; Rev 13:8 etc.)
- b. The origin of this plan is with the Father and the centre of this plan is Christ.
(Eph 1:3 – 14)
- c. The one who effects the plan is the Holy Spirit. This is confirmed by the material already covered before on the work of the Spirit, and flows from the nature of the trinity.
- d. The plan moves from creation to the restoration of all things. This is framed in terms of adoption and sonship actualised in the Spirit.
(Acts 3:21; Rom 8:18 –25)
- e. There is nothing then, in terms of the history of salvation and the purposes of God, from which the leading of the Spirit may be in principle excluded.

7.2 The Old Testament Promise

- a. That God guides is a theme that permeates the experience and expectation of the life of Israel. At times this guidance is not recognised but is nonetheless real.
(Ex 13:11 –13,21; 40:34 – 38; Neh 9:19 –20; Ps 25:5,9; 31:3; 32:8; 43:3; 48:14; Dan 4:34 –35)
- b. The usual pattern of the Old Testament is that only persons who are in some way central to the theocratic government of Israel are familiar with the personal leading of the Spirit (see the section on the Spirit in the Old Testament above).
- c. In terms of the Old Covenant the expectation of the prophets is the day will come when God will be known immediately to all his people.
(Jer 31:34; Joel 2:28 –29)
- d. Significantly , this is tied to a number of saving events
 - (i) the giving of a new heart (Ezek 36:25 –27)
 - (ii) the writing of the law on the heart (Jer 31:33)
 - (iii) the full forgiveness of sins (Jer 31:34)
 - (iv) the outpouring of the Spirit (Ezek 36:27; Joel 2:18 –19)As will be outlined later, all of these were fulfilled on the day of Pentecost.

7.3 The Leading of the Spirit in the Life of Jesus

- a. There are clear examples of this in the ministry of Jesus.
(Matt 4:1; Mark 1:12; Luke 4:1 –2)

- b. Most significantly, Jesus is able to say that he only does what he sees the Father doing. (Although this is not expressly stated, it must have been through the guidance of the Spirit.)
(John 5:18 – 19)
- c. Jesus expresses the conviction that for him to do otherwise would be impossible, as this would be a contradiction of the essential nature of the total dependence on the Father which is the essential nature of his Sonship.
- d. Central to this is the desire of Jesus to do the will of the Father, no matter what the cost.
(John 4:34; 5:30; 6:38; Matt 26:29,42; Mark 14:36; Luke 22:42)
- e. As this constitutes the essence of his Sonship, to be ignorant of the Father's will in the Spirit is an impossibility. This is the source of his certitude.
(Luke 4:42 – 44 etc.)
- f. In practice, this means that Jesus is a person of prayer and the Word.
(Mark 14:35; Luke 5:16; 6:12; 9:28; John 17; Luke 24:27 etc.)
- g. The struggle in Gethsemane is not an exception to this but the way to its perfection. Jesus must know the final will of the Father through the Spirit's witness.
(Heb 9:14)

7.4 The Leading of the Spirit in the Life of New Testament Christians

- a. Jesus taught that his followers would hear his voice and know him in the same way that he knows the Father.
(John 10:3,14 - 15)
- b. As his friends they would know what he is doing.
(John 15:14 – 15)
- c. It would be the Spirit who would communicate the things of the Son.
(John 14:26,15:26)
- d. This needs to be understood within the basic reality of the Spirit of the Son communicating the knowledge of the Father.
(Rom 8:14 – 16; Gal 4:4 –6)
- e. Pentecost brought together the elements of the Old Testament expectation concerning the age of the Spirit:
 - (i) the giving of a new heart (Acts 2:37)
 - (ii) the writing of the law on the heart (Acts 2:37)
 - (iii) the full forgiveness of sins (Acts 2:38)
 - (iv) the outpouring of the Spirit (Acts 2:4,17,38)

All the disciples were powerfully led by the Spirit in their proclamation of Jesus as the Messiah.

- f. The book of Acts records a variety of incidents where the Spirit specifically leads individuals.
(Acts 8:29,39; 10:19; 11:2;13:2; 15:28; 16:6 – 7; 20: 22 – 23; 21:4; 21:11)
- g. This is confirmed by the accounts of the functioning of the Church in the rest of the New Testament, especially in relation to prophecy.
(Acts 11:28; 13:2; 21:4,11;1 Cor 12:10; Eph 3:5)
- h. The Spirit is expressly said to be given to help us understand the gifts given to us by God.
(1 Cor 2:7)
- i. The ethical dimension is prominent. It is through a submitted and renewed mind willing to do the will of God that the leading of the Spirit will be experienced. Only when we accept that the flesh has been properly crucified with Christ to sinful passions and desires that we can expect to walk in the Spirit and to be led by the Spirit.
(John 7:17; Rom 8:14; 12:1- 2; Eph 5:17 ff.)
- j. This presupposes a conscience that has been freed from guilt, so that it is open to the full dimensions of the revelation of the truth of God.
(Heb 5:13 – 14; 9:14; 10:19 – 22)
- k. Much of the above presupposes or is set in a community environment. The overall expectation is that God will lead his *people*.

7.5 Discerning the Leading of the Spirit

- a. It is common to list a range of criteria which need somehow to be satisfied in order to discern the guidance of God.
- b. These include the following
 - (i) favourable circumstances
 - (ii) wise counsel from others
 - (iii) the teaching of the scriptures
 - (iv) the peace of God
 - (v) the inner witness of the Holy Spirit
- c. These may all find some sort of support from Scripture, though this may not always be direct. What is apparent is that these principles cannot be treated as some sort of formula to ensure success in guidance. This is clear from the case of Jesus in the Garden of Gethsemane, and Paul's response to the open door in Troas (2 Cor 2:12- 13). At least in the second case the criteria for guidance seem to be in some sort of conflict. Both Jesus and Paul seem to make their decisions on the basis of the liberty of the children of God in the sphere of grace rather than of law. No legal precept could take Jesus to the cross or require of Paul that he must preach in Troas.
- d. The great danger in making decisions based on criteria is that we will relate to the circumstances (objective or subjective) rather than God.

- e. Nevertheless, the examples listed above (7.3 and 7.4) mean that there must be some sort of subjective or existential component associated with the leading of the Spirit. Aspects of this may include the following:
- (i) it cannot be reduced to a conclusion formed on the basis of logical deduction
 - (ii) it is of an immediate nature
 - (iii) it bears the stamp of God's authority, as something which comes *to* us rather than emerges *from* us. We would expect such an impression to impart a sense of confidence and peace beyond that which would be naturally predictable. Arguably, the ultimate ground for this is a conviction of the conscience about the truth of God's way and will.
 - (iv) it is sensed not so much in the mind but in the spirit or the heart, which appears to be the site of revelation in the New Testament
- (Rom 8:16; Gal 4:6; 1 Cor 14:14,32)

7.6 Obstacles to Hearing the Spirit

- a. Pride: (John 9:39 –41)
- b. Human Tradition: (Mark 7:9 –13)
- c. Distorting the Scriptures: (John 5:37 –40)
- d. Hardness of heart: (Rom 9:14; Heb 3:8,15, 4:7)
- e. Seeking honour from other people: (John 5:44; Rom 2:29)
- f. Unforgiveness: (Mark 11:25)
- g. Unwillingness to obey God: (James 1:23)

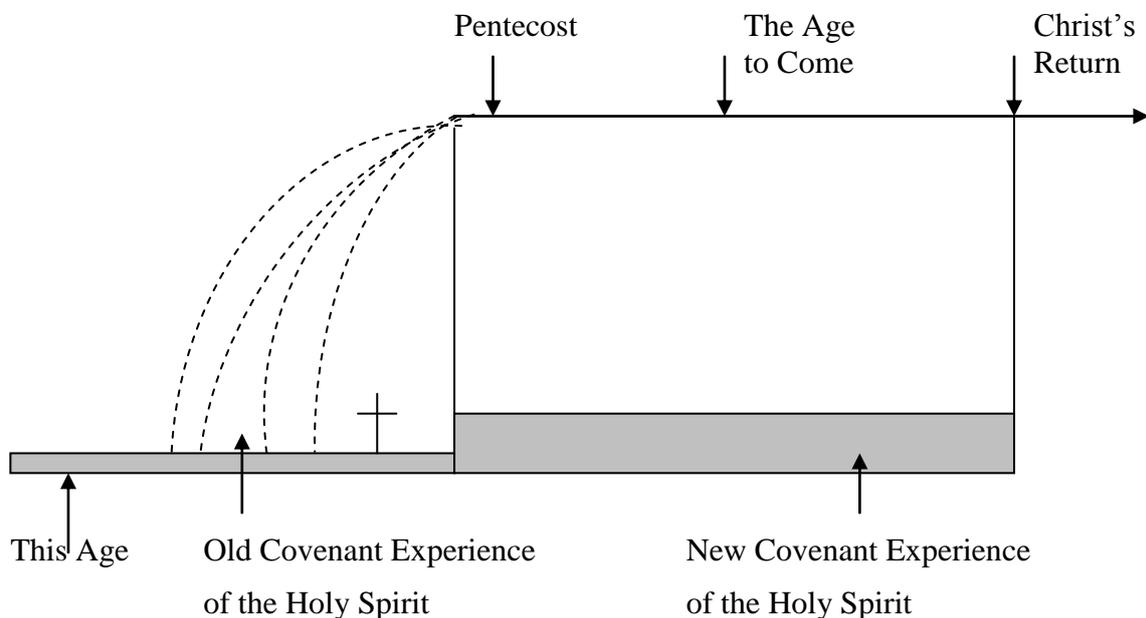
6. THE BAPTISM IN THE HOLY SPIRIT

6.1 The Nature of Holy Spirit Baptism.

1. The Terminology of “Baptism”
 - a. the word “baptise” (Greek: *baptidzo*) means to “immerse”, “plunge”, “dip” or submerge”.
 - b. the expression “baptism of/in the Holy Spirit” does not occur in Scripture.
 - c. only the verbal form “baptise in the Holy Spirit” is found.
 - d. this emphasises the dynamic once for all nature of the outpouring of the Spirit. A person does not live in a state of “Spirit-baptism”, but has been actively baptised in/by God’s Spirit.
2. The Old Testament Expectation
 - a. the prophets anticipated an outpouring of the Spirit.
(Isa 32:15; 44:3; Joel 2:28; Ezek 39:29; Zech 12:10)
 - b. this was associated with transformation at all levels of human existence.
 - (i) personal (Ezek 11:19-20; 36:26-27)
 - (ii) the people of God (Isa 44:1-5; Joel 2:28-30)
 - (iii) the cosmos (Isa 11:1-9; 32:15-20; Hag 2:5-7)
3. The Preaching of John the Baptist.
 - a. John the Baptist speaks of “baptising in the Spirit and fire” as the central action of Messiah.
(Matt 3:11; Mark 1:8; Luke 3:16; John 1:33)
 - b. this is a metaphor drawn from the Old Testament expectation of the Spirit’s transforming work (see before) plus the purifying fire of God’s judgement.
(Isa 4:4; 30:27f; Dan 7:10; Mal 3:2f; 4:1)
 - c. it seems that John expected Jesus to initiate the new age of God’s kingdom by immersing the repentant in the purifying Spirit of God which would destroy the unrepentant.
4. The Teaching of Jesus.
 - a. Jesus shared John’s message concerning the coming of the Kingdom of God with power.
(Mark 1:15)
 - b. he seems however to deliberately shift the expectation away from a ministry of judgement to that of blessing.
(Luke 4:18-20; Matt 11:2-6; Isa 29:18-20; 35:3-5; 61:1 - 2)
 - c. the consuming fire spoken by John will however fall on *him* as he drains the cup of the wrath of God at the cross.
(Luke 12:49-50; Mark 10:38-39; 14:23,36)

- d. the risen Jesus equates the prediction of John the Baptist with “the promise of the Father”, the disciples “will be baptised in the Holy Spirit not many days from now” (Acts 1:5)
 - e. “the promise of the Father” is best not linked to any particular prophecy, but sums up all the Old Testament expectation, up to and including John the Baptist.
5. The Experience of Jesus
- a. Jesus was conceived or born of the power of the Spirit.
(Matt 1:18,20; Luke 1:35)
 - b. although it is not specifically stated, since John the Baptist was filled with the Spirit from his mother’s womb (Luke 1:15), this must be true of Jesus
 - c. Jesus nevertheless receives an outpouring of the Spirit at his baptism.
(Matt 3:16; Mark 1:10; Luke 3:22; John 1:32)
 - d. Peter describes this as his anointing with the Spirit and power (Acts 10:38). This, against the Old Testament background, is the installation of Jesus as Messiah – Prophet, Priest and King.
 - e. this is never described as Jesus being “baptised in the Spirit”
 - f. the reason for this would seem to be the unique place that Jesus occupies in the history of salvation. The power of the end time appears in history in the person of Jesus; as the King, he is the presence of the kingdom. The fullness of the Spirit cannot be outpoured until he has accomplished his Messianic vocation. This is realised in the resurrection, which, for Jesus, is the end of his immersion (culminating in the cross) in the old order and the beginning of the new world. If the term “baptism of the Spirit” is applicable to Jesus, it would need to refer to the Father’s action by the Spirit in raising him from the dead (Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18 cf. John 7:37-39)
6. The Experience of the First Disciples.
- a. the first disciples of Jesus were regenerated people.
 - (i) they had received the word of God.
(John 17:8,12)
 - (ii) they had a measure of faith.
(Mark 8:26)
 - (iii) they had come to Jesus.
(John 6:44)
 - (iv) they recognised Jesus as Messiah, by revelation.
(Matt 16:16-17)
 - (v) both (iii) and (iv) have to do with knowing the things of the kingdom of God, as such, they must have been “born again” (John 3:3,5)
 - (vi) the Holy Spirit was *with* them, but not *in* them
(John 14:17)

- b. this is confirmed by the event recorded in John 20:21-23.
- (i) the language used here for ‘he breathed on them’ is identical to the L.X.X. of Genesis 2:7 where God ‘breathes’ (*enephysesen*) into Adam the breath of life. This verb is also used in Ezekiel 37:7, the “in – breathing” creates end –time Israel.
 - (ii) this seems to represent for John an act of re-creation.
 - (iii) at the very least this must refer to some sort of impartation of the Spirit, even if this is only a foretaste (proleptic) of what will come at Pentecost.
- c. the first disciples of Jesus occupied a unique position in salvation history.
- (i) they were born and born again under the old covenant dispensation of the Spirit.
 - (ii) through their association with Jesus they received a share in his ability to bring in the kingdom of God with power.
(Luke 9:1; 10:1,8,17-20 etc)
 - (iii) they lived through the transition from the old covenant to the new covenant inaugurated by the death and resurrection of Jesus.
- d. this means that the difference between the first disciples experience of Jesus and the Spirit before and after Pentecost *cannot* be used as a model for contemporary Christians. The totality of a current believer’s experience involves inclusion into the new covenant reality of the finished work of Christ.



(Grudem. W. 1994: 772, *Systematic Theology*, Leicester: I.V.P.)

On this side of the ascension there is no way of coming into a relationship with Christ as Lord apart from the Spirit of prophecy/testimony of Jesus that reveals him through the charismatic gifts and endowments of wisdom, knowledge, revelation, inspired speech etc.

7. The Experience of the First Converts in Acts.

1. The salvation history plan of Acts.

- a. 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.

- b. Therefore, from the perspective of the disciples the proclamation of Jesus in Acts 1:8 means the inclusion of all nations in the kingdom of God by the Spirit.

Acts 2 – Jerusalem

8 – Samaritans

10 – Gentiles

- c. 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 1 Cor 12:13 that to be ‘baptised by one Spirit’ is to be baptised ‘into one body – whether Jews or Greeks.’

- d. The emphasis is on communities/peoples NOT individuals.

2. The Samaritans (Acts 8)

- a. The case of the Samaritans in Acts 8:4-25 is unique.

- (i) It is the first example of non Jewish faith in Jesus. (The Samaritans were historic enemies of the Jews (John 4:9).)

- (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)

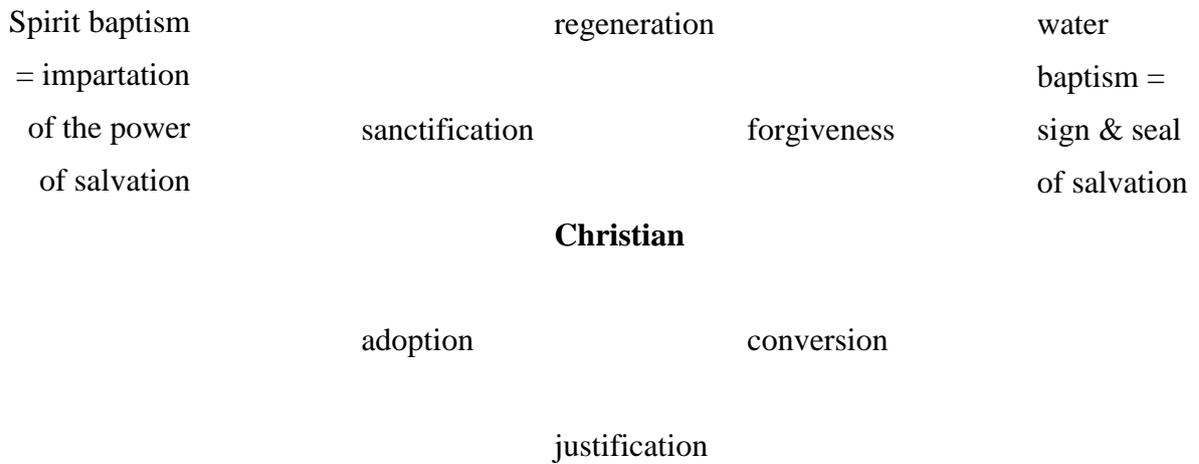
- (iii) It is the one context where a people group is not initially evangelised by the apostle (following Acts 1:8)

- b. 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 bring order to the coming of the Kingdom with respect to the initiation of the people groups.

- (i) 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.

- (ii) This agrees with Paul: ‘God’s household...built on the foundation of apostles and prophets’ (Eph 2:20; cf. Rev 21:14).
 - (iii) 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.
- 3. The Gentiles (Acts 10)
 - a. The household of Cornelius does not represent a group of Christian believers but of Gentile associated with the synagogue.
 - (i) ‘God-fearing’ is a technical term for Gentiles associated with the synagogue (10:2, 35)
 - (ii) Peter says Cornelius was given a message of salvation (11:14).
 - (iii) The Spirit falls as forgiveness is being proclaimed (10:43-44).
 - b. This group is therefore baptised in the Spirit at conversion.
- 4. The disciples in Ephesus.
 - a. The group in Acts 19 represents a special case in salvation-history.
 - (i) They appear to be Gentile disciples of John the Baptist. (19:3). The disciples of John were believers in the coming Messiah without knowledge of Messiah through the Spirit.
 - (ii) They may have responded to the deficient teaching of Apollos who had a limited knowledge of the gospel, (18:24-19:1).
 - (iii) They represent a group who had perhaps come to believe that Jesus was the Christ but who not been united to Christ in regeneration – baptism in water/Spirit.
 - (iv) Alternatively, they may have not even been aware of the central saving events of the gospel (19:4b)
 - b. They represent a group which has no possible contemporary counterparts.
 - c. It may be claimed that the sequence of events in Acts 19:1-7 follows a pattern of conversion > baptism in water > baptism in the Spirit. From this it could be concluded that at least some Christians are baptised in the Spirit subsequent to conversion. The following however needs to be considered.
 - (i) The special significance of Christian baptism for this particular group. The Holy Spirit’s coming may very well have been withheld until after baptism in order to emphasise the name (person) of Jesus as the guarantor of all the old covenant promises.
 - (ii) The overall diversity in the book of Acts.
 - (iii) The material in the letters of the New Testament.
 - (iv) The difficulty of separating out the baptism of the Spirit from a cluster or complex of events to do with initiation into the Christian faith, in such a manner that it may not only be delayed but not occur at all. This would imply a deficient salvation.

- (v) It is best think of “receiving the Holy Spirit” in terms of the power of the impartation/immersion in the cluster of realities which go to make up salvation.



8. Baptism in the Holy Spirit and the Day of Pentecost.

1. Immersion in the life of Jesus.

- a. the return of Jesus to the glory of the Father (John 17:1-5) must mean the immersion of his humanity in the Father’s love.
- b. this reality in the life of Jesus is not an addition to his earthly experience but its fruit. Jesus shares all that the Father has for him as the God-man because of his birth, ministry, death, burial, resurrection and ascension.
- c. John sees this as a pre-condition for the coming of the Spirit.
(John 7:37-39)
- d. Jesus’, who, as human, is now “baptised in the Spirit” in the degree fitting to his eternal nature as God, can pour out the Spirit upon his disciples.
(Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 2:33)
- e. the Spirit is the bond of our union with Christ as he is the bond of Christ’s union with the Father.
- f. the baptism of the Spirit is Jesus’ sharing his life-union with the Father with the believer.

2. The coming of the kingdom in power.

- a. the coming of the kingdom was the topic of Jesus’ final conversation on earth.
(Acts 1:2-3)
- b. the apostles link being baptised in the Spirit with the restoration of the kingdom (Acts 1:6). They do this in line with Old Testament promises.
(Isa 11:1-3; 32:1; 15ff; 44:3ff; Ezek 37:14, 22ff; Zech 4:6-7)

- c. the scope of Jesus' proclamation that the disciples will witness "to the ends of the earth" (Acts 1:8) echoes the arrival of the universal rule of Messiah (Ps 2:8).
 - d. it is as the heavenly enthroned king that Jesus pours out the Spirit on the church .
(Acts 2:33)
 - e. the power of the Spirit released at Pentecost is a share in the kingly rule of the ascended Messiah.
 - f. the Spirit surges the church into mission as Jesus is proclaimed to be "Lord and Messiah"
(Acts 2:36)
3. The new Temple
- a. there is a rich OT background to Pentecost in terms of the dwelling place/sanctuary of God
 - b. the sound like a rushing wind from heaven and the tongues of fire (Acts 2:2- 3) recall the noises, voices, cloud and fire at Sinai (Ex 19:16 – 20; 20:18). (The feast of Pentecost was a celebration of the giving of the Law.) Sinai was a mountain temple for Israel.
 - c. Isaiah 30:27 – 30 uses temple language to speak of God descending as a tongue of fire in judgement; but those who receive the Lord (as at Sinai) receive a blessing not punishment
 - d. when Peter substitutes "in the last days" for Joel 2:28 "after these things", he is drawing on Isaiah 2:2, when the nations stream to the mountain of the house of the Lord. He interprets the Spirit's coming as the initiation of the end – time temple
 - e. Joel's prophecy is also developing the story of Numbers 11, where the Spirit falls on the elders of Israel as they gather around the tabernacle so that they prophesy. As God took of the Spirit of Moses and distributed it to the seventy, so the Spirit is poured forth from Jesus as the end time Moses, the result is the same - prophecy.
 - f. the physical dwelling places of God in the Old Testament are filled with his glory when completed (Ex 40:34; 1 Ki 8:6 -13); Acts 2:2- 3 speaks of the filling of the house where the disciples were gathered, then they, as the living temple on earth, are filled with the Spirit (2:5). 2 Chronicles 7:1- 3 looks a close parallel, "fire came down from heaven ...and the glory of the Lord filled the temple... all the people of Israel bowed down with their faces to the ground on the pavement and worshiped and gave thanks"
4. The new age.
- a. the language of baptism marks a new beginning.
 - (i) this is true of Jewish proselyte baptism, John's baptism and Christian baptism.
 - (ii) it relates to John the Baptist's preaching of the Messiah's initiation of the kingdom violently. (Luke 3:7-9, 16-17)

- b. 'a sound like the rush of a violent wind' (Acts 2:2) recalls the work of the creator Spirit in Genesis 1:2; suggesting the start of a new world order. Cf. Gen 2:7; Ezek 37.
- c. fire was present at the dedication of the Old Testament sanctuaries (Exod 40:38; 1 Ki 8:10- 11) and here points to the church as the new temple of God (Acts 2:3)
- d. Pentecost is explicitly said to be an event of the "last days" (Acts 2:17).
- e. Acts 2 and Joel 2 (cf. Isa 13:10 -13; 24:1- 6, 19 – 23; 34:4; Ezek 32:6 - 8; Joel 3:15 -16; Hab 3:6 -11) contain four apocalyptic elements: the shaking of the earth, the darkening/shaking of heavenly bodies, and the pouring out of blood
- f. these usually typify the end of an evil nation and the triumph of a victorious kingdom
- g. at times the deliverance and refinement of a faithful remnant is included
- h. the use of these passages in the Gospels (Matt 24:29; Mark 13:24- 25 cf. Isa 2:19- 21; 5:25; Jer 4:23- 28; Am 8:7 -10) indicates the end of old Israel at the hands of Rome
- i. the signs relating to Pentecost have macrocosmic significance, the old world is passing away and a new creation is emerging in the spiritual realm
- j. the Jerusalem temple is shortly destroyed because it has already been replaced spiritually
- k. tongues are a sign not only of blessing but judgement on those who do receive the associated message (1 Cor 14:21 -25; Isa 28: 9- 13)
- l. the Spirit is the gift of "the last days" (Acts2:17); the pledge (2 Cor 1:22; 5:5; Eph 1:14) of the full salvation stored in heaven (1Pet 1:4)

5. The new humanity

- a. the coming of the Spirit at Pentecost creates the new people of God, the church, by the impartation of the new covenant promises.
 - (i) "I will put my Spirit within you." (Ezek 36:27a)
This finds fulfilment in the outpouring of the Spirit.
 - (ii) 'I will put my law within them' (Jer 31:33)
If the Spirit of God is internalised, then the author of the law is now within.
 - (iii) "I will...make you follow my statutes and be careful to observe my ordinances..." (Ezek 36:27b)
The gift of the Holy Spirit means the gift of the holy power of God, with strength to fulfil the law's commands.
 - (iv) 'they shall all know me' (Jer 31:34)

In the O.T., only a few people, particularly prophets, priests and kings, knew God intimately. The gift of the Spirit of God to “all flesh” means such knowledge is now available to all (Acts 2:17,11).

- (v) ‘I will forgive their iniquity, and remember their sin no more’
(Jer 31:34)

The coming of the Spirit is linked to the offer of forgiveness
(Acts 2:38-39)

- b. the OT attributed the creation of a prophet to an encounter with the Spirit who came upon, rested, fell, clothed etc. them e.g. 1 Sam 10:6,10, 11; 2 Chron 24:20
- c. a prophet was “a man of the Spirit” (Hos 9:7)
- d. the true prophet is a participant in the heavenly council of God (Jer 23; Isa 6; Ezek 1- 3)
- e. as such they spoke from the very mouth of God (1 Ki 8:15; 2 Chron 36:22;
- f. their role was to contend for the glory of God
- g. these elements are taken up into the experience of all the people of God at Pentecost: they are immersed in the glory Spirit (Acts 2:4), caught up “in the Spirit” (cf. Rev 1:10); enthroned with Christ in the heavenlies (cf. Eph 2:6,9) they are transformed into mouthpieces of God (1 Pet 4:10)
- h. as a people being transformed from glory to glory (2 Cor 3:16 -18), into the likeness of the renewed image of God, who is Christ (2 Cor 4:4- 6)
- i. Pentecost is a redemptive recapitulation and eschatological advance on the creation of humanity through the Spirit as the image bearer of God (Gen 1:2, 26)

6.2 The Fullness of 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.)
- b. This will one day encompass the whole earth.
(Nu 14:21; Ps 72:19; Isa 6:3; 11:9; Hab 2:14.)
- c. Eschatological dimensions.
(Ezek 36:26-27; 37 etc.)
- d. 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.
- e. Individual dimensions: the Spirit of God sovereignly falls on and fills prophets.
(1 Sam 10:6,10; 19:23; Ezek 28:3; Deut 34:9; Judges 3:10; 6:34 etc.)

- f. 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 (1e).
 - (i) Old Testament
 - Num 24:2-4; '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'
 - (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'
 - (iii) Acts
 - Acts 2:4,11 'filled ... declaring the mighty works of God'
 - Acts 4:8 'filled ... said'
 - Acts 4:29 ff 'filled ... spoke...'
- c. Pleroo is used (as in (ii)) of an ongoing condition of life. This is close to Paul's use of "the fruit of the Spirit" (Gal 5:22-24). It refers to spiritual maturity.

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. That is, with the life of Christ.

6.3 Power Problems

1. Historical factors leading to a lack of power in the Christian Church.
 - a. the acceptance of Christian life without discipleship (cheap grace).
 - b. the tying of the gift of the Spirit (automatically) to water baptism. This was most pronounced in the case of infant baptism.
 - c. a dead formalism in Pentecostal – Charismatic churches that assume “having arrived”
 - d. substitution of energised and sensuous singing for an encounter with the Holy Spirit, “believers did not have to experience the second blessing of speaking in tongues because an encounter with the Third Person of the Trinity was possible through music that animated believers.” (D.G. Hart).
2. Factors to do with the proclamation of the gospel in a deficient manner.
 - a. preaching of the gospel in a non apostolic manner will reduce the impartation of the Spirit’s power.
 - (i) failure to preach the finished work of Christ will lead to self-effort and striving in the recipients.
 - (ii) failure of the proclaimer to know the reality of their own salvation will impede the presence of the Spirit in the Word. The Spirit will be “grieved” or “quenched”.
 - b. since being baptised in the Spirit is the impartation of the life of Christ as expressed in the various elements of salvation (see before), we should anticipate that the hearers of the Word will lack the fullness of the relational knowledge of these elements in like manner to the preacher.
 - c. where Jesus Christ in the gospel is not presented as the sole object of faith, and focus falls on other factors e.g. faith, repentance, baptism, or even on the Holy Spirit himself, we should anticipate a conversion reduced in power.
3. Personal factors.
 - a. disobedience and works of the sinful nature are incompatible with Spirit-fullness; unwillingness to repent.
(Acts 5:32; Gal 5:17)
 - b. unwillingness to embrace the way of the cross, that is, the cost of the kingdom, is incompatible with the Spirit filled life. cf. the life of Jesus and the apostles.
 - c. lack of trust in God’s desire to give the Spirit and the kingdom.
(Luke 11:13; 12:32)
 - d. lack of personal desire to receive the Spirit’s power.
(Matt 5:6)

4. The way of Spirit fullness.

1	Have a desire for God	Ps 42:1ff; 63:1ff; Matt 5:6
2	Be earnest and sincere	Num 14:24; Jos 14:14; Jer 29:13
3	Repent of all sin	Acts 2:38f; Rom 8:5f; Ps 66:18
4	Believe God's promise	Luke 11:11-13; Gal 3:13f
5	Act your faith	Matt 14:13ff; Heb 13:15; Ps 89:1
6	Trust God's word	Luke 5:5; Matt 4:4

B. Chant T.C.N. 5:30

“What then, is the simple recipe for being continually filled with the Spirit? The answer is, ‘Be sure that you are aware of what being filled with the Spirit entails, i.e. persecution, hardship, strong demands of suffering where one part of us longs for ease, pleasure and human acceptance. Know that the Spirit is present for power to witness to Jesus, to effect love, fellowship, unity, true sonship of the Father, true submission to Christ’s Lordship, fearless proclamation of the Gospel, untiring doing of good to all men, and the acceptance of the fierce hatred of sinful men and evil creatures. Know that the life of the Spirit will lead to the deep things of God, the encouragement of hope, the vibrancy of ministry, the character of Christ. Know, then, the difficult things and the wonderful things to say, “These are what I want. I shrink from nothing that brings suffering. I am glad of the good things of God”. It is in this context, when we are in this state of mind, that the Spirit comes to us habitually, and brings his vast supplies of power, love and enablement for the difficult times’.”

Bingham, G.C., (1985:170) *The day of the Spirit* Adelaide: New Creation.

5. Conclusion

Obedience to the gospel (Acts 5:32) is the key to the continual infilling of the Spirit.
(Romans 5:5 is set in the context of 5:1-10)

Class Exercise

Examine these texts in terms of their foundational relevance concerning being baptised in the Holy Spirit.

1. Luke 11:9 -13 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
2. Acts 2:33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.
3. Acts 1:3 -5 To them he presented himself alive after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. 4 And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

(Isaiah 32:15 “until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.”

Joel 2:28 -32 “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.29 Even on the male and female servants in those days I will pour out my Spirit.30 “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lo1 comes. 32 And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the Lord calls.

Luke 24:49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”)
4. Luke 12:32 “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.

6.4 The Evidence of Being Baptised in the Spirit.

1. The Notion of ‘Normal Initial Evidence’.

- a. the hypothesis is that there will be a regular way of recognising that the Spirit has come with power into the life of an individual or group.
- b. **normal** – because it is what normally happens;
initial – because it is only the first thing that happens;
evidence – because it is clearly visible.

2. The Pentecostal Position.

- a. In relation to the evidence in Acts.
 - (i) Table showing speaking in tongues as the normal initial evidence of baptism in the Holy Spirit in Acts.

Place	Date	People	Evidence	Timing	References
Jerusalem	AD 30	120 Disciples	‘Wind’ ‘Fire’ Tongues	Immediate	Acts 2:1-4
Samaria	AD 31,32	Samaritan Women	Tongues (implied)	Immediate	Acts 8:14-19
Damascus	AD 31, 32	Saul (Paul)	Tongues	Not known (Immediate?)	Acts 9:17-19; 1Cor 14:18
Caesarea	AD 38	God-fearing Romans	Tongues; Praise	Immediate	Acts 10:44-48
Corinth	AD 52	Corinthian believers	Tongues	Not known	Acts 18:1-13; 1 Cor 1:6; 14:1ff
Ephesus	AD 54	Ephesian Disciples	Tongues; Prophecy	Immediate	Acts 19:1-7

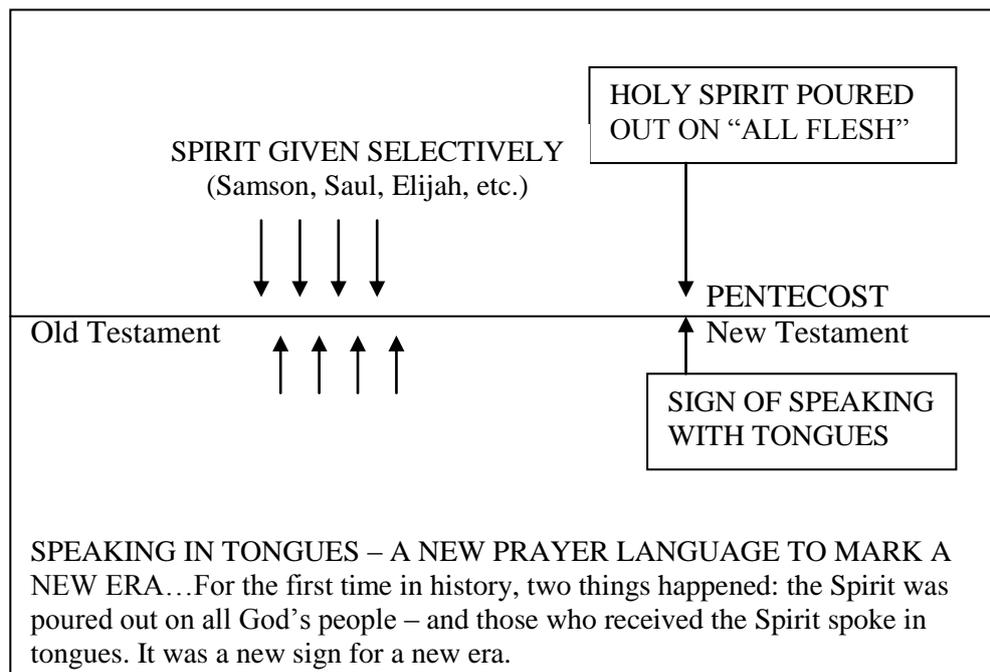
- (ii) Immediate Evidence of Baptism in the Holy Spirit as Recorded in Acts.

Evidence	Tongues	Wind	Fire	‘Drunk- eness’	Prophe- syng	Speak ing the Word	Praising God	Laugh- ter	Weep- ing	Falling
Number of occur- rence	5 (6?)	1	1	1*	1	0	1	0	0	0

***Note:** It is doubtful whether the apostles showed any signs of apparent drunkenness other than unusual speech (cf 1 Sam 1:12-14). In every other respect, they were rational, lucid and self-controlled. In any case, only a small group accused them of being inebriated. The majority saw the hand of God in what was happening.

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- b. In relation to the letters of the New Testament.
- (i) the epistles do not make specific reference to the initial experience of the Spirit in people's lives, but they do contain good evidence that members of the churches concerned did experience tongues.
 - (ii) the Corinthians spoke in tongues (1 Cor 14:1ff).
 - (iii) similarly, the references to "spiritual songs" in Ephesians 5:19 and Colossians 3:16 may well be references to singing in tongues.
 - (iv) the references to "praying in the Holy Spirit" (Eph 6:18; Jude 20) may well include the idea of praying in tongues.
 - (v) it can be concluded that the believers in these churches also spoke in tongues when baptised in the Spirit.
- c. The theological significance of tongues as a sign.
- (i) the outpouring of the Spirit at Pentecost made tongues the visible sign of the new covenant era.
 - (ii) this is confirmed by the later receptions of the Spirit.
 - (iii) tongues is the one spiritual gift which occurs in the New Testament and not the Old Testament.



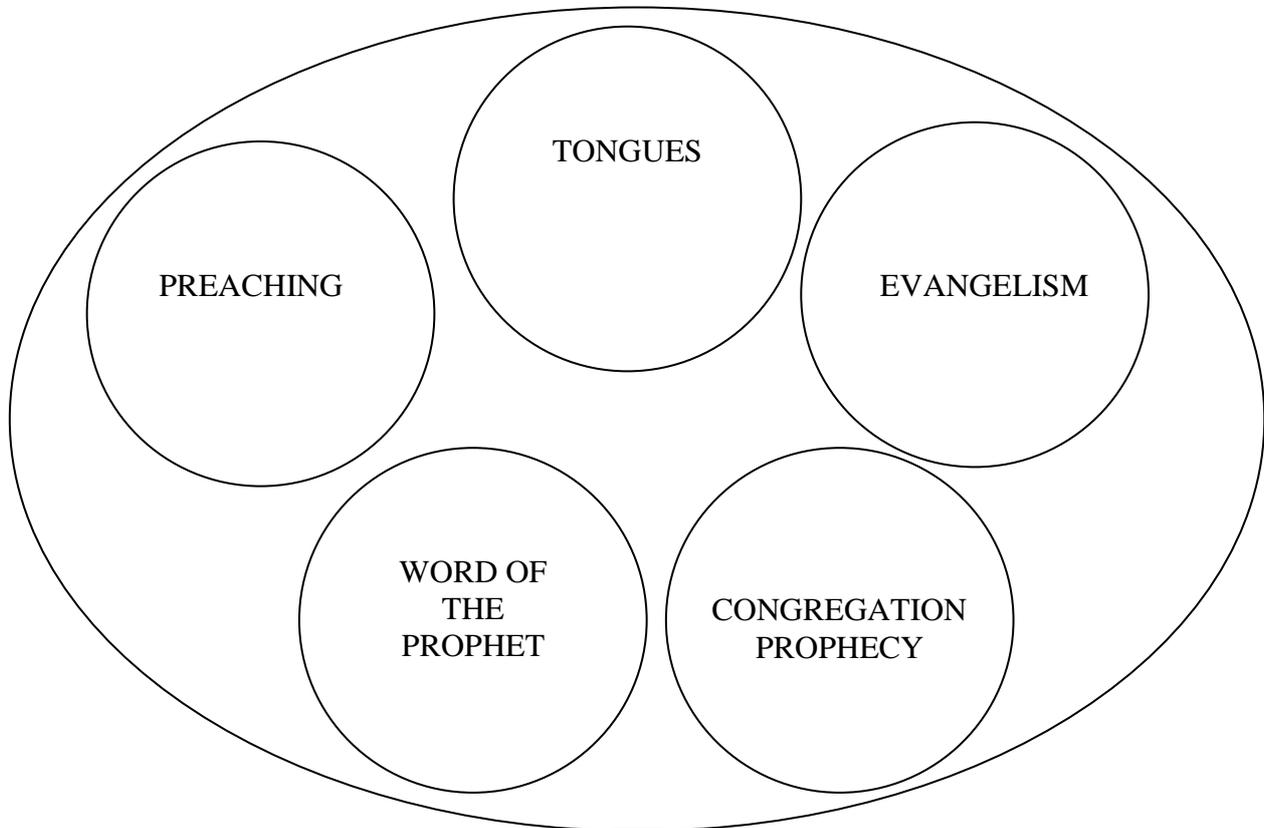
- d. Conclusion.
- Wherever full details of conversion are given, with reference to baptism in both water and Spirit, believers spoke in tongues.

3. The non-Pentecostal Position.

- a. In relation to the evidence in Acts.
 - (i) the only clear cases of speaking in tongues at conversion are in Acts 10 and 19.
 - (ii) other references to conversion-initiation e.g. Saul (9:17-19), Lydia (16:14-15), the Philippian jailer (16:29-33) make no mention of tongues.
- b. In relation to the letters of the New Testament.
 - (i) that people commonly spoke in tongues in the New Testament church is clear.
 - (ii) this does not establish tongues as the initial evidence of being baptised in the Spirit.
 - (iii) references to “spiritual songs” (Eph 5:19; Col 3:16) do not relate to glossolalia, as there is no need for interpretation mentioned.
 - (iv) “praying in the Holy Spirit” (Eph 6:18; Jude 20) is to be distinguished from praying in the human spirit (1 Cor 14:13-15). As such it does not refer to tongues.
 - (v) 1 Cor 12:13 is clear evidence that all believers (including those in Corinth who did not speak in tongues: 1 Cor 12:30; 14:5) were baptised in the Holy Spirit.
 - (1) 1 Cor 12:13a is best translated as: ‘in one Spirit we were all baptised into one body’.
 - (2) the Spirit is not the agent of baptism (cf. ‘by’), Christ is.
 - (3) the Greek preposition *en* used elsewhere in the New Testament of water baptism always refers to the element in which one is baptised.
 - (4) this means that all the Corinthians were baptised “in” the Spirit (Matt 3:11; Mark 1:8; Luke 3:16; John 1:26; 31,33; Acts 1:5; 11:16).
 - (5) 1 Corinthians 12:13c ‘and we were all given one Spirit to drink’, in association with v. 13a, is a (Semitic) parallelism and refers to the common reception of the Spirit at conversion cf. John 4:13-14; 7:37-39.
 - (vi) 1 Cor 12:30 teaches not all spoke in tongues. There is no evidence in the text of two types of tongues, personal and congregational cf. 2 types of apostles etc.
- c. The theological significance of tongues as a sign.
 - (i) Peter uses Joel’s prophecy to describe the languages spoken on the day of Pentecost (*heteros glossa*) as a form of prophecy (Acts 2:14-17)
 - (ii) Paul likewise equates *interpreted* tongues with prophecy (1 Cor 14:5etc)

- (iii) inspired speech is the normal Old Testament evidence of the presence of the power of the Spirit.
 - 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'
- (iv) this is generally true in Luke's writings.
 - 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
 - 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)
 - Acts 10:44 - 46 'came on ... tongues ... praising God'
 - Acts 19:6 'came on ... tongues and prophesied'
- (v) Paul can also speak in this way.
 - Ephesians 5:18-19 'be filled with the Spirit. Speak to ...'
 - cf. 1 Cor 2:4; 1 Thess 1:5
- (vi) this means that the sign common to both testaments of a person being in the covenant/kingdom of God is inspired speech.
- (vii) 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)
- (viii) these conclusions can be put in another form.
 - (1) being baptised in the Holy Spirit empowers for witness and testimony to Jesus.
 - (Acts 1:8)
 - (2) 'The testimony of Jesus is the spirit of prophecy' (Rev. 19:10). i.e. to testify to Jesus is a prophetic action.
 - cf. 1 Cor 12:3 and Matt 16:16 of Peter's confession.
 - (3) therefore the evidence of being baptised with the Holy Spirit is prophetic testimony to Jesus

- d. Conclusion.
- (i) testimony to Jesus includes all types of inspired speech - evangelism, wisdom, knowledge, praise, tongues.
 - (ii) the evidence of being baptised in the Holy Spirit:



6.5 Tongues and Christian Spirituality

1. 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)

- (c) glossolalia, which appears to occur in many religions and cultures, seems to be a kind of “atmospheric communication” (Hollenweger), it is a sign and medium of the presence of God. It “accents the free, dramatic and unpredictable move of the Spirit of God.” (Macchia).
- 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.)

2. Tongues and Spiritual Growth.

- 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 16:25; 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. As such it strengthens faith.
- 7. Without faith, tongues can only be empty and a block to the unbelieving practitioner (1 Cor 13:1; Heb 3:19).
- 8. Tongues can operate as a *Christ* – centred doxology of love.

3. Tongues as Creative Expression

- 1. Human beings communicate other than in cognitive forms e.g. dreaming, dancing, art.
- 2. Tongues can be considered “a form of right- hemisphere speech” (Spittler), a kind of atmospheric communication.
- 3. Speaking in tongues can become a piece of art, like the cathedral, whose stones are inarticulate and ontologically unchanged by their arrangement, it can proclaim the presence of God (Hollenweger).
- 4. Glossolalia can function as a kind of sacrament expressing the free, dramatic and unpredictable move of the Spirit of God.

7. THE SPIRIT OF COMMUNITY

1. The Present State of the Church as Community

- a. individualism due to social fragmentation e.g. family breakdown, mobility, working hours
- b. church as solution to *my* spiritual needs
- c. centrality of individual self-realisation, rights and freedoms
- d. a self-centred church is a projection of a self-centred and individualistic culture

2. The Holy Spirit at the Centre of the Divine Community

- a. the Holy Spirit is the personal bond of love between the Father and the Son, as such he is the Spirit of unity (see Section 3. THE HOLY SPIRIT AND THE TRINITY).
- b. what the Father and the Son have in common is not one another, that is paternity and filiation, but the Spirit (Matt 10:20; Gal 4:6)
- c. the possibility of reciprocation in God depends upon the presence of the Spirit
- d. the Father loves the Son in the Spirit and the Son returns this love in the Spirit
- e. as such the fellowship of the trinity is in the Holy Spirit.

(2 Cor 13:13)

- f. the gift of the Spirit to us by the Father and the Son (John 14:16,26; 15:26;16:7; Acts is therefore the making possible of communion with God by inclusion into the trinitarian community (Eph 2:18; 2 Pet 1:4)

3. The Spirit and the Image of God as Community

- a. as God is a community, only a community of persons can correspond to the trinity.
- b. the relationships between the many in the community of God must reflect the mutual love of the divine persons.
- c. in this way the people of God is the image of God : the mirror of the divine reality.
- d. the meaning of the image of God.

(1) this is to be found within Genesis 1.

(2) the “let us” of Genesis 1:26, against the cooperation of Spirit and Word in God’s creating, points to the image as unity in diversity.

(3) male and female interpret the image of God (Genesis 1:26b,c) in mutual complementarity (Gen 2:18)

(4) the community of Adam and Eve, plurality in oneness.

(5) this image is the original church.

b. the “cultural mandate”

(1) Genesis 1:28 with 2:15,24 indicates that to be human-in-community involves.

* marriage as oneness

* reproduction of the likeness of God cf. Gen 5:3

* expansiveness to the whole earth

* priesthood in creation (work, government, worship)

(2) this mandate committed to the image of God/people of God would, if faithfully discharged, fill the whole creation with the likeness and glory of God.

c. the Old Testament accounts of creation appear silent as to the immediate role of the Spirit as the ground of community

d. as however the Spirit is the giver of "life" (Gen 2:7; Job 27:3; 33:4; Ps 139:13- 14; Isa 42:5) this must be implied

4. Creation as the Context for Covenant Community

a. creation is the external basis of the covenant: without creation there could be no relationship between God and humanity

b. covenant is the internal basis of creation: God's free loving relationship with humanity is the inner meaning of creation.

c. God initiates covenant relation with Adam and Eve.

(1) he revealed himself to *them* by creating them and speaking his Word of blessing to them.

(Gen 1:28-30)

(2) Adam and Eve as a community enjoyed communion with God.

(Gen 3:8)

(3) the elements of a covenant are present.

* the unconditional and gracious initiative of God

* the promise of life is implicit in the call to obedience

(Lev 18:5; Ezek 20:11, 13, 20; Luke 10:8; Rom 7:10; 10:5; Gal 3:12)

* a condition for enjoying the covenantal blessing; this is obedience to the divine prohibition in relation to the tree of the knowledge of good and evil.

(Gen 2:17)

* a penalty for covenant violation; this is death.

5: The Fall: Covenant Violation Disintegrates Community

1. The Fall involves Rejection of the Divine Nature.

a. the Fall results from believing in a lie concerning God's providential character. This must have meant a rejection of the Spirit of truth who always accompanies God's Word.

(Gen 3:4-5; John 14:27)

b. the Fall results from the desire to be sovereign and autonomous.

(Gen 3:5)

c. this was a denial of filial status and its consequent dependence upon God and his blessing.

(Luke 3:38)

2. The Result of the Fall is Community Disintegration

- a. Adam and Eve are separated from the unity of God.

(Gen 3:7 ff)

- b. Adam and Eve are separated from one another.

(Gen 3:7, 12)

- c. Adam and Eve become subordinated to the secondary source of their life, the ground and the man, deprived from the immediacy and fullness of God's blessing.

(Gen 3:16-19)

- d. humanity is in conflict with evil powers.

(Gen 3:15; Rev 12:7)

- e. the earth is subject to futility.

(Gen 3:18; Rom 8:22)

- f. physical and spiritual death becomes universal.

(1) the whole race falls in Adam (Rom 5:12)

(2) separation of soul from body means self-disintegration.

(3) eternal death is the ultimate penalty.

(Rom 6:23)

- g. men and women still move out across the earth from Eden, but now communicate separation rather than oneness with God.

- h. for the earth to be filled with the blessing of God, humanity and all that fell with it must be redeemed into one community.

6: The Noachic Covenant and the Tower of Babel

1. The Growth of Humanity Increases Wickedness

- a. Abel kills Cain and lives in terror, Lamech boasts of his killing and vows to multiply vengeance beyond God's decree.

(Gen 4:1-23)

- b. the "multiplication" of people leads to unnatural unions which somehow threatens the reproduction of God's image.

(Gen 6:1-4)

- c. the impact on God's heart causes extreme pain, because the earth is "filled" with violence ie. the opposite of the harmonious community created by God in the beginning.

(Gen 6:4c, 11-13)

- d. this leads to God's response, "My Spirit shall not abide in man forever, for he is flesh, but his days shall be one hundred and twenty years." (Gen 6:3). A limit is placed on human life because of the grief done to the Spirit of God.

2. The Flood Brings Judgement and Grace.

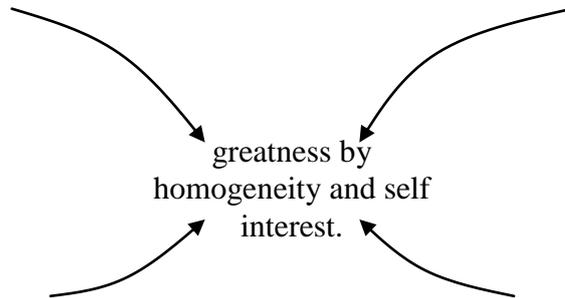
- a. the judgement of the flood is designed to cleanse the world of evil.

- (Gen 6:13, 7:4)
- b. God's choice of Noah is on the basis of unconditional election.
(Gen 6:8)
- c. the promise to enter into covenant with Noah and his family comes through sovereign grace
(Gen 6:18)
- d. the response to the promised covenant is faith.
(1 Pet 3:21)
3. The Covenant with Noah is a Rebirth of Creation.
- a. the *ruah* that God sends over the earth to dry the waters recalls the original creation
(Gen 8:1; 1:2)
- b. the covenant is universal.
(Gen 9:10, 15)
- c. the covenant is everlasting
(Gen 9:10, 15)
- d. the covenant repeats the original community blessing
(Gen 9:1, 7)
- e. the covenant amplifies the cultural mandate.
marriage Gen 9:1 cf. 1:28
work Gen 9:3 cf. 1:28
government Gen 9:2 cf. 1:29
- f. the covenant promise is that the threat of human extinction, which would annul the divine plan, is revoked.
(Gen 9:11, 15-16)
4. The Tower of Babel
- a. the context of the Babel incident is the table of the nations.
(Gen 10:1-31)
- b. these peoples seemed to have exhibited diversity and were spreading abroad.
(Gen 10:5, 20, 31-32)
- c. this is not seen as sinful, as it fulfils the primal commandment of Genesis 1:28.
- d. at Babel, linguistic unity becomes the foundation for a titanic attempt to idolatrously exalt human culture to divine proportions by self-centredness.
(Gen 11:1-5)
- e. the will to resist scattering across the earth is in direct violation of the primal command.
(Gen 11:4)
- f. resistance to God's benediction upon humanity to fill the earth with the divine image and presence leads to personal intervention and judgement.

(Gen 11:5-9)

- g. God scatters them by confusion of languages, this leads to the filling of the earth through a cultural diversity preventing evil unity against God, and so his own image.
- h. God is not the author of division but of diversity.

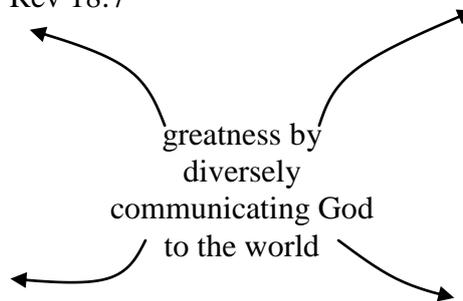
i. Babelism



this principle is repeated throughout human history

Isa 47:8; Zeph 2:15; Rev 18:7

j. the plan of God



k. the form of community created by the principle of Babel is one of men and women without the Spirit of God

7: Election and Covenant Community

1. Abraham

- a. the background to Abram's call is the sinfulness of the nations epitomised by Babel.
- b. the election of Abram is unconditional, he is called as a pagan and ungodly person.

(Gen 11:27-12:1; Rom 4:5)

c. this involves a *going out* from his homeland to wherever God shall choose.

(Gen 12:1)

d. election is in the context of promise

- (1) a multitude of descendants
- (2) a land for them to live in
- (3) a special relationship with God.

(Gen 12:1-3; 13:14-17; 15:11-16, 12-21; 17:1-8, 17-19; 22:15-18)

e. this is in the sphere of blessing

(Gen 12:2; 17:16, 20, 22:17)

f. the blessing will be imparted to all peoples.

(Gen 12:3 cf. 27:29)

- g. these elements: election, multiplication, habitation, fellowship with God and universality, represent the completion of the original promises in creation.
(Gen 1:26-28)
 - i. the *seed* of Abraham is the means by which this will be accomplished; the New Testament understands this as Jesus.
(Gen 12:3; 13:15; Acts 3:25; Gal 3:16)
 - j. the new community created by the Abrahamic covenant will fulfil the mission of God to fill the whole world with his glory.
 - k. the New Testament sees the promise to Abraham as
 - (1) a gospel promise (Gal 3:8)
 - (2) the inheritance of the world (Rom 4:13)
 - (3) fulfilled by the gift of the Spirit (Gal 3:14)
 - l. in Abraham the church is now separated out from the nations as a distinct community and the appointed sphere for the outworking of salvation history.
 - m. although the Spirit of God does not appear in the Old testament texts to do with Abraham, Paul can identify “the blessing of Abraham” with the promise of the Spirit” (Gal 3:14). This seems to mean that the understood the Spirit and his benefits to be the content and source of everything that was promised to the patriarch.
2. Israel and the Exodus
- a. the patriarchal period and the period of sojourn in Egypt shows how the multitude of Abraham’s descendants comes to arise.
 - b. the action of God to deliver Israel from Egypt is a response to the Abrahamic covenant.
(Ex 2:24)
 - c. the Exodus marks the election of Israel as a nation under God-the covenant at Sinai constitutes the people as a redeemed community.
 - d. the giving of the Law is dependent upon the Exodus as the Exodus is dependent upon the Abrahamic covenant, the Sinai covenant is therefore one of grace.
(Ex 20:1-2)
3. The Purpose of the Law
- a. the cultural mandate is filled out in detail in relation to:
 - (1) the land
 - (2) property
 - (3) the marginalised
 - (4) social relations
 - b. the cult provides a way of maintaining the covenant fellowship with God.
 - c. the *shalom* life of Israel has meaning in a broader world context.
4. The Spirit and the Divine Government
- a. the community life of Israel could only be sustained under the rule of God
 - b. this was focussed through the 3- fold office of prophet, priest and king

- c. the Spirit gave power to judge - saviours (Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14) and mightily anointed kings to equip them for leadership.(1 Sam 10:1, 6; 16:13)
 - d. the Spirit inspires the prophets (2 Sam 23:2; 2 Chron 15:1; 20:14; 24:20; Neh 9:30; Isa 48:16; 61:1; Dan 4:8; Micah 3:8; Zech 7:12)
 - e. the partnership of Word and Spirit is critical in bringing about God's ruling purposes (Num 24:2-3; 2 Sam 23:2; Isa 59:21; Hos 9:7; Mic 3:8; Zech 7:12)
5. Israel and the Nations
(This theme is taken up in detail in the next section, 8. THE SPIRIT AND MISSION)
6. The Eschatological Community
- a. due to Israel's rebellion, expectation shifted to an end – time transformation of the community of God's people as a result of a universal pouring out of the Spirit (Isa 11:1-9; 32:15-20; 44:1- 5; Ezek 36:27; Joel 2:28-30; Hag 2:5-7)
 - b. this is linked to the Messiah, who as the one faithful prophet, priest and king is in permanent possession of the Spirit (Isa 11:1-2) in order to bring in the gracious and just reign of God (Isa 61:1-2), not only to Israel but to the world (Isa 42:1).
8. Jesus and the New Community of God
1. The Ministry of John the Baptist
- a. the infancy narratives describe John the Baptist as “filled with the Holy Spirit even from birth” (Luke 1:15)
 - b. in this power he will “turn the hearts of the fathers to their children” in “making ready a people prepared for the Lord.” (Luke 1:17).
 - c. through the power of the Spirit there will be a renewed (i.e. eschatological) community to receive the ministry of Messiah. This fulfils Old Testament prophecy (Mal 4:5 -6).
 - d. John's ministry is represented as returning the people of Israel to the way of God, this is characteristic of prophecy in the power of the Spirit (cf. Micah 3:8). Justice within this community is an important element of his work (Luke 3:1- 20).
 - e. John climaxes his appeal with reference to “the coming one” who will restore and cleanse Zion with the purifying fire of the Spirit (Luke 3:16). This must mean the formation of a people holy to the Lord.
2. The Coming of Jesus
- a. in the infancy narratives Luke's use of the term *episkiadzo* for the presence of the Spirit on Jesus (Luke 1:35) recalls the cloud of glory in Exodus 40:29, 35 (LXX) and the formation of a liberated community
 - b. the holiness and divine sonship with which Jesus will be permanently endowed cannot be separated from the presence of the Spirit (Matt 1:8, 20; Luke 1:35)
 - c. at Jesus' baptism he is identified as the coming Isaianic messianic figure in the power of the Spirit (Isa 42:1; Ps 2:7)
 - d. at the Jordan river he meets the people prepared to be liberated (Isa 44:1- 4)

- e. his victory over Satan is due to being “full of the holy Spirit” (Luke 4:1)
- f. this marks him out as the one who has overcome the disintegrating power who separated God from his first son at the beginning (Luke 3:38).
- g. at the commencement of his public work Jesus identifies himself as the anointed servant of the Lord (Luke 4:18- 19; Isa 61:1- 2).
- h. by the power of the Spirit the words he speaks will establish a new state of affairs for the poor: the year of the Lord’s favour.
- i. this reference is to the Year of Jubilee (Lev 25), when all debts are cancelled and property rights restored
- j. a new dimension of these words is the inclusion of the Gentiles (Luke 4:25- 27)
- k. what is in mind is a community of social justice and peace
- l. another way of putting this that the kingdom of God (his just rule) has come in the power of the Spirit (Matt 12:28)
- m. one of the central values of the new community is mutual forgiveness (Matt 6:12; Mark 2:5; Luke 7:47-48; 11:4; John 3:17-18; 5:14; 8:11). This is impossible without the Father’s gift of the eschatological Spirit (Luke 11:13).
- n. the original blessings of creation are being restored (Matt 5:3-11; 11:6; 13:16; 16:17; Mark 10:16; Luke 1:42,45,48; 11:28; 24:50; John 20:29)

3. Jesus’ Death and Resurrection

- a. Jesus embodies in himself all the dimensions of old covenant Israel (e.g. Matt 2:15; 4:1- 11; 5 – 7; Luke 9:31; John 14:1 -3 etc.)
- b. as such he must endure the fate of Israel as a covenant breaker: the curse of the law (Deut 27:26; 28).
- c. the death of Jesus therefore relates to his bearing at the faithful Servant of the Lord (Isa 52:13- 53:12; Mark 10:45) the penalties of covenant violation
- d. essentially this means being without the blessings of the presence of God, conveyed by the indwelling of the Spirit; this is how we are to understand Jesus’ dereliction (Mark 15:34)
- e. if the cross is the termination of the old community, the resurrection is its reconstitution as a genuinely eschatological or new creation reality
- f. the writers of the New Testament understand this resurrection transformation (in which the church inheres) to be effected by the power of the Spirit (Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18)

9. The Spirit Regenerates the People of God as the Community of the Risen Christ.

1. The Spirit Co-Constitutes the Church

- a. the Spirit is particularly the Spirit of the risen and ascended Lord.
- b. the Spirit is therefore the anticipation of the Eschaton.(Rom 8:23; 2 Cor 1:22; Eph 1:14) and it’s consummated community
- c. to receive the Spirit is to be baptised into the relationship between the Father and Son, to become sons in the Son of the Father within the trinitarian community.

(John 17:26; Rom 8:14-17; Gal 4:4-6)

- d. even if it is the eschatological gift of the Spirit (Acts 2:17) which constitutes the church, it is the Spirit as given by the Son (Matt 3:11; Mark 1:8; Luke 3:16; Acts 2:33)
 - e. the Spirit constitutes the church as the body of *Christ*
 - f. the Spirit and the Word therefore co-constitute the church, as witnesses (John 14:26; Heb 2:12) (cf. Christ who institutes, Spirit who constitutes)
2. The Pentecostal Gift Effects the New Life of the People of God.
- a. the outpouring of the Spirit unites the church with Christ's atoning work.
 - b. this is a spiritual renewing experience which initiates the eschatological age at a community level (Acts 2:28-32; 1 Cor 10:11; Heb 6:5)
 - c. it effects reconciliation, reversing the enforced scattering at Babel.
(Acts 2; cf. Gen 11)
 - d. it reconstitutes the image of God in the body of Christ as the bearer of the new humanity.
(Eph 2:15; Col 3:10)
 - e. the church, the new (corporate) humanity, is the only tangible consequence of the completed work of Christ.
3. The Gift of the Spirit Releases the Power of the Kingdom.
- a. this was the topic of Jesus' final conversation with the disciples.
(Acts 1:2-3)
 - b. the universal rule of Jesus from heaven means the life of the church resembles the kingdom of God by the quality of community life
(Acts 2:44-47; 4:32-37)
 - c. this is proleptic of the healing of the whole created order; the church is the sign post of the glorification of the universe.
4. The Life of the New Community
- a. *ekklesia* in the Greek translation of the Hebrew Old Testament translate *qahal*, this can mean both an act of assembly or the people of God.
(Deut 4:10; 9:10; 18:16; 23:1-3; 3:30; Jud 20:2; 1 Chron 28:8 etc)
 - b. the New Testament contains many references to *koinonia*, which means "participation" or "to share in"
(2 Cor 1:7; Phil 3:10: suffering, Rom 15:26; 2 Cor 8:4, 9:13: giving; Phil 1:5: the gospel; 1 Cor 10:6: the body and blood of Christ etc)
 - c. according to the New Testament this fellowship occurs "in the Spirit" (2 Cor 13:13; Phil 2: 1 - 2; Eph 4:2)
 - d. the Spirit builds (1 Cor 3:16f; 14:12); inhabits (1 Cor 6:19); directs (Acts 13:2 -4; 15:28; 16:6 -7); appoints leaders (Acts 20:28); gifts (1 Cor 12- 14; Eph 4:7- 14); unifies (1 Cor 12:4,7; Eph 4:3) and extends (Acts 8:29) the church

- e. the descriptive passages in Acts make it plain that the church in Jerusalem, by its community of goods, adherence to the apostolic teaching and common meals (2:42-47; 4:32-37) are a renewed society living in the “year of the Lord’s favour” in fulfilment of the mission of Jesus
- f. the new community thus continues the ministry of Messiah to the poor and marginalised
- g. this forward advance of the kingdom of God is guarded by the Spirit’s ministry in situations of potential division e.g. Acts 6:5-7; 15:28,35
- h. it is the manifestation of the Spirit that sets the boundary of the community (Acts 8,10) thus avoiding prejudice

10. Some Implications

- a. the essential character of Christianity is corporate rather than individualistic
- b. the major categories of the work of the Spirit are transformational rather than subjective
- c. our common social categories of age, gender, race, class are no longer crucial
- d. part of the essential identity of the church is to reach out to the oppressed

8. THE SPIRIT AND MISSION

1. Introduction

- a. this subject has been relatively neglected in the past
- b. Catholics tended to tie the work of the Spirit to the institution of the church
- c. Protestants focussed on the Spirit and the inner life of the Christian
- d. Pentecostals intuitively connected the Spirit to power to witness but tended to limit this to evangelism
- e. a broader biblical and theological approach will understand that the Spirit is always the bond of connection from the one to the many and Christ to the cosmos

2. The Spirit, Trinity and Mission

(See Section 3. THE HOLY SPIRIT AND THE TRINITY)

- a. the dynamic of love (1 John 4:8,16) constitutes the essence of God as the living God (1 Sam 17:26,36; Dan 6:26; John 6:57; 7:38-39; Acts 14:15; 2 Cor 3:3; 6:16; 1 Thess 1:9; 1 Tim 3:15 etc)
- b. this is an other-centred or ex – centric dynamic (John 1:1; 10:37-38; 14:10 Father-Son; Matt 10:20; John 15:26 Spirit of Father; John 1:33; 3:34 Spirit in Son)
- c. the community of the trinity is completely inclusive
- d. the Spirit is the one who binds together the Father and Son
- e. the Holy Spirit is the eternal ground of mutual awareness and meeting between P/persons
- f. the Spirit therefore will be the one whose moving dynamic will be to include others in the life of the Godhead
- g. the ground of mission and missions is in the being of God, the ultimate mission is the mission of God

3. The Spirit, Creation and Mission

- a. in creation, God wills not to live alone but to share his life and glory (Isa 43:7)
- b. in the creation account of Genesis it is God who creates (1:1) by his Word (1:3, 6, 9, 11, 14, 20, 24, 26)
- c. the Spirit's role is to protect and perfect (1:2)
- d. this order is confirmed and filled out by the rest of the Bible.
 - (1) the Father is the direct agent of creation.
(1 Cor 8:6; Rev 4:11)
 - (2) the Son is the mediatorial agent of creation.
(John 1:1-3; 1 Cor 8:6; Col 1:16-17)
 - (3) the Spirit effects order in creation.
(Job 26:13; 33:4; Ps 104:30)

- e. therefore the mission of Father and Son can never be completed apart from the Spirit
- f. the creation of humanity in the image of God (n.b. the “let us” of Genesis 1:26) reflects the cooperation of Spirit and Word in God’s creating
- g. human beings therefore cannot complete their created mission (the so –called “cultural mandate”) apart from the Spirit’s help
- h. Genesis 1:28 with 2:15, 24 indicates that to be human-in-community involves.
 - * marriage as oneness
 - * reproduction of the likeness of God cf. .Gen 5:3
 - * expansiveness to the whole earth
 - * priesthood in creation (work, government, worship)
- i. this mandate committed to the image of God/people of God would, if faithfully discharged, fill the whole creation with the likeness and glory of God.
- j. it was the original mission of humanity to be conducted in the power of the Holy Spirit

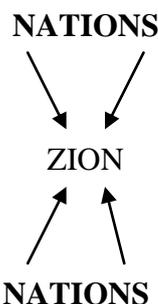
4. Spirit, Fall and Mission

- a. the Fall of Genesis 3 describes entry into a state of community disintegration
- b. everything that was once united in the Spirit (cf. Eph 4:3) is now separated
- c. this will not mean an essential change in cooperative mission between humanity and God’s Spirit, but a radical alteration in the form of this mission

5. Spirit and Mission in the Old Testament

(See Section 2. THE HOLY SPIRIT IN THE OLD TESTAMENT)

- a. the election of Israel relates to God’s universal missionary thrust
- b. the call of Abraham is preceded by the incident at Babel (Gen 11:1- 9); the aspirations of the tower builders and their refusal to disperse echoes the rebellion in Eden
- c. Abraham is called out of the midst of the nations (Genesis 10) to enter a covenant with God in which “all the families of the earth will be blessed” (Gen 12:3)
- d. the language used indicates a reversal of the consequences of the Fall (Gen 3:17) and a restoration of the original condition in Eden (Gen 1:28)
- e. as a people, Israel is to be a “priestly kingdom and a holy nation” (Exodus 19:6; Ps 67) in the midst of the earth
- f. if obedient, nations would see God’s light through Israel and gather to Zion.



(Ps 2; 22:27-29; Isa 2:2-4; 9:6-7; 40:1-11; 49:1-6; 55:4-7; 56:7; 60:22; 61:1f; Jer 12:14-16; Mic 4:1-4; Zech 2:11)

- g. historically, the success of this “mission by attraction” depended upon the function of the 3 – fold office in Israel, prophet, priest and king.
- h. it was through these offices God governed his people by the agency of the Spirit.
- i. the Spirit gave power to judge - saviours (Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14) and mightily anointed kings to equip them for leadership. (1 Sam 10:1, 6; 16:13)
- j. the Spirit inspires the prophets (2 Sam 23:2; 2 Chron 15:1; 20:14; 24:20; Neh 9:30; Isa 48:16; 61:1; Dan 4:8; Micah 3:8; Zech 7:12)
- k.. the partnership of Word and Spirit is critical in bringing about God’s ruling purposes (Num 24:2-3; 2 Sam 23:2; Isa 59:21; Hos 9:7; Mic 3:8; Zech 7:12)
- l. due to Israel’s rebellion, expectation shifted to an end – time transformation of the community of God’s people (Isa 44:1-5; Joel 2:28-30) as a result of a universal pouring out of the Spirit (Isa 11:1-9; 32:15-20; Hag 2:5-7)
- m. this is linked to the Messiah, who as the one faithful prophet, priest and king is in permanent possession of the Spirit (Isa 11:1-2) in order to bring in the gracious and just reign of God (Isa 61:1-2), not only to Israel but to the world (Isa 42:1).
- n. often, the theme of the outpouring of the Spirit is set within a wider context of the gathering/judging and harvest of the nations that oppose Israel (ISA 32:9-20 > vv.17 -18; Joel 2:28 -32 > 3:1- 17; Zech 12:10- 13:1 > 14:1- 21).

6. Spirit and Mission in the Gospels

(See Section 4. THE HOLY SPIRIT IN THE LIFE OF JESUS)

- a. the entire context of the life and ministry of Jesus is missional
- b. Jesus comes in the Spirit (Matt 1:20; Luke 1:3)
- c. the sending of the Son by the Father in the power of the Spirit to reconcile the world to God the mission of God, effects God indwelling us by grace as he has indwelt Christ by the Spirit (John 3:17,34; 4:34; 5:23 etc; Gal 4:4; 1 John 4:9,10,14)
- d. the Father’s presence to Jesus is in the Spirit and consistently set in the context of mission (Matt 3:16; Luke 4:18; John 2:33, 3:34; Acts 10:38 etc.)
- e. Jesus messianic program is outlined in terms of the Servant of Isaiah 61:1-2 whose mission to the nations is dependent upon the anointing of the Spirit (Luke 4:18-19)
- f. all his words and powerful acts are due to the agency of the Spirit. (Matt 12:28; Luke 4:1, 14; 10:21; 23:46 etc.)
- g. the Spirit-saturates ministry of Jesus as the perfect prophet, priest and king bringing the arrival of the Kingdom of God on earth.
- h. Jesus communicates his anointing in the context of commissioning his disciples

- i. Matthew recognises the twelve as “apostles” solely within the framework of their being sent to proclaim the kingdom of God (10:1 -2)
- j. it is in *this* situation and the opposition it brings that they will have “the Spirit of your Father speaking through you” (10:20)
- k. Mark likewise reserves the relationship between the Spirit and Christians to gospel witness in the face of persecution (13:9 -13)
- l. in John, Jesus speaks of the coming witness of the Spirit in the world (15:26; 16:8, 14) which is coordinated with the witness of the disciples (15:27)
- m. the gospel events of death and resurrection occur in the power of the Spirit (Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18)
- n. it is these that make possible a transfer of the Spirit between Jesus and Christians
- o. in the Great Commission Jesus *both* commands the universal proclamation of the gospel *and* promises power in the Spirit to make this possible (Matt 28:18-20; Luke 24:46-49; John 20:21-23; Acts 1:7-8)
- p. this makes it clear that the primary purpose of the coming of the Spirit is to equip for mission

7. Spirit and Mission in the New Testament Period

1. The Spirit’s Goal in Mission

- a. the Spirit is the executive of the ascended Lord (John 7:37- 39; Acts 2:31 -33; Ps 110:1)
- b. the Spirit is the one who is sent to communicate the fullness of the blessings that are in Christ (Luke 24:41; Eph 3:16 -17, 19; 4:10; Col 2:9 -10)
- c. the Spirit is sent out into all the earth so that mission is universalised (Rev 5:6)
- d. the Spirit is the moving power from the One to the many, from the centre in Christ to the nations of the world.
- e. communication is a fruit of communion with the trinity. The gift of the Spirit means a share in the Father’s communication of the Son and the Son’s communication of the Father.

2. The Spirit’s Means in Mission

- a. the chief means of the witness of the Spirit are those who he has connected by personal experience to the historical Jesus
- b. in the first place these are eye witnesses of the resurrection (Acts 5:31 -32)
- c. but it includes all believers who receive the Spirit (Acts 1:8)
- d. the Word of God, which is the testimony of Jesus (1 Cor 1:6; 2 Thess 1:10; Rev 1:9, 6:9; 12:11; 19:10), is the primary medium by which the Spirit advances the kingdom of God
- e. through the proclamation of the saving message of Jesus, it is Christ himself who is communicated in a saving way. (This involves the so –called apostolic *kerygma*: the age of fulfilment has dawned through the ministry, death, and resurrection of Jesus of Nazareth. Through resurrection Jesus has been raised

to the right hand of God as Messianic head of the Israel of God. The Holy Spirit in the church is the sign of Christ's present power and glory. The Messianic Age will shortly reach its culmination in the return of Christ. Repentance, faith and baptism into the messianic community, with the reception of God's offer of forgiveness of sins and the gift of the Spirit are essential to salvation.)

- f. repentance and faith (Acts 5:31; 11:15- 18; 2 Tim 2:25), along with adoption (Rom 8:15; Gal 4:6), regeneration (John 3:3, 5; Tit 3:5) and union with Christ (Rom 8:9) are all communicated by the Spirit as gift
- g. spiritual gifts should be seen within this larger context. Whatever is inspired by the Spirit for the common good in a Christological context is a charism the Spirit is releasing for the sake of the kingdom of Christ

3. Spirit and Church in Mission

- a. the church itself is the provisional end – time result of the mission of the Spirit; it is the only tangible consequence of the completed work of Christ
- b. this means that the church by nature shares in the mission of God.
- c. the aim of the church can not be to communicate itself, or make itself great, but to bring glory to the Father through the Son in the Holy Spirit.
- d. the horizon of the church is therefore the consummation of all things in God (Acts 3:21; 1 Cor 15:28; Eph 1:10, 23; 4:10)
- e. through the church God works his mighty acts of grace whose purpose of love is the communication of the divine nature.
- f. the outpouring of the Spirit unites the church with Christ's atoning work.
- g. this is a spiritual renewing experience which
 - (1) imparts new life
John 20:22 cf. Gen 2:7
 - (2) raises Israel from the dead
cf. Ezek 37:9
 - (3) initiates the eschatological age at a community level
(Acts 2:28-32; 1 Cor 10:11; Heb 6:5)
- h. it effects reconciliation, reversing the enforced scattering at Babel.
(Acts 2; cf. Gen 11)
- i. it signifies that heaven and earth have been reunited.
- j. it reconstitutes the image of God in the body of Christ as the bearer of the new humanity.
(Eph 2:15; Col 3:10)
- k. Jesus rule as King from heaven (Acts 1:2 -3; 2:33) means the restoration of humanity's dominion over the earth
- l. through Jesus and his Spirit, the life of the church resembles the kingdom of God
 - (1) by the quality of community life

(Acts 2:44-47; 4:32-37)

(2) through the signs of the kingdom.

(Acts 2:43; 4:30; 5:12; 6:8 etc)

m. in this way the church proclaims the Lordship of Christ in the Spirit (1 Cor 12:3) and overcomes the powers of this present evil age

4. The Sovereignty of the Spirit in Mission

1. In the Pentecostal Event

- a. Pentecost is a foundational event for understanding everything the Spirit does through the church in mission
- b. Pentecost is one of the major events in salvation – history (like Jesus death and resurrection) in which the whole people of God participate by the Spirit
- c. through the gift of the Spirit, it inaugurates the church of Jesus as the eschatological community of God
- d. the giving of the Spirit to the church communicates, by way of their fulfilment in Christ, all the preceding mighty saving acts of God (Acts 2:11)
- e. the Spirit's gifting of languages in Acts 2 reverses the dispersal under God's judgement at Babel through the confusion of foreign tongues (Gen 11:9)
- f. "every nation under heaven" (Acts 2:5) has now been gathered in order to be dispersed with the saving message to the ends of the earth (Acts 1:8) (Both accounts have a table of the nations.) Pentecost is the beginning of the fulfilment of the universal blessing promised to Abraham via his seed (Gen 12:1- 3).
- g. where the external nature of the old covenant witnessed inevitable failure, the internalisation of the new covenant through the gift of the Spirit (Acts 2:38) will see God's kingdom spread throughout the earth

2. In Acts

- a. the key to the theme of Acts is 1:8, this explicitly links the Spirit with power for missionary expansion
- b. the rest of the book unfolds the "acts of the Spirit"
- c. Pentecost is the "beginning in Jerusalem"
- d. effective witness is continued in the fullness of the Spirit (Acts 4:8 -13; 6:8, 10; 7:51)
- e. it is through the leading of the Spirit that the gospel is taken to the Samaritans (6:5 with 8:4 -8)
- f. the Spirit directs Philip to speak to the Ethiopian eunuch, who becomes the first "God- fearing" convert (8:26 -38)
- g. shortly after the Spirit takes Philip away to evangelise elsewhere (8:39 -40)
- h. the Spirit instructs Peter to go to Caesarea where the household of Cornelius become the first Gentile believers (10:19)
- i. the undeniable evidence that Gentiles have entered the kingdom of God is the outpouring of the Spirit "just as it had upon us at the beginning" (11:15)

- j. the centrality of the work of the Spirit moves to the church in Antioch, where Barnabas, a “good man, full of the holy Spirit and of faith” (11:24) builds up the church in the company of S/Paul
- k. it is through Paul’s witness that the gospel will finally come to Rome, “the ends of the earth” (28:30 -31)

3. In Paul’s Mission

- a. the conversion of Saul recorded in Acts couples together the infilling of the Spirit (9:17) with a clear commission to take the gospel to the Gentiles (9:15; 26:16- 18)
- b. it is as the church in Antioch is “worshipping the Lord and fasting” (13:2 cf. Eph 5:19, Col 3:16) that “the Holy Spirit” commands “set apart for me Barnabas and Saul for the work to which I have called them.” (13:2)
- c. this work comprises the missionary journeys that occupy the second part of Acts and provides the occasion for Paul’s letters
- d. the council of Jerusalem is crucial in determining the identity of the new covenant community of God, central to its conclusions that the Gentiles need not keep the law of Moses are Peter’s testimony of how the household of Cornelius received the Spirit (15:8) Paul and Baranabas’ recounting of signs and wonders (15:12). Elsewhere, Paul explains that these were performed in “the power of the Spirit of God” (Rom 15:18- 19). The council therefore culminates with the conclusion, “it seemed good to the Holy Spirit and to us” (15:28) that there are no legal preconditions for salvation.
- e. the Spirit continues to guide Paul by preventing him entering the province of Asia and Bithynia (16:6, 9), this opens up the door to the evangelism of Europe (16:9- 10)
- f. wherever Paul preaches, the message is carried forward in the power of the Spirit (1 Cor 2:3 -5; 1 Thess 1:5)
- g. likewise, we must set Paul’s teaching on the gifts of the Spirit (1 Cor 12- 14) within the context of the building up of the church for filling “all things” with Christ (Eph 4:7- 16)

5. Conclusion

- a. the Spirit’s purposes in mission must be as wide as the relationship God has with his creation
- b. the Spirit opens up the church as witness to the entire creation in heaven and earth (Eph 3:10).
- c. the church is the means by which Christ fills all things with his own life. (Eph 1:22-23; 4:10, 13; Col 2:9-10)
- d. the outward movement of the people of God into all the earth by the power of the Spirit unites Christ his people and creation at all levels through evangelism, social justice, prayer etc.
- e. the immediate goal of the missionary nature of the church is socio-cultural transformation
- f. this includes all patterns of human life and behaviour: marriage, family, work recreation, economics, science and technology etc.

g. in this way the church cooperates with the Spirit in the transformation and glorification of the cosmos

(cf. Joel 2:28-32; Haggai 2:5-8; Acts 2:19-20; Heb 12:26-28)

9. SANCTIFICATION AND THE SPIRIT.

1. Walking in the Spirit.

- a. this is Paul's expression in Galatians 5:16a cf. Rom 4:12; 6:4; 8:4; 13:13; 7:17; 2 Cor 5:7; Eph 2:10; 4:1, 17; 5:2, 8, 15; Phil 3:16-18; Col 1:10; 2:6 etc.
- b. it is the opposite of fulfilling the 'desires of the flesh' (5:16b).
- c. it is a common Jewish expression for the conduct of a person's whole way of life; it therefore implies an ongoing/growing relationship with the Spirit.
- d. such people are
 - (i) "led by the Spirit".
 - (ii) attested by "the fruit of the Spirit" (vv.22-23)
 - (iii) not under law (vv. 18,23)
 - (iv) since they "live by the Spirit" (= have been brought to life by the life-giving Spirit), they must also "behave in accordance with the Spirit" (v. 25).
 - (v) only those who "sow to the Spirit" in this way "will reap the *eternal* life" that is also from the Spirit (6:8)
- e. the primary form that walking in the Spirit takes is walking "in love" (Eph 5:2 cf. Gal 5:6). This is why love is the first-mentioned "fruit of the Spirit" (Gal 5:22 cf. 5:14; Rom 13:8-10).
- f. the point of the commands in Gal 5:16 is *promise*: "Walk by the Spirit, and you will not fulfil the desire of the flesh."
- g. the power of the new (eschatological) life is the Spirit.

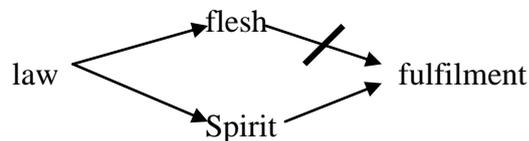
2. Spirit versus flesh.

- a. "flesh" and "Spirit" are opposite terms in Paul (Gal 5:16-17; Rom 8: 5-14)
- b. this opposition is not anthropological but eschatological. The "flesh" belongs to this present evil age which is passing away, the Spirit of God is the power of the new creation in Christ which is eternal cf. Gal 1:4; Heb 6:4.
- c. even if the Christian does not belong to this world, he/she must still live in a world which is under the dominion of evil.
(John 17:14; 2 Cor 4:4; 1 John 5:19).
- d. the reality of "flesh" as a power opposed to God remains in the Christian, who therefore experiences an inner tension or divided "I"
(Rom 7:13-25 cf. Phil 3:12; 1 John 3:8-10)
- e. indwelling flesh pulls in the direction of self concern.
- f. the indwelling Christ also exists within the life of the believer.
(Gal 2:20; Eph 3:17)
- g. the presence of the Spirit is the source of the conflict which occurs within the believer, apart from the gift of the Spirit there could only be willing capitulation to sin.
cf Eph 4:17-19

- h. conflict as such is not a sign of defeat, but of the reality of a new life.
 “Spirit is absent when we stop fighting, not when we lose.” (H. Berkhof)
 “Even defeat, when flesh succeeds in the thwarting the Spirit, should not necessarily cause despair – so long as it is experienced as defeat.”
 (J.D.G. Dunn)
- i. the gift of the Spirit is himself the earnest or deposit and the seal or guarantee of what is to come.
 (Eph 1:13-14; 4:30)
 His presence is the assurance of the final eschatological victory.
- j. the Christian draws encouragement from walking the same road of holiness in the midst of conflict which Christ trod and triumphed.
 (Heb 12:3-4)

3. The Spirit and the Law

- (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)



- (c) the goal of the law was always that God’s own righteousness be reflected in his people, the law could not achieve this, but the Spirit can.
 (Rom 8:4)
- (d) to be “under the law” (Gal 5:18) is to have the law over against one as a sinner. The law was never internalised upon the hearts of the people, as sin was (Deut 6:6; Jer 17:1).
- (e) the eschatological promise of the new covenant is that the law will be written on the hearts of forgiven people.
 (Jer 31:31-34 cf. Ezek 11:19-20; 36:25-27).
- (f) those who are united to Christ by the Spirit walk in the Spirit and display his fruit, “against such there is no law” (Gal 5:23)
- (g) the ministry of the Spirit therefore achieves the purpose of the law, to create a people who bear God’s likeness.

- (h) the law maintains its function “as a means of pointing us to the ‘righteousness of God’, which the Spirit brings to pass in our lives in the present expression of the eschatological future.”

(G. Fee)

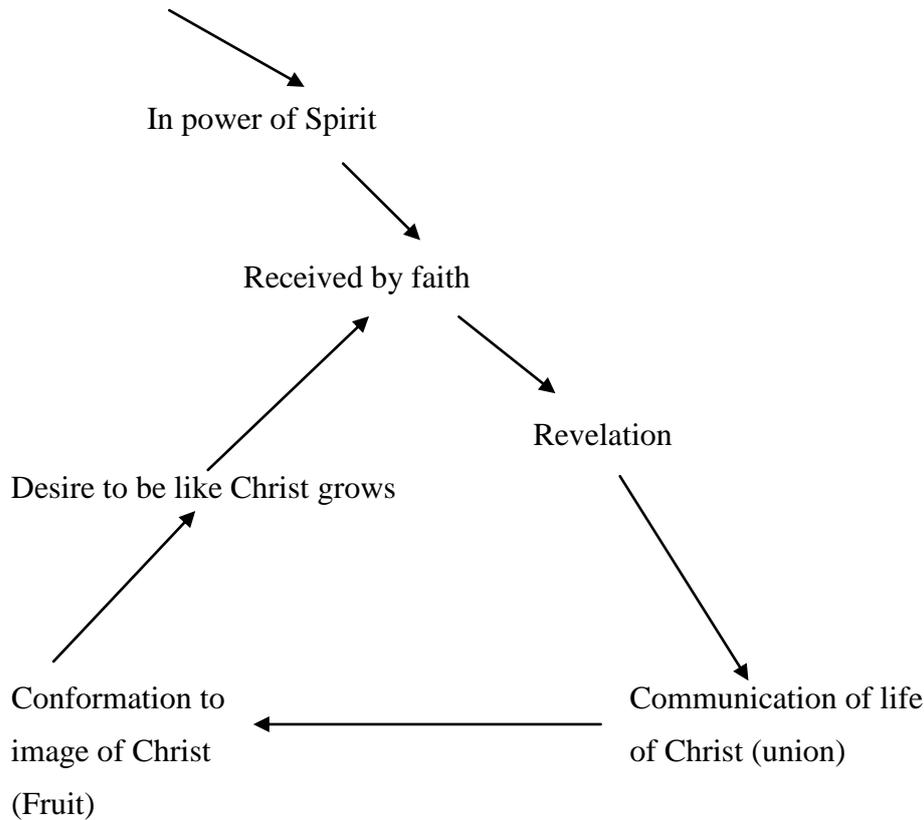
- (i) to confuse the fruit of the Spirit with religious regulations is completely opposite to the true nature of the Christian life (Col 2:20-23). This is so for both certain forms of pietistic spirituality and ritualism.

4. The Fruit of the Spirit.

1. The Impartation of the life of Christ.

- a. the essential nature of the fruit is the reproduction of the life of Christ in the believer.
- b. the Holy Spirit is the Spirit *of Christ*
(Rom 8:9-11)
- c. many of the terms used to describe the fruit are elsewhere used of Christ.
(see later)
- d. Paul understands ethical conduct in terms of “learning Christ”
(Eph 4:20)
- e. this involves faith-union with the present life of Christ, whereby the Holy Spirit unites us to the power of Jesus’ death and resurrection.
- f. Jesus died to sin (Rom 6:6) by the power of the Spirit (Heb 9:14) and was raised by the Spirit into eschatological life (Rom 1:3-4; 1 Cor 15:45; 1 Tim 3:16).
- g. Christians, by nature, are those who have “died to sin” (Rom 6:2) and raised to new resurrection life (Rom 6:8,11)
- h. like Christ, they are to live this life in the energy of the Spirit.
- i. the imitation of Christ, faithfully living as he did, is possible only in the communion of the Spirit.
(John 13:14-15, 17; Rom 15:1-7; 1 Cor 11:1; Phil 2:1-11; 1 Pet 2:21)
- j. the cycle of sanctification.

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



eg 2 Cor 3:17 - 4:6.

- k. this means fruit have “priority” over gifts.
 - (i) character is eternal/relational.
 - (ii) phenomena are passing manifestations.

2. The Unity of the Fruit.

- a. the unity of the fruit of the Spirit is grounded in the unity of the character of Jesus.
- b. it is the one person who is at the same time perfectly loving, joyful, at peace with God and so on.
- c. this is expressed by the use of the singular for fruit in Greek (*karpos*)
- d. the *works* of the flesh, even if they exist in the one person, are manifestations of a nature which as fallen is essentially fragmented and disintegrated.

3. The Comprehensiveness of the Fruit.

- a. it has been argued that the nine fruit of the Spirit parallel the nine gifts of the Spirit in 1 Cor 12:7-11 and are typical of all the major areas of spiritual fruitfulness.
- b. there are good reasons to think this is incorrect.
 - (i) Paul concludes the list by a reference to “such things” (Gal 5:22)
 - (ii) the list is compiled in an *ad hoc* manner: elsewhere, for example, Paul can mention compassion, humility and forgiveness (Col 2:12-13).

- (iii) the majority of virtues fit the context where the believers are “biting and devouring one another” (John 5:15; 1 John 3:16 etc))

4. The Classification of the Fruit

- a. there appear to be three groups of three
- b. dispositions of the mind: love, joy, peace
- c. qualities affecting human relationships: patience, kindness, goodness
- d. principles of conduct: faithfulness, gentleness, self - control

5. The Community Nature of the Fruit.

- a. it is often overlooked that the imperatives of Galatians 5 and elsewhere are primarily directed to the church as a believing community.
- b. to “walk in the Spirit” and overcome “the works of the flesh” has corporate and not just subjective dimension.
- c. ‘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)
- d. if Ephesians 5:19 relates the fullness of the Spirit to ethical living (see before cf. Col 3:16), then one of the means to growing in the fruit is to sing to one another in worship.

5. The Individual Fruit Considered.

- a. Love.
 - (i) this is the pre-eminent fruit.
 - 1. it occurs first in the list.
 - 2. it is explicitly stated in 1 Cor 13
 - 3. ‘God is Love’ (1 John 4:8)
 - (ii) love fulfils the law (Gal 5:14; Rom 13:8-10) because it comprehends within itself the complete good of the object to which it is directed.
 - (iii) Jesus fulfils God’s great commandments
(Matt 22:37-40; John 13:34)
 - (iv) love finds its definition and reality in Christ and his sacrifice.
(John 13:34; 2 Cor 5:14; Gal 2:20; Eph 5:25; 1 John 3:16 etc)
 - (v) our love is a response to the love of God
(1 John 4:19)
 - (vi) Christian love will involve mutual service
(Gal 5:13; 6:2 cf. Luke 17:7-10).

- (vii) this is to follow in the way of Christ's servanthood.
(Mark 10:45; Rom 15:8)
 - (viii) love is connected to obedience
(John 15:10-13)
 - (ix) we are to grow in love, by the power of the Spirit.
(1 Thess 3:12-13)
- b. Joy.
- (i) God rejoices in his original creation.
(Job 38:7; Prov 8:30-31 cf. Rev 4:9-11)
 - (ii) this must be understood as the mutual appreciation of the persons of the trinity in their shared creativity.
 - (iii) guilt separates us from the pleasure of the Father.
(Luke 15:11-32)
 - (iv) Jesus lives in the joy of the Father.
(Matt 3:17; 12:18; John 8:29)
 - (v) this was communicated to him in the Holy Spirit.
(Luke 10:21)
 - (vi) Jesus brought joy to people by his works.
(Luke 2:10; 10:17-20; 19:6,37)
 - (vii) Jesus communicates his *perfect* joy to us.
(John 15:11; 17:13; 1 Pet 1:8)
 - (viii) this is God's joy in us as people in Christ.
(Zeph 3:17; Heb 12:2)
 - (ix) the saving Word of God brings joy.
(Neh 8:10; Isa 12:3; 55:12; Luke 8:13; 10:20; Acts 8:39; 16:34)
 - (x) joy in the Holy Spirit is part of the kingdom of God.
(Rom 14:17)
 - (xi) if our joy is a share in the joy of the glorified Jesus, it must not be confused with happiness generated by the fleeting experiences of this life. As eschatological joy it is indestructible.
(John 16:22; Acts 13:48-52; 16:23-25)
 - (xii) this is confirmed by the fact that there are many exhortations to rejoice in persecution and adversity (Matt 5:11ff; James 1:2; 1 Pet 4:13)
 - (xiii) in fact, Scripture commands us to rejoice in **all** circumstances.
(Phil 4:4; 1 Thess 5:16 cf. Eph 5:20; Col 3:17)
 - (xiv) joy flows from the assurance of covenant – acceptance

- c. Peace.
- (i) God is the God of peace.
(Rom 15:33; Phil 4:9; 1 Thess 3:16; Heb 13:20)
 - (ii) this must relate to the absolute wholeness in the Godhead.
 - (iii) the Hebrew word *shalom* means all the blessings which come with salvation.
(Judges 19:20; Ps 73:3; Isa 43:7)
 - (iv) this is especially related to the covenant.
(Num 6:24-26; Isa 54:10)
 - (v) Messiah will bring perfect peace to the earth.
(Isa 2:2-4; 9:7; 11:1-9; 32:15-20; Mic 4:1-13)
 - (vi) the gospel is a gospel of peace with God.
(Acts 10:36; Rom 5:1; 2 Cor 5:18ff; Eph 2:14-17; Col 1:21-22)
 - (vii) this is the communication of Jesus' own peace with God.
(John 14:27; Eph 2:14)
 - (viii) this peace penetrates the heart of the believer and brings stability in all situations.
(Rom 15:13; Phil 4:6-7; Col 3:15)
 - (ix) "peace" is the basic Christian greeting.
(Rom 1:7; 1 Cor 1:3; 2 Cor 1:2 etc)
 - (x) Christians are to live at peace with each other and all persons.
(Rom 12:18; 14:19; 2 Cor 13:11; 2 Tim 2:22; Heb 12:14; 1 Pet 3:11; 2 Pet 3:14)
 - (xi) it is the Spirit who imparts this peace as a sense of wellbeing
(Rom 8:6; 14:17)
- d. Patience.
- (i) the Greek word for patience (*makrothymia*) means that anger has been put far away.
 - (ii) the slowness of God to anger is a repeated theme in the Old Testament.
(Exod 34:6; Num 14:18; Neh 9:17; Ps 86:15; 103:8; 145:8)
 - (iii) in God's patience lies the sinner's hope of salvation.
(Joel 2:13; Jonah 4:2; Rom 2:4; 2 Pet 3:9, 15)
 - (iv) Jesus is the perfect patience of God.
(2 Thess 3:5; 1 Tim 1:16 cf. 1 Pet 2:23)
 - (v) patience is a virtue always to be exercised in relation to others.
(1 Cor 13:4; Eph 4:2; Col 3:12; 1 Thess 5:14)
 - (vi) this is a modelling of God's patience with us (Matt 18:21-35)

- (viii) patience sustains the Christian through persecution and trouble.
(James 1:2-3; 5:7-10; Rev 1:9; 2:2-3,19; 3:10; 13:10)
- (ix) patience is ultimately rewarded with eternal life.
(Mark 13:13; Heb 6:12-15; James 1:12)
- e. Kindness.
 - (i) God is kind in all that he does.
(Some of the below are based on the LXX)
 1. in the fruitfulness of the land.
(Ps 65:11; 85:12; 104:25)
 2. in the law which leads to salvation.
(Ps 25:8-10; 119:64-68)
 3. to the poor and needy.
(Ps 31:19; 68:10)
 - (ii) the covenant expresses God's kindness (*hesed*)
(Deut 7:7-9; Neh 9:17; Ps 117:2; 119:76; Isa 54:8,10 etc)
 - (iii) in God's kindness lies the expectation of sure deliverance
(Ps 69:16; 100:5; 109:21; Hosea 2:19; Rom 2:4-5)
 - (iv) the extent of God's kindness is revealed by God's work in Christ; this is effected by the Holy Spirit.
(Titus 3:1-7)
 - (v) God's chosen people are to be kind and forgiving.
(1 Cor 13:4; Eph 4:32; Col 3:12; 1 Thess 5:15)
 - (vi) this is particularly true of a servant of God.
(2 Cor 6:6; 2 Tim 2:24)
- f. Goodness.
 - (i) God is good.
(Ezra 3:11; 2 Chron 5:13; Ps 136:1-26; 1 Pet 2:3 etc)
 - (ii) God's acts are good.
 1. in creation (Gen 1:18,31)
 2. in the exodus (Exod 18:9)
 3. in the conquest of the land (Deut 30:15)
 4. in the giving of the law (Num 10:29ff)
 5. in providing for all people's needs (Acts 14:17)
 - (iii) all the gifts of God are good.
(Ps 23:6; 34:10; 84:11; Luke 1:13; Acts 10:38; James 1:17)
 - (iv) in everything God works for the good of his children
(Phil 1:6; Rom 8:28)

- (v) the fullness of God's goodness is contained in the "good news"
(Isa 52:7; Mark 1:1 etc)
- (vi) in conformity to God's goodness believers are to constantly do good works.
(Mic 6:8; Matt 5:16; Rom 15:2, 14; Gal 6:6-10; Eph 2:10; Col 1:10; 1 Tim 2:10; 5:10, 25; 6:18; 2 Tim 2:21; 3:17; Titus 2:7, 14; 3:1, 8, 14; 2 Pet 1:5-6)
- (vii) in the Spirit, doing good leads to communion with God's goodness.
(Matt 25:21; Eph 6:8)

g. Faithfulness.

- (i) the Greek word here is *pistis*, which could be translated as either "faith" or "faithfulness". The emphasis on character in the context makes it clear that "faithfulness" is in mind.
- (ii) the Holy Spirit is faithful in eternally prospering the will of the Father and the Son.
- (iii) God's faithfulness is repeatedly emphasised in Scripture.
(Deut 7:9; Neh 9:33; Ps 89:33-37; 145:13; Jer 31:3; Lam 3:22; 1 Cor 10:13; 1 Thess 5:24; Heb 10:23; 1 John 1:9)
- (iv) God's faithfulness extends to his work as:
 1. creator
(1 Pet 4:19)
 2. judge
(Deut 7:10)
 3. redeemer
(1 Cor 1:9; 1 John 1:9)
- (v) God's faithfulness does not depend on us
(2 Tim 2:13)
- (vi) Jesus is the one true faithful witness (to God's faithfulness)
(Rev 1:5; 19:11)
- (vii) believers are required to be faithful.
(1 Cor 4:2)
- (viii) the Bible emphasises the faithfulness of true ministers of the gospel.
(1 Cor 4:17; Eph 6:21; Phil 2:20; Col 1:7; 4:7; 4:9; 1 Pet 5:12 cf. Heb 3:2)
- ix) faithfulness grows through its own expression.
(Luke 16:10-12 cf. Prov 11:13; 25:13; 27:6; 28:20)

h. gentleness.

- (i) the Greek word *prautes* can be translated as "humble", "meek" or "gentle"

- (ii) the Spirit can readily be thought of in these terms.
 1. he does not promote his own interests but those of the Father and Son.
(John 15:26; 16:13-14)
 2. if *prautes* involves holding together strength and gentleness this fits the ministry of the Spirit who:
 3. can convict and judge
(John 16:6-7; Acts 5:3-5)
 4. can be grieved and quenched
- (iii) it is the humble in spirit who are commended by God.
(Ps 51:10,17; Prov16:18-19; 29:23; Isa 57:15; 66:2)
- (iv) it is the meek who will receive the blessings of salvation.
(Ps 37:11; 76:9; 147:6; 149:4; Isa 29:19)
- (v) Moses and Sarah are Old Testament examples of this virtue.
(Num 12:3; 1 Pet 3:1-6)
- (vi) Messiah will bring justice for the humble poor.
(Isa 11:4; 61:1 cf. Ps 45:4; 72; Zech 9:9)
- (vii) the truly meek man is Jesus
(Matt 11:29; 2 Cor 10:1)
 1. this is his self-identification
 2. the whole of his earthly life is lived in humility.
 3. the fullness of the power of God is expressed in him with complete sensitivity and never arrogance or harshness.
(Matt 12:15-21)
 4. the gentleness of Jesus is a sign of his true authority
(“Beggar King” : Luther)
- (viii) Jesus teaches that meekness makes possible receiving an inheritance from God.
(Matt 5:5)
- (ix) Christian leaders are to exercise this virtue in discipline and correction.
(1 Cor 4:21; Gal 6:1; 2 Tim 2:25)
- (x) all believers must be meek.
(Eph 4:2; Titus 3:2; James 1:21; 3:13; 1 Pet 3:4,15)
- (xi) this implies teachability and a lack of self interest.
(cf. Rom 1:30-31; 1 Cor 4:21; Titus 3:2)
- (xii) this needs to be visible to outsiders
(Col 3:12; 1 Pet 3:4-5)

(xiii) it is to be given to all without exception, even to those who seek to harm us because of our faith.

(Phil 4:5; Titus 3:2; 1 Pet 3:13-15)

(xiv) the Spirit by nature conforms us to the image of Christ in his gentleness.

i. Self control.

(i) the Greek *enkrateia* means “out of strength”. The idea is not of moderation or temperance but power over oneself. It is the opposite of self –indulgence.

(ii) without the expression of inner strength the other fruit cannot mature.

(iii) self control is not to be equated with legalism or self-denial in the ascetic sense e.g. monasticism.

(Col 2:20-23)

(iv) without the power of the Spirit self-denial is just another work of the flesh cf. the Pharisees.

(v) Jesus is the perfect example of self-control.

(1 Pet 2:21ff cf. John 18-19)

(vi) self control is often to be exercised for the sake of:

1. God.

(1 Cor 6:12-20)

2. others

(1 Cor 9:27; Titus 1:8)

6. Conclusion.

a. “those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Gal 5:24)

b. the tense here is aorist in Greek, when Jesus was crucified our flesh was put to death with him.

(cf. Rom 6:1-10; Gal 2:19-21; Col 3:1-5)

c. this is the grace of God for us.

d. we live in this reality not by achievement but by faith.

e. the Spirit empowers us to live in the reality of the grace which is ours in Christ. He enables us to love, pray, serve, obey and fight in the spiritual battle – always directing us to the victory of Christ.

10. THE ANOINTING OF THE SPIRIT

A: The Biblical Material

1. The Old Testament

1. General Background

- a. the 2 root words for “anoint” are *msh* and *swk*.
- b. *msh* (130x) is almost always used for ritual anointings.
- c. *swk* (12x) is used for anointing with oil for cosmetic or medicinal purposes.

2. The Anointing of Priests

- a. the relevant material is concentrated (54x) between Exodus 25:6 and Numbers 7:88
- b. this is associated with the inauguration of the tabernacle and priesthood
- c. this was done with specially prepared oil
- d. the priests were set apart for new forms of service and from other forms of duty
- e. as such, anointing is commonly associated with sanctification/consecration (Ex 29:36; 40:9 -11, 13, 15, Lev 8:10 -12, 30; Num 7:1)
- f. by reason of their anointing these persons and objects are now no longer ordinary but partake of the holy character of God (Lev 8:12,30; 21:12)
- g. they must now act with reference to God and his purposes

3. The Anointing of Kings

- a. the relevant material is concentrated (34x) between 1 Samuel 2:10 and 1 Kings 5:1
- b. this is associated with the inauguration of the kingship under Saul (15x), David (16x) and Solomon (5x)
- c. the only other significant multiple reference is to Jehu (I Ki 19:16; 2 Ki 9:3,6,12; 2 Chron 22:7)
- d. other references are to Absalom, Joash, Jehoahaz, Hazael of Syria
- e. they seem to be recorded because of a change of dynasty or circumstance
- f. the omission of other occurrences emphasises the election and empowerment that anointing represents
- g. this is a connection made between the power of the Spirit and Joshua and Zerubbabel in Zechariah 4: 1- 14

- h. as anointed, the kings possessed special status; this was the Lord's anointed (2 Sam 23:1)
 - i. as such David is filled with horror at the thought of killing Saul (1 Sam 24:6,10,11,16, 23; 2 Sam 1:14,16)
 - j. Saul's anointing was not invalidated by David's; nor did he take advantage of his own status (2 Sam 19:21 – 23)
 - k. the Lord's anointed was assumed to be under God's special favour and protection (1 Sam 2:10; 2 Sam 22:51; 1 Chron 16:22; 2 Chron 6:42; Ps 2:2; 28:8; 84:9; 105:5; 132:10; Hab 3:13)
 - l. the absence of this favour and protection was an expression of the wrath of God (Ps 89:38, 51; Lam 4:20)
4. The Anointing of Prophets
- a. this is recorded in 3 places (1 Ki 19:16; 1 Chron 16:22; Ps 105:15)
 - b. the prophetic figure of Isaiah 61:1 is anointed with the power of the Spirit of God
5. The Anointed One
- a. this is an expression that can refer to a priest (Lev 4:3); king (1 Sam 2:35) or prophet (Ps 105:15)
 - b. it is used commonly of the king in Psalms (2:2; 18:50; 20:6; 28:8; 84:9; 89:38, 51; 105:15; 132:10, 17)
 - c. the emphasis is on the fact that this person has been chosen and empowered by God
 - d. so, even the pagan king Cyrus is the Lord's anointed (Isa 45:1) appointed by God to a special task
 - e. references to an eschatological "anointed one" appear only in Daniel 9:25 -26
 - f. gradually, the unqualified references in the Psalms, and the ideal Davidic king in the prophets e.g. Isa 9:1- 7; 11:1- 5; 16:5; Jer 23:5; 33:15; Ezek 34:23 -24; 37:24-25; Zech 12:7 -9 etc. became equated
 - g. these were seen as both eschatological and cosmic in scope

2. Jesus as the Anointed One

1. The Title “Christ”

- a. this English term is derived from the Greek word *Christos* translating *Mashiach* (Hebrew) - 'anointed one'
- b. it is used of Jesus in the New Testament about 1500 times
- c. many of these uses focus around the death and resurrection of Jesus, Jesus as the Saviour and his intimate bond with believers (“in Christ” and so on)
- d. this means that the content of the title *Christos* derives its meaning from the person and work of Jesus himself, rather than from preceding ideas of Messiahship

2. Jesus as Anointed by God

- a. this appears in four passages (Luke 4:18; Acts 4:27; 10:38; Heb 1:9)
- b. the first three of these appear to refer to the baptism of Jesus
- c. at his baptism Jesus is anointed as the Messiah of God.
- d. it is the start of a priestly service: entry into the age of priestly service (Num 4:3; Luke 3:23). As the High Priest prepared for his atonement – day ministry by washing and anointing (Lev 16:4), Jesus receives the washing of baptism and the anointing of the Holy Spirit with a view to his own priestly sacrifice. He consecrates himself by prayer to his coming death-baptism (cf. Mark 10:38; Luke 12:50).
- e. it is the entry into his kingly ministry:(cf. 1 Sam 10:1-6; 16:12-13; 1 Ki 19:16, 19; 2 Ki 2:9, 15; Ps 2:7; Acts 10:38)
- f. the launch of his prophetic ministry would begin from this time (Matt 4:23ff; Mark 1:14-15; Luke 4:14-15). Jesus is the long awaited prophet of God (Deut 18:8; John 1:21, 25) who interprets Isaiah’s Servant role of himself (Luke 4:16-21).
- g. in being baptised representatively, Jesus acknowledges fully the judgement of God upon Israel, the Servant of the Lord (Isa 44:21), and so, through her priestly role (Gen 12:3; Ex 19:5-6) the verdict upon the whole world. The Spirit and the voice mark Jesus out as the one true repentant Israelite, himself therefore “baptised in the Spirit” upon whom the election of God as Son cf. Exod 4:22; Deut 14:1; Jer 31:20; Hos 1:10; 11:1 is concentrated, not for privilege, but for suffering service.
- h. the significance of Jesus’ anointing for himself.
 - (i) he is launched by the Spirit on the plane of world history.
 - (ii) he has a new level of spiritual power in his life to fulfil the will of God
 - (iii) he is the unique bearer of the Spirit.

- (iv) the deepest revelation of his Sonship, the seal of God (John 6:27), prepares him for the spiritual conflict and suffering which lie ahead.
- i. the last of the four passages referred to above, Hebrews 1:9, is situated within Jesus' enthronement in heaven
- k. on account of his endurance and suffering (Heb 2:9), Jesus has been exalted to the rank of end – time ruler (Heb 1:8) and high priest (Heb 5:9f.)
- l. this is associated with the use of the title “Son” (Heb 1:5 citing Ps 2:7; 2 Sam 7:14)

3. The Anointing of the Christian

1. The Major Texts

- a. the verb form “anoint” is used of believers in 2 Cor 1:21; the following verse makes it clear that the gift of the Spirit is in mind
 - b. the emphasis in this passage is that the presence of the Spirit assures Christians of their final salvation
 - c. the noun form is found in 1 John 2:20,27
 - d. by analogy with the use of the same word group elsewhere (Luke 4:18; Acts 4:27; 10:38; 2 Cor 1:21 -22; Heb 1:9) it refers to the work of the Holy Spirit
 - e. the context in 1 John is the presence of heretical teachers who were denying: 1) that Jesus had come in the flesh i.e. had a real human body (4:2 -3) 2) that Jesus was the Son of God (2:22 -23; 5:10,12) 3) that Jesus had come only by water and not also by blood (5:6 -8)
 - f. in effect, this is a denial of the incarnation and the atoning work of Christ
 - g. the result of the anointing in 1 John 2:20 is that Christians have “knowledge”
 - h. this is consistent with the teaching of Jesus that those who received the Spirit would be guided into all the truth concerning himself (John 16:13 -14)
 - i. the anointing in 1 John 2:27 is a reality that teaches the truth about Jesus
 - j. this is a presence that inwardly confirms whether a word is truly from God
 - k. it involves an inward conviction that means that the external authorisation of human witnesses is not final
- #### **2. Anointing and the Mind of Christ**
- a. the principal saving event to do with anointing is the baptism of Jesus
 - b. this is the place where Jesus steps out onto the plane of human history and moves publicly towards the cross, as such it involves an active decision

- c. from that moment in Jordan Jesus was completely under the influence of the Spirit in order to resist the counter influences of Satan and evil humanity that would have prevented him from accomplishing the Father's work on the cross
- d. for the Christian to be under the power of the anointing is similarly to refuse to be deflected from God's purposes for their life, however costly
- e. this must mean to have the mind of Christ (1 Cor 2:16; Phil 2:5)
- f. the development of the mind of Christ under the anointing of the Spirit will involve an increasingly unconditional commitment to the will of the Father, like that of Jesus (Luke 2:49; John 5:19 etc.)

3. Anointing and Suffering

- a. this is intimately connected with the material discussed above
- b. Jesus is anointed with the Spirit at his baptism (John 1:32 – 33) because he has chosen to assume the identity of the Lamb of God who takes away the sin of the world (John 1:29)
- c. the anointing includes power to suffer in order to bring in the kingdom of God
- d. in 2 Cor 1:5 Paul says that in union with Christ, Jesus' sufferings overflow into our lives
- e. the imagery is reminiscent of Psalm 133 where the anointing oil poured over the high priest Aaron flowed down over his whole body
- f. believers, as the body of Christ, participate in the anointing for messianic service of their High Priest
- g. in fellowship with Christ by the Spirit, an overflow of his sufferings diffuses into our lives
- h. in this way we are conformed more and more to the likeness of Christ and what is lacking in our fellowship with Jesus is brought progressively into completion (Col 1:24)
- i. the book of Revelation seems to apply this to the witness of the church during the time before the return of Jesus
- j. the language of olive trees and lampstands applied to the witnesses in Revelation 11 is drawn from Zechariah 4
- k. there is a clear identification between "the two anointed ones" of Zech 4:14 and the "two witnesses" who suffer martyrdom on behalf of God's kingdom (Rev 11:3,7)
- l. the anointed status of the church through the present age means a favour of God that will find inevitable expression in suffering

m. this is consistent with other New Testament emphases that connect the presence of the Spirit with persecution for the name of Christ (1Pet 4:12- 14)

4. Anointing and Sanctification

By the indwelling of the Spirit, the individual is sanctified or set apart for God. In the Old Testament the anointing oil typifies the present anointing by the Spirit; oil being one of the seven symbols of the Spirit.

1. Anything touched with the anointing oil was thereby sanctified (Ex 40:9-15). In like manner, the Spirit now sanctifies (1Co 6:11; Rom 15:16; 2Th 2:13; 1 Pe 1:2).
2. The prophet was sanctified with oil (1Ki 19:16), likewise Christ was a prophet by the Spirit (Isa 61:1; Luk 4:18), and the believer is a witness by the Spirit (Act 1:8) .
3. The priest was sanctified with oil (Ex 40:15), likewise Christ in His sacrifice by the Spirit (Heb 9:14), and the believer by the Spirit (Rom 12:1; 8:26; Eph 5:18-20).
4. The king was sanctified with oil (1Sa 16:12, 13), likewise Christ by the Spirit (Psa 45:7), and by the Spirit the believer is to reign.
5. The anointing oil was for healing (Luke 10:34), suggesting the healing of the soul in salvation by the Spirit.
6. The oil made the face to shine, which was as the oil of gladness (Ps 45:7), and fresh oil was required (Ps 92:10) . The fruit of the Spirit is joy (Gal 5:22).
7. In the fittings for the tabernacle, oil for the lights is specified (Ex 25:6). The oil suggests the Spirit, the wick the believer as a channel, and the light the outshining of Christ. The wick must rest in the oil; so the believer must walk in the Spirit (Gal 5:16). The wick must be free from obstruction; so the believer must not resist the Spirit (1Th 5:19) . The wick must be snuffed; so the believer must be cleansed by the confession of sin (1John 1:9) .

The holy anointing oil (Ex 30:22-23) was composed of four spices added to oil as a base. These spices represent peculiar virtues found in Christ. This compound thus symbolizes the Spirit taking up the very life and character of Christ and applying it to the believer. This oil could in no case be applied to human flesh (John 3:6; Gal 5:17). It could not be imitated, which indicates that God cannot accept anything but the manifestation of the life which is Christ (Ph 1:21). Every article of furnishing in the tabernacle must be anointed and thus set apart unto God, which suggests that the believer's dedication is to be complete (Rom 12:1, 2).

<http://www.churchofhopeontheweb.org/God/hsanoint.htm> Lewis Sperry Chafer)

B: Contemporary Emphases

1. Description

- a. the concept of “the anointing” has become a major topic in charismatic and Pentecostal circles
- b. speakers, ministries, messages and meetings are said to be “anointed”

- c. it is claimed that there are specific anointings associated with various ministry gifts, such as healing, and the five –fold ministry of Ephesians 4
 - d. charismatic teachers have moved beyond functional descriptions of the anointing in an attempt to understand its nature
 - e. “The anointing in itself is of a heavenly materiality. It is a spiritual substance which inherently contains God’s power.” (Peter Tan)
 - f. there are biblical texts that seem to support this position e.g. Elijah’s bones seemed to contain resurrection power (2 Ki 13:21), ministerial authority is imparted by the laying on of hands (Deut 34:9; 2 Tim 1:6)
 - g. if the anointing is a form of substance it can be measured e.g. Elisha had a double portion of Elijah’s spirit (2 Ki 2:9) and so performed twice as many miracles as his predecessor (1 Ki 17:1 -2 Ki 2:8 = 8 miracles, 2 Ki 2:13 – 13:21 = 16 miracles)
 - h. this means that the anointing can grow in our lives
 - i. increase in the anointing depends upon factors such as obedience (Luke 16:10; 19:17), humility (James 4:6; 1 Pet 5:5), growth in faith (Rom 12:6) and devotion to the Word and prayer (Acts 6:4, 7)
 - j. some make a distinction between the anointing upon an individual, which is for ministry (Luke 4:18; Eph 4:8, 11), and the anointing within the believer (1 John 2:27; Heb 5:14)
 - k. the ministerial anointing imparts power for doing the works of God, whilst the inner anointing guides in the will of God; the former needs to be subject to the latter
1. Paul, for example, moved powerfully in the apostolic anointing of signs and wonders (Rom 15:18 – 19; 2 Cor 12:12), but was constantly sensitive to the anointing abiding in his spirit (Rom 1:9)
2. Comments
 - a. functionally, there is little that is objectionable with the above observations; Christians do grow in their ability to serve Jesus in the power of the Spirit and there are distinct abilities manifested in certain gifts
 - b. the major danger lies in the attempted analysis of the nature of “the anointing” as some sort of spiritual substance, this effectively treats the anointing as a “thing”
 - c. under certain conditions “the anointing” becomes treated almost as a property of a person, something like a commodity, this understanding is open to various forms of spiritual abuse (cf. Acts 8: 18- 21)
 - d. it is safer and more biblical to limit the use of the expression “anointing” to the clear biblical contexts already discussed, and to treat much of what is claimed for “the anointing” in terms of the regular work and power of the Spirit e.g. Acts 4:27- 31

- e. this minimises the prospect of depersonalising the work of God and makes it more difficult to rank Christians into some form of hierarchy on the basis of degrees of the presence of “the anointing”
- f. *all* believers are anointed as priests (Rev 1:6; 5:10) through Christ their anointed High Priest. (Heb 4:14-16)
- g. paradoxically, the exaggerated teaching on the anointing in some circles leads to the very opposite result than that suggested by scripture, instead of discerning spiritual truth for themselves (1 John 2:20,27), believers become subjected to a new form of spiritual priesthood based on claims by charismatic personalities to possess a higher degree of anointing than the ordinary Christian

C: Impartation

- a. this is a form of spiritual communication or transmission
- b. Exodus 18 refers to a group appointed to assist Moses in judicial tasks
- c. this group receives a distribution of the Spirit that was on Moses (Num 11:10ff.)
- d. the verb used in vv.17,25 (*asal*) is elsewhere used of a father transmitting an inheritance to a son (Gen 27:36)
- c. Moses commissioned Joshua as his prophetic successor by the laying on of hands (Num 27:18, 23). This is described as a bestowal of Moses own “authority/majesty”(Num 27:20). The term (*hod*) is used to describe the king’s majesty (1 Chron 29:25; Psalm 45:4; 145:5) or royal robe of glory (Job 40:10; Psalm 104:1; Zechariah 6:13).
- e. in both cases the impartation of the Spirit is a transmission of Moses’ own nature as a bearer of the Spirit- glory of God
- f. many of these images are picked up in the Elijah – Elisha relationship. The symbolism of the mantle (2 Ki 2:13- 14), Elisha’s description of the firstborn’s double portion of the Spirit of his “father” Elijah (2 Ki 2:9 -12).
- g. in the above cases the recipients of the gift duplicate their father’s glory –sign i.e. judging, miracles
- h. it would appear that this is deeply related to the meaning of the image of God, even as fallen Adam had the power to impart to Seth his image (Gen 5:1- 3). (Presumably, if without sin, he would have given the glory of God to his descendants in the Spirit.)
- i. at a broader typological level, Moses is symbolically the mediator of the Spirit to the tabernacle and the Aaronic priesthood through anointing them at God’s command (Ex 28:41; 40:9 -16)
- j. all of these types find their fulfilment in Jesus, the “prophet like Moses” who has the power to communicate what has come to completion in himself, the fullness of the Spirit and the glorious image of God (John 3:34; Acts 2:33; Col 1:15 ;2 Cor 4:4).

- k. He is the true “firstborn” (Col 1:15; Heb 1:6), the only Son of the Father (John 1:14; 3:16 etc.) the eschatological temple (John 2:21) and heavenly High Priest (Heb 2:17; 3:1 etc.)
- l. as such he has total authority to impart the Spirit of sonship, whereby God is communicated as the Father (Rom 8:14- 16; Gal 4:4- 6) of those who make up the end – time temple of the new people of God (Acts 2)
- m. the glory - signs of this transmission are the works of the prophetic, priestly and kingly ministries in the church and the world in the church i.e. the restoration of dominion in all creation. Included in these works are intercession, miracle, judging, church discipline etc.
- n. although the language of impartation is used only sparsely in the New Testament (Rom 1:11), the concept of impartation seems represented in other ways
 - o. one of these is the laying on of hands:
 - 1. for healing and miracles, by Jesus, (Matt 8:3; Mark 1:41; 6:5; 8:23 -25; Luke 4:40; 5:13; 13:13), by apostles (Acts 14:3; 19:11; 28:8)
 - 2. in blessing (Mark 10:16)
 - 3. in commissioning for service (Acts 6:3; 13:3; 1 Tim 4:14 ;5:22)
 - 4. for reception of the Spirit (Acts 8:17; 19:6) and spiritual gifts (2 Tim 1:6)
 - o. in the language of Revelation, where all that testifies to Jesus is prophecy (Rev 19:10), the prophets perform a special role as servants of God (1:1; 10:17; 11:18; 22:3) because they are his agents of impartation

11. THE HOLY SPIRIT AND SIGNS AND WONDERS.

1. Signs and Wonders in the Old Testament.
 - a. the term ‘signs and wonders’ is found twenty seven times in the Old Testament.
(e.g. Deut 4:34; 6:22; Jer 32:18-22)
 - b. the main purpose seems to establish Yahweh as the living God cf. idols.
(Deut 4:32-35; 7:19; Neh 9:10)
 - c. the paradigmatic case of signs and wonders is the exodus.
(Exod 4:28; 7:3; 8:23)
 - d. these are signs of God’s salvation for Israel (Deut 6:22-23; Jer 32:21) and of judgement upon Egypt and its gods.
 - e. providential signs continue in the wilderness.
(Exod 16:13; 17:1-6; Num 11:16-35; 20:1-3)
 - f. signs demand faith, which, if absent, leads to judgement
(Num 14:11-12)
 - g. rebellion evokes signs and wonders as judgements
(Num 16:21)
 - h. signs in the times of Elijah and Elisha seem to function to prevent whole scale apostasy.
(1 Kings 17:17-24; 1 Ki 19; 2 Ki 1:9-16; 4:18-37 etc)
 - i. the prophets look forward to an age marked by signs and wonders.
(Isa 11:1ff; 29:18-19; 35:5-6; 61:1-2; Joel 2:30-32)
 - j. miracles under the old covenant point forward to the eschatological re-creation of the image and glory of God in humanity, when dominion over creation will be consummated
2. Signs and Wonders in the New Testament
 - a. the expression is not used of the acts of Jesus in the Synoptic Gospels.
 - b. this however is not indicative of the absence of such realities, as the lexical field of “power” in Greek extends to other words, such as *dynameis* (acts of power, miracles), *erga* (miraculous works), *thaumata* (wonders), *energeia* (working in power), *ischus* (strength), *kpatos* (might) etc.
 - c. as Peter can refer to Jesus’ works as signs and wonders (Acts 2:22), it is valid to include under this category all the healings and miracles of the Synoptic Gospels.
Matt 4:23; 9:35,36;10:1,7,8; 11:5; 12:15,18; 15:30; 19:2 (cf. Mark 10:1); 21:14 (cf. Luke 21:37); Mark 1:38,39; 2:2,11; 3:14,15; 6:12,13; 10:1 (cf. Matt 19:2); Luke 4:18; 5:17,24; 6:6-11,17,18; 7:22; 9:1,2; 10:9,13;10-13,22,32; 14:4,7ff; 21:37 (cf. Matt 21:14); 16:15-18,20.

- d. John's Gospel is constructed as a 'signs document'. The seven signs form a complete unity of testimony to the identity of Jesus.
1. Water turned to wine (2:1-11)
 2. Healing of the nobleman's son (4:46-54).
 3. The healing of the paralytic beside the pool of Beth-zatha (5:1-15).
 4. The feeding of the 5,000 (6:1-15).
 5. Christ's walking on the sea (6:16-21).
 6. The healing of the man born blind (9:1-12).
 7. The raising of Lazarus (11:17-44).
- e. other references concentrate on the works (*erga*) of Jesus.
(John 3:2; 5:36; 7:14-15, 21-23, 31, 38; 9:3; 10:25, 32, 37-38; 12:37, 49; 14:10-12)
- f. the purpose of John is expressed in terms of salvation 'these [signs] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name' (20:31).
- g. the most common use of 'signs and wonders' is in the book of Acts.
(2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12)
- h. there are other related occurrence in the letters.
(Rom 15:18-20; 2 Cor 12:12; Heb 2:3-4 cf. 1 Cor 2:1-5; Gal 3:5; 1 Thess 1:5; Heb 6:4)
3. Signs and Wonders are saving acts.
- a. the 'amazing' element of the miraculous is not the focus of biblical teaching.
 - (i) other powers are able to work the supernatural and marvellous.
(Ex 7:11,22; 8:7; 2 Thess 2:1-12; Rev 13:13-14; 16:14; 19:20)
 - (ii) the vocabulary of the New Testament is restrained *teras* (wonder) is never used alone of Jesus' deeds.
 - b. faith is required for the signs to be purposeful.
 - (i) Israel believed in the signs performed by Moses (Ex 4:30-31) but later rebelled.
 - (ii) multitudes believed in Jesus because of his signs (John 2:23) but Jesus did not entrust himself to them.
 - (iii) the demand for signs is a manifestation of unbelief.
(Matt 12:38-39, 16:1-4; Mark 8:11-12; Luke 11:16; 11:29-30; John 6:30ff cf. 1 Cor 1:22)
 - (iv) this seems to be particularly directed against the Jews, who already possessed the covenant promises and signs which accompanied it.

- c. signs can arouse genuine faith in God.
 - (i) in the Old Testament
(Ex 4:30-31; 14:31; Num 14:11; 1 Ki 17:24; 18:39; 2 Ki 5:15)
 - (ii) Jesus expected his signs to lead to faith.
(Matt 11:20-24; Mark 5:19-20; 10:52; Luke 5:8-11; 17:15-16; 18:43)
 - (iii) this is explicit in many cases
(Matt 14:33; John 2:11; 4:53 etc)
 - (iv) the early church seems to have held this view
(Acts 4:29-30; Rom 15:18-19; Heb 2:1-4)
- d. signs and wonders in the New Testament are one dimension of the coming the kingdom of God.
 - (i) they represent the in-breaking of the Messianic age prophesied in the Old Testament (see before) and which has come in Jesus.
 - (ii) the miracles of the New Testament are therefore both continuous and discontinuous with the deeds of power of the Old Testament.
 - (a) Jesus, for example, does no punitive miracles cf. Luke 4:18-21.
 - (b) there is no genuine eschatology in the Old Testament, for the last things come with Christ.
 - (iii) signs are redeeming eschatological activities, for example, the feeding of the multitudes points to the coming Messianic banquet.
 - (iv) they are not merely signs in an evidentiary sense, as external proofs of the coming of the Kingdom of God, but concrete expressions of the good news of the Kingdom.
 - (v) the dynamic of the kingdom is present in the works of Jesus and the church.
(Matt 4:23; 10:7; 12:28; Luke 8:1; 9:2; 10:9,11; Acts 8:12; 1 Cor 4:20)
 - (vi) miracles are God's action directed towards the restoration of creation's lost glory.
 - (vii) mighty works draw attention to the Judgement Day as the future breaks into the present to oppose evil and do good.
 - (viii) healings etc. are symbolic of forgiveness, this is explicit in the teaching of Jesus.
(Mark 2:5,9,11)
 - (ix) mighty deeds therefore are concrete expressions of the gospel. Forgiveness and raising up the sick are set in apposition in Mark 2:9,11. The same Greek term (*egeiro*) is used for the resurrection of the dead, and the sick, in the New Testament only.

4. Signs and Wonders reveal the identity of Jesus.
 - a. they reveal the Messiah's divine mission.
(Mark 11:4-6; Luke 4:18-21)
 - b. they show Jesus to be the fulfiller of all the Old Testament promises as Messianic.
 - (i) prophet – in his drawing forth faith
(Mark 6:14-15; Luke 24:19; John 9:17)
 - (ii) priest – in his acts of compassion
(Matt 9:35-36; 14:14; 20:34)
 - (iii) king – in his kingly action in opposing evil and doing good.
(Matt 12:28; Luke 4:18-21; Acts 10:38)
5. The Holy Spirit in signs and wonders
 - a. they are worked in the power of the Spirit.
(Matt 12:28; Acts 1:8; 4:30-31; 6:3,8; 10:38; 13:8ff; Rom 15:18-19; Gal 3:5; 1 Cor 2:4-5; 12:9-11; 2 Cor 12:12; Heb 2:3-4)
 - b. without the Spirit, the true nature of miracles cannot be discerned.
(1 Cor 2:14)
 - c. the Spirit works miracles by intimate association with the gospel.
(Acts 13:7-12; 14:3, 9-10; 15:12; 16:16-18; Rom 15:18-19; 1 Cor 2:4-5; Gal 3:5; 1 Thess 1:5)
 - d. if the power in the sign seen and the power in the gospel heard are the one power of the Spirit, sign and gospel coincide, and both are properly objects of faith in relation to the Spirit's presentation of Christ visibly seen and audibly heard.
 - e. this means that the miraculous are not to be set over against the gospel as evidences to reality, as this creates a form of Spirit – Word dualism.
 - f. if the whole created order has been reorientated to Christ by the Spirit through his atoning work, then the Spirit is presenting Christ by word and deed; in all that he does he witnesses to Jesus.

12. THE GIFTS OF THE HOLY SPIRIT.

1. Are Spiritual Gifts for Today?

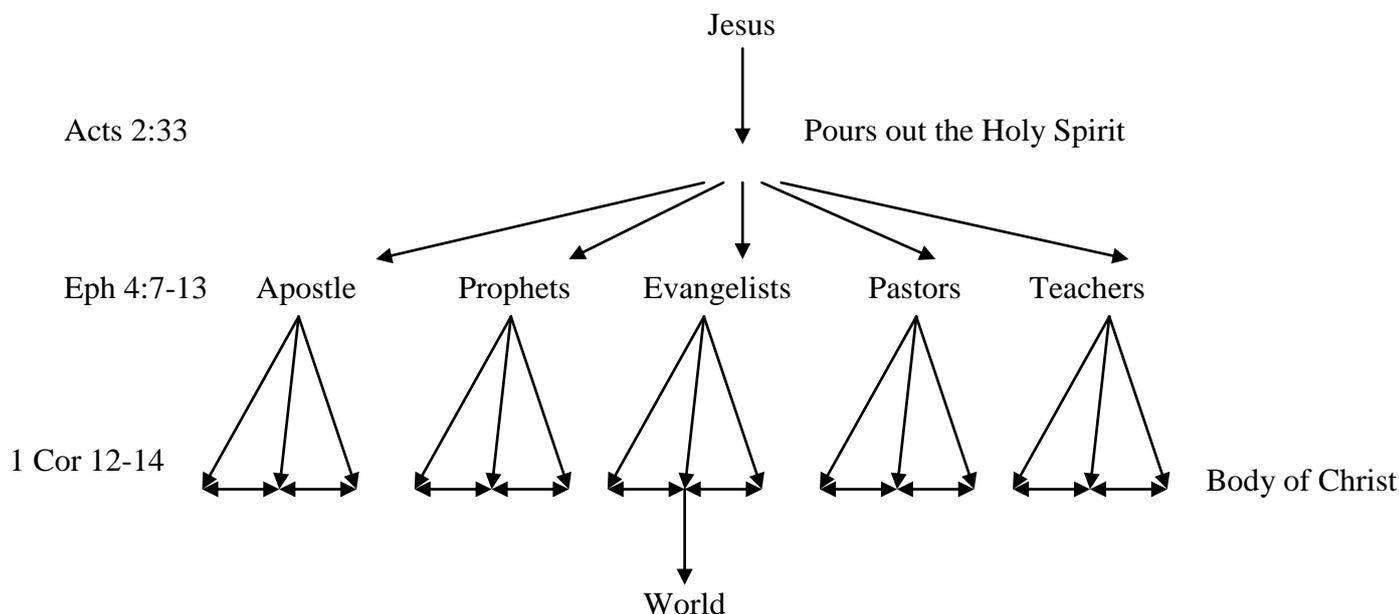
- a. the case against the contemporary existence of charismatic gifts.
 - (i) spiritual gifts disappeared soon after the apostolic age.
 - (ii) extraordinary gifts were given in selected periods of salvation history to establish the authority of a new or threatened revelation. eg. the Exodus, entry into Canaan, in the time of Elijah and Elisha, the ministry of Jesus and the apostles.
 - (iii) ‘the perfect’ in 1 Cor 13:10 refers to the completed revelation of God in the Bible.
 - (iv) the canon of Scripture is threatened by the claim to extra-biblical revelation.
 - (v) current expressions of gifts do not match those in the New Testament eg. tongues are not other languages, prophecy is fallible.
- b. the case for the contemporary existence of spiritual gifts.
 - (i) careful research reveals that there have always been claims to healings, prophecy etc. eg. Augustine, Luther, Wesley, Spurgeon.
 - (ii) even if sign gifts are concentrated at specific times in salvation history, Peter represents prophecy as a new covenant sign (Acts 2:17). Since we are still in “the last days” we should expect supernatural gifts to operate.
 - (iii) ‘the perfect’ in 1 Cor 13:10 refers to the End; to suggest that it means the completed revelation in Scripture would be unintelligible to the Corinthians.
 - (iv) it could be true in practice that spiritual gifts overshadow the authority of Scripture, but this need not be so in principle. Paul, for example, did not see the (abused) gifts in Corinth as unavoidably detracting from his letters.
 - (v) whether current claims to gifts do not match the data in the New Testament is a claim that can only be tested by detailed exegesis and empirical investigation.

2. What are Spiritual Gifts?

- a. the trinitarian context of spiritual gifts.
 - (i) 1 Cor 12:4-6 tells us that there are varieties of gifts (*charismata*), but the same Spirit; of service (*diakonai*), but the same Lord; of working (*energmata*), but the same God.
 - (ii) this is an (unconscious) trinitarian formula:
the order here is basic: Spirit, Lord (Son), God (Father)
 - (iii) the association can be explained as follows.
 - (1) “gifts” are associated with the Spirit in these chapters.
 - (2) “service” is especially connected with the ministry of Jesus.

- (3) “working”, the effective operation of power, emphasises that the Father is behind all gifts and ministries.
 - (iv) the gifts of the Spirit enact ministries given by Jesus to fulfil the plan of the Father.
 - (v) the order here is ascending and there is a full inclusion of one order in the other. cf. John 14:17,23.
- b. gifts of grace
- (i) the central term in 1 Cor 12-14 is *charismata* (12:4,9,28,30,31)
 - (ii) this is derived from the word *charizomai* which means “to give graciously”; a *charisma* is a “gracious and generous gift, a sign of the giver’s good will and favour ”
 - (iii) Paul uses the term elsewhere in Romans 1:11; 5:15-16; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6.
The only other use is in 1 Peter 4:10.
 - (iv) it can range from the gift of eternal life (Rom 6:23) to marriage and celibacy (1 Cor 7:7).
 - (v) this means that all Christians are charismatics.
 - (vi) *charisma* of itself does not mean “spiritual gift” (Paul uses *pneumatikon* to provide this sense 1 Cor 12:1; 14:1, 37)
 - (vii) it has been claimed that spiritual gifts exist only in their exercise, as acts or events. This seems to be contradicted by Paul’s way of speaking about people *having* and *using* gifts. Gifts could only be misused if they were in some way entrusted to the stewardship of a person.
eg. 1 Cor 12:30; 13:1-2; 14:26ff
- c. the centrality of Christ.
- (i) 1 Cor 12:3; “no one can say ‘Jesus is Lord’ except by the Holy Spirit” sets the stage for the discussion of the work of the Spirit in the church.
 - (ii) a truly Spirit inspired person will exalt Jesus as Lord, this is the central passion of the Spirit.
 - (iii) the Spirit, via his gifts, assists the congregation to be as Christ centred as he is.
 - (iv) spiritual gifts therefore are not marginal to the life of the church but
 - (1) expressive of the deep things of God
(1 Cor 2:10)
 - (2) bring glory to Jesus by revealing what is his
(John 16:14)
 - (3) expose Christ’s love for his body
 - (v) the connection between Christ, grace (*charis*) and spiritual gifts (*charismata*) can be experienced like this. “The manifold outworking of the one grace in individual Christians through the one Spirit is called by Paul *charisma*, a personal endowment with grace.” (H.H. Esser *N.I.D.N.T.T.* 3, 121)

- (vi) Jesus in the Spirit, and the Spirit in Jesus pours out in the diverse form all the life of Christ: his mind , will, plan, love, power and so on. cf. John 15:15.
- (vii) this can be summarised diagrammatically.



- d. the manifestation of the Spirit.
 - (i) in 1 Cor 12:1 Paul uses the Greek word *pneumatikos*, which means “spiritual”. This is a positive term with connotations of spiritual maturity (2:15; 3:1; 9:11). Even if it is not Paul’s preferred term (see ‘6’) It points to the gift of the Spirit as the distinguishing feature of the eschatological age.
 - (ii) in 1 Cor 12:7 Paul says: “To each is given the manifestation of the Spirit for the common good.”
 - (iii) “manifestation” (*phanerosis*) means a showing forth. The Spirit is invisible but his effects are visible and audible.
 - (iv) “of” the Spirit is an objective genitive. The Holy Spirit expresses *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)
- e. natural and supernatural
 - (i) some have made a 3 fold distinction between natural or personal gifts (Rom 12:6-9), ministry gifts (Eph 4:7-11) and entirely spiritual and supernatural gifts (1 Cor 12:8-10)
 - (ii) this assumes a hard and fast division between the lists and assumes in some way that they are exhaustive (see later).
 - (iii) it is better to think of gifts in terms of Paul’s broader theology.
 - (1) in the eschatological age *whatever* builds up the body of Christ must be a charism and supernatural. There is no neutral zone in the struggle between the kingdom of Christ and that of Satan.

- (2) in Paul's thinking God is sovereign over all (Rom 11:33-36 etc). Whatever believers have is a gift (1 Cor 4:7). (This extends beyond the immediate e.g. Gal 1:15.) Whether a gift may seem to be a mix of the natural and the supernatural, or wholly supernatural, it is all God's gift. (There is also no New Testament basis for considering the range of gifts fixed in any individual's life e.g. 1 Cor 14:1.)

(The notion of a completely supernatural gift is simplistic, even in the case of miracles ordinary human words are used.)

3. What are the Spiritual Gifts?

Romans 12:3-8	1 Corinthians 12:4-11	Ephesians 4:11-16	1 Peter 4:8-11
<p>3For the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned. 4For as in one body we have many members, not all the members have the same function, 5so we, who are many, are one body in Christ, and individually we are members one of another. 6We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7ministry, in ministering; the teacher, in teaching; 8the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.</p>	<p>4Now there are varieties of gifts, but the same Spirit; 5and there are varieties of services, but the same Lord; 6and there are varieties of activities, but it is the same God who activates all of them in everyone. 7To each is given the manifestation of the Spirit for the common good. 8To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9to another the faith by the same Spirit, to another gifts of healing by the one Spirit, 10to another the working of miracles, to another prophecy, to another various kinds of tongues, to another the interpretation of tongues. 11All there are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.</p>	<p>11The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, 12to equip the saints for the work of ministry, for building up the body of Christ, 13until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. 14We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. 15But speaking the truth in love, we must grow up in every way to him who is the head, into Christ, 16from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.</p>	<p>8Above all, maintain constant love for one another, for love covers a multitude of sins. 9Be hospitable to one another without complaining. 10Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. 11Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.</p>

New Testament Lists of Spiritual Gifts

1 Cor 12:8-11	1 Cor 12:28	Rom 12:6-8	Eph 4:11	1 Peter 4:11
word of wisdom word of knowledge faith gifts of healing working of miracles prophecy distinguishing of spirits kinds of tongues interpretation of tongues	apostles prophets teachers workers of miracles helps administration kinds of tongues	prophecy service teaching exhortation giving leadership showing of mercy	apostles prophets evangelists pastors teachers	speaking service

- b. it does not appear that any one of these lists was intended to be exhaustive.
 - (i) items found in one list are omitted from others eg. compassion/mercy
 - (ii) they are written contextually in relation to the recipients in particular historical situations
- c. the order in which the gifts appear does not seem to be a ranking, with the exception of the following:
 - (i) apostles, prophets and teachers always appear in this sequence, not because of a hierarchy, but because of their sequencing in founding and building up the church.
 - (ii) tongues is consistently placed last in 1 Corinthians because of its exaggerated status in the Corinthian church.
 - (iii) these emphases maintain the “body” analogy in Paul’s letters.
- d. Paul’s expression “greater gifts” (1 Cor 12:31) is to be taken in context; in the community, all of the intelligible gifts are “greater” than tongues because they build up the church.
- e. there is also a situational dimension, in the case of illness, for example, gifts of healing are “greater” than prophecy.

4. Who Can Exercise Gifts?

- a. This is determined by the Spirit (1 Cor 12:11) and by Jesus (Eph 4:8, 11). As such, there must be some gifts, certainly those in Ephesians 4, which will not be exercised by all Christians.
- b. These gifts seem to be associated with a particular calling to ministry. This does not exclude however other believers’ involvement in this area of activity eg. not all Christians are evangelists, but all are called to be witnesses of Christ.
- c. Paul however encourages his readers to seek the gifts, especially prophecy (1 Cor 14:1). This implies the desirability of seeking and receiving gifts subsequent to conversion.

5. What is the Purpose of Spiritual Gifts?

- a. Old Testament typology is important in Paul’s extended argument in 1 Corinthians. The church in Corinth is a “temple” (1 Cor 3:16- 17) filled with the Spirit as was the Old Testament house of God ((Ex 40:34-35; 1 Kings 8:10-11; Ezek 10:4; 43:5; 44:4; Hag 2:7 etc.). As Israel was baptised corporately “into Moses” to form a covenant community and “and all ate the same spiritual food, and all drank the same spiritual drink...which was Christ” (1 Cor 10:1-4), so “in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” (1 Cor 12:13).
- b. The birth of the older order involved the giving of gifts for the construction of the tabernacle (Exod 12:36; 31:1- 6; 35:30 -35) for the worship of Yahweh. spiritual gifts are for the same purpose (1 Cor 14:24- 25).
- c. The context of the exercise of the gifts is ‘the body’ (Rom 12:4-5; 1 Cor 12:12-27; Eph 4:4, 11-16). Likewise, in 1 Peter 4:8-11 the gifts are for service of one another.

- d. The purpose of spiritual gifts is for the upbuilding or maturing of the church.
(1 Cor 12:7; Eph 4:12-13).
 - e. Gifts bring strength and encouragement.
(Rom 1:11-12)
 - f. The passages which have to do with gifts, are not really about the gifts as such, but the nature of the unity of the church as the body of Christ.
 - g. This explains the profile given to love in context of the major gift passages.
 - (i) “let love be genuine” (Rom 12:9)
 - (ii) 1 Corinthians 13
 - (iii) “speaking the truth in love” (Eph 4:15)
 - (iv) “maintain constant love for one another...” (1 Pet 4:8)
 - h. Love is the reality of God (1 John 4:8), in particular, the bond which the Spirit forges between the Father and the Son. “Truthing it in love” is the eternal operation of the Spirit in the Godhead. As the Spirit of the truth (John 14:17; 15:26; John 5:6) of the Father and the Son he calls us into communion with himself in communicating the truth of the Father’s grace in Jesus via the exercise of spiritual gifts.
 - i. This is to love, not only in word, but in deed and truth (1 John 3:18); to be taken up into the expression of the life of God. This is only possible as the various members of Christ’s body abide in love cf. 1 John 4:12,16.
 - j. As such, spiritual gifts are not for the user, but for the receiver. They are not self centred but other centred.
 - k. Ultimately, this brings glory to God. (1 Peter 4:11)
6. Seeking the Spiritual Gifts.
- a. this is something which the Scriptures encourage us to do
(1 Cor 12:31; 14:1)
 - b. if spiritual gifts are sought for the good of the body of Christ such seeking cannot be selfish but loving and God-honouring.
 - c. thus the *charismata* are to be zealously (*zeloo*) desired
(1 Cor 12:31; 14:1)
 - d. this negates indifference, passivity or negativity cf. 1 Thess 5:19-20.
 - e. seeking would normally take place in the context of prayer and the body of Christ in which the gifts are to function.
 - f. hindrances, such as fear, confusion and pride should be dealt with by prayer, counsel and confession.

7. The Nine Gifts of 1 Corinthians 12:8-10.

- a. there are various attempts to classify the gifts, for example:
 - (i) inspirational/voice gifts:
 - tongues
 - interpretation
 - prophecy
 - (ii) gifts of power:
 - healing
 - miracles
 - faith
 - (iii) gifts of revelation:
 - discerning of spirits
 - word of knowledge
 - word of wisdom
- b. these classification assume:
 - (i) the list is in some way comprehensive
 - (ii) the list is systematic
 - (iii) that each gift can be neatly categorised eg. prophecy is also a gift of revelation.
- c. “word of/message of/utterance of wisdom” (1 Cor 12:8)
 - (i) what seems to be inspired is the utterance, rather than what is said
 - (ii) conservative Christians understand this in terms of God’s wisdom for a difficult situation ie. wise counsel eg. Acts 15:13-21
 - (iii) Pentecostals and Charismatics understand it as immediately given insight for a needed situation eg. 1 Kings 3:25; Acts 5:1-10.
 - (iv) the context in 1 Corinthians however is determinative for a proper interpretation.
 - (a) Paul places wisdom and knowledge first in the list because of their foundational nature in relation to all the gifts.
 - (b) ‘wisdom’ and ‘knowledge’ are key terms for the Corinthian estimation of spirituality which Paul is endeavouring to correct.
(1:17,19,20,21,22,25,26,27,30; 2:1,4,5,6,7,13; 3:18,19,20; 4:10; 6:5 (wisdom); 1:5; 8:1,2,4,10,11; 13:2,8,9,12, 15:34 (knowledge))
 - (c) there is a particular concentration of wisdom language in the first and second chapters.
 - (1) the ultimate utterance of wisdom, for Paul, is the ‘word of the cross’
(1:18; 26-29)

- (2) this contradicts all worldly wisdom
(1:18-2:5, 13-14)
 - (3) this wisdom is conveyed in the power of the Spirit.
(2:4-5)
 - (4) the context of the wisdom of God is his plan in Christ revealed by the Spirit.
(2:6-16)
 - (v) the “word of wisdom” therefore must be the Spirit-given ability to speak forth the application of the way and work of the cross in a particular situation.
 - (vi) the Christ-centred and cross focussed nature of this gift is confirmed by Paul’s teaching elsewhere.
(Eph 1:17ff; Col 2:3)
 - (vii) deficiency in this gift (as in Corinth) will mean that the use of all the other gifts will be disordered.
- d. “word of/message of/utterance of knowledge” (1 Cor 12:8)
 - (i) knowledge follows wisdom in Paul’s conceptualisation.
(Rom 11:33; Col 2:3) cf. Gen 3:5-6
 - (ii) Pentecostals and charismatics generally interpret this as a gift of supernatural knowledge. eg. 1 Sam 9:3-10:2; John 4:16-18.
 - (iii) the context of 1 Corinthians (see above) is again determinative for the meaning of this gift.
 - (iv) the object of the gift of the Spirit is that we might “know” the fullness of the blessings given to us by God.
(2:12-13)
 - (v) the utterance of knowledge would seem to be the putting forth of the truths about these blessings in Christ in a comprehensible manner. ie. Spirit inspired teaching.
(Rom 15:14; 1 Cor 1:5; Col 3:16 cf. 1 John 2:27)
- e. “faith” (1 Cor 12:9)
 - (i) this is not saving faith, which is possessed by all believers
(Eph 2:8-9)
 - (ii) it is a special gift of supernatural faith
(1 Cor 13:2)
 - (iii) it is not tied directly to general scriptural promises.
 - (iv) it is not based on knowledge about a situation.
 - (v) it is the conviction that God will act in power and mercy in a special way in specific instances.

- (vi) it appears to be linked, though not necessarily exclusively, to healings and miracles which follow in the next verse.
- (vii) the Bible contains many examples.
eg. Dan 3:19ff; 6:19ff; 1 Kings 17:1ff; Mark 4:35ff; Acts 9:36ff.
- f. “gifts of healings” (1 Cor 12:9)
 - (i) supernatural healing from physical or other maladies
 - (ii) the double plural may indicate
 - (a) repeated occurrences of the gift.
 - (b) different gifts of healings, some people may function in relation to certain disorders, or at certain times.
 - (iii) biblical examples include:
Num 21:6ff; 2 Kings 5:14; 20:5ff; Luke 6:6ff; John 5:1ff; Acts 3:1ff; 28:7-9.
- g. “working of miracles” (1 Cor 12:10)
 - (i) this is literally the “workings of powers”
 - (ii) these draw attention to the supernatural power of God.
(Matt 11:20,21,23; 13:58; 24:24; Mark 6:1,5; Luke 10:13; Acts 2:22; 2 Cor 12:12; Heb 2:4)
 - (iii) these refer to miraculous powers other than healings; such as deliverances and nature miracles.
 - (iv) as with healings, miracles point to the inbreaking of the new creation/kingdom of God in the resurrection of Christ.
- h. “prophecy” (1 Cor 12:10)
 - (i) the essence of prophecy is Spirit inspired revelation of unknown things.
(Acts 11:27ff; 13:1f; 1 Cor 14:24, 25,30,31)
 - (ii) the purpose of prophecy is to bring about:
 - (a) upbuilding
(1 Cor 14:3,5,17)
 - (b) encouragement
(1 Cor 14:3; Acts 15:32)
 - (c) consolation
(1 Cor 14:3; Acts 15:32)
 - (iii) in doing so it may include
 - (a) conviction
(1 Cor 14:24ff; John 16:8ff)
 - (b) prediction
(Luke 21:1ff; Acts 11:27ff; 21:10)

- (c) instruction
(1 Cor 14:31; 1 Tim 1:18)
- (d) direction
(Acts 13:1-4; 1 Tim 1:18; 4:14)
- (e) correction
(Rev 2:1-3:22)
- (iv) the usual place for the delivery of a prophecy will be a church meeting
- (v) all prophecy needs to be tested
(1 Cor 14:29-32; 1 Thess 5:20f)
- i. “discernment of spirits” (1 Cor 12:10)
 - (i) Pentecostals interpret this (often) as the ability to discern what particular type of demon is at work in a person.
 - (ii) the context in 1 Corinthians is decisively against this view.
 - (iii) it seems to refer to the ability to properly judge in the context of prophecies.
 - (a) Paul calls for the testing of prophecy
(1 Cor 14:29; 1 Thess 5:20-21)
 - (b) the pairing of tongues followed by interpretation is suggestive of this view
 - (c) in 1 Cor 14:12,14,32 the “spirits” are the human spirits of the prophets.
 - (iv) this position is compatible with other references in Scripture.
(1 John 4:1 cf. Matt 24:24; 2 Thess 2:9)
 - (v) some of the criteria for discernment include
 - (a) the test of the gospel of Christ
(1 Cor 12:3)
 - (b) the test of love
(1 Cor 13)
 - (c) the test of community benefit
(1 Cor 14)
 - (vi) only those experiences which manifested the Spirit as the Spirit of Christ were to be welcomed.
- j. “different kinds of tongues” (1 Cor 12:10)
 - (i) these are Spirit inspired utterances
(1 Cor 12:7,11; 14:2 cf. Acts 2:4)
 - (ii) they are unintelligible to the speaker and the hearers.
(1 Cor 14:4,16)

- (iii) they can be regulated and so are not ecstatic
(1 Cor 14:27-28)
- (iv) they are directed basically towards God in what seems to be prayer and praise.
(1 Cor 14:2, 14-15, 28)
- (v) they build up the speaker.
- (vi) arguably, tongues are actual languages
 - (a) the word *glossa* is the normal word for language.
 - (b) this is implicit in the need for “interpretation”
 - (c) this was the case on the day of Pentecost (Acts 2:5-11)
- (vii) alternatively
 - (a) Paul is making theological not linguistic statements
 - (b) Paul does not seem to think a natural interpreter of the language could be present.
 - (c) he uses earthly languages as *analogies* in 14:10-12 implying that there were not known languages.
 - (d) the Corinthians seemed to believe they were speaking in angelic languages
(1 Cor 13:1)
 - (e) contemporary tongues speaking is not an actual language.
- k. “interpretation of tongues”
 - (i) this is the ability to put into intelligible words what has been spoken for in an unknown tongue.
 - (ii) this is for the benefit of the Christian community
(1Cor 14)
 - (iii) the interpretation may be given by either the tongues speaker or another person.
(14:5,13, 27-28)
 - (iv) tongues plus interpretation is of equivalent value to prophecy.
(14:5)

8. Developing and Testing Prophetic Ministry Today

A: Growing in Prophetic Ministry

1. Obey the biblical command to be zealous to prophesy.
(1 Cor 14:1, 12, 39)
2. Develop a life of prayer (and fasting).
(Acts 13: 2; 1 Cor 14:15; Luke 2:37; 3:21; 5:16; 6:12; 9:18, 29; 11:1)
3. Be willing to count the cost of rejection.
(Matt 5:12; 23:29 -37; Luke 11:49; Acts 7:52; Rom 11:3; Rev 2:13; 13:9 -10; 16:6; 18:24)
4. Deliberately listen to God and be sensitive to the Holy Spirit.
5. Intentionally seek to be filled with the Spirit.
(Luke 1:15, 41, 67, Acts 2:4; 10:44 -45; 19:6; Eph 5:18)
6. Be aware that God will give a word, phrase, sensation, burden, image, vision etc. which will give to the recipient a sense that it needs to be expressed. God however will never force the person to speak; the spirit of the prophet is subject to the prophet. (1 Cor 14:32; Ps 85:8; Phil 4:7- 9).
7. Nevertheless, faith and not feeling is the key to prophetic release.
(Romans 10:17; 12: 6)
8. If your intention is pure then “failure” is not a problem.
Humility will lead to growth. (1 Peter 5:5)

B: Speaking Out a Prophecy

1. Speak clearly, audibly and slowly using language which can be understood.
2. Be sensitive as to timing.
3. Cooperate with leadership.
4. Be aware that revelation may be for private intercession, or, it could be that God wants to build on what he is showing you over a period of time.
5. With experience a “prophetic flow” develops as the Spirit carries the speaker along a train of thought.

C: The Limits of Contemporary Prophecy

1. We are told to test all spoken prophecy (1 Cor 14:29; Acts 21:4 -5,10 -11; 1 Thess 5:19 - 22)
2. It is never equated with God’s words or called the “Word of God”. Prophets today do not new revelation about the God and his plan for the salvation - history of the world. Contemporary prophecy is therefore primarily inspirational or applicational.
3. The dynamic relational nature of N.T. prophecy means that it is always mixed in quality (1 Cor 13:9 -12).

TO THOSE CALLED TO BE PROPHETS/PROPHETESS:

It is my desire to inform you of the “rules of engagement” when encountering any person who comes to you or your church professing to be a Prophet sent by God. It is each individual person and churches responsibility to learn how to discern the true from the false and WELCOME and RECEIVE the true Prophets of God.

There is a difference between a person who operates in the office of Prophet verses a person that operates in the gift of Prophecy.

1. Prophets have a tendency to have Dreams and Visions. They are called “Seer”. Seer- one who sees in the spirit or Sees what he is prophesying. Prophets are seers... not all Seers are Prophets!
2. They have special sensitivity to spiritual things. From birth they have an interest in the things of the spirit. Prophets are born not made!
3. Prophets have a comprehension of prophetic matters. They will see prophetic things in the world around them, TV, commercials, the news, and pictures! They see God in everything.
4. Prophets have a deep understanding of the place of Prophecy in the body of Christ.
5. They have awareness that Jesus is the Spirit of Prophecy. “And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.” Rev 19:10 (NKJV)
6. Prophets will have unusual interpretive skills They have the ability to see or hear something and then interpret what it means.
7. Prophets have a capacity to receive revelation from the Spirit of Truth. They can hear from God. They get messages from the word of God.
8. Prophets have extraordinary wisdom and insight. They will understand things of the spirit and not really know why!
9. Prophets have great sense for the application of prophecy. Prophets can counsel by the spirit of God and not from human understanding.
10. Prophets have heightened spiritual discernment and understanding of the spiritual world, and can detect the direction and movement of spiritual forces.
11. Prophets will have an inordinate grasp of the Scriptures.
12. They have potential for inspired utterances. He has the gift of Prophecy and it will manifest at all times only God may not allow him to deliver it.
13. They have remarkable accuracy in terms of divine communication. Prophets will know things that “only God can know” and minister it very accurately.
14. Prophets have governmental abilities. Prophets understands foundations and structure in the church. What’s in order and what is out of order? They can help establish leadership in the Church.
15. Prophets will have Strong literary skills. He does not have to be perfect but should be able to leave written accounts for future generations.
16. Prophets have impressive elocution or very bold speaking that arrests people and causes them to listen/hear by the spirit.
17. Prophets will have a fierce allegiance to God and the things of God. They are the sin finders in the Body of Christ. They can’t stand Sin!
18. Prophets have unusual Judicial aptitude, understanding of how and when to minister and when and when not to. They have integrity, patience and an understanding of timing.
19. Prophets have great organizational, management and administrative abilities as it relates to the Church. They understand the structure of the church. They also know when it’s out of order. Prophets will usually point out the leaders in the church and will confirm those leaders for the Pastor!

20. Prophets have outstanding leadership abilities. They are natural born leaders. Prophets are brought in to help lay down the foundation of the church. Prophets are the watchman, strongmen, intercessors and the voice of the Lord to the church today.

Believe the words of the Prophet and you will prosper. Shut the voice of the Prophet down and God will no longer speak.

A true Prophet is not flaky or weird. They don't do things out of order. They work with and honor Pastors and those in authority in a local body. They don't manipulate or control in anyway. True Prophets are not to be feared! They are a special gift to the body of Christ to help the leadership and strengthen the saints!

The bottom-line, if someone comes in to your church and they don't have these qualities, they are not a Prophet Period!

In the love of Jesus,

Prophetess Heather Young

E: Testing Prophecy

1. Confessional test: any true prophecy will exult the person and work of Christ, in particular his Incarnation, death resurrection and Lordship.
(1 Cor 12:3; 1 John 4:1- 3)
2. Theological test: prophecies must conform to both the content and balance of the Bible. This is especially important with respect to grace and judgement. (Gal 1:8; 1 Cor 14:37-38; 1 John 4:2- 3,6; Acts 17:11)
3. Moral test: prophetic utterances should be weighed up against the character and motives of the speaker.
(Matt 7:15 -22;12:33- 35; 1 Tim 6:3 -10; 2 Peter 2; Jude 3- 16)
4. Order Test: those sent from God should have a desire to keep order in the church and to work with God - appointed leaders.
(1 Cor 14:33,36- 38; Heb 13:17; 1 Peter 5:5)
5. Spiritual discernment: the above tests can all be passed but the prophecy be, at least in part, in error, such as in timing. Since the gift of "discerning spirits" (1 Cor 12:10) is placed next to prophecy in 1 Cor 12:8 -11, and Paul teaches that prophets prophesy from their "spirits" (1 Cor 14:32), it is best to see this gift as a supernatural ability to sense what is the role of the Holy Spirit and the human spirit in a suggested prophecy.
6. Who can test: since all believers possess the anointing of the Spirit they are all in principle able to test prophecy.
(1 John 2:20,27; 1 Cor 14:29; 1 Thess 5:21; 1 John 4:1- 6)

F: The Context of New Testament Prophecy

1. The examples we have in the N.T. are congregational.
(Acts 11:27 -30; 13: 1 -2; 21:4,7- 12; 1 Cor 14:26).
2. This is because the emphasis is on prophecy building up "the church".
(1 Cor 12:7,12,27; 14:3,12,19,24 - 25,26)
3. The church itself is prophetic. The church reflects the glory of God in/to creation (2 Cor 3 - 4). It is a "light" (Matt 5:14ff; Acts 13:47; Eph 5:8; Phil 2:15; Rev 1: 12 etc. cf. Rev 11 following Zech 4).

G: Personal Prophecy

1. This is a word directed to an individual.
(Acts 13:1- 3; 20: 10 -11)
2. It is to be tested by the same principles of all prophecy.
3. The fulfilment of a personal prophecy is dependent upon the submission and of the receiver.
4. Directive and controlling prophecy is to be rejected. Prophesying which is to the advantage of the speaker is false prophecy. (“God is saying you are to marry me.”)
5. Since all who are led by the Spirit of God are the children of God
(Rom 8:14 cf. v. 16) we should expect personal prophecy to be a confirmation to our spirits of what God has already told us.
6. Over - reliance on personal prophecy reduces our authority as children of God (keeps us immature and dependent) and opens us up to deception and manipulation.

H: A Prophecy Discernment Team

1. When prophecies are for an individual they should be confidentially shared with that person. (This should not involve collaboration with others; so as to avoid rumour, gossip, elaboration etc.)
 2. When prophecies concern a ministry area they should be initially submitted to the coordinator of that area e.g. to the children’s pastor
 3. When prophecies concern the whole church they need to be discerned by a group whose responsibilities embrace the direction of the entire local church community. This “Prophecy Discernment Group” will be composed of individuals representing the APEPT/ “five –fold” ministry gifts of Ephesians 4:11 and inclusive of oversight of the various age – groups in the church. At least one of these people will be an elder representing the local congregation.
9. Extra Notes on Discernment

A: Discernment in the Old Testament

1. The main terms are *nakar* and *bina*.
2. *nakar* occurs over 50 times and is usually connected with vision (Gen 31:32; 1Ki 18:7; 20:41) and audition (Judges 18:3; Ezra 3:13 etc.)
3. *bina* also involves visual observation (Prov 7:7) and hearing (Dan 12:8).
4. It also involves the ability the language, thoughts, intentions of others (Deut 32:7; Ezra 8:16; Job 6:30; Prov 29:7).
5. Discernment seems to be a skill developed over time in interaction with the historical and social world.

6. Wisdom and discernment appear in parallel (1Ki 3:12; Job 28:12, 20, 28; Prov 2:2- 3; 4:5, 7; 7:4; 8:14).
7. Discernment can *precede* obedience to the law (Ps 119:34, 73).
8. God gives discernment as a gift (Ps 73:17; Dan 10:12- 14) and it is distinguished from natural understanding (Prov 3:5).
9. It is the wise who receive this gift (Prov 2:21).
10. *bina* is the power of judgement and perceptive insight to use the knowledge that comes from experience.

B: Discernment in the New Testament

1. Main terms are the cognates of *krino* (to judge, select, decide, assess) and *dokimadzo* (to test).
2. In 1 Corinthians 12:10 *diakriseis* has been variously translated “discern”, “distinguish”, “discriminate”, “tell the difference”, “know the difference”, “recognise”.
3. Hebrews 5:11 – 14 suggests experience in the Word of God leads to growth in this faculty.
4. 1Corinthians 2:14- 15 contrasts natural and spiritual discrimination. Paul seems to downplay the value of human judgement compared to the accurate judgement of God (1 Cor 4:3- 4, 7).
5. A broader use of *anakrino* incorporates examination or inquiry (Luke 23:14; Acts 4:9; 12:19; 17:11; 24:8; 25:26; 28:18; 1 Cor 9:3; 10:25, 27).
6. *diakrino* includes discernment of nature and eschatology (Matt 16:3); legal and personal matters (1 Cor 6:5); conditions in the body of Christ (1 Cor 11:29, 31).
7. *dokimadzo* means to prove, test or examine (1 Cor 11:28; 2 Cor 13:5; Gal 6:4).
8. It can be synonymous with *diakrino* (Luke 12:56 = Matt 16:3) or involve a process of method (Luke 14:19; 1 Tim 3:10).
9. Discernment is needed to recognise the will of God (Rom 2:18; 12:2; Eph 5:10).
10. Character is an important element in testing (2 Cor 8:8, 22; Phil 1:9 -10).
11. For John, “testing the spirits” (1John 4:1) centres on the verbal confession of Jesus Christ but relates to evidences of behaviour (1:8- 10; 5:18), love for believers (2:9 -11, 19; 3:14- 23; 4:19- 21) and acceptance of apostolic authority. i.e. a spectrum of Christian existence.
12. Evaluating prophecy (1 Thess 5:20- 21) involves “testing all things”

C: Summary and Conclusion

1. Spiritual discernment is a gift of the Holy Spirit related to concrete situations for the specific purposes of providing insight, guidance and edification for the people of God.
2. A broader conception of spiritual discernment involves a wide range of cognitive and affective senses that relate across social and personal relationships for responsible guidance.
3. This suggests that the inner world is revealed in the outer, habits, dispositions etc. are made visible in behaviours and manifestations. Legion's possession is evidenced in his activities (Mark 5:2- 5); behind Elymas' opposition is Satan (Acts 13:6- 11) etc.
4. The "spiritual person" will be keenly observant of the material and personal features of the world in terms of how they compare with their God ordained purpose ("principle of correlation").
5. The cross is the ultimate principle of all spiritual discernment (1 Cor 2:1 – 5).

13. HEALING.

1. The Trinity and the vision of Wholeness

- a. God is love
(1 John 4:8)
- b. God is one.
(Deut 6:4; Rom 3:30; 1 Tim 2:5)
- c. God is a perfect relational unity
(John 17:21; 2 Cor 13:13)
- d. God is a God of peace
(Rom 15:33; Phil 4:9; 1 Thess 3:16; Heb 13:20)
- e. therefore nothing in God corresponds to disorder, disease or lack of wholeness.

2. The Plan of God.

- a. God has made everything for his glory
(Isa 43:6-7; Eph 1:6, 12, 14; Rom 11:36)
- b. this means knowing him as he is, sharing in his essential relationships.
(Gen 17:7-8; Deut 5:3-6; Jer 31:33; 2 Cor 6:16; Heb 8:10; 2 Pet 1:4)
- c. this is effected by everything being gathered together in a perfect unity in Christ.
(Eph 1:10, 22-23; 4:10)
- d. this means the absence of all disorder and suffering.
(Isa 11:6-9; 65:17-25; Rev 21:4)

3. Creation and Goodness.

1. The original creation knows only goodness

- (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 27:3). This relational perspective fits neither the sealed naturalism of much modern science or the dualistic supernaturalism of much contemporary religion.

2. The original unity of humanity and God.

- a. 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).
 - b. from a scriptural perspective a human being is 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. A human is made to be an integrated being.
 - c. the notion of “physical” healing in isolation from other sorts of healing is misplaced. (This assumption undergirds all that follows.)
4. Fall and Judgement.
1. The nature of the Fall.
 - a. disobedience to God by his image means a total personal disorientation.
 - b. loss of communion with God leads to the disintegration of all of life.
 - c. Since the whole person is fallen progressive disablement of human functioning will eventually lead to death.
 2. God’s judgement in relation to sin.
 - a. God has 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. 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 humanity 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).
 - c. 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).

- d. 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),
this means that the meaning of sickness in relation to fallen persons is
to be found in terms of death.

3. The devil and illness.

- a. the devil is God's agent in effecting his wrath over sinful people.

(Gen 3:15; 1 Chron 21:1; 1 King 22:19-23; Job 2:1-6; Rev 9:3; 13:7-8)

Cf. "handed over to Satan for the destruction of the flesh"

(1 Cor 5:5; 1 Tim 1:20)

- b. this includes physical affliction.

(Job 1:6-12; Mark 9:14-27; Luke 13:16; Acts 10:38; 1 John 3:8)

4. The human experience of unwellness.

- a. the heart or conscience bears the knowledge of good and evil.

- b. all of humanity stands objectively condemned before God.

(Rom 1:32)

- c. the heart or conscience relates sickness to judgement, this is the
dynamic of guilt.

(Ps 32:1-5; 38:3-8 cf. James 5:16)

- d. guilt manifests itself in physical imbalance. Since I do not just have a
body but am a body, I do not just have an illness but am ill. The person
knows they are judged through the condition of their body.

- e. it follows, that only a new heart and a cleansed conscience will be free
in relation to God's sovereignty over suffering and sickness.

(Ezek 36:25-27; Heb 10:19-23)

5. Healing Under the Old Covenant

- a. the way in which God moves forward to restore order in the creation is
through covenant. In covenant He asserts his sovereignty, demands
obedience and pledges blessing contained in specific promises

- b. 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 in all
dimensions of life (Numbers 6:24ff).

- c. rebellion and idolatry however will lead to sickness as a divine
punishment for sin. (Note: this is more than an individual matter)

(Lev 26:16; Num 12:10ff; Deut 7:15; 28:15ff; Ps 106:15; Jer 16:4)

- d. there are various references to healing in the Old Testament.

(Gen 20:17; Exod 23:25; Num 12:13-15; 2 Sam 24:25; 1 Kings 17:17-
23; 2 Kings 4:18-35; 5:1-14; 13:20-21; 20:1-5; Ps 32:3ff; 103:1-3)

- (i) these are not common

- (ii) they are associated with anointed people.
- e. the prophets looked forward to a new age in which sin, sickness and Satan would be abolished.
(Isa 11:1-9; 65:25; Ezek 47; Hab 2:14)
- f. this is sometimes linked to the coming of Messiah.
(Isa 11:1-9; Jer 23:5-7; Zech 3:8-10)

6. The Healing Ministry of Jesus.

a. healings represent a very significant part of Jesus' ministry. Especially in the Synoptic Gospels

<i>A leper</i>	–	Matt. 8:1-4, Mark 1:40, Luke 5:12-14
<i>A Centurion's servant</i>	–	Matt. 8:5-13, Luke 7:1-10
<i>Peter's wife's mother</i>	–	Matt. 8:14-15, Mark 1:29-34, Luke 4:38-41
<i>Many sick people</i>	–	Matt. 8:16-17
<i>Two Gadarenes</i>	–	Matt. 8:28-34; Mark 5:1-21; Luke 8:26-40
<i>A palsied man</i>	–	Matt. 9:1-8, Mark 2:3-12, Luke 5:18-26
<i>A woman with an issue of blood</i>	–	Matt. 9:18-22, Mark 5:22-43, Luke 8:41-46
<i>Jairus' daughter from the dead</i>	–	Matt. 9:23-26
<i>Two blind men</i>	–	Matt. 9:27-31
<i>A dumb man with a demon</i>	–	Matt. 9:32-34
<i>Multitudes</i>	–	Matt. 9:35-38, Mark 6:5-6
<i>A man with a withered hand</i>	–	Matt. 12:9-13, Mark 3:1-6, Luke 6:6-11
<i>A demon possessed man</i>	–	Matt. 12:26-30, Mark 3:22-30, Luke 11:14
<i>Another multitude</i>	–	Matt. 17:29-31, Mark 7:31-37
<i>A lunatic boy</i>	–	Matt. 17:14-18, Mark 9:14-29, Luke 9:37
<i>Two blind men again</i>	–	Matt. 20:30-34, Mark 10:46-52
<i>A demon possessed man in Capernaum</i>	–	Mark 1:21-26, Luke 4:31-37
<i>A few sick people at Nazareth</i>	–	Mark 6:5
<i>The Syrophenician woman's daughter</i>	–	Mark 7:24-30, Matt. 15:21-28
<i>A deaf and dumb man</i>	–	Mark 7:32-35, Matt. 15:29-31
<i>Blind man of Bethsaida</i>	–	Mark 8:22-26
<i>Mary Magdalene</i>	–	Luke 8:2
<i>Woman with a spirit of infirmity</i>	–	Luke 13:10-17
<i>A man with dropsy</i>	–	Luke 14:1-4
<i>Ten lepers</i>	–	Luke 17:11-19
<i>The High Priest's servant's ear</i>	–	Luke 22:50-51
<i>A nobleman's son</i>	–	John 4:46-53
<i>Man at the Pool of Bethesda</i>	–	John 5:3-9
<i>A man born blind</i>	–	John 9:1-38
<i>Lazarus from the grave</i>	–	John 11:38-44
<i>Son of a widow of Nain raised from the dead</i>	–	Luke 7:11-15

- b. this is to be understood in terms of Jesus basic message of the kingdom of God.
 - (i) 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.
 - (ii) 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.
- c. there are various reasons why Jesus healed:
 - (i) to confirm his message (Matt. 11:1-6)
 - (ii) to bring glory to God (John 11:40)
 - (iii) because he hated the indignity placed upon human beings by sickness and Satan (Luke 5:26; 7:11-17; 13:10-17)
 - (iv) but most commonly because He was filled with compassion (Mark 1:40-41; Matt. 9:35-36; 14:14).
- d. the Gospel writers make frequent reference to the fact that Jesus healed “all” who were sick.

Time and again, he healed every sufferer who came to him. See Matthew 4:23-24; 8:16; 9:35; 12:15; 14:14; 19:2; 21:14; Mark 1:34; 3:10; Luke 4:40; 5:5; 6:18, 19.
- e. this healing however was not indiscriminate:
 - (i) Jesus refused to do signs.
(Matt 12:38-39; 16:1-4)
 - (ii) at times he singled out a person to heal.
(John 5:1ff)
- f. Jesus is the final revelation of God’s willingness to heal:

“He served God in his mercy and man in his need with the secret of the Cross in His heart. As He went about doing good, He healed not as a doctor but as a Saviour, and He helped not as a wonder worker but as the Holy One who absorbed into Himself the affliction of men. Though it was by the Finger or Spirit of God that He brought divine power to bear upon the realm of evil and broke through the thralldom of sin and sickness in miraculous deeds of mercy, He fulfilled His ministry in meekness and lowliness in order to bear the onslaught of evil upon himself and so to get to the heart of it. It was by living a life of holiness and obedience to the Father that He engaged with the inhuman forces of darkness that had encroached upon the bodies and souls of men. Therefore when Jesus healed a man He did so only through a struggle with evil will. Nowhere did He heal as a in physician, but as one who wrestled person ally with evil and overcame it through the conflict of his own holy will with the powers of evil spirit. That is why again and again Jesus groaned in agony and grief of spirit as He cured men’s bodies and minds and had to renew his strength constantly through prayer, while prayer itself was a battle with the rebellious will of alienated creation.

This was not simply the service of kindness for kindnesses sake, but a far profounder service of mercy that dealt with the real sting of evil by penetrating into its sinful motion and undoing its guilt in atonement. It was the kind of service which could not be rendered apart from vicarious divine sorrow for the sin of the world.”

(T.F.Torrance, “Service in Jesus Christ” in R.S. Anderson ed. *Theological Foundations for Ministry*, p.725)

- (i) by becoming “flesh” the Word enters into human poverty and weakness. God is fully empathetic.
(John 1:14; 2 Cor 8:9 cf. 1 Tim 3:16; Heb 10:5)
- (ii) Jesus never afflicts anyone with illness, nor refuses to heal.
- g. this is indicated by a range of promises that (may) encompass healing.
John 14:12; 15:7; 15:16; 16:23-25; Matt 18:19; Mark 11:22-26; Luke 11:8-10
(John 14:12 means a greater power to reveal the unity between father and Son (cf. 14:11- 14).)
- h. it is sealed and realised by his death and resurrection.

7. Healing and Atonement.
- a. Jesus' language about the kingdom of God and the new covenant (Luke 22:20) unambiguously refers to the new age which is by its essential nature free of all unwholeness.
 - b. this will come to pass *only* through his death.
(Mark 10:45; Luke 22:20; John 1:29)
 - c. on the cross Jesus:
 - (i) bears sin bodily ie psycho-somatically.
(Rom 7:4; Eph 2:16; Heb 10:10; 1 Pet 2:24; 3:18; 4:1)
 - (ii) dies as a law breaker under the covenant curses (Gal 3:13) thus dealing with the sting of death
(1 Cor 15:56).
 - (iii) dies in our place, thus removing the penalty of sin
(Rom 3:21-26; 5:6 etc)
 - (iv) dies as one cut off from the pleasure of the Father, thus enduring the fullness of judgement.
(Mark 15:34 = Psalm 22:1 cf. vv. 3,5,6 and Job 25:6.)
 - d. this means that:
 - (i) Satan's power is nullified.
(Col 2:13-15; Heb 2:14-15; 1 John 3:8)
 - (ii) peace is made between God and his whole creation.
(Rom 5:10; 2 Cor 5:19; Col 1:19-20)
 - e. the resurrection is the sign and seal of atonement.
 - (i) Jesus returns to the eternal trinitarian glory (John 17:1 ff) ie. with the Father (John 1:18).
 - (ii) 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.
 - (iii) this means that humanity, in him, is not only restored to its original wholeness but taken into God's eternal life (imperishability)
(1 Cor 15:42-49)
 - f. the Second Coming brings the fullness of 'the age to come' into human experience.
 - (i) the final defeat of death
(1 Cor 15:24-25)
 - (ii) the glorification of the body
(1 Cor 15:38-50; Phil 3:20-21)
 - (iii) the transformation of the whole universe (Rev 21:1ff)

8. Did Jesus Bear Our Sickness on the Cross?

- a. the interpretation of Isaiah 53:4-5 as Jesus bearing sickness
- (i) 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. (To base a doctrine on a verse is problematic.)
- b. There are four difficulties in the way of accepting this interpretation, however.
- (i) *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.
 - (ii) 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.
 - (iii) 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 misdemeanor 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).
 - (iv) Matthew (who is the evangelist most preoccupied with the fulfillment 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.

c. Sin and Sickness in the Bible.

- (i) 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:
1. sin, guilt and sickness Ps. 32:3-4; 38:1-8; Ps 31:10; Prov. 3: 7-8.
 2. 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).
- (ii) To put sin and sickness in separate categories is therefore a false dualism.
- (iii) 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.
- (iv) 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.
- (v) 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.

9. Healing and the Gospel Age

- a. if the gospel is the power of God for the salvation of the whole person (Rom 1:16), it provides the only adequate context in which to discuss the ministry of healing.
- b. 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).
- c. the central element in the gospel proclamation is the forgiveness of sin.

(i) John the Baptist baptised in relation to this.

(Mark 1:4; Luke 1:77; 3:3)

(ii) Jesus is the mediator of this

1. he proclaimed the centrality of forgiveness

(Matt 6:12,14-15; 18:21; 23:35; Mark 11:25)

2. he linked his power to heal to his authority to forgive.

(Mark 2:1-12)

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. 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.

3. 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 with authority (Matt 28:19) through the gospel proclamation and its attendant signs to begin the process of salvation in us which has already come to completion in him.

'The resurrection is the sign par excellence which gives meaning to all Jesus' signs' (Hendrickx). (A sign to us, but reality for Jesus)

4. the risen Jesus commissioned the apostles to forgive in his name, that is, with his authority.

(Luke 24:47; John 20:23)

5. to preach the resurrection of Jesus is to proclaim that full and final healing is available in him.

(Acts 2:24, 32; 3:15, 26; 4:10; 5:30, 32; 10:40; 13:30-33; 17:31; 1 Cor 15:54-59; 1 Pet 1:3-4)

6. the proclamation of forgiveness or reconciliation contains within it the reality of the (coming) healing of the whole cosmos.

(Acts 2:38; 5:31; 10:43; 13:38; 26:18; 2 Cor 5:14-21; Eph 1:7; Col 3:13)

7. 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.
(Acts 3:1-11; 5:12-16; 6:8; 8:5-8; 9:36; 14:8-10; 14:19-20; 16:16-18; 19:11-12; 28:3-5; 28:8,9; Phil 2:25-30)
 8. the connection between healing and forgiveness is explicit in Acts 3:1-7, 16, 19 and James 5:16.
- d. if healing is intrinsically related to the gospel it must continue throughout the gospel age
- (i) not only the apostles, but all believers share in the risen life of Jesus. As such his followers share in the continuance of his prophetic, priestly and kingly ministry.
 - (ii) miracles and healings are expressions of the life of Christ communicated in the Spirit.
(Acts 1:1; 1 Cor 12:14; Gal 3:5; Heb 2:3-4; James 5:13-16)
 - (iii) Jesus therefore is the proper minister where healing is enacted "in his name".
(John 16:23ff; Acts 3:6,16; 4:29-30; 8:12; 16:18)
 - (iv) 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. (This seems to be a fulfillment of Joel's prophecy (2:28ff)).
 - (v) 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)
- e. we may confidently expect God to continue to heal today
- (i) to bring himself glory as God - revelation of goodness, love, mercy, power etc.
(Mark 2:12; Luke 13:11ff.; Acts 4:21)
 - (ii) 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.)
 - (iii) to authorise the gospel message:
(Acts 4:19-20, 33; 5:12; 8:6-7.)
 - (iv) 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 5:12-14; 9:32-35; 19:11-20)
 - (v) to comfort, console:
(Luke 11:11-17; Acts 20:7-12).

- (vi) to inspire courage and faith in God's people:
(Luke 11:11-17.)
- (vii) To release and equip people for service and ministry
(Mark 1:29-31; Phil 2:25-30)

10. Healing and Faith

- a. some Christians claim that there is a necessary link between healing and faith, ie. faith ensures healing.
- b. the evidence for this is as follows.
 - (i) Jesus
 - 1. healed all who come to him.
(Mark 2:32ff; 3:10 etc)
 - 2. encouraged faith.
(Matt 9:27 ff; Luke 17:19; 18:42)
 - 3. has not changed in character.
(Heb 13:8)
 - (ii) the apostles operated in a similar fashion.
(Acts 3:16; 14:9-10)
- c. this ignores the following.
 - (i) the presence of Jesus to sight in the Gospels is the reality of the kingdom of God. The 'sign' (Jesus) and the thing signified (Kingdom of God) were essentially one.
 - (ii) 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.
 - (iii) faith itself is a gift of God (filial dependence) and not human work.
(Eph 2:8-9; Phil 1:29; Heb 12:2; 2 Pet 1:1)
 - (iv) there are many healings with no mention of faith.
(Num 12:13-15; 2 Kings 5:1-14; 13:20-21; Matt 8:14-15; 28-34; 17:14-18 etc).
 - (v) the faith of others may be involved.
(Mark 2:15; 7:24ff; Matt 8:5ff; James 5:15)
 - (vi) absence of faith, or doubt, is not the same as unbelief.
(Matt 13:58; Mark 9:24)
 - (vii) Jesus expressly denied a one to one correlation between sin and sickness.
(John 9:3 cf. Luke 13:2)
 - (viii) sickness cannot be tied to an absence of faith and righteousness, as godly persons are afflicted.
(2 Kings 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).

d. we must give primary place to the salvation history perspective framed around the life of Christ.

(i) to imagine ourselves in the position of people healed in Jesus' time upon earth, is to practically deny our participation in the crucified and glorified Lord.

(Rom 6:23; Col 3:1ff; 1 John 4:17 etc)

(ii) 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 (healing) and what it signifies (resurrection) still remains; a healed body is not a glorified body.

(cf. Rom 8:10; 2 Cor 4:16)

(iii) this means that God's priority must be to impart to our experience and character 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).

(iv) 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.)

Suffering may therefore be part of the present purposes of God for our sanctification (see later).

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.

'(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).

(v) According to Paul, in this age spiritual gifts are only expressed 'in part' (1 Cor.13:9).

Christians still age, tire and finally die.

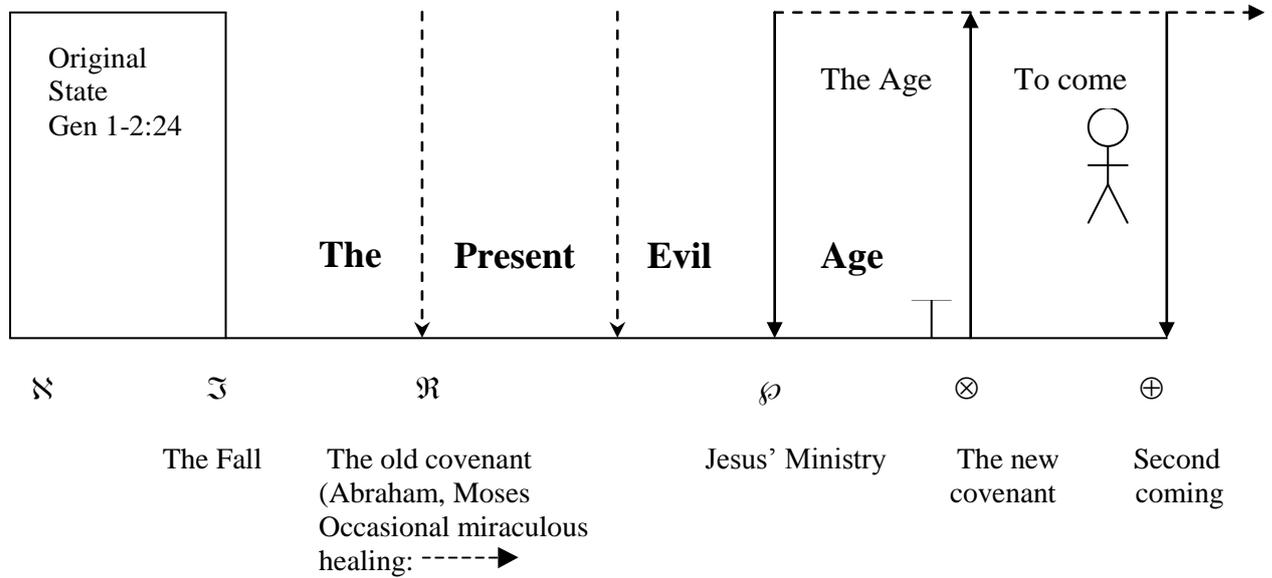
e. to centre on the significance of faith, rather than Christ, can only lead to spiritual triumphalism or disappointment. Like Jesus in his passion, we may, as those "in Christ", be called to endure physical disempowerment for the sake of the Kingdom of God.

f. 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.

11. Salvation History Perspective on Healing: Summary

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 humanity and its proper expectations of God vary according to where people are situated in terms of the history of salvation.

a. salvation history profile.



b. the tenses of redemption.

Area of Life	Fullness "in Christ"	Present Experience
Forgiveness	Reconciled to God	Increasing experience
Freedom from sin	Sanctified	Progressive cleansing
Mind	The mind of Christ	Being transformed
Will	Want only God's will	Being conformed
Emotions	Everlasting joy	Being healed
Body	Resurrection glory	Occurrences of healing
Service for God	Reigning with Christ	Varying effectiveness
Victory over Satan	Satan cast down	Progressive confrontations

In every are of life, complete fullness was obtained once for all through Christ's entire work of redemption, and this will be fully experienced by us at Christ's return. Our present experience however, varies tremendously.

12. Healing and Love

- a. as we have already seen, the most common motivation leading Jesus to heal was compassion.
- b. the healing ministry is not to be thought of as primarily a ministry of power but of love.
- c. the New Testament teaching on healing emanates out of a genuine love community (Acts 2:42-47; 4:32-35).
- d. no Christian should experience suffering in isolation: “If one member suffers, all suffer together” (1 Cor. 12:26).
- e. 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. This is behind Paul’s stress on love in 1 Corinthians 13.
- f. 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.

13. 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

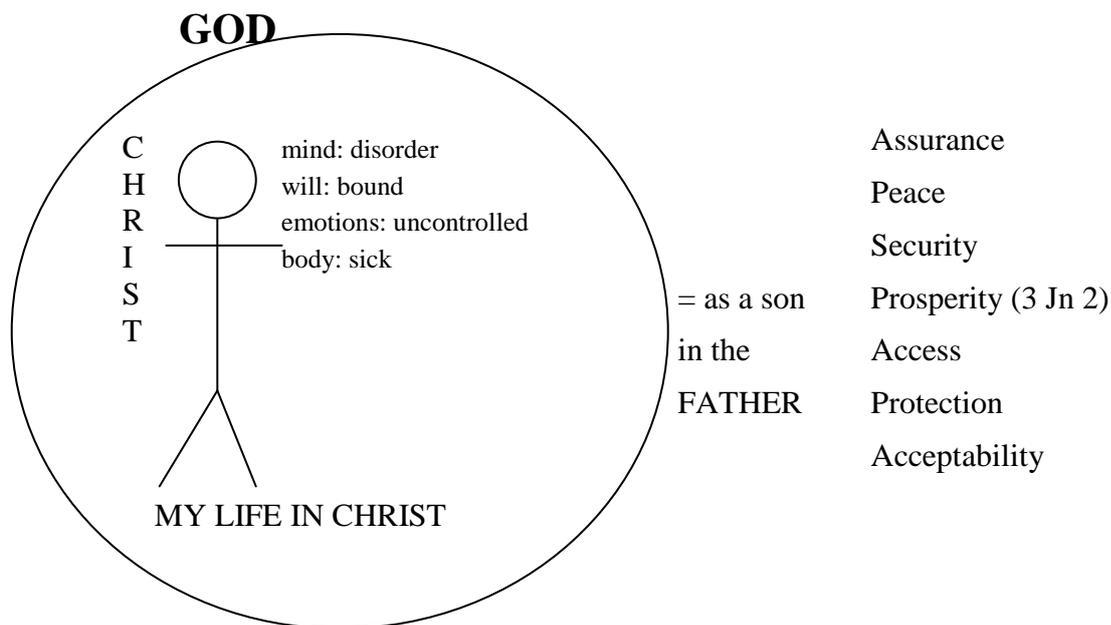
C. Norman Kraus

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.

14. Anxiety about Healing

1. Issue: tying acceptance with God to events and circumstances.
2. Solution: The revelation of God's unconditional love as 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).



4. This relational reality is true whatever the state of our experience of physical or mental stress.

15. Why does God not always heal?

- a. 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 (1 John 3:11; 1 Peter 1:21).
- b. death: this may be God's best way to relieve suffering.
- c. doctors: it may be the desire of the Lord to heal through the common grace he dispenses by medical services.
- d. 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).
- e. unrepentance: as indicated above, sin can be a cause of sickness, either psychosomatic, behavioural or as divine judgement (1 Cor 11:30-32; Rev 2:22-23). If such is the case and there is a refusal to repent, God cannot be expected to heal.

- f. 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; 12:2; 2 Cor 4:16). 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).

16. 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!".

17. 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.

18. Healing, the Holy Spirit and Spiritual Warfare

A: Jesus Triumph over Evil

- a. There are clear references in the Gospels to a connection between evil spirits and illnesses:

Sickness (general - Matt 8:16; Mark 7:25; Luke 7:21; 10:17ff; Acts 5:16; 8:7ff; Muteness - Matt 9:32,33; 12:22; Luke 11:14; Blindness - Matt 12:22; Deformity - Luke 13:10-17; Insanity - Matt 8:28; 11:18 (implied); Mark 1:23 (implied); 3:30 (implied); 5:16ff; Luke 4:31ff; 8:26ff; John 8:48ff; 10:20 (implied); Seizures - Matt 17:18; Mark 9:17ff; Luke 4:35; 9:37; Torment - Acts 5:16 cf. 1 Sam 16:14; Mark 5:2-19; Luke 4:33; Injury, suicide, murder, death - Matt 17:18; Mark 9:17ff; Luke 9:37; Psalm 106:34ff

- b. The New Testament, along with other ancient writings, makes a clear distinction between illnesses with a spiritual and physical cause.
- c. The healing ministry of Jesus in relation to “the work of the devil” (1 John 3:8) is directly connected to the ministry of the Spirit.
 - (i) he heals no one before his baptism and anointing with the Spirit (Luke 4:18ff.)
 - (ii) the Spirit’s first work is to lead him into conflict with Satan (Luke 4:1 – 2; Matt 4:1)
 - (iii) his first specific recorded work of power in Luke is a deliverance (Luke 4:31 -37 cf. Mark 4:21- 27; Matt 4:23- 25)
 - (iv) Jesus attributes his deliverance ministry to the power of the Spirit: “it is by the Spirit of God that I cast out demons” (Matt 12:28)
 - (v) Peter perceived this as central to Jesus’ ministry: “how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.” (Acts 10:38).
- d. Jesus linked spiritual authority to prayer (Mark 9:29).
- e. The cross is the fatal blow to Satan’s kingdom as by removing human guilt it prevents the devil from accusing humanity before God (John 12:31; Col 2:14- 15; Heb 2:14- 15; Rev 12:7- 12)
- f. The ascension signifies the exaltation of Christ over all rival powers (Eph 1:20- 23), so that he is presently putting “all his enemies under his feet.” (1 Cor 15:25; Heb 1:13; 10:13).
- g. The healing ministry recorded in Acts includes deliverances (5:16; 8:7; 16:16 - 18; 19:11- 12).
- h. In one instance the Spirit fills Paul to resist Satan’s schemes (13:4- 12).

B: The Position of the Believer

- a. Believers belong to another kingdom (Col 1:13) so that “he who was born of God protects him, and the evil one does not touch him” (1 John 5: 18).
- b. There is a clear eschatological promise: “The God of peace will soon crush Satan under your feet.” (Rom 16:20; Gen 3:15; 1 Cor 6:3).
- c. Christians are presently raised with Christ in a position of spiritual authority above the principalities and powers (Eph 2:1- 6; Col 3:3).
- d. There is no evidence of believers being delivered from demonic “possession” in the New Testament (*daimonidzomai* = “to have a demon”).

C: The Christian and Warfare in the Spirit

- a. The New Testament expects the church to be in a constant state of spiritual conflict (e.g. Acts 5:3; 2 Corinthians 2.11; 11:13- 15; 12:7; Eph 6:11 - 12; Gal 4:3; Col 2:8, 20; 1 Thess 2:18; 2 Thess 2:9- 10; 1 Timothy 3.6-7; 4:1; James 4:17; 1 Pet 5:8; 1 John 4:1ff.; Rev 2:10)
- b. This has intensified against the church because of the triumph of Christ (Rev 12:7 - 17).
- c. Galatians 5: 16 – 24 is one passage relevant to this topic. Although it deals with Spirit versus flesh it is sin that allows demonic influence in the life of a believer (see earlier notes for a treatment of this material).
- d. The key passage is Ephesians 6:10- 20.
- e. It is important to note that this is a passage written to a church, whilst its principles may be applied at an individual level this is not primary application.
- f. “and take the helmet of salvation, and the sword of the Spirit, which is the word of God, 18 praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, 19 and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, 20 for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.”
- g. “the sword of the Spirit” may mean “given by the Spirit” or “belonging to the Spirit”
- h. “the word of God” is the *rhema* of God. Suggesting a revelatory, weighty, creative, prophetic word.
- i. This word is the cutting edge of the Spirit (Isa 49:2; Heb 4:12)
- j. Usually, in Paul, “word of God” means the gospel (Rom 9:6; 1 Cor 14:36; Col 1:25; 1 Thess 2:13; 2 Tim 2:9; Tit 2:5).
- k. The Spirit empowers believers to penetrate the darkness with the light of the gospel (cf. Acts 26:18; 2 Cor 4:4). Paul is not identifying the “sword” with a book, but with the saving message of Christ (cf. Rom 10:17). The context is therefore one of witness.

- l. All believers can wield the sword of the word because they are inspired.
- m. “praying at all times in the Spirit” continues the military metaphor. Proclaiming the word of God is speech directed towards people, prayer is directed towards God.
- n. There are Old Testament for prayer in a warfare context (Exod 17:1- 12 cf. Rom 15:30).
- o. Some interpreters see this as a reference to speaking in tongues (cf. 1 Cor 14:14- 15; Rom 8:26- 27). This is a possible interpretation, if so the text sees glossolalia as a way of engaging the enemy in the ongoing conflict.
- p. Alternatively, Paul refers to Spirit- empowered prayer directed against the powers of evil.
- q. The larger context is brought into view in vv. 18b – 20. The prayer of the church is for the sake of the spread of the gospel into the world where the prince of darkness still holds sway.