

1306 Renewal Theology

1. The Spirit and the Trinity.

1. Why this point of commencement?
 1. The distinctive Christian doctrine of God.
 2. Underlies all other issues; of self, world etc.
 3. Overflow of our experience of the Spirit and the grace and communion with God he brings.
 4. Recognition that God is the goal or end of the world.
 5. Dissolves popular and negative perceptions of God and trinitarian doctrine.
 6. Involves the peculiar trinitarian logic or hermeneutic.
2. A note on the order of knowledge.
 - a. the order in which we become aware of something (*ordo cognoscendi*) may differ from the order in which things exist (*ordo essendi*)
 - b. this is the case with the doctrine of the trinity; God exists as trinity prior to our awareness of this, both in revelation (scripture) and personal encounter.
 - c. this means that it is appropriate in terms of theological reflection to begin with a trinitarian foundation.
3. Epistemological presuppositions. (Conditions of knowledge.)
 1. The priority of revelation.
 - a. God is incomparable to all else.
 - b. only God can reveal God.
 - c. God in his revelation is never an object of knowledge.
(he is Lord of his revealing)
 - d. revelation does not complement other epistemologies.
 2. The necessity of union with God.
 - a. only God can know God.
 - b. from outside of the trinity, the Persons must be indistinguishable.
 - c. a creature must be in union with God to know God, assimilated into the trinity.
 - d. the centre of knowing God is therefore not in ourselves, eg. religious experience, political correctness, but in God. “for one who is ‘in Christ’... his human nature ... exists not just alongside of the Creator, but in such a way that his human being is anchored in the very being of God.

The breath taking import of all this ... is that our human nature has been taken up and in Jesus to the top and summit of being, and that with him and in him man is located in the very centre of all things!" (T.F. Torrance).

- e. we know God by indwelling God, and being indwelt by God, this happens through the gift of the Spirit (1 John 4:13)
 - f. this must give us a share in the inner relationships of God.
(1 Cor 2:10f).
 - g. God is therefore no longer known to us as absolute person (One, from the "outside"), but our relationship terminates in the Father by being identified with the Son by the Spirit.
3. The identity of the Spirit.
- a. the Holy Spirit must be God if his witness is the self revelation of God.
(1 John 4:12-13)
 - b. "If the Holy Spirit were a creature we would have no fellowship with God in him; in that case we would be alien to the divine nature, so that we in no sense would have fellowship with it." (Athanasius)
4. The "difficulty" of understanding the Spirit.
- a. is sent in the name of the Father and the Son, not in his name
(John 14:26; 15:26)
 - b. the Spirit does not bear witness to himself (John 14:13)
 - c. the personal identity (*hypostasis*) of the Spirit is veiled in (not 'by') the very revelation of the Father and the Son he brings.
 - d. "The Holy Spirit may be known, and distinguished from other spirits, by the fact that he does not bear witness to himself." (Barth CD IV/2, 130)
 - d. since the Spirit is on our side, facing us towards Christ, this creates a particular problem of knowledge
 - e. since the Spirit is deferential, revealing the Father in the Son, and, as God, is known only in and through himself, there is no possible way of moving around this 'difficulty'.
 - f. to attempt to do so, say, by seeking to define the Spirit in terms of his external manifestations (signs, wonders, gifts, creation) would be to move outside of a trinitarian/pneumatological hermeneutic and to grieve the Spirit.
 - g. Barth suggests that whereas Revealer (Father) and Revelation (Son) are unlikely to be confused with humanity, Revealedness (Spirit) is so inward and personal to us that self-pride suggests to us that we are the completers of revelation.

5. Theological reflection on Spirit and trinity.
 - a. biblical and theological descriptions of God are not identical. For example, functional as over against speculative, narrative rather than propositional.
 - b. theological models of Spirit and trinity cannot produce new knowledge of God at the level of biblical revelation.
 - c. theological models may be constructive in allowing the Spirit to open up fuller revelation through scripture.

4. General comments on the doctrine of God as trinity .
 1. The being of God is love (1 John 4:8)
 - a. this is a basic ontological statement.
 - b. nothing precedes or supersedes love in God.
 2. There is one being in God (Deut 6:4)
 - a. God is not 3 beings, or 3 “gods”.
 - b. the one being of God (essence, substance) is identical in Father, Son and Holy Spirit and equally God.
 - c. the one being of God is constituted by the communion of Father, Son and Holy Spirit. The three ‘Persons’ of the Godhead share in a community of essence.
 3. The Persons of the Godhead cannot be separated from their relations.
 - a. the Persons are distinctions within the one essence of God.
 - b. the Persons exist in relations that are mutual and reciprocal, but not symmetrical. For example, the Father exists in the Son and the Son in the Father, but Father to Son is not identical to Son to Father.
(John 14:10, 28)
 - c. the relations of the persons contain each other. The three Persons have ‘in-existence’ (*perichoresis*), as such they are indivisible. (John 17:11)
 - d. the Persons as such are not isolated subjects but intersubjective. Each ‘I’ is constituted by a relation to ‘thou’. The Persons are not nouns but verbs, the names designate acts of the Person (*persona est relatio*).
 - e. substance is imparted within the Godhead through a two fold mediation, this means there are three modes of having existence (*hyparxis*) in God. The Father is Father through sharing of his substance with the Son in generating him as Son, the Father and Son(?) impart being to the Spirit in spirating him as Spirit (John 1:18; 14:26; 15:26).
 - f. the dynamic personal relationships in the Godhead are completed as the Son returns the love of the Father (through the Spirit).
(John 15:9-10).

- g. existential priority belongs to the Person of the Father, but there is no ontological priority in God (John 14:28; 1 Cor 8:6; John 10:30). If the basis of being in God is the Father, or the divine relationships, and not an impersonal divine substance, then the ground of all being is personal.
- h. whatever exists in God does so in a social matrix in such a way that the three Persons share the divine experiences.
- i. this can be summed up in terms of the words of the Athanasian Creed:

But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal.
 Such as the Father is, such is the Son, and such is the Holy Spirit; the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the Father infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternals but one eternal, as also not three infinities, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty.

5. The role of the Spirit in the trinity.

1. The major issues in trinitarian pneumatology.

- a. the recognition of the personal ontological depth of Holy Spirit as a distinct subject.
 - (i) “Spirit”, unlike Father and Son, is not plainly personal.
 - (ii) God is Spirit (John 4:24)
- b. how does the Holy Spirit complete the trinity? (Why does there have to be a Holy Spirit?)

2. The Spirit is not a lesser God.

- a. one being (*homoousios*) with Father and Son.
- b. the Spirit exists (*enhypostatically*) in God.
- c. if a Person in the Godhead, he must possess distinctive divine functions in himself.

3. The Augustinian solution.

- a. the dominant model in the history of Western trinitarian theology.
- b. Spirit as what is common to the Father and Son.
- c. Spirit as the “bond of love” between the lover (Father) and the beloved (Son)
- d. the Spirit as mutual gift of Father and Son (Rom 5:5; 1 John 4:13)
 (The Spirit is like the “celebrant” of the mutual love of Father and Son)

4. Evaluation of the Augustinian model.
 - a. Scripture strongly associates the Spirit with love (Luke 10:21; 2 Cor 13:13; Gal 5:22; Col 3:14)
 - b. the notion of the Spirit as gift is not as strong in scripture as the Son as gift (eg. Rom 8:32).
 - c. tends to depersonalise Spirit to a “mere bond” which has no centre of action.
5. The Spirit in the trinity.
 - a. the Spirit is not the love of the Father for the Son (this is the Father) and vice versa (this is the Son), but the procession of this love.
 - b. the Spirit stands over against Father and Son (as Spirit) as they stand over against one another as Father and Son.
 - c. the Spirit shares fully in the reciprocal knowledge of Father and Son.
 - d. the role of the Spirit in the trinity is to unite the Persons in their distinction. He subsists as the source of complementarity of Father and Son.
 - e. the Spirit as common to both Father and Son (above) is the “force field of their fellowship” (Pannenberg) in his distinction from them.
 - f. the Father is Father with respect to Son (alone), the Son is Son with respect to the Father (alone), but the Father and Son have unity through the Spirit.
 - g. the Spirit glorifies the Father in the Son and the Son in the Father through love.
 - h. the Spirit is the mutual bestowal of love by the Father and Son in their unity.
 - i. the Father does not love himself in the Son, nor does the Son love himself in the Father, but the Father and Son love each other in the Spirit.
 - j. the Spirit radiates from the Father to the Son and fills the Son with his Fatherly love, the Spirit is radiated back to the Father by the Son.
 - k. this is how the Spirit loves the Father in the Son and the Son in the Father (not in himself, but in each of them.) cf. we do not love God “in us”
 - l. the Spirit is not said to be loved by the Father or the Son, as this would separate him out from their relationship.
 - m. the Holy Spirit does not have a distinctive name because he subsists precisely as the one in whom Father and Son are named.
 - n. the Father subsists in relation to the Son, as Father, only in the Spirit, the Son subsists in relation to the Father, as Son, only in the Spirit.

- o. the trinity is wholly what it is because the Father and the Son are wholly who they are, as united in their differentiation, in the Spirit.
6. God the Spirit and us.
1. The Spirit is the completer of all God's works.
 - a. this follows from the Spirit completing the eternal or immanent trinity.
 - b. the Spirit spiritualises, enlightens, rationalises and personalises the being of all spiritual and rational natures.
 - c. the Spirit realises the creatures' relationship with God, and so is the principle of their life.
 2. The Spirit is the completing agent of God's self communication.
 - a. as the Word is never in God without the Spirit, so it can never proceed out of God in revelation except in the Spirit.
 - b. as the Father and Son welcome and communicate to each other in the Holy Spirit, so they do so to us in the Spirit.
 - c. to receive the Holy Spirit as a gift is to be taken up into the mutual self communicating love of God as Father and Son. This is to receive and dwell in God.
 3. The Spirit is to be recognised and worshipped according to his proper mode of existence.
 - a. as the revealer of the Father and Son, he is *homoousios* with them.
 - b. his "hiding his face" in the Father and Son is his love for them.
 - c. he is knowable in the face of the Father in the Son and the Son in the Father.
 - d. for this to be recognised is his mission and glory.

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2. Son and Spirit: The *Filioque* Controversy

1. Introduction

- a. the relationship between the Son and the Spirit in eternity must define that between the Spirit and Christ in time.
- b. to question this is to question the foundation for the present work of the Spirit.
- c. the *filioque* controversy raises the issue of to what degree we can understand the intratrinitarian relational dynamic.

2. Historical developments.

1. Niceno – Constantinopolitan Creed

- a. Nicea - 325: ‘we believe in the Holy Spirit’
- b. Niceno - Constantinopolitan - 385 ‘... who proceeds from the Father’...

2. Western additions

- a. developed as a response to Arianism
- b. Latin versions of the creed (by ninth century) - ‘*qui ex Patre Filioque procedit*’ (who proceeds from the Father and the Son)
- c. addition ratified by Benedict VIII 1014.
- d. doctrine of double procession of the Spirit - major differences between Eastern and Western theologies of the Trinity, Great Schism (1054).
- e. becomes dogmatically binding on the Western Church at the Council of Lyons (1274)
- f. later attempts of conciliation at Council of Florence (1439): Spirit proceeds from Father and Son as from one principle and by one breathing.

3. Ecumenical advances.

- a. Old Catholics (1970), Anglicans (1978) etc – deletion of *filioque* from creed on ecumenical grounds.
- b. W.C.C. Faith and Order Commission takes the same view.

3. Eastern theology

a. earlier Fathers

- (i) Athanasius : God’s ‘energies’ in the world not equivalent to his eternal being (*ousia*) which is utterly transcendent.
- (ii) because Spirit is in the Father he is from the Father
- (iii) concentrates on incarnate Logos as ground for Christian reception of Spirit

- b. Basil of Caesarea
 - (i) limits concern to economy
 - (ii) ‘from’ the Father, ‘through’ the Son, ‘in’ the Spirit
 - (iii) no inner - trinitarian relation equivalent to ‘generation’
- c. Gregory Nazianzen
 - (i) use of John 15:26, ‘procession’ from Father is the equivalent of ‘generation’ as the distinct character of the Spirit.
 - (ii) ‘The three have one nature - God. And the union is the Father, from whom and to whom the order of Persons runs its course ...’
 - (iii) denies this implies 2 ‘Sons’ in God.
- d. Gregory of Nyssa
 - (i) Father is source and origin, Son is operating cause, Spirit is perfecting cause.
 - (ii) Son and Spirit are of (*ek*) the Father (“out of”, not “from”).
 - (iii) no *filioque*, the Son mediates the external works of the Trinity.
 - (iv) eternal origination and economic mediation are distinguished, the inner Trinity is a mystery.
- e. Later Eastern emphases
 - (i) impossible to distinguish procession and generation (versus Western rationalism).
 - (ii) the whole being of Spirit and Son is from the Father alone.
 - (iii) *filioque* confuses ‘energies’ of God with his eternal being.
 - (iv) the Spirit rests in the Son, this is the basis of his sending of the Spirit on us.
- 4. Western theology.
 - a. Tertullian
 - pre-creation reception of portion of Father’s substance by the Spirit through the Son.
 - b. Ambrose
 - teaches a double procession, but not explicitly eternal.
 - c. Hilary of Poitiers
 - (i) no difference between economic and immanent Trinity
 - (ii) Spirit proceeds from both Father and Son

d. Augustine

- (i) begins with the one God rather than Father (or Persons)
- (ii) seeks to explain relations between Persons whilst maintaining the unity
- (iii) assumes orthodoxy of *filioque*, seeks to explain nature of procession cf. generation
- (iv) begins with Spirit as consubstantial 'bond of love' uniting Father and Son. Spirit is their common gift (Rom 5:5; 1 Tim 4:13).
- (v) since the relation of Father and Son to the Spirit is identical (bond of mutuality) the operation must be identical i.e. Father and Son form a single principle in 'breathing' out the Spirit
- (vi) the double procession explains why there are not two Sons in the trinity
- (vii) the Father remains the principal source of the procession, because the Son derives his capacity to bestow the Spirit from his generation by the Father.
- (viii) Jesus receives the Spirit only in connection with his human nature.

e. Anselm.

- (i) Persons are distinguished by relation.
- (ii) Father as source of Son and Spirit, Son as Son of Father, Spirit 'proceeds' from Father, therefore not a Son.
- (iii) Spirit receives from the Father and the Son what they have in common, therefore his procession must be from both.
- (iv) deletion of *filioque* divides the trinity into a source and mutually unrelated 'gods from god'.

f. Aquinas

- (i) Father and Son share in whatever is not compatible with their distinctions.
- (ii) Spirit could not be distinct from Son (not a second Son) unless proceeds from Son.
- (iii) distinctions other than relations (absolute) would destroy the unity of God.
- (iv) relations make for distinct persons because they are oppositional, the relation between the Spirit and the Son cannot be in their common origin in the Father, therefore either the Spirit is from the Son or vice versa.
- (v) Son proceeds by way of intellect as Word, Spirit by way of will as love, since love proceeds from a word, the Holy Spirit proceeds from the Son.
- (vi) as the love of the Father for the Son, and the Son for the Father, the Holy Spirit proceeds both immediately and mediately from the Father.

5. Summary of Eastern objections to the *filioque*

1. Epistemology

- a. denies access to immanent trinity
 - (i) negative (apophatic) tradition; improper to seek to know immanent trinity.
 - (ii) impossible to solve question of difference between procession and generation by *filioque* speculation
 - (iii) affirmation of distinction of procession from generation is adequate apologetically and devotionally (Vision of God rather than knowledge of God.)
 - (iv) can't correlate inner and outer trinitarian works point by point (energies and *ousia* are non-identical)
 - (v) 'order of thought' is from Spirit through Son to Father.

2. Threatens monarchy of Father

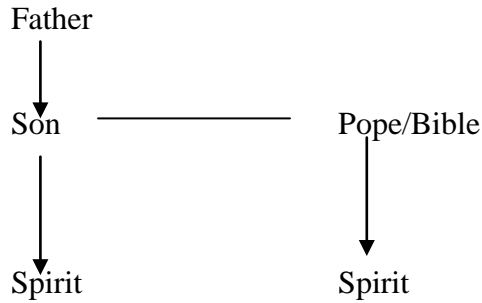
- a. Father as fount of Godhead who confers his nature undivided, but differently, on Spirit and Son.
- b. unity of trinity is in Father as origin
- c. *filioque* means two principles in the Godhead (Father and Son), or unity is found in the 'nature' or essence rather than the Father.

3. Real distinctions between Persons are threatened

- a. basic content of Christian religious experience is the tri-personhood of God
- b. but nature does not exist prior to or apart from the Persons which become the principle of unity.
- c. in Western theology the relations, instead of being characteristics of the hypostases are identified with them (Aquinas: *Persona est relatio*)
- d. relations become differentiations within the nature or essence,
- e. these differentiations of relation (rather than the Persons) Son to Father, Holy Spirit to Father and Son become primary.
- f. the Christian concept of God is depersonalised.

4. *Filioque* leads to excessive Christocentrism

- a. functional subordination of Spirit to Son
- b. authoritarian Church ie. Pope as 'vicar of Christ' over Spirit's work in Church, or Reformation rule of the Word.



5. Hypostasis of Spirit threatened

- a. personhood of Spirit weakened by attributing spiration to Father - Son
- b. relation of Spirit to Father and Son becomes indistinguishable
- c. a mere reciprocal bond between Father and Son – why not just make the Holy Spirit identical with the underlying essence?

6. Summary of Western objections

1. Spirit stands in closest possible relationship to Son in N.T.

- a. he is the Spirit of God's Son (Rom 8:9; Gal 4:6)
- b. John 15:26 does not exclude *filioque*, and relates to the temporal mission of the Spirit with respect to the Son.

2. What God is in revelation he is antecedently in himself.

- a. ground of Spirit's work upon us as Spirit of Father and Son is his eternal relation to Father and Son.
- b. the objective ground for our fellowship with God in time is the eternal fellowship of Father and Son in the Spirit in eternity.
- c. to deny this is to deny we have fellowship with the whole trinity in the Spirit (the doctrine of 'energies' intimates this)

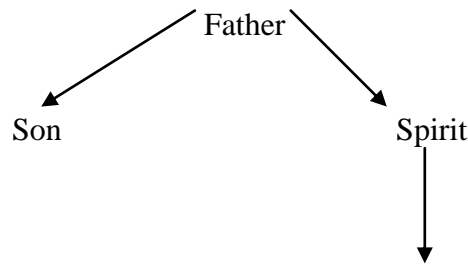
3. Spirit loses his mediating position in the trinity.

- a. mutual connection of Father and Son in Spirit is lost
- b. the unity of the trinity is threatened.
- c. tendency to tritheism or subordinationism.

4. Christological reduction

- a. immediate access to Father through Spirit apart from Son (Word) e.g. Spirit- mysticism.

- b. leads to separation of Spirit from church of the Son.



7. Some Contemporary contributions.

1. J. Moltmann.

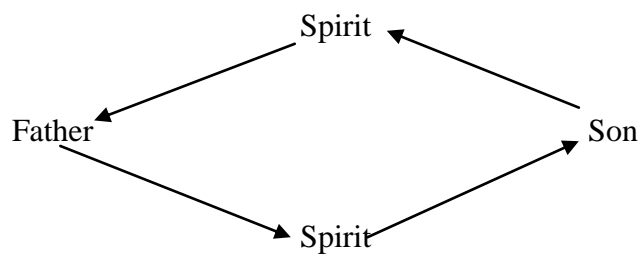
- a. hypostasis of Spirit solely from the Father.
- b. constitution of trinity due to the Father alone.
- c. form of inner trinitarian life is relational and complex.
- d. the Father is not the Father of the Spirit.
- e. procession of Spirit from Father presupposes generation of the Son.
- f. Spirit proceeds from Father of the Son.
- g. Son receives Spirit as a complete hypostasis, and Spirit radiates through the Son his essence from the Father.
- h. the Holy Spirit 'receives' from the Son his relational form.
- i. hypostasis is ontological, form is aesthetic.
- j. the form of the Spirit is in his turning to the Father and the Son, and their turning to Him.

2. W. Pannenberg.

- a. he recognises that the tradition that sees the Father alone as without origin (*anarchos*) and God of himself (*a seipso*) rules out genuine mutuality in the trinity
- b. in scripture, all power and authority is not simply given by the Father to Jesus (Matt 28:18; Phil 2:9ff; Heb 2:8) but is handed back to the Father (1 Cor 15:24- 25)
- c. the (eternal) Lordship of God is an interpenetrative reality
- d. this means that there is a mutuality between Father and Son that is not apparent when the focus falls exclusively on relations of origin (begetting)
- e. in biblical testimonies Jesus receives the Spirit eg. at baptism and resurrection (Luke 3:21-22; Rom 1:4)
- f. this is in relation to the Person of the Son, and not just the human nature of Jesus.

- g. the Son is the first recipient of the Spirit, and only as such does he share with the Father in the sending forth of the Spirit to believers.
 - h. by receiving the Spirit believers share in the sonship of Jesus, hence he is the Spirit of Christ.
8. Some concluding observations.
1. Creed.
 - a. the *filioque* does not have ecumenical status either in origin or consensus, and so should be dropped.
 - b. not to do so is to offend charity and unity.
 - c. the creed does not teach the Father ‘alone’ breathes the Spirit.
 2. Scripture.
 - a. the Spirit both comes upon Jesus eg. Luke 10:21, Acts 10:38, and is sent from the ascended Lord (John 20:22; Acts 2:33 etc.)
 - b. it seems artificial to see only one or other of these as expressions solely of Christ’s humanity.
 - c. the closeness of the relations of Son and Spirit in the economy of salvation suggests an intrinsic relationship between the second and third Persons in the immanent trinity.
 - d. in Revelation 22:1 the “river of the water of life” is seen “flowing from the throne of God and of the Lamb”. If, as elsewhere (Ezek 36:25 -27; John 3:5; 4:10- 24; 7:37- 39), the waters symbolise the Spirit, then this may indicate the Spirit proceeds from the Father and the Son.
 - e. the *filioque* is an attempt to deal with an issue not immediately in scripture.
 3. Theology.
 - a. the priority of the Father must be respected.
 - b. the Father must be the first principle of the Spirit, as his love for the Son is first in order.
 - c. the Father spirates the Spirit as Father of the Son.
 - d. the Son however, in receiving the Spirit, loves the Father through the gift of the Spirit, hence he spirates the Spirit as Son.
 - e. the Spirit proceeds both immediately and mediately from the Father.
 - f. the Spirit therefore proceeds from both Father and Son as by a single principle of love.

g. in this way the circle of the trinity is completed.



h. this model provides a basis for a 2-sided fellowship not only God with us but us with God.

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3. Spirit Christology

1. Spirit christology

1. The dominance of Logos christology.

- a. preference for the more metaphysical approach of John's Gospel (John 1) in the early church over the Synoptics.
- b. apologetic usefulness in a Hellenistic culture.
- c. avoidance of Adoptionism.
- d. formalisation of Word-flesh (Alexandrian) christology at Nicea (325) and Chalcedon (451). The Chalcedonian definition does not discuss the ministry of Jesus, and so has no reference to the Spirit.

“The person of Jesus is reduced to a static and bloodless formula remote from the lively person who according to the Gospels roamed through the streets, sorrowing with the sorrowful and rejoicing with the happy.” (J.J. Suurmond)

N.B. this does not mean that what Chalcedon teaches is in error, even if perhaps incomplete.

- e. the tendency is towards Docetism.
 - (i) the human nature is assimilated to the Logos who becomes the acting subject in Jesus' miraculous signs.
 - (ii) this is something which is unique to the human experience of Jesus viz: it cannot be shared with us.

“There has been a tendency in Protestant circles, not without its origin in Calvin, to distribute the attributes of Christ between his divinity and humanity, so that his power to work signs and miracles is seen as the power of his unique divinity. The consequence is obvious; if his miracles had nothing to do with his humanity, if divine power was not communicated to his human nature as charismatic gift, then obviously that power has nothing to do with our humanity either. It belongs to what separates him from us, rather than to that which he shares with us. With this kind of Christology all kinds of dispensationalising of the gifts of the Holy Spirit are very much at home.” (T. Smail)

- (iii) the role of the Spirit is not only reduced by that of the Logos, but the assumption of an unfallen human nature limits the Spirit's part in the life of Jesus.
- (iv) the humanity of Jesus is dominated by the deity =

“While visible as a babe in swaddling clothes and yet in the bosom of the Virgin who bare Him, (the Son of God) was filling all creation as God, and was enthroned with Him who begat Him.”

“So then, the Son of God enters upon this lower world, descending from his heavenly seat without retiring from the Father’s glory.”

(Cyril of Jerusalem)

“He spat in human fashion, yet his spittle was charged with deity, for therewith he caused the eyes of the man born blind to recover their sight.”

(Athanasius)

“Each nature performs what is proper to itself in communion with the other; the Word, that is, performing what it is proper to the Word, and the flesh carrying out what is proper to the flesh. The one of these is brilliant with miracles, the other succumbs to injuries....To feel hunger, thirst and weariness and to sleep is evidently human; but to satisfy thousands with five loaves, and to bestow living water on the Samaritan woman...is without doubt divine.”

(Leo the Great)

“Oh wonder of wonders, which none can unfold.

The Ancient of Days is an hour or two old...

He sleeps in the manger; he reigns on the throne...

A Babe on the breast of a maiden He lies.

Yet sits with the Father on high in the skies.”

(H.R. Bramley)

2. Difficulties with Spirit christology.

1. The danger of a purely functional christology

(Christology from below)

- a. attention to the work rather than the Person of Christ.
- b. incarnation is reduced to the space-time plane as we know it.
- c. Jesus becomes measured in terms of what he can do for us.

2. The tendency to Adoptionism.

- a. ancient Adoptionism.
 - (i) Jesus a *pious* man “adopted” into the Godhead by the action of God’s Spirit (at baptism).
 - (ii) a unitarian view of God.
- b. modern Adoptionism.
 - (i) G.W.H. Lampe, M.Wiles.

Denial of uniqueness of incarnation. Logos – Son christology destroys the true humanity of Jesus. Jesus’ uniqueness in terms of his total response to God’s Spirit. (Inspirational.) This creates in the human race a new awareness to God. We can encounter the active presence of God who was in Jesus and who renews and recreates the world. This is God as Spirit.

(ii) J.D.G. Dunn.

“pass beyond the wooden, artificial phrases of the traditional Chalcedonian formulation of the two natures of Christ, to the living, human experience of the Spirit possessing and empowering Jesus in remarkable and unique degree... What we call the deity of Jesus was no more and no less than the Spirit of God in him.”

c. heretical nature of these views

(i) Jesus is reduced to a first amongst equals

(ii) overlooks Jesus’ post-ascension ministry of sending the Spirit.

(iii) the Holy Spirit becomes equated with the self-emptying (kenosis) of God, rather than a distinct hypostasis

3. The Spirit and the kenosis of Christ.

1. The nature of kenosis.

a. the self emptying of the Son of God (Phil 2:7)

b. not the elimination of divine attributes, as this would mean that Jesus was no longer God (in the full sense)

c. voluntary surrender of the exercise of divine attributes outside of the self-imposed limits of the assumed humanity.

d. kenosis is actualised through the addition of “flesh”, not the subtraction of deity.

2. Kenosis as the action of the eternal Son.

a. the works of the trinity outside themselves are without division. That is, all the 3 Persons are equally involved in creation, redemption and glorification.

b. there is an order of subsistence in God. The authority of the Father, the wisdom of the Son, the power and efficiency of the Holy Spirit.

c. the self-emptying and incarnation of the Son of God is more than an external work, it is the taking up of a human nature into the Person of the Logos.

‘Who although he be God and Man; yet he is not two, but one Christ. One, not by the conversion of the Godhead into flesh, but by taking of the Manhood into God.’

(Athanasian Creed)

- d. the Son, sent by the Father, took up a human nature, this was his work alone as neither Father nor Spirit became incarnate.
(John 1:14; Rom 1:3; Gal 4:4; Phil 2:6-7; Heb 2:14, 16)
 - e. the Holy Spirit proceeds from the Son as well as from the Father. ‘And hence is he the immediate operator of all divine acts of the Son himself, even on his own human nature. Whatever the Son of God wrought in, by, or upon the human nature, he did it by the Holy Ghost, who is his Spirit...’ (John Owen)
 - f. the Holy Spirit is the agent of the voluntary actions of God the Son towards his human nature.
3. Spirit as the power of the kenosis of Christ.
- a. the direction of the above approach to kenosis tends to divide the Persons of the trinity.
 - b. the kenosis of the Son of God is best seen in terms of the incarnation, not merely as the assumption of a human nature, but as that of the progressive taking up of a complete human life.
 - c. the orientation of Jesus during the course of his earthly life is never put in terms of a relation with the eternal Son of God, but to the Father. (For example, Mark 14:36; Luke 10:21; John 4:34; 6:57; 7:16; 8:28-29; 12:49-50; 14:10, 31; Heb 10:5-6)
 - d. Jesus acted as a Son through obedience to the Father in all instances through the power of the Spirit, it must have been this which effected his kenosis.
 - e. the kenosis must therefore embrace a preincarnate decision of the Son of God in submission to the Father (John 10:36; Gal 4:4; Heb 10:5-7; 1 John 4:9 etc.) and through the power of the eternal Spirit to adopt the full human identity of Jesus of Nazareth.
 - f. ”Spirit enabled Jesus to live within the limits of human nature during his life. The Son decided not to make use of divine attributes independently, but experience what it would mean to be truly human. Therefore he depended on the Spirit for power to live his life and pursue his mission.” (C. Pinnock)
 - g. this form of Christology, perhaps best termed a ‘Word-Spirit christology’, gives a full ontological and not merely inspirational (noetic) role to the Holy Spirit.

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4. The Spirit of Jesus: Conception

1. The virginal conception.

1. The distinct work of the Holy Spirit.

- a. direction from the Father.
(Heb 10:5)
- b. assumption by the Son.
(Heb 2:14, 16)
- c. action by the Spirit
(Matt 1:18, 20; Luke 1:35)
- d. does not constitute the Holy Spirit a father of Jesus.
 - (i) he only acts upon a created human nature in his role of replacing a human father.
 - (ii) unites the eternal Son of the Father to this nature so that the whole Christ is Son of God.
- e. there is a real sense in which Jesus can be called “a gift of the Spirit”
(Pinnock) cf. John 4:10; 2 Cor 9:15

2. The Gospel birth narratives.

Now the birth (*genesis*) of Jesus Christ took place in this way. When his mother Mary had been betrothed (*mnesteutheses*) to Joseph, before they came together she found to be with child of the Holy Spirit (*ek pneumatos hagiou*); and her husband (*aner*) Joseph, being just a man and unwilling to put her to shame, resolved to divorce (*apolysail*) her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife (*ten gynaike sou*), for that which is conceived (*gennethen*), in her is of the Holy Spirit (*ek pneumatos hagiou*); she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” All this took place to fulfil what the Lord had spoken by the prophet (Isa 7:14): “Behold, a virgin (*parthenos*) shall conceive and bear a son, and his name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife (*ten gynaike autou*), but knew her not (*ouk eginosken auten*) until she bore a son; and he called his name Jesus.

Matt 1:18-25

In the sixth month (of Elizabeth’s pregnancy with John the Baptist) the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin (*parthenon*) betrothed (*emnesteumenen*) to a man (*andri*) whose name was Joseph, of the house of David; and the virgin’s name was Mary. And he came to her and said, “Hail (*chaire*), O favoured one, the Lord is with you!” But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb (*syllempse en gastri*) and bear a son, and you will call his name Jesus. He will be great,

and will called Son of the Most High (*huios hypsistou*); and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and his kingdom there will be no end.” And Mary said to the angel, “How shall this be, since I have no husband (*andra ou ginosko*)?” And the angel said to her, “The Holy Spirit (*pneuma hagion*) will come upon (*epeleusetai epi*) you, and the power of the Most High (*dynamis hypsistou*) will overshadow (*episkasei*) you; therefore (*dio kai*) the child to be born (*to gennomenon*) will be called holy (*hagion*), the Son of God (*huios theou*).”

Luke 1:26-36

(Hawthorne G.F. 1991: 54-55 *The Presence and the Power* Dallas: Word)

3. The identity of the Spirit in the birth narratives.
 - a. in both Gospels the definite article before Holy Spirit is omitted.
ek pneumatos hagiou (Matt 1:18,20)
pneuma hagion (Luke 1:35)
(emphasis on power of Spirit?)
 - b. the context is trinitarian.
“the Most High” , “the Son of God”, “the Holy Spirit.”
 - c. in Luke 1:35 “Holy Spirit” is put in parallel with “power of the Most High”. The latter, *hypistos*, is a term used in the Septuagint for God. Thus the Holy Spirit is equated with the power of God.
4. The role of the Spirit in the birth narratives.
 1. The Holy Spirit will ‘come upon’ Mary (Luke 1:35)
 - a. no association with mythological stories of procreation between gods and humanity.
 - b. O.T. description of Spirit empowering chosen individuals for particular tasks.
(Num 24:2; Judges 3:10; 1 Sam 10:6, 10; 16:13; 2 Chron 15:1etc)
 - c. metaphor of a stronger to weaker, therefore a power image.
(cf. Luke 11:22; Acts 1:8 etc)
 - d. Spirit as the power of supernatural birth
 - (i) O.T. examples of barren women made fruitful
(Gen 17:15-19; 18:9-14; Judges 13:1-24 1 Sam 1:1-20)
 - (ii) Israel transformed and given new life “until the Spirit is poured out upon us from on high” (Isa 32:15)
 - (iii) not merely a barren woman but a virgin woman.
(Isa 7:14; Matt 1:23)
 - (iv) this is consistent with the Spirit as the given power of new life. (Ps 33:6; Ezek 37:14)

2. The power of the Most High “will overshadow” Mary. (Luke 1:35)
 - a. reminiscent of the hovering action of the Spirit of God which brought the first creation into existence (Gen 1:2). The Spirit comes once again to bring the new creation into being in the conception of Jesus.
 - b. same verb (*episkiadzo*) as for the cloud of God’s glory – presence that filled the tabernacle (Ex 40:35; 29, L.X.X.); this also filled the temple (2 Chron 7:1-2; Isa 6:1-4).
 - c. in Psalms 90:4, 139:8 (L.X.X. 91:4, 140:7) it is used metaphorically of the overshadowing protection of God which guides his people as in the wilderness.
 - d. it was the Spirit (Isa 63:10-11) who led the people by the pillar and fire (Ex 13:21).
 - e. this glory departed from the temple due to apostasy (Ezek 10:1-22)
 - f. the prophets speak of a new temple where God’s glory will dwell (Ezek 43:1-5; Hag 2:7-9), this will occur suddenly (Mal 3:1-5)
 - g. this glory has come with the conception of Jesus, who is the new temple (John 2:19-22). His body is the tabernacle (*skenoo*) through which this glory is beheld (John 1:14).
 - h. Luke strengthens this emphasis by his use of *episkiadzo* to describe the cloud overshadowing the Mount of Transfiguration (Luke 9:34) where Jesus speaks with Moses and Elijah of his ‘exodus’ (9:31)
 - i. this suggests that the virginal conception is a new exodus, the beginning of God’s final work of redemption.

5. The consequences of Jesus’ conception by the Spirit.
 1. Jesus is holy.
 - a. Luke 1:35 reads literally.
to gennomenon hagion klethesetai
“the being born (one) holy will be called”
 - b. this could be translated “the holy thing to be born will be called the Son of God”, or “that which will be born will be called holy, the Son of God.” The latter is more standard Greek and highlights that Jesus is holy because of his conception by the Holy Spirit.
 - c. Luke picks up the cultic sense of “holy” from the O.T., that of “separation from” common things and “dedication to” the service of God.

- d. this is made plain by phrases from and connections to the O.T.
- (i) the angel of the Lord spoke to Samson's mother: "Behold you will conceive and will bear a son....Your child will be called God's holy one" (*hagion theou estai to paidarion*, Judges 13:7 L.X.X)
 - (ii) Luke records Mary's purification rites, which required that every first born child that was male would be called "holy to the Lord" (Luke 2:23; cf. Ex 13:2,12,15; Num 18:15-17).
- e. the use of "holy" in relation to God e.g. Ps 111:9; Isa 57:15 may suggest Jesus is of divine origin.
- f. it can be argued that Luke is saying that Jesus is holy in the moral sense of being born free from all taint of sin. It can be inferred from:
- (i) the meaning of *hagios*
 - (ii) the uniqueness of Jesus birth, with no human father
 - (iii) the N.T. teaching on Jesus' sinlessness
(John 8:46; 2 Cor 5:21; Heb 4:15; 7:26; 1 Pet 1:19; 2:22; 1 John 3:5)
 - (iv) like begets like (John 3:6)
 - (v) since Jesus was not only formed 'in' (*en*) Mary but 'of' (*ek*) her (Matt 1:16), it is necessary to suppose the complete regeneration of the human nature Jesus assumed. This life-imparting activity is typically attributed to the Spirit throughout the Scripture (Gen 2:7; Job 27:3; 32:8; 33:4; Pss 33:6; 104:29-30; 147:18; Isa 44:3-4; Ezek 37:1-14; John 3:5-6; 6:63; Rom 1:4; 8:11, 14).
- g. against this it can be argued.
- (i) the assumption of a sinful nature without actual sinning strengthens the meaning of Jesus' holiness.
 - (ii) the Bible does not teach that the seat of sin is passed on solely through the male progenitor cf. Ps 51:5.
 - (iii) regeneration does not entail the instantaneous eradication of all sinful dispositions.
 - (iv) Jesus is not properly connected to the situation of Adamic humanity if he is entirely severed from its nature.
 - (v) to be tempted "in every way as we are" (Heb 4:15; n.b not as Adam was pre-fall) requires a nature like ours.
 - (vi) this (previous) christology is docetic
(It is not however Adoptionist.)

- h. the work of the Spirit is necessary to preserve both the reality of Jesus' union with us in genuine human nature and his freedom from the guilt and curse of Adam's fall (Rom 5:12-21). There are several ways of understanding this:
 - (i) since Jesus is the last Adam, 'the man from heaven' (1 Cor 15:45; 47-49) his person is not of Adamic stock, so even though able to bear sin he does not incur guilt.
 - (ii) the assumption of a sinful nature is a supremely righteous act, so that this nature does not incur culpability. The moral and ethical perfection of his human nature was completed by choosing against its disposition in the power of God the Spirit (Mark 14:36; Heb 2:10).
 - (iii) the perfect humanity for the Son of God to assume was therefore perfectable rather than innocent.
 - i. both of these Christology's reject the view that Jesus' human nature was created *ex nihilo* in the womb of Mary. If this was true it would negate:
 - (i) the original promise concerning the seed of the woman (Gen 3:15).
 - (ii) the promises to the house of Abraham and David.
 - (iii) the reality of the genealogies in Matthew and Luke.
 - (iv) the possibility of Jesus taking our sin.
2. Jesus will be called the Son of God.
- a. a strong conjunctive force exists between Luke 1:35a and 1:35b "therefore" (*dio kai*); apart from the action of the Holy Spirit Jesus could not be the Son of God.
 - b. "Son of God" is to be set against the O.T. background of the Messianic king (2 Sam 7:11-19; Ps 2:7; 89:26-29). This connects with the references to the Davidic king in Luke 1:32.
 - c. the full title "Son of God" is not however used of Messiah in biblical or extra-biblical texts.
 - d. Matthew's use of " 'Immanuel' (...God with us)" (Matt 1:22-23) points to a fully realised presence of God.
 - e. the theology of Paul supports an incarnational meaning for the title. This appears from a comparison of Romans 1:3-4 with Luke 1:35. Paul writes of God's Son, "descended from David according to the flesh and was declared to be Son of God with power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord"...

A verbal parallel exists between the texts.

| Romans 1:4 | Luke 1:35 |
|--|--------------------------------------|
| <i>huiou theou</i> (Son of God) | <i>huios theou</i> (Son of God) |
| <i>dynamei</i> (with power) | <i>dynamis</i> (power) |
| <i>pneuma hagnosynes</i> (Spirit of holiness) | <i>pneuma hagon</i> (Holy Spirit) |

The Holy Spirit manifests the being of Jesus as the eternal Son of God by his resurrection.

3. Jesus will be full of the Holy Spirit.

- a. this is not expressly stated.
- b. it is stated for John the Baptist.
(Luke 1:15)
- c. it can be inferred from Luke's account.
 - (i) John is less than Jesus.
(Luke 3:16)
 - (ii) if Jesus is holy, then he must be full of the Spirit from conception.

5. The Spirit of Jesus: The Spirit in the Childhood of Jesus.

1. Lack of textual material.

- a. restricted to Luke (2:40; 41-52)
- b. Gospels concentrated on the actualising of God's redemptive plan which Jesus takes up voluntarily from his baptism onwards.

2. Luke 2:40

- a. "The child grew and became strong, filled with wisdom; and the grace of God was upon him."
- b. similarity to the development of John the Baptist, "The child grew and became strong in spirit,..." (Luke 1:18); and to other young children (Isaac, Gen 21:8; Samson, Judges 13:24-25; Samuel 1 Sam 2:26)
- c. these parallels indicate the true humanity of Jesus.
- d. Jesus is uniquely "filled with wisdom" (*sophia*)
 - (i) it is in this way that Jesus "grew and became strong."
 - (ii) this is a continuous action, *pleroumenon* is in the present tense.

- (iii) it was being done to Jesus by an agent, *pleroumenon* is passive. This agent must have been the Spirit.
- (iv) this means that Jesus had a commitment to the ways of God.
(1 Kings 4:29; 2 Chron 1:10; Prov 1:2,7)
- e. Jesus receives “the grace of God”
 - (i) indicates God’s special pleasure in this child.
 - (ii) implies preparation for works of power
(Acts 4:33)

3. Luke 2:41-52

- a. no mention of the Holy Spirit in the narrative.
- b. Jesus shows extraordinary “understanding” (*sunesis*): this term
 - (i) reveals a deep love for God’s Word.
(Ps 119:99-100)
 - (ii) is linked with extraordinary abilities given by God or his Spirit.
(Ex 31:3, 6; 2 Chron 1:10-12)
 - (iii) gives access to divine mysteries.
(Eph 3:4-5; Col 1:9; 2:2; 2 Tim 2:7)
 - (iv) is often coupled with *sophia*
(Deut 4:6; 1 Chron 22:12; 2 Chron 1:10-11; Col 1:9)
 - (v) it is suggestive that Jesus is Messiah in the Spirit.
“A shoot will come from the stump of Jesse; from his roots a branch will bear fruit.
The Spirit of the Lord will rest upon him –
the Spirit of wisdom and of understanding,
the Spirit of counsel and of power,
the Spirit of knowledge and of the fear of the Lord –
and he will delight in the fear of the Lord.”
(Isaiah 11:1-3a cf. 42:1; Luke 4:18; 11:31)
- c. the Jewish teachers are “amazed: (*existao*) at Jesus understanding.
 - (i) this word is used 17 times in the N.T., 11 in Luke’s writings.
(Luke 8:56; 24:22; Acts 2:7,12; 8:13; 9:21; 10:45; 12:16)
 - (ii) characteristically it expressed reaction to the inbreaking of the power of the age to come.

- (iii) this can only be attributed to the working of the power of the Spirit in Jesus, who is progressively “Christified”
- d. Jesus recognises God as his Father.
 - (i) “I must (*dei*) be in my Father’s house”
(Luke 2:49)
 - (ii) these are the first recorded words of Jesus, and so a key to his self-identity.
 - (iii) his knowledge of his Father is an imperative on his life.
This is the necessity (*dei*) of salvific indispensability cf. Luke 10:21; 24:26.
 - (iv) the context of Jesus’ insight is the Passover remembrance of the exodus events, God’s acts of redemption.
(Exodus 12:1-14; Luke 2:41)
 - (v) it may be inferred that Jesus received a revelation of the Spirit at this time.
 - (1) that he was the unique Son of God.
(cf. Rom 8:15-16; Gal 4:6)
 - (2) that he was the Lamb of God.
(cf. John 1:29)
 - (3) that all the scriptures related to these facts.
(cf. Luke 24:26-27)
 - (4) that he was the centre of God’s saving plan which was universal.
(cf. Luke 2:49; Isa 42:1; Luke 19:46)
 - (5) that his full filial obedience was to the Father in heaven in order to effect God’s saving plan.
- e. it must have been that the Spirit produced all such attributes and awareness in Jesus by the administration of the Word:

“The Sovereign Lord has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught.”

“The Sovereign Lord has opened my ears, and I have not been rebellious.”
(Is 50:4-5)

“Here is my servant, whom I uphold, my chosen one in whom I delight (cf. Luke’s comment that Jesus increased in favour with God); *I will put my Spirit on him; he will bring forth justice to the nations.*”

(Isa 42:1)

4. Jesus in his childhood is filling up God’s plan for human life.

“He passed through every stage of life. He was made an infant for infants, sanctifying infancy; a child among children, sanctifying childhood, and setting an example of filial affection, of righteousness and obedience; a young man among young men, becoming an example to them, and sanctifying them to the Lord.”

(Irenaeus, *Against Heresies*, 2.22.4.)

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6. Baptism and Temptation.

1. The Baptism of Jesus.

1. The texts.

| Matt 3:13-4:2 | Mark 1:9-13 | Luke 3:21-22; 4:1-2 | John 1:32 |
|---|--|---|--|
| <p>Then Jesus came from Galilee to the Jordan to John, to be baptised by him. John would have prevented him, saying, "I need to be baptised by you, and do you come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. And when Jesus was baptised, he went immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying,</p> <p>"This is my beloved Son, with whom I am well pleased." Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. And after he had fasted for forty days and nights, he then became hungry.</p> | <p>In those days Jesus came from Nazareth of Galilee</p> <p>and was baptised by John in the Jordan. And when he came out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven,</p> <p>"Thou art my</p> | <p>Now when all people were baptised, and when Jesus also had been baptised and was praying,</p> <p>The heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven,</p> <p>"Thou art my beloved Son; with thee I am well</p> | <p>And John bore witness, "I saw the Spirit descend as a dove from heaven and it remained on him."</p> |

| | | |
|---|--|--|
| And the tempter came and said to him... | <p>beloved Son; with thee I am well pleased.”</p> <p>And immediately the Spirit impelled him to go into the wilderness. And he was in the wilderness for forty days being tempted by Satan; and he was with the wild beasts; And the angels were ministering to him.</p> | <p>pleased.” And Jesus, full of the Holy Spirit, returned from the Jordan, and was being led about by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days; And when they had ended, he became hungry. And the devil said to him...</p> |
|---|--|--|

2. The context.

- a. the preaching of John the Baptist.
 - (i) the Word of God.
(Luke 3:2; cf. Isa 38:4; Jer 1.1 L.X.X., 13:3)
 - (ii) the immanent inbreaking of God’s sovereign and universal kingdom.
(Matt 3:2)
 - (iii) the necessity of repentance and baptism for (*eis*) forgiveness of sin.
(Mark 1:4; Luke 3:7-9)
 - (iv) the necessity of life-reformation to avoid the coming wrath.
(Matt 3:1-10; Luke 3:7-9)
 - (v) the coming of a flood of fire to destroy the wicked and purge the righteous (Luke 3:16; Dan 7:10; cf. Isa 4:4)
- b. the response to John.
 - (i) “All the country of Judea, and all the people of Jerusalem were going out to him,…”
(Mark 1:5)
 - (ii) this prefigures the anticipated preparation for the coming of the Lord.
(cf. Isa 40:3-5)

- c. Jesus and John's baptism
 - (i) Jesus obeys God's Word through John
(Matt 3:13 cf. 21:25-27)
 - (ii) his submission to baptism is not due to personal sin.
(Matt 3:14)
 - (iii) Jesus desires to "fulfil all righteousness"
(Matt 3:15)
 - (1) identification with the condition of Israel.
 - (2) acknowledgment of the righteousness of God's judgement upon Israel and vicarious submission to it.
 - (iv) Jesus' baptism is distinct from that of the people.
(Luke 3:21)
3. The events at Jesus' baptism.
- a. the opening of the heavens.
(Matt 3:16; Mark 1:10; Luke 3:21)
 - (i) something revealed to Jesus.... 'he saw' ...
(Matt 3:16; Mark 1:10)
 - (ii) the heavens were "torn apart"
(*schizomenous tous ouranous*)
 - (iii) the language is cosmological – the firmament separates the realm of God from that of humans.
(Gen 1:6-7)
 - (iv) the language is apocalyptic.
(John 1:51; Acts 7:56; Rev 4:1; 19:11).
The heavenly breaks into the earthly and brings revelation.
 - (v) the language fulfils prophecy.
"O that you would tear open the heavens and come down... to make your name known..."
(Isa 64:1-2)
 - b. the descent of the Spirit.
 - (i) in the form of a dove.
(Matt 3:16; Mark 1:10; Luke 3:22; John 1:32)

- (1) allusion to the creative action of the Spirit in creation.
(Gen 1:2).
Therefore a new act of God's ordering.
 - (2) allusion to the descent of the dove on the "new creation" after the destruction of the Flood.
(Gen 8:12, 21).
Signifies grace beyond a coming flood of judgement
(Luke 3:7-9).
 - (3) the dove symbolised Israel.
(Hos 7:11; 11:11).
- (ii) upon or into Jesus.
- (1) John stresses that The Spirit "remained" (*emeinen*) on Jesus (John 1:32). This suggests a permanence unknown to the O.T. prophets.
(eg. 1 Sam 16:14; 2 Kings 3:15)
 - (2) It indicates a reversal of God's judgement upon man (Gen 6:3)
 - (3) Mark has the Spirit descending "into" (*eis*) Jesus.
This implies a greater filling than Jesus' prior experience.
It may indicate a predisposing to internalise the Word of God (about to be spoken) in the context of a prophetic call to a rebellious people.
(Ezek 2:2ff; 3:10-11, 24ff cf. Mark 1:10 with Luke 4:18-30 etc.)
 - (4) Matthew and Luke have the Spirit descending "upon" (*epi*) Jesus in conformity with O.T. texts.
(Matt 3:16; Luke 3:22 cf. Isa 11:2; 42:1)
- c. The coming of the voice.
- (i) this is consequent to the descent of the Spirit.
"The word from God to Jesus explains the act of God on Jesus."
(Buchsel).
"The voice exegetes the significance of the Spirit's manifestation."
(Ferguson)
 - (ii) it signifies publicly that a new era of divine revelation has begun. The voice is direct from God (cf. Deut 4:12; 5:4, 24) and not like the rabbinical *bat – kol*, an echo of the voice of God.

- (iii) it is directed to Jesus.
 - “You are my beloved/only Son; with you I am well pleased.”
 - (Mark 1:11; Luke 3:22)
 - (1) “You” (*sy*) is emphatic
 - (2) “You are” is placed first in the sentence in Greek.
- (iv) the voice is drawn from Psalm 2:7
 - “You are my Son, today I have begotten you.”
 - (1) it is a Messianic title
 - (4 Ezra 7:28; Acts 13:33; Heb 1:5; 5:5; 2 Pet 1:17)
 - (2) it signifies universal dominion.
 - (Ps 2:8; cf. Gen 49:10; Matt 28:19; Acts 1:8; Phil 2:11 etc)
 - (3) the addition of beloved (*agapetos*) denotes Jesus’ unique filial relationship with God. This may be set against Genesis 22:22 (L.X.X.) “take your beloved Son, whom you have loved, Isaac...and offer him...” This would suggest the revelation of the Father’s particular love for the Son is a strengthening in relation to the sacrifice of the cross.
- (v) the voice is drawn from Isaiah 42:1;
 - “Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him;...”
 - (1) this is the one of the Servant Songs.
 - (Isa 42:1-4; 49:1-6; 50:4-9; 52:13 – 53:12)
 - (2) they culminate with the humiliating death of the Servant, which however is redemptive.
 - (3) the Servant, now identified by God as Jesus, receives the Father’s pleasure, (“with you I am well pleased” Luke 3:22), because of his obedience to death.
 - (4) this is linked with his rule of the nations.
 - (Isa 42:2)
- (vi) the voice of approval on God’s Son in the context of the advent of the Spirit recapitulates the judgement scene in Genesis 3 and points to the final parousia of the Glory- Spirit (e.g. 1 Thess 4:15- 17)

4. Summary of the significance of Jesus' baptism.

a. the anointing of Jesus as the Messiah of God.

(i) the launch of his prophetic ministry.

This 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 the Servant role of himself (Luke 4:16-21).

(ii) 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).

(iii) 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)

(iv) 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) 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.

b. the significance of Jesus' baptism for himself.

(i) he is launched by the Spirit on the plane of world history.

(ii) he is aware of a new level of spiritual power in his life to fulfil the will of God.

(iii) he is the unique bearer of the Spirit.

“There is a sense in which it is possible to say that this one came to Jordan as Jesus of Nazareth and left it as the Messiah of God.”
(Hawthorne)

(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.

- c. the significance of Jesus' baptism for us.
 - (i) prefigures the gospel of death and resurrection.
 - (ii) prefigures Pentecost.

The Spirit is given to Messiah to commence his work as the Second Adam, inheritor of the world and start of the new creation.
 - (iii) prefigures the ascension gifts of Christ to the church, by which it shares in his ruling power.

(Eph 4:7-11)
 - (iv) explicates what it means for a Christian to be "baptised in the Spirit"

2. The temptation of Jesus.

1. The context.

a. the wilderness.

(i) a place of revelation.

To Moses (Ex 3:1-3), to Israel (Ex 19; Deut 8:2; cf. Hos 2:14-15; 9:10), to Elijah (1 Ki 19:4-13), to John the Baptist (Luke 3:2)

(ii) a place of rebellion where Israel:

(1) tested God

(Ex 17:2, 7; Deut 6:16; Ps 95:8)

(2) grieved the Holy Spirit

(Isa 63:7-14)

(3) were punished

(Num 16:41, 49; 21:5-6)

(iii) a place of demonic activity.

(Lev 16:10; Num 24:1-9; Deut 8:15; Isa 13:21-22; 34:13-15; Matt 12:43)

(iv) a place of wild creatures, often associated with evil.

(Mark 1:13; Ps 22:12, 16, 20-21; Ezek 34:5,8, 25; Luke 10:19)

b. Eden *redivivus*

(i) a desert instead of a garden.

(ii) wild creatures instead of tame.

(iii) confrontation instead of disguise

c. an eschatological and apocalyptic confrontation.

(i) testing of the last Adam

(1) over the knowledge of good and evil.

(2) the critical battle prior to the cross.

(3) epochal significance.

(ii) testing of the true Israel.

(1) Israel was God's covenanted "Son"

(Ex 4:22-23; Jer 31:9; Hos 11:1)

(2) tested in the wilderness for 40 years.

“to humble you... to know what was in your heart... as a parent disciplines a child... in the end to do you good...”
(Deut 8:2,5,16)

- (3) failed to accept God’s discipline.
(Acts 7:36,39; Heb 3:8-9)
- (4) Jesus is God’s Son in the new covenant.
 - (a) the language of sonship is covenantal.
 - (b) the covenantal sphere is holy.
(Luke 1:35 cf. Ex 19:16; Lev 11:44)
 - (c) the Servant of the Lord is the guarantee of the covenant.
(Isa 42:6; 49:8 cf. Luke 3:22; 4:18)
- (5) tested in the wilderness for 40 days as to his Sonship.
- (6) accepts God’s discipline as a faithful Son.
- (7) angels now minister (Matt 4:11; Mark 1:13) rather than judge (Gen 3:24)
- (8) Israel’s new exodus begins as Messiah wins victory over the captor as Servant Warrior (Isa 49:24- 25)

2. The role of the Spirit.

- a. initiative.
 - (i) Matthew (4:1) and Luke (4:1) have *ago* (“led”).
 - (ii) Mark (1:12) has *ekballo* (“drove”). Not a coercion but a kingdom passion is intended.
- b. constancy.
 - (i) Jesus was led by the Spirit “in” the wilderness.
 - (ii) a moment by moment assistance by the Holy Spirit

3. The form of the temptation.

- a. to presume on his Sonship (Matt 4:3-4; Luke 4:3-4)
 - (i) use spiritual power for self-satisfaction.
 - (ii) Jesus’ satisfaction is in obeying the Father’s Word.
- b. to abandon his Sonship (Matt 4:8-10; Luke 4:5-7)
 - (i) to seek power for himself.
 - (ii) seeks glory and honour for the Father.
- c. to prove his Sonship (Matt 4:5-7; Luke 4:8-12).

- (i) to establish publicly his spiritual status.
- (ii) trusts in God from his heart and not in circumstances.

4. The victory of Jesus.

- a. is complete at this personal and representative level.
“When the devil had finished every test, he departed from him until an opportune time.” (Luke 4:13)
- b. prefigures the cross.
 - (i) struggle with evil powers.
(Col 2:15)
 - (ii) refusal to preserve his own life.
(Luke 22:37)
- c. by Word and Spirit.
 - (i) Jesus adheres to the Word of God and not the word of Satan.
 - (ii) this he does through the application of the wisdom given by God to him through the Spirit cf. a wisdom outside of a dependence upon God’s Word.
 - (iii) ‘You know *the Word* which he (God) sent to Israel, preaching good news of peace by Jesus Christ (*he is Lord of all*), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John now preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all those that were oppressed by the devil, for God was with him.’
(Acts 10:36-38)
“Peter means that the Word and the Spirit are joined in Jesus and so evil is overcome. This is the essence of the temptation victory, for victory it was.”
(Bingham 1985:53)
 - (iv) this is a trinitarian action.
 - (1) the Spirit maintains the *kenosis* of the Son of God with respect to the humanity of Jesus before the Father.

(2) this is to resist the devil's power.

“Jesus’ temptation has a precise bearing on what he was told at the time of his baptism in the Jordan – it was a test of his quality of Son and Servant. The tempter says to him: ‘If you are the Son of God’. The tempter knows only one temptation – the desire to be god (see Gen 3:5) – and therefore suggests to Jesus: If you are the Son of God, work miracles, use your power. Jesus, however, knows he is the Servant and that he has come to do the Father’s will (Heb 10:5-9).”

(Congar 1983:3:169)

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7. The Spirit of Jesus: The Ministry of Jesus

1. The prophetic ministry of Jesus.
 - a. O.T. prophets owed their authority and power to the inspiration of the Spirit of God.
(Ezek 2:2; 11:5; Dan 5:12 L.X.X; Zech 1:6 L.X.X.)
 - b. the popular consensus was that the prophets had fallen asleep.
 - c. Jesus (like John the Baptist) was recognised as speaking with authority.
(Mark 1:21-22; Luke 4:31-32)
 - d. the people recognise Jesus as a prophet.
(Matt 21:11; Mark 6:15; 8:28; 14:65; Luke 7:16; 9:8; 24:19; John 4:18-19; 6:14; 7:40; 9:17)
 - e. Jesus regarded himself as a prophet sent by God.
(Mark 6:4; Luke 4:24; 13:33; Matt 10:40; 15:24; Luke 10:16)
 - f. Jesus operates in the prophetic word to Israel.
 - (i) promises
(Mark 10:29-30)
 - (ii) warnings
(Matt 23:13-29; Luke 11:42-52)
 - (iii) insight
(Mark 2:5,8; 10:21; 12:43; Luke 6:18; 9:47; 19:5; 20:23)
 - (iv) predictions
(Mark 8:31; 9:31; 10:32-34, 39; 13; 14:18,27,40)
 - g. Jesus' prophetic acts.
 - (i) these are of the sort familiar in the O.T.
eg. Isaiah 20:1-6; Jer 13:1-11; 18:1-11; 19:1-13; Ezek 4-5.
 - (ii) entry into Jerusalem, cursing of the fig tree, cleansing of the Temple.
(Mark 11:1-24)
 - h. Jesus is a *pneumatophoros* "bearer of the Spirit"
(Hos 9:7 L.X.X.)

i. the Father inspires the Son through the Spirit

- (i) “He whom God sent speaks the words of God, for it is not by measure that he gives the Spirit. The Father loves the Son and has given all things into his hands.”

(John 3:34-35)

- (1) context: authentic testimony. vv. 28, 31, 32, 33.
- (2) Jesus is the messenger sent from heaven by God.
Cf. John, who is “of” (*ek*) the earth (v31)
- (3) God supplies the Spirit without measure to Jesus.
(*ouk ek metrou*)
- (4) this is an ongoing reality.
 (“gives” *didōsin* (present), cf. Isa 48:16)
- (5) this is because Jesus is the Son of God.
- (6) the words he speaks are the very words of God. The perfection of revelation through Jesus transcends the Law and the Prophets.
- (7) it is by the supply of Word and Spirit from the Father that the Son will receive “all things”. This is primarily a reference to revelation (cf. Matt 11:27; Luke 10:22).
- (8) the Spirit is the means of Jesus’ plenary revelation and his power to impart it to others (John 3:36a.) Therefore to reject Jesus is to come under God’s wrath (John 3:36b).

2. Jesus’ teaching on the Spirit.

a. general.

- (i) “David himself, by the Holy Spirit, declared, ‘The Lord said to my Lord’...”

(Mark 12:36)

The inspiration of Scripture, especially with respect to Messiah, is attributed to the Spirit.

- (ii) “...how much more will the heavenly Father give the Holy Spirit...”

(Luke 11:13)

The Father distributes the Spirit to those who ask. Does this imply that Jesus asked for the Spirit?

- (iii) “When they bring you to trial...it is not you who speaks, but the Holy Spirit.”

(Mark 13:11; Luke 12:11; Matt 10:20 has “the Spirit of your Father.”)

Inspirational testimony to Jesus as Messiah (v. 21-22) will come from the Spirit.

b. the blasphemy against the Holy Spirit.

- (i) “blasphemy against the Holy Spirit will not be forgiven...either in this age or in the age to come.”

(Matt 12:31-32; Mark 3:28-30; Luke 12:10)

- (ii) context.

(1) by what power Jesus casts out demons. vv. 24-27.

(2) Pharisees attribute this to Satan. vv. 24-27.

(3) Jesus attributes this to the Holy Spirit. v. 28.

- (iii) meaning.

(1) rejection of the Spirit’s ministry, and so the evidence that the kingdom has come and the new age dawned.

(2) this involves a cursing of God’s Lordship in the last hour before judgement.

(3) means remaining under the power of Satan inescapably, for the means of his eviction (Spirit) is identified with him.

(4) Jesus’ teaching implies that he is under the authority of the Spirit viz. to reject him is forgivable, but to reject the one who works in him is not.

- (iv) it is the Word of Jesus which interprets the relationship which both he and others have to the Spirit.

c. in relation to his own prophetic ministry.

- (i) Jesus’ cites Isaiah 61:1-2a of himself, interposed with Isa 58:6, in Luke 4:18-19. This is part of a new exodus theme. He is a prophet-like-Moses.

- (ii) the anointing of the Spirit (v. 18) refers back to Jesus’ baptism.

(See previous lecture)

- (iii) his claim that this is fulfilled in him (v.21). This means that the new, or messianic, age has arrived.

- (iv) liberation includes the demonic (Luke 7:21; Acts 10:38) but also healing of Israel’s blindness and deafness (cf. Luke 8:14- 15; Acts 28:26 -27)

- (v) Jesus concentrates on the prophetic dimension of his Messiahship.

(1) O.T. prophets as anointed ones.

(1 Chron 16:22; Ps 105:15)

- (2) his synagogue sermon is with prophetic authority “the eyes of all were fixed on him...All were amazed...”
(Luke 4:20,22)
- (3) he identifies himself with the prophets.
 - (a) “Truly I tell you, no prophet is accepted in the prophet’s home town.” v. 24.
 - (b) the examples are of Elijah and Elisha. vv. 25-27.
 - (c) Jesus uses the “Amen” formula.
 - (1) this has no exact Hebrew equivalent.
 - (2) it is found only in, but in all, of the Gospels.
 - (3) it is used only by Jesus, as an introduction to and endorsement of his own words, not, as in the O.T., an affirmation of the words of others.
 - (4) Luke first uses it in a context which emphasises the role of the Spirit in the life of Jesus. Mark first uses it in the debate over Jesus’ exorcisms, it introduces Jesus’ remarks on the blasphemy of the Spirit (Mark 3:28-30).
 - (5) it seems to function as the equivalent to the O.T. formula of prophetic inspiration: “Thus says the Lord.”
 - (6) this points to a unity, intimacy and communion between Jesus and the Spirit (and so the Father) of a different order to that of the O.T. prophets.

d. in relation to his power over demons.

- (i) “if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.”
(Matt 12:28)
- (ii) Luke 11:20 has “finger of God” ie. God’s direct supernatural intervention (Exod 8:19; Deut 9:10; Ps 8:3).
- (iii) Jesus attributes the power and authority of his action to the Spirit, not to his own person.
- (iv) the Spirit is the presence of the new age, the Messianic era (cf. Isa 42:1-4; 61:1-3) which has now come in Jesus, the king, the immediate presence of God.
- (v) no available Jewish source connects the Spirit – exorcisms – coming of the kingdom

3. The character and experience of Jesus.

a. wisdom.

(See lecture notes on Luke 2:40, 52)

b. gracious.

“all spoke well of him and were amazed at the words of grace that came from his lips.”

(Luke 4:22; cf. 2:52; 3:22; 21:15)

c. meekness.

“he will proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will anyone hear his voice in the street...”

(Matt 12:18-19)

(i) quotation for Isaiah 42:1-4 (Matt 12:18-21)

(ii) identification of the Servant with Jesus.

(i) this continues after the resurrection

(Acts 3:13; 4:24, 27, 30)

(iii) Jesus neither dominates nor draws attention to himself, but shows a meek and kind spirit.

d. emotions.

(i) “Jesus rejoiced in the Holy Spirit”

(Luke 10:21a)

(ii) Jesus (human) emotions are inspired by the Spirit.

(cf. Gal 5:22)

(iii) in the context of a revelatory experience.

“I saw Satan fall like lightning from heaven.”

(Luke 10:18 cf. Rev 1:10-12; 4:1-2; 12:7-12; 17:3; 21:10)

(iv) in the context of profound filial consciousness.

“I thank you Father, Lord of heaven and earth, because you have hidden these things from the wise and understanding and have revealed them to infants; yes Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and everyone whom the Son chooses to reveal him.”

(Luke 10:21b-22)

- (1) only those like Jesus viz. who have a wisdom and understanding of children of the Father, can receive the kingdom.
- (2) Jesus has insight from the Father in the Spirit of the extent of his gracious will.

e. general.

The life and character of Jesus is a “walking in the Spirit” and bearing the “fruit of the Spirit” (Gal 5:22-26). In childhood Jesus was “continually filling” (*pleroumenos sophias*, Luke 2:40), but as an adult he is constantly “full of the Holy Spirit” (*pleres pneumatos hagiou*).

4. The Paraclete.

- (a) the most concentrated teaching in the Gospels on the ministry of the Spirit is to be found in Jesus’ farewell discourse of John 14-16.
- (b) the perspective is eschatological, the Spirit will perform his role after Jesus departs to the Father.
- (c) the distinctive word used by Jesus to describe the Spirit is *parakletos* (John 14:16, 26; 15:26; 16:7)
- (d) the language is passive: the paraclete is “called to the side of”
- (e) the context is forensic. The Gospel of John represents 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 of the identity to Jesus as “the Son of God” (John 20:31).
- (f) the Paraclete is the chief witness to Christ. He is supremely qualified in this task because, as with the apostles, he has been with Jesus from the beginning (John 15:26-27).
- (g) his role in relation to the disciples is to indwell, teach, remind, bear witness, guide into the truth of Jesus and the “things to come.” (John 14:16-17, 26; 15:26; 16:13-14). He equips them to testify to Jesus (John 15:26-27). Any role as “Comforter” or “Counsellor” must be set in this context.
- (h) his role in relation to the world, where the disciples are persecuted for their testimony to Jesus (John 15:18-25), is to bear witness by convicting the world that it has been wrong in its verdict on Jesus (John 16:8-11). He places the world in the position of the Last Judgement, and carries the holy war against the devil towards its eschatological climax.

- (i) the Spirit is to Jesus as Jesus is to the Father:
 “another Paraclete”, sent from God, with the disciples, truth and witness bearers, Jesus glorifies the Father, the Paraclete glorifies Jesus; believers cannot recognise or “see” their identity; both are rejected.
 (John 14:16; 16:28 (15:26); 12:35 (14:17); 14:6 (14:17); 7:14-17 (14:26); 8:18 (15:26); 17:4 (16:14); 1:41 (14:17b) 5:43 (14:17a).
- (j) this suggests that the Spirit, as Paraclete, is Christ’s ongoing presence in the world (see later), his *alter ego* (Smalley).
- (k) the parallel relationship of the Paraclete to Jesus, with the Son to the Father, plus his role in bringing glory to these Persons (John 16:13-14), suggests that for John he also is a divine figure.
- (l) the Person and work of the Spirit in John’s Gospel correspond to the Person and work of Christ. John presents a clear two-nature Christology – the Word from God becomes the flesh of man (John 1:1-14).

The Paraclete, the sender of Jesus in his ministry, is likewise sent from God, his identity is divine, one with God. However, after the glorification of Jesus he will indwell the disciples, as he indwelt Jesus, so becoming one with man (John 14:17).

4. The powerful works of Jesus.

a. signs and wonders.

- (i) ‘Jesus returned to Galilee in the power of the Spirit’
 (Luke 4:14a)
- (ii) none of the works of Jesus are done apart from the indwelling power of the Spirit.
- (iii) this *dynamis* is characteristic of the healings and miracles of Jesus (“power”)
 (Matt 11:20-23; 13:54, 58; Mark 6:2-5; Luke 4:36; 10:13; 19:37)
- (iv) the action of the power of God is personalised in Jesus.
 “the power of the Lord was with him to heal” (Luke 5:17)
 “power was coming forth from him and was healing” (Luke 6:19)
 This was something Jesus was aware of (Mark 5:30; Luke 8:46). As such it must be thought of as an expression of the communion between Jesus and the Spirit.

b. authority over demons.

- (i) Jesus exercised a word of authority over demons.
 (Mark 1:26-36; Luke 4:31-35 etc. cf. Acts 10:38)

- (ii) this was recognised as unique.
(Mark 1:27; Luke 4:36)
- (iii) it was the arrival of the end-time judgement upon evil.
“Have you come here to torture us *before* the appointed time.”
(Matt 8:29. Cf. Isa 24:21-22; 49:24-25; 53:12; 61:2)
- (iv) this is best thought of in terms of the holy war.
“I know who you are, the Holy One (*ho hagios*) of God.
(Mark 1:24; Luke 4:34)
 - (1) the demons are unable to tolerate the presence and concentration of the Spirit in Jesus.
 - (2) this is a moral antithesis, where the outcome is decided in terms of character.

5. Some concluding observations.

- a. the scarcity of references to the Holy Spirit after the birth and baptism of Jesus.
- b. the relative neglect of the three universals promised by John the Baptist to come through Jesus: the outpouring of the Spirit, the forgiveness of sins, the immediate coming of the kingdom, cf. Matt 11:2-19.
- c. the words and works of Jesus are proleptic of what is to come after the death and glorification of Jesus.
- d. these will bring in the kingdom and the Messianic age a way that will bring clarity to the person of the Spirit in the light of the nature of God’s rule.

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8. The Spirit of Jesus: The Death of Jesus.

1. The Death of Jesus.

a. the evidence of the Gospels.

(i) there is no direct statement in the Gospels indicating that Jesus died through the power of the Spirit.

(ii) indirectly however, we may infer the activity of the Spirit.

“For their sakes I sanctify myself...”

(John 17:19)

(1) in the context of Jesus going to the Father in Glory. (17:1-5,11,13) the cross must be meant (cf. 12:27-28).

(2) the sanctification of Jesus (*hagiadzo*) can hardly be separated from the Holy (*hagios*) Spirit.

(3) what is involved is a voluntary self-offering or sacrifice to God. As in all past actions of Jesus’ submission for the Father’s glory, this must have been by the Spirit.

(4) martyrdom is a charism of the Spirit.

(1 Cor 13:3)

(5) the cross was Jesus’ greatest act of love for the Father and the world, this must have been effected in the power of the Spirit.

(John 3:16; 10:17)

(6) the death of Jesus was the deepest operation of his faith.

(a) Jesus lived by faith.

(Heb 2:13)

(b) his life of faith was perfected through suffering.

(Heb 2:10; 5:8-9; 12:2)

(c) the cross was the utmost extremity of his humiliation.

(Mark 15:34; Gal 3:13; Phil 2:8 etc.)

(7) the crucifixion is the consummation of the holy war of God against all evil.

(Luke 12:50, 22:15; John 12:31-33)

b. the silence of the Gospels.

- (1) this is a silence of the Spirit, as principal author of scripture, about his role in the crucifixion.
- (2) this silence therefore is not incidental but theological, an expression of the communion of the three Persons of the Godhead.
- (3) in the climax of Jesus' identity as the Servant of the Lord without "form or majesty"... "struck down by God"... bearing..."the iniquity of us all"... as it was... "the will of the Lord to crush him with pain..."

(Isaiah 53:2,4,6,10) the Spirit cannot be a visible presence in his life.

At this point the Word is most like "sinful flesh... to deal with sin"... in his identification with humanity (Rom 8:3).

At the depth of his humiliation the Spirit must be hidden in, with and under the mortal flesh of the Son of God.

c. Hebrews 9:14.

"For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God."

- (i) this translation is challenged on the following grounds.
 - (1) the Greek *dia pneumatos aioniou* can be translated "by eternal spirit"
 - (2) *pneuma* as spiritual is opposed to "flesh" as physical, outward, transitory.
 - (3) the "eternal Spirit" corresponds to "the power of an indestructible life" (Heb 7:16), contrasted with the fleshly descent of the Levitical priesthood.
 - (4) it means therefore, either:
 - a. Jesus' own eternal spiritual nature by virtue of which he offered himself to God as a sacrifice of eternal worth and infinite value, or,
 - b. the sphere of heavenly existence in which the exalted Jesus eternally presents his sacrifice to the Father cf. 15:45; 2 Cor 3:17-18.
- (ii) in reply it may be said:
 - (1) no other use of *pneuma* in Hebrews carries this meaning.
(Heb 1:14; 2:4; 3:7; 4:12; 6:4; 9:8, 14; 10:15, 29; 12:9,23)
 - (2) if the author had meant "*his* eternal spirit' he could have said so directly.

- (3) the context is not the eternal presentation of the sacrifice of Jesus before the Father in heaven, but the once-for-all offering (*prosenegken*) of the cross.
- (4) the notion that Jesus offered himself in his eternal spiritual nature as a sacrifice to God is not incompatible with a conviction that this happened in the Spirit, as long as it is understood that this was entirely through Spirit aided humanity. To see the cross apart from Jesus' reliance on the Spirit approaches Docetism.
- (5) the author of Hebrews consistently emphasises the limitation of the human Jesus:
 - “flesh and blood” (2:14)
 - “like his brothers in every way” (2:17)
 - “tested by what he suffered” (2:18)
 - “in every respect tested as we are” (4:15)
 - “offered up...loud cries and groans...” (5:7)

This leads to the conclusion that he needed the power of the Spirit in order to submit to the cross.
- (6) F.F. Bruce concludes that behind the author's thinking:
 - “lies the portrayal of the Isaianic Servant of the Lord, who yields up his life to God as a guilt offering for many, bearing their sin and producing their justification. When the Servant is introduced for the first time, God says: “I have put my Spirit upon him” (Isa 42:1). It is in the power of the Divine Spirit, accordingly, that the Servant accomplishes every phase of his ministry, including the crowning phase in which he accepts death for the transgression of his people, fulfilling the two-fold role of priest and victim, as Christ does in this epistle.”

d. further theological reflections.

- (i) the trinity and the cross.
 - (1) classical orthodoxy denied that the Father, Son and Spirit suffered in their divine life through the cross. It was usually accepted that Jesus suffered only in his human nature.
 - (2) Luther attacked Scholastic theology on the basis of the principle of the cross: “That person does not deserve to be called a theologian who looks upon the invisible things of God as though they were clearly perceptible in those things which have actually happened. Rather, [That one alone] deserves to be called a theologian who comprehends the visible and manifest things of God seen through suffering and the cross.”

(Heidelberg Disputation, theses 19 and 20)

This was his *theologia crucis*. God is known where he chooses to reveal himself, in weakness and foolishness. Luther however, did not develop this in terms of the Spirit, who is oriented to our sanctification.

- (3) Barth could say: “The crucified Jesus is the image of the invisible God.” This was a claim about the very being of God.
- (4) modern theology, especially following Jurgen Moltmann, sees the doctrine of divine impassibility as an intrusion of Hellenistic philosophy. The eternal trinity participates in the action of the cross:

“The Son suffers death in this forsakenness. The Father suffers the death of the Son. So the pain of the Father corresponds to the death of the Son. And when in this descent into hell the Son loses the Father, then in this judgement the Father also loses the Son. Here the innermost life of the trinity is at stake. Here the communicating love of the Father turns into infinite pain over the sacrifice of the Son. Here the responding love of the Son becomes infinite suffering over his repulsion and rejection by the Father. What happens on Golgotha reaches into the innermost depths of the Godhead, putting its impress on the trinitarian life of eternity.”

For Moltmann, “what proceeds from this event between the Father and Son is the Spirit.”

Dabney suggests that this needs to be taken further, whereas the cry of Jesus reveals the yawning chasm of loss and desolation that opens to separate Father and Son, no such chasm exists between the Crucified One and the *Spiritus Crucis*, the One who suffered death on the cross and the *Spiritus Vivificans*. Indeed, it is precisely the kenotic work of the Spirit of life to plunge himself into death, hell and the grave, to ‘empty himself’ into the abyss of death and raise the one who, by virtue of that self-same Spirit, gave himself to death on the cross to gain new life for all creation.

- (5) this does not mean however that God constitutes himself as love through the cross, Whilst it may be said that he constitutes himself for us, or in relation to us, it is his eternal self constituting love which is revealed at the cross. To suggest that the economic trinity constitutes the immanent trinity is to deny God’s freedom in relation to the world. It is God’s sovereign freedom for the world which makes his love meaningful.
- (6) this single surrendering moment of common sacrifice between Father and Son at the cross is in the bond of the Spirit.

- (7) this must be construed as both a mystery and something which is directed to us:

“What was the Holy Spirit doing in Calvary? First, in a mystery that we cannot plumb, he must have been about his eternal employ between the Father and Son, holding each in awareness of the other, in an agony of bliss and love that must for ever lie infinitely beyond our understanding and the ultimate trust...But, beyond the inwardness of the trinity, the Spirit of communion spilled out into other awareness; his concern for others, surpassing the pain, and their deepening perception of him. The thief’s and the centurion’s recognition...was the start of a turning of eyes that has been going on ever since.”

(J.V. Taylor)

- (8) uniquely, at the cross, the Spirit must unite the Father and Son in forsakenness. The Son knows he is forsaken, by the Spirit, and the Father knows himself as the forsaker, in the Spirit. This must mean a communion of suffering love. From the side of the Father and the Spirit, it is difficult to say much more. Statements like: “the Father lets his Son sacrifice himself through the Spirit” (Steffen), or “the Father is crucifying love, the Son is crucified love, and the Holy Spirit is the unvanquished power of the cross.” (Philareth) are evocative more than elucidatory.
- (9) the Son however, as incarnate, necessarily has experiences which properly belong to us. Jesus appears to know himself to be a object of God’s wrath. This is indicated by his struggle in Gethsemane with respect to the “cup” (Mark 14:36), which in the O.T. is an expression for the violence of God’s judgement (Isa 51:17; Jer 25:28; Hab 2:16 etc). Such insight, so passionately felt, could only come by revelation of the Spirit.

Paul teaches an objective revelation against all ungodliness (Rom 1:18), but a subjective dimension of receiving wrath seems to be indicated by Jesus’ response to “this cup.” In the case of an objective revelation only, the result is not a turning to God in contrition and repentance, but a hardening (Rom 1:32; cf. 9:17; 11:7; Gen 4:4ff; Rev 9:20; 16:9).

That Jesus recoils from the cup of the Father, rather than fleeing an abstract omnipotence, is a sign of revelation. This is consistent with the depth of anguish in the cry of dereliction (Mark 15:34). Christ is not merely citing a text (Ps 22:1) which goes on to speak of God’s faithfulness, nor is there a gap between fact and feeling, but crying out in the impulse of the Spirit’s communication of the fierce anger of God against the totality of humanity’s sin, falling upon him. As a revelation, Jesus knows that he is forsaken, this is

not a merely human inference based on observation and personal feeling, for the wrath of God is not simply permissive or privative but juridical. It is a holy action of consuming fire against humanity in its evil.

The cry “My God, my God...” is, in the mysterious dialectic of the darkness of the cross, as Spirit-filled a cry as any previous utterance of Jesus, for it fully corresponds to the reality in which he is plunged by the Father in the Spirit. The depth of this appeal does not lie in the unaided resources of even a sinless humanity, but only in its surrender to the Spirit.

- (10) the nexus between Jesus and the Spirit in the cross is confirmed by his final words.

“Father, into your hands I commend my spirit. Having said this he breathed his last.”

(Luke 23:46)

“When Jesus had received wine, he said ‘It is finished.’ Then he bowed his head and gave up his spirit.”

(John 19:30)

- (a) this is an active motion by Jesus.

Lit. “he handed over” (*paredoken*) the spirit. (*to pneuma*)

- (b) it would be quite impossible for Jesus to surrender himself to the Father (to be glorified, John 17:1-5) apart from his fellowship with the eternal Spirit of God.

“He presented his body as a living sacrifice.”

(Pinnock)

- (c) the connection between the human spirit and divine Spirit is explicit in other parts of Scripture.

Paul teaches that the Spirit witnesses with (to?) our spirits that we are children of God (Rom 8:16), he is the Spirit of Sonship (Rom 8:15)

If it is only by the Spirit of God that we know “What God has prepared for those who love him” (1 Cor 2:9-10), and the spirit of a human being includes the faculty of self-understanding, it must have been the revelation of the Spirit of what God the Father had in store for Jesus which enabled him, in his spirit, to know and yield himself as Son to God. (This coheres with Hebrews 12:2 ... “Jesus...who for the sake of the joy that was set before him endured the cross...”)

This indicates that the normal mode of divine communion is restored prior to the death of Jesus.

- (11) if the cross culminates in a restoration of communion, then it must be a victory.

The reason why Jesus goes on to die on the cross is that he must be fully judged “in the flesh like men” (1 Peter 4:6). To sight, he is simply another condemned man, apparently cursed and abandoned by God. To faith, he is victorious over the world; that is, it is visible to faith that he, despite the brokenness of his flesh, is not dying as judged in his spirit, or person.

Such faith, itself from the Spirit (Acts 11:24; 1 Cor 12:9; Gal 5:22), was perfected for Jesus at the cross (Heb 12:2-3 cf. 2:10; 5:8-9; 11:40). It is this Spirit-inspired faith (in the Father’s promises cf. Heb 11:1,39) which enabled Jesus to overcome the (sins of the) world cf. 1 John 5:4-5, and which is communicated to us.

- (iii) the word of the cross

- (1) this is a Pauline expression.

(1 Cor 1:18)

- (2) in context it is a summary of the message he brought to the Corinthians.

(1 Cor 2:1-3)

- (3) this was done: “with a demonstration of the Spirit and of power”

(1 Cor 2:4)

- (4) in other words there was a unity between the word preached about Christ crucified and the Spirit cf. 1 Thess 1:5.

- (5) this must have its origin in the union of Christ on the cross and the Spirit. It is into this union that Paul has been baptised (in water and Spirit).

- (6) “God’s love in redemption – is not comprehensible unless the Spirit search that depth and make it intelligible to man. He is the Spirit of truth, and Christ said he would lead men into all *the* truth. We can see, then, that unless the Spirit is one with Christ in the work of the Cross, he cannot (and we speak here most reverently) disclose in full what is that work.

In disclosing it, he must have so related to both Father and Son in the atonement that now his revelation comes to man as the full-orbed truth.”

(G.C. Bingham)

- (7) the same principles must be true with respect to the fruit of the Spirit. If the Spirit had not actualised these through (and in) the cross, over against and by the crucifixion of all flesh, in Christ, then he would not be able to communicate this 2-sided operation to us (Gal 5:22-24; 6:14).
- (iv) the Lamb and the seven spirits of God.
 - (1) “the seven spirits of God” appear a number of times in the book of Revelation.
(1:4; 3:1; 4:5; 5:6)
 - (2) the O.T. background is Zechariah 4:2-7; this is clear from Rev 4:5; 5:6. The role of the Spirit of God in Zechariah is to bring about God’s grace (vv. 6-7).
 - (3) “seven spirits”, in accord with the symbolism of Revelation, signifies completion or perfection.
 - (4) these expressions usually relate the presence of “the seven spirits” in the throne room of God (1:4; 3:1; 4:5).
 - (5) in Rev 5:5 a connection is also made, through the “root” of David, to Isaiah 11:2 (L.X.X.)
 - (6) Rev 5:6 pictures the slain Lamb (*esphagmenon* perfect participle) standing, that is resurrected. The Lamb is victorious by death and resurrection, and is now in possession of the seven spirits.
 - (7) the context (the possession of the scroll) makes it clear that these spirits are agents of Christ throughout the world. The Holy Spirit equips Messiah to establish his end time reign, the Spirit effects the sovereign plan of the Lord.

2. The intermediate state.

- a. the state between Jesus’ death and resurrection.
- b. this is a neglected topic in Spirit-Christology.
- c. there are 2 aspects to be considered, the state of the soul or spirit of Jesus and that of his body.
- d. the apostles see the fulfilment of Psalm 16:10 in the preservation of Jesus’ body from decomposition (Acts 2:31; 13:35)

“For you will not abandon my soul to Hades, or let your Holy One experience corruption”

As Jesus was conceived a holy person body and soul by the power of the Holy Spirit (Luke 1:35), it must be supposed that his body was supernaturally protected from degradation by the Spirit.

(In relation to the work of atonement, it was unnecessary for the body of Jesus to decompose, as it were, in a substitutionary manner, as post-death the body has no

organic association with the voluntary actions of the will. It is to the latter that righteousness or unrighteousness is ascribed.)

The degradation of the body is a sign to the living, rather than the dead, of the judgement of God cf. Gen 3:19. As no one was present to witness the state of Christ's body in the tomb, its preservation is a manifestation of the Father's favour towards a life perfected in holiness through death.

The cross completed the humiliation of Jesus in the old aeon. He no longer has anything to do with the corruptible. As he is the constituent reality of the new creation, his body could not degrade.

- e. as to the soul/spirit of Jesus in the intermediate state the Scripture is indirect. Luke records Jesus as saying to the penitent thief

“...truly I tell you, today you will be with me in Paradise.”

(Luke 23:43)

Paradise, as the state of the blessed, is the presence of the Father (Luke 23:46). Even if not explicitly mentioned, the communion of the soul/spirit of Jesus with the Father could only take place in the Spirit.

- f. this is confirmed by 1 Peter 4:6.

“For this reason the gospel was proclaimed even to the dead, so that though they had been judged in the flesh as everyone is judged, they might live in the Spirit as God does.”

Believers who are now dead were judged in the flesh like others in the sense that they died. Their reception of the gospel however means that they live in the spiritual realm characterised by the Holy Spirit's activity.

“Flesh” and “spirit” are set in contrast. The former indicates physical, visible things which belong to this present world, the latter the unseen world of the age to come. (Cf. Matt 26:41; Mark 14:38; John 3:6; Rom 8:4-6; 1 Tim 3:16).

If believers can expect to live in the dynamic of the Spirit at death because of the gospel, (cf. Phil 1:20-24; 2 Cor 5:1-8; Heb 12:23) then it must be the case that this was the experience of Jesus.

1306 Renewal Theology

9. The Spirit of Jesus: The Glorification of Jesus.

1. The resurrection of Jesus.
 - a. This is a work of the triune God. The author of their resurrection is said to be:
 - (i) God: Acts 2:24; 32; 3:26; 5:30; 1 Cor 6:14; 15:15; Eph 1:20; 1 Pet 1:21.
 - (ii) Father: Rom 6:4; Gal 1:1; 1 Pet 1:13.
 - (iii) Son: John 2:19-21; 10:18; 11:25.
 - (iv) Spirit: Rom 1:4; 8:11; 1 Tim 3:16; 1 Peter 3:18.
 - b. this evidences the indivisible nature of God's work; the organisation of the Father, the mediation of the Son, the completion of the Spirit.
 - c. the role of the Spirit in the resurrection is supported from the O.T.
 - (i) Gen 1:2 – the Spirit is essential to creation.
 - (ii) Job 33:4; Ps 104:29-30 – the Holy Spirit is the agent of creaturely life and renewal.
 - (iii) “Then you, my people, will know that I am the Lord, when I open your graves and bring you from them. I will put my Spirit in you and you will live.”
(Ezek. 37:13-14)
 - d. the major texts of the N.T.
 - (i) “...the Gospel concerning his Son, who was descended from David according to (*kata*) the flesh, and was declared to be Son of God with power according to the Spirit of holiness (*pneuma hagiosynes*) by resurrection from the dead, Jesus Christ our Lord,...” (Rom 1:3-4)
 - (1) this translation is disputed.

Kata can be translated “in accordance with, corresponding to, with response to, by means of”

pneuma hagiosynes may mean “spirit of holiness.” In this case it would refer to the holy human spirit of Jesus, transcendent to his fleshly origin. Or, it could refer to his divinity cf. Heb 9:14.
 - (2) against this it may be argued:
 - (a) such views are either Docetic or Monophysitic. Jesus' human nature is no longer regarded as significant, or is completely divinised by the divine nature.

- (b) it severs connection between the Messianic identity of Jesus as the Son of God, power, and the Holy Spirit established from the time of his conception and actualised at his baptism.
 - (c) “Spirit of holiness” is a Semitism based on the Hebrew of Ps 51:11; Isa 63:10-11. The Spirit is characterised by holiness, partaker of God’s holiness.
- (3) “declared to be Son of God in power” is capable of another reading.
 - (a) *horisthentos huiou en dunamei* can be rendered “appointed Son of God in power”
 - (b) the sense does not differ markedly from “declared”, as long as it is recognised that what is in mind is an act of God which brought Jesus to his designated status (“Son of God in power”)
- (4) “in power” indicates something more than a simple ratification. Jesus’ status and role as Messiah are raised to a higher level than previously by the resurrection. This indicates something of a “two-stage Christology” cf. Matt 28:18-20; Rom 8:10; 1 Cor 15:45; Gal 2:20; Col 2:6-7.
- (ii) “If the Spirit of him who raised Christ from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you”

(Rom 8:11)

 - (1) it is not expressly stated that God raised Jesus from the dead by the Spirit.
 - (2) there is no reason, indeed it is contradictory to Paul’s teaching in 1 Cor 15, to suspect that Jesus experienced resurrection in a dissimilar way to that which will befall believers.
 - (3) the context is eschatological, it is the transformation from the realm of sin and death (Rom 8:2) which is effected by the Spirit of God.
- (iii) “And God raised the Lord and will also raise us by his power.” (*dia tes dynameos autou*)

(1 Cor 6:14)

 - (1) Jesus and Christians depend on the same power for resurrection.
 - (2) Paul often links “power” with “Holy Spirit”

(Rom 1:4; 15:13; 1 Cor 2:4-5; 1 Thess 1:5)

- (3) the passage goes on to emphasise the importance of the believer's body as it is "the temple of the Holy Spirit within you, which you have from God." (1 Cor 6:19).

The origin of this metaphor (cf. 1 Cor 3:16; Eph 2:21-22) is probably in the Gospel tradition. Jesus refers to his own body as a temple (John 2:21), and John uses very similar language of him (John 1:14a). Since the spirit/soul of Jesus departed his body at death, it is not meaningful to suppose that it remained the dwelling place of the Spirit. (These images are those of communion.) The resurrection of Jesus by the Spirit must be the restoration of the Temple eschatologically. It is on this basis that Paul can link the resurrection of believers' bodies, in the future, with the importance of the body in the present.

- (iv) "He was manifested in the flesh, (incarnation) 1
vindicated in the Spirit, (resurrection) 2
seen by angels, (birth) 1
preached among the nations, (mission) 2
believed on in the world, (ministry) 1
taken up in glory." (ascension) 2

(1 Tim 3:16 R.S.V)

- (1) this translation is debated
- (a) *en pneumati* can be rendered "in spirit" ie. the spiritual realm.
 - (b) this would bring a parallelism with "in the flesh"
- (2) more plausibly it is the Holy Spirit who is meant. This is consistent with Paul's other references to the work of the Spirit in the resurrection.
- (3) "vindicated" (*edikaiothe*) is passive in form. The Holy Spirit is the agent of God in the vindication of Jesus.
- (4) the verb used is *dikaioo*.
- (a) this is Paul's regular term for justification.
 - (b) it may be objected that "justified" by the Spirit is an inappropriate way to speak of Christ, who had no need to be made right with God. God only justifies the ungodly (Rom 4:5).
 - (c) this however, to sight and experience, is exactly the position Jesus took on the cross.

(2 Cor 5:21; Gal 3:13; 4:5)

- (d) the resurrection is the sign and seal of the obedience of the Son; that he is just in relation to the Father.
- (e) this conclusion incorporates the aspect of vindication. The judgement of God reveals that the highest human courts were wrong.
- (f) this coheres with Paul's teaching elsewhere that the ministry of the Spirit is the ministry of justification. (2 Cor 3:8-9).
- (g) along with Romans 1:4, this text teaches that the resurrection constitutes the Father's declaration that Jesus is fully righteous in his sight, the one truly just man, and so the Son of God.

The apostolic preaching (Acts 13:33) testifies to the fact that the resurrection is the eschatological fulfilment of Psalm 2:7 ("You are my Son, today I have begotten you.") first spoken to Jesus at his baptism, fully established by the Spirit of adoption (cf. Rom 8:15, 23) in his raising Christ from the dead. Paradoxically, the adoption experience of the Son depends on his submission to the cross. (This however means we can participate in the re-installment experience of Jesus).

- (v) "For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh but made alive in the Spirit."

(1 Peter 3:18)

- (1) this may be translated otherwise.
 - (a) *zoo poiethis de pneumati* as "made alive in spirit"
 - (b) this forms a parallelism with "in the flesh"
 - (c) *sarki* ("flesh") and *pneumati* are both datives of respect. It would make no sense to say Jesus was put to death "by flesh." Hence it cannot be argued that Jesus was made alive "by the Spirit."
- (2) against this however:
 - (a) the passages already discussed (Rom 1:3-4; 1 Tim 3:16) suggest a reference to the work of the Holy Spirit.
 - (b) "Spirit" is inclusive of "spirit" in the sense that it is the powerful, life-giving activity of the Holy Spirit which constitutes the realm in which a human being may be said to live as "spirit" cf. John 6:63. The activity of the Holy

Spirit and the realm of spiritual life fuse together in meaning.

- (c) Christ was raised from the dead, not as a spirit, but bodily, and in a sphere in which the Spirit and power of God are displayed without human limitation.

(Heb 2:5-9)

2. The exaltation of Jesus.

a. The ascension.

- (i) the ascension is described only in Luke – Acts.
(Luke 24:50-51; Acts 1:9)
- (ii) no explicit mention is made of the Holy Spirit in these texts.
- (iii) Paul teaches that:
“God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places...”
(Eph 1:20)
- (iv) the resurrection, ascension and session (seating) of Christ seem to be described here as one continuous motion.
- (v) as the resurrection was through the Holy Spirit it must be concluded then that all three occurred in his power.
- (vi) this is consistent with our ability to share in Christ’s present exalted status (which is the point of Eph. 2:6) and the ongoing humanity of Jesus (1 Tim 2:5).
- (vii) it is precisely as a human being, and not by virtue of his eternal deity that Jesus reigns representatively from heaven.

b. the exaltation of Jesus in Hebrews.

- (i) the use of the title “Son”
 - (1) the title is not used fully until Christ has entered into his glory.
 - (2) this is subsequent to his earthly work.
(Heb 1:1-4)
 - (3) it is at the point of his exaltation that:
 - (a) Jesus is declared Son of God.
(Heb 1:5 citing Ps 2:7; 2 Sam 7:14)
 - (b) he is identified as God’s first born, the heir.
(Heb 1:6a)

- (c) the angels in the heavenly world worship him.
(Heb 1:6b citing Deut 32:43 L.X.X.)
 - (d) he begins his universal reign.
(Heb 1:8 citing Ps 45:6)
 - (e) he puts all enemies under his feet.
(Heb 1:13 citing Ps 110:1)
- (ii) the priesthood of Jesus.
- (1) he is priest in his earthly weakness.
(Heb 2:14-18; 4:15; 5:7-10; 9:14)
 - (2) this priesthood is brought to its fulfilment when he is enthroned (as Son) in heaven. His self offering is received on high.
(Heb 5:9; 7:28)
 - (3) it is a priesthood of transformed flesh.
 - a. the link of Melchizedek to Christ is that he is “Without father, without mother, without genealogy, having neither beginning of days or end of life...”
(Heb 7:3)
 - b. “It is possible to say of the risen Christ that he was a man ‘without father or mother or genealogy’ because his resurrection was a new begetting of his human nature, in which neither a human father nor a human mother intervened, with the result that he was a ‘first-born’ (Heb 1:6) without an act of begetting. If Peter was able to say that Christians were ‘born anew through the resurrection of Jesus Christ from the dead’ (1 Pet 1:3), surely the same could also be said all the more of the risen Christ himself.”
(A. Vanhoye)
 - c. these offices of the Son as priest and king must be attributed to the work of the Spirit.
 - (i) the priesthood and kingship of Jesus during his humiliation was exercised in the power of the Spirit.
 - (ii) Jesus remains a human being.
 - (iii) if the Word incarnate proceeds from the Father and the Spirit, then God remains Jesus Christ through the Holy Spirit.

- (4) Jesus has entered the divine rest from which the present creation is barred. From there, he dispenses priestly blessing. The 'powers of the age to come' (Heb 6:4-5) are dispensed upon the church so that it shares even now in the reconstituted reality centred on Christ.

1306 Renewal Theology

10. The Spirit of Jesus: Lord and Spirit

1. The identity relationship between Jesus and the Spirit.
 - a. this is a subject raised by modern theology.
 - b. it is the crucial topic in Spirit Christology.
 - c. it focuses on the nature of the unity between the post ascension Christ and the Spirit.
2. The biblical data relating to the identity of Jesus and the Spirit.
 - a. the “other” Paraclete
see the previous material as to the Paraclete being the *alter ego* of Jesus.
 - 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 8:9-11)
 - d. the Spirit is the Spirit of Jesus.
(Acts 16:7; Gal 4:6; Phil 1:19)
 - e. Jesus speaks as the Spirit.
(Acts 13:2; Rev 2:1, 7,11 etc)
 - f. the assumption that the above teach an identity relationship depend on 1 Cor 15:45 and 2 Cor 3:17
 - g. “the last Adam became a life giving spirit”
(1 Cor 15:45)
 - (i) this can be translated “life-giving Spirit”.
 - (ii) this could mean that by his resurrection Jesus became that Spirit which believers experience as new and liberating life.
 - (iii) this can be construed, as in radical Spirit – christologies, that the identity of God as Spirit is Christoform.
 - (iv) it can be construed in functional and dynamic terms, rather than ontological terms. Jesus still has personal existence, there is more to the risen Jesus than life-giving Spirit (cf. eg. Rom 1:3-4; 8:34; 1 Cor 15:24-28).
 - (v) for Paul, seeing the resurrected Jesus was seeing the goal of all the Spirit’s ministry

- (vi) more in context with Paul's argument in 1 Corinthians 15:35-48, the concern is not Christological as such, but to explain how Jesus is the source of the "spiritual body" and "spiritual" life. He imparts what he himself is, one who is alive in the fullness of that spiritual realm saturated with the Spirit of God.
- h. "Now the Lord is the Spirit..."
- (2 Cor 3:17)
- (i) this can be interpreted in terms of a radical Spirit – christology.
 - (ii) it can take Christ (v.14) as the antecedent of the reference to "Lord". This may be confirmed by taking "Lord" in v. 18 to refer to Jesus.
 - (iii) more contextually, it refers back to the identity of the Lord in the passage just cited (v16, based on Ex 34:34). For Christians it is the Spirit of the Lord who grants liberty. (v17).
- "Now in the verse mentioned, the Lord whom Moses approached means *for us* the Spirit who leads a person to turn to Christ and confess his Lordship."
- (C.K. Barrett)
- h. "...for this comes from the Lord, who is the Spirit."
- (2 Cor 3:18)
- (i) the Greek *kathaper apo kupiou pneumatatos* has been translated.
 - (1) "the Spirit of the Lord"
(A.V.)
 - (2) "The Lord, who is the Spirit."
(N.I.V.)
"the Lord,the Spirit"
(N.R.S.V.)
 - (3) "sovereign Spirit"
(W.L. Knox)
 - (4) "sovereign spirit"
(Westcott and Hort)
 - (5) "the Lord of the Spirit"
(Ferguson)
 - (ii) in relation to these translations.
 - (1) numbers (1), (2) and (3) seem to involve a simple reference to the Holy Spirit.

- (2) number (4) is consistent with the likely meaning of 1 Cor 15:45.
 - (3) number (5) is saying that the Lord Jesus Christ is Lord of the Spirit. Whilst this opens up interesting theological possibilities (see below) it is hard to see why Paul would want to make this point here.
3. The Spirit and the crucifixion in the identity formation of Jesus.
- a. the Spirit of kenosis.
 - (i) previous discussion focused on the Spirit's role in the self-emptying of the Son of God.
 - (1) as the power of the incarnation, considered as humiliation.
 - (2) as the power working in the incarnate Son communing with this ongoing divine decision not to exercise the divine attributes in their eternal form.
 - (3) as the power to resist the temptation to live other than as a human being in the flesh the Word had assumed in common with the rest of humanity.
 - b. the kenotic state is a process.
 - (i) this is presupposed by the previous discussion of the events in Jesus life eg. His childhood state, baptism, temptation, ministry, cross.
 - (ii) explicit texts which speak of the progressive sanctification of his humanity eg. Luke 9:51; 22:42; John 12:27-28; 17:19; Heb 2:14-18; 5:8-9; 7:28.
 - (iii) the climax of the kenosis is the cross.
 - (1) this is clear by the N.T. emphasis on the death of Jesus.
 - (2) it is the turning point of the descent-ascent motif in major passages, for example: Phil 2:5-11.
 - (3) it is the final stage of Christ's humiliation
(Matt 16:21; 17:22; Luke 22:25, 46; Acts 2:33-36; Heb 2:9).
 - (4) the death of Jesus is the death of sinful flesh in him.
 "The death he died he died to sin once for all..." (Rom 6:10)
 "by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh..." (Rom 8:3)
 "he made him to be sin, who knew no sin..."
 (2 Cor 5:21) cf. 1 Pet 2:24; 1 John 3:5.
 "... he has appeared once for all at the end of the age to remove sin by the sacrifice of himself."
 (Heb 9:26)

(5) the death of Jesus is the end of the old age in him.

“In his person he has made an end of us as sinners and therefore of sin itself by going to death as the One who took our place. In his person, he delivered up us sinners and sin itself to destruction. He took this present evil world and buried it in his tomb.”

(K. Barth)

“The cross was a victory over sin. In cross and resurrection together, God is the victor over sin and death. Christ’s death does not merely address guilt – it pierces alienation and overcomes chaos too. It is not simply propitiation but the death of death. Calvary is something like a black hole into which is sucked all the power of death and law, wrath and alienation, to be annihilated.”

(C. Pinnock)

c. Kenosis and plerosis are paradoxically related.

(i) the essence of Sonship is submission.

(John 4:34; 6:57; 7:16; 8:28-29; 12:49-50; 14:10, 31; Heb 10:5-6 etc.)

(ii) the maximal submission of Jesus was the cross.

cf. Mark 14:36; John 12:27-28; Phil 2:8.

(iii) Jesus’ kenotic climax is the plerosis (fulness) of his Sonship. John understands the cross to be the first stage of Jesus’ return to the glory of the Father.

(John 12:27-28; 13:31-32; 17:1-5 cf. 21:19)

(iv) Jesus’ humanity must be objectively filled with the Spirit at the cross.

d. the gift of the Spirit to Jesus is in relation to the perfection of his human nature.

(i) this is not to be understood in static, or bland ontological terms.

(ii) it is the full dynamic responsiveness of Jesus to the Father.

(iii) this can be expressed by the human Jesus as “oneness” with the Father.

(John 10:30; 17:22)

(iv) this is the drawing of his humanity into ‘the unsurpassable union of love with the Father which belongs only to the Son in the immanent Trinity, ...’

(D. Coffey)

(v) this action corresponds to the Spirit’s eternal presentation of the Son to the Father.

(vi) the human Jesus knows himself as a result of this work to be the Son of God.

cf. Rom 8:14-16; Gal 4:6-7.

- (vii) in Jesus there was a progressive actualisation of the divine Sonship.
- (viii) the human Jesus fully received divine Sonship only through his death.
- e. the “inspiration” of the Holy Spirit.
 - (i) the Holy Spirit fills Jesus progressively.
 - (ii) he fills Jesus through inspiring love for the Father.
 - (iii) in the course of Jesus’ incarnate life of obedience he is progressively actualised as Jesus’ love for the Father grows.
 - (iv) there can be no greater human love than a love to the point of death.
 - (v) the fullness of the Spirit’s love in Christ is complete in his death.
 - (vi) the Spirit assumes the characteristics, or “shape”, of Jesus’ love for God.
 - (vii) this may be referred to as the “incarnation” of the divine love of God in human love.

4. The divinisation of human nature in Christ.

- a. the risen Christ possesses the properties and privileges of deity, for example:
 - (i) worship
(John 20:28; Rev 5:8-13)
 - (ii) judgement
(Matt 25:31; 2 Cor 5:10)
- b. these are attributes of his Person as God and human, and not merely of his divine nature.
- c. this implies that the humanity of Jesus was not only brought into union with the Son of God (or Logos), which is true for us, but unity of person.
- d. “incarnation is complete; for the Son of God stands fully incarnate in Christ ie, has penetrated his humanity totally, ie. in the very perfection of its act. That is to say, the Son of God has penetrated the human being of Christ not just as it was at the first moment of its existence, but in its highest activity, which orders and subsumes all other activities, viz., his love of God, and this in its consummation.”
(D. Coffey)
- e. this may be described in terms of theosis, or the divinisation of humanity in Christ.
“God became man that man might be God.”
(Athanasius)

- f. it may be said that this state of glory was achieved through the cross and realised in the resurrection. The important distinction to be made here is that the cross is an action, we might say, of humanity into God (cf. Luke 23:46; Eph 5:2; Heb 7:27; 9:14), whereas the resurrection is the full impartation of deity to humanity. The former is the Son's gift to the Father, the latter, the Father's gift to the Son.
- g. the action of death and resurrection may together be said to constitute the climactic regeneration of humanity in Christ. This is the passing away of the old order and the bringing in of the new.

“If Peter was able to say that Christians were ‘born anew through the resurrection of Jesus Christ from the dead’ (1 Pet 1:3), surely the same could also be said all the more of the risen Christ himself.”

(A. Vanhoye)

5. Jesus as the giver of the Spirit.

- a. this is taught in Scripture.
(Matt 3:11; Luke 24:49; John 7:39; 20:22; Acts 2:33; 8:17)
- b. the Holy Spirit is one with Christ in all the action of his Person.
- c. this means that the Holy Spirit “has become ‘the Spirit of the man’ (ie. the man Jesus, the man now exalted and glorified).”
(G.C. Bingham)
- d. to deny this is to separate the natures in Christ. It is to take Docetism into the exaltation of Jesus and not give full weight to the taking of humanity into God.
- e. no less a glory than to be able to give the Holy Spirit is appropriate to the Son of God.
- f. this is an expression of the Lordship endowed upon him by the Father.
(Phil 2:6-11; Rom 14:9; Acts 2:36)
- g. theanthropologically, this may be termed “the sovereign condition of a Son of God”

(Y. Congar)

“This is historical Christology, according to which there are two states in the destiny of Jesus Christ. The first is the state of *kenosis*, that of the Servant, and this culminated in the cross and the ‘descent to hell’. The second is the glorious state, that of the resurrection and ‘sitting on the right hand of God’. In the first of these two states, Christ received the Spirit and was sanctified by him. He also acted through the Spirit. In the second state, he is ‘seated at the right hand of God; he is assimilated to God and can therefore, even as a man, give the Spirit’. He is penetrated by the Spirit to such an extent that Paul could even say that ‘the Lord is the Spirit’ (2 Cor 3:17). The communication of divinity took his humanity, united without separation to the Person of the Word, to the condition of a *humanity of the Son of God*.”

This divinity communicated to him bestowed on him not only glory, but also the power to make sons by giving the Spirit, since it is the Spirit who places the life of Christ in us, who makes us sons in the divine Son and who dedicates us to resurrection after him (see Rom 8:9-11 and 14-17; Gal 4:6; 1 Cor 12:13)

(Y. Congar)

6. The economy of the trinity.
 - a. the exalted Son and the Spirit must remain distinct, or the trinity is destroyed.
 - b. while the relationship between Son and Spirit is mutual it is not identical, Son to Spirit is not the same as the Spirit to Son.
 - c. whilst the Spirit is “another Christ” to us, *allos parakletos*, it cannot be said that Christ is “another Spirit” to us.
 - d. this would be to effectively deny the human experience of the Son of God, and that salvation is a participation in Christ.
 - e. the alternative would be a Spirit-mysticism, bypassing the concrete humanity of the Son of God, especially his passion.
 - f. it is orthodox to say of Jesus:

“This taking possession of the Holy Spirit by Christ is so absolute an appropriation that the apostle Paul can say of it in 2 Corinthians 3:17 that the Lord (that is, Christ as the exalted Lord) is the Spirit. Naturally Paul does not by that statement mean to obliterate the distinction between the two, for in the following verse he immediately speaks again of the Spirit of the Lord (or, as another translation has it, of the Lord of the Spirit). But the Holy Spirit has become entirely the property of Christ, and was, so to speak, absorbed into Christ or assimilated by him. By the resurrection and ascension Christ has become the quickening Spirit (1 Cor 15:45). He is now in possession of the seven Spirits (that is, the Spirit in His fullness), even as he is in possession of the seven stars (Rev 3:1).”

(H. Bavinck)
7. The Christian experience of the Holy Spirit.
 - a. a simple equation of identity between the risen Christ and the Holy Spirit has been rejected on exegetical grounds.
 - b. a particularly intimate connection between Jesus and the Spirit is indicated by the texts discussed in section “1”
 - c. the economic relationship between Jesus and the Spirit points in the direction of identification in experience.

- d. the passages under discussion are not set in terms of analysis of the relationship between Jesus and the Spirit, but are reportorial in relation to the Christian life. For example:
- “... no one can say ‘Jesus is Lord’ except by the Holy Spirit...” (1 Cor 12:3), is a description of a distinctively Christian charismatic experience.
- “The power of God has been determined by its relation to Jesus.” (Dunn).
- Romans 8 is about life in the Spirit, 2 Corinthians 3:17-18 about growing into Christ likeness, 1 Corinthians 15:45 of the new liberating life Jesus brings.
- e. in a way previously impossible, the Spirit now has a personality, that of Jesus. “The distinctive mark of the Christian is experience of the Spirit as the life of Christ (cf. 2 Cor 13:5; Gal 2:20; Col 1:27; Eph 3:16f.)” (Dunn). Any religious experience not in character and effect an experience of Jesus is not a manifestation of the Spirit.
- f. the Spirit portrays the Lord so well that we are conscious of the Lord only
- g. on the other side, the risen Jesus may not be experienced independently of the Spirit.
- h. through the kenosis-plerosis of the Son of God, and the giving of the Spirit, so that believers are in Christ and in the Spirit and Christ and the Spirit are in us, a share is granted in the perichoretic relation of the second and third Persons of the trinity.
- i. the cry “Abba! Father!” (Rom 8:15; Gal 4:6) flows out of our share in the Spirit and the Son’s relation to their origin (Father), and their return to him (in us).

The Spirit of Jesus: Summary and Conclusion

“With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan (*oikonomian*) for the fullness (*pleromatos*) of time (*kaipon*), to gather up (*anakephalaiosasthai*) in Christ, things in heaven and things on earth.”

(Ephesians 1:8b-9)

1. The eternal purpose of the Father is to bring all things together in Christ.
2. Paul teaches that Jesus is the head and concentration point of the cosmos.
3. The means to this is the life of Christ from conception to exaltation. This may be thought of as a journey whereby Jesus experiences all the life stages of humanity.
4. This journey is not simply of an individual progression from conception to death, but a recapitulation of the history of humanity.

“Christ’s whole life is a mystery of recapitulation. All Jesus did, said, and suffered, had for its aim restoring man to his original vocation. When Christ became incarnate and was made man, he recapitulated in himself the long history of mankind and procured for us a “short cut” to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. For this reason Christ experienced all the stages of life, thereby giving communion with God to all men.” (Catechism of the Catholic Church. Para 518)

5. The second Adam participates in the fallen condition of humanity from the first moment of his existence as flesh. This is the supreme act of solidarity, which finds its culmination at the cross.
6. He restores the dominion lost by Adam, by exerting a sovereignty over sin, death and the devil.
7. The inclusive nature of this action means it is a victory in (Christ’s) humanity for humanity.
8. The dimensions of soteriology: redemption, regeneration, adoption, justification, sanctification, glorification are aspects of the life journey of Jesus.
9. Jesus’ resurrection moves beyond the abolition of the effects of sin and the recovery of an original righteousness.

‘by his resurrection Christ preactualised the consummation of the world.’

(C. Pinnock).

10. The measure of the stature of the fullness of Christ in his work is a new age/creation/humanity.
11. A Spirit-christology moves beyond some of the historic limitations of theology in general and soteriology in particular:
 - a. it is trinitarian, rather than Christo-monistic or Spirit centred.

- b. it is inclusive in orientation rather than exclusive. This is because of the eternal character of the Spirit as the bond of love between Father and Son.
 - c. it redefines the *ordo salutis* (“order of salvation”) from forensic and legal categories to relational categories.
12. A Spirit-christology which is recapitulatory helps us to understand the sequence of the sending of the Spirit.

“Until he (Jesus) had sanctified himself and perfected in our human nature his own offering for all men, until he had made the once for all sacrifice to take away sin, until he had vanquished the powers of darkness and overcome the sharpness of death, until he had ascended into heaven to present himself in propitiation before the Father, the kingdom could not be opened to believers; and the blessing of the divine Spirit could not be poured out upon human flesh or be received by sinful men.”

(T.F. Torrance)

1306 Renewal Theology

11. The Spirit of Jesus: The Gift of the Spirit.

1. Pentecost in the Old Testament and early Judaism.

1. The Old Testament.

- a. the second great feast of the Jewish year.
- b. celebrated 50 days after Passover.
- c. *Pentecoste* (fem.noun) from *pentecostos*, “fiftieth”.
- d. a harvest festival, first fruits presented to God.
(Ex 23:16; 34:22; Lev 23:15-21; Num 28:26-31; Deut 16:9-12 “feast of weeks).

2. Early Judaism.

- a. festivals were celebrations of Israel’s history
(Passover, Ex 12:12-13, 17, 23-27, 39; Tabernacles, Lev 23:43)
- b. Pentecost had become the feast of covenant renewal ca. 100BC (Jubilees 6:17-21 connects it with Noahic covenant).
- c. the giving of the law at Sinai was the most important of the covenants.
- d. Ex. 19:1 and 2 Chron 15:10 specify that Israel arrived at Sinai in “the third month”; the month in which Pentecost was celebrated.
- e. Pentecost was probably the feast at which the giving of the law at Sinai was remembered.
- f. Philo (*Decalogue* 46) adopts typology that is similar to Acts 2, “And a voice sounded forth from out of the midst of the fire which had flowed from heaven, a most marvellous and awful voice, the flame being endowed with articulate speech in a language familiar to the hearers, which expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.”

2. Pentecost and Johannine theology: major texts

1. “Peace be with you! As the Father has sent me, I am sending you. And with that he breathed on them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.’”

(John 20:21-23)

This passage has given rise to a variety of competing interpretations:

- a. this passage is symbolic of a future gift received at Pentecost
 - (i) the imperative has future reference
 - (ii) in John, the Spirit’s coming is dependent on Christ’s ascension and exaltation.

(John 14:16-17; 16:7)

- (iii) the ascension had not yet taken place.
(John 20:17)
- (iv) there is no definite article before *pneuma hagion*, a general giving eg. authority to forgive, or regeneration is meant.
- (v) there cannot be 2 initial gifts of the Spirit, John 20 and Acts 2.
- (vi) John 20:22 is the resurrection gift of new life, Acts 2 the ascension gift of new power.
- (vii) the events are largely symbolic, or proleptic of the later Pentecostal outpouring.

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

(L. Dewar)

- b. the passage records the Johannine Pentecost
 - (i) it is artificial to seek to fit together John’s Gospel with Luke’s theology.
 - (ii) the absence of the article is not conclusive.
 - (iii) with John’s Gospel, the gift of the Spirit is theologically the climax of the work of Jesus, prophesied by John the Baptist and foretold by Jesus himself.
 - (iv) according to John 3:14- 16, the “birth from above” must follow understanding the cross by faith. In John, the death of Jesus is a turning point in his glorification (12:23-28; 13:1; 17:1-5). It is now possible (cf. John 7:39) for Jesus to give the Spirit. This is connected to the (past) ascension in John 20:17. Presumably this occurrence completes the glorification of Jesus.
 - (v) John 20:22 emphasises the continuity between Jesus and the Spirit. The gift of the Spirit is the immediate result of Jesus’ death and the resurrection.

- (vi) as promised by Jesus, the Spirit-Paraclete now indwells the disciples, continuing the ministry of Jesus to the disciples (14:16-24; 16:14)
 - (vii) he is the authoritative power of God for the mission of the disciples (20:21,23), and the one who challenges the surrounding world of opposition (16:8-14).
 - (viii) the focus of their ministry is the commission to forgive sins.
 - (ix) in John, “disciples” refers to those who gather around Jesus during his passion (19:26,27,38), not to ‘the twelve’ or “the Apostles” (never used in John), these represent all who believe in Jesus (7:37-39).
 - (x) John 20:21-23 inaugurates the fulfilment of the promises of the new covenant and the universal gift of the Spirit (Jer 31:33-34; Ezek 36:25-27)
 - (xi) this is confirmed by the language used to describe the giving of the Spirit, ‘he breathed on them.’ The Greek verb *enphysesen* is identical to that in the L.X.X. of Genesis 2:7 where God ‘breathes’ the breath of life into Adam cf. Ezek 37:9. John represents this as an act of re-creation. Jesus is the Spirit – filled man (John 3:34; 7:38 (assuming the christocentric punctuation discussed later)) who imparts the Spirit from his innermost being. A new epoch has begun.
- c. the passage needs to be understood within John’s own pneumatology
- (i) the very term “Pentecost” gives too much priority to a Lucan agenda
 - (ii) in John, Jesus can only give the Paraclete when he fully returns to his pre – temporal glory with the Father (John 16:7; 17:5). While he is still appearing on the earth this condition of glorification (John 7:39) cannot have been met.
 - (iii) the language of departure (John 14:26; 5:26; 16:7) and sending the Spirit more naturally suggests Jesus will not be physically present but will send the Paraclete from heaven.
 - (iv) since Jesus himself continues to appear in the narrative (John 20:26- 29; 21), it is hard to see how the gift of the Spirit functions as a replacement for his presence (John 14:16 etc.)
 - (v) nothing in the state of the disciples after John 20:22 indicates they have been baptised with the Spirit (John 1:33); washed with living waters (John 7:38 – 39) and empowered with the living Advocate.
 - (vi) in John, the disciples are already believers (6:64) that have become clean through Jesus’ word (13:10; 15:3)

- (vii) John 20:22 depicts a final stage of a process of bringing a new humanity into being by a climactic re-creative gift of the Spirit. The new community is ready to embark on its new life.
 - (viii) John 20:22 therefore the gift of the Spirit which would later become the Paraclete
 - (ix) this has no implications for a normative two-stage reception of the Spirit because after the ascension the Paraclete would be given by the glorified Lord
2. “On the last day of the festival, the great day, while Jesus was standing there, he cried out, ‘Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, “Out of the believer’s heart shall flow rivers of living water”.’ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.”
- (John 7:37-39 N.R.S.V)
- a. at the Feast of Tabernacles water was poured out at the temple altar to signify the water flowing out of the rock in the wilderness (Ex 17:5-6) and the anticipated outpouring of the Spirit in the Messianic age (Isa 43:20; Ezek 36:25-27; 47:1 cf. Isa 12:2-6).
 - b. the difficulty of identifying the scripture Jesus referred to is compounded by an alternative translation. (to N.R.S.V. above).

“On the last and greatest day of the Feast, Jesus stood and said in loud voice, ‘If anyone is thirsty, let him come to me. And let him drink, who believes in me. As the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not yet been given, since Jesus was not yet glorified.”
 - c. according to this punctuation, the Spirit flows forth from Christ to the believer. Arguments in favour of this are:
 - (i) Jesus is the fulfilment of the rock smitten by Moses.
(1 Cor 10:4)
 - (ii) Jesus is the new temple of God prophesied by Ezekiel (John 2:19-22), from which water flows.
 - (iii) the Johannine theology of Rev 22 pictures living water flowing out of Jerusalem (cf. Zech 14:8). Jesus is the *temple* rock from which living waters flow.
 - (iv) this interpretation fits in well with the Temple setting and feast where Jesus spoke.
 - (v) in John, Jesus is the thirsty one (19:16) under God’s curse (Deut 38:48), so that to those who are thirsty he may hand over his thirst

– quenching Spirit: in John 19:30, Jesus’ *paredoken to pneuma* “hands over the Spirit.” (to the church).

- (vi) out of Jesus’ pierced side flowed blood and water (19:34). The background is the striking of the rock by Moses (Num 20:11). This signifies the sacrifice for sin and the means of bestowal of the water of new life in the Spirit.
 - (vii) only as the crucified one, hence “glorified” in John’s theology (see before), can Jesus bestow the Spirit.
 - (viii) this interprets the literal statement: “the Spirit was not yet.” As the Spirit is already referred to in John’s Gospel eg. 1:32-33; 3:5, it must mean that the Spirit was not yet “given” by the crucified (and ascended?) Lord.
- d. according to the first translation, the Spirit flows out of the believer. Arguments in favour of this are:
- (i) this is what Jesus’ promises in John 4:14.
 - (ii) it fits the immediate context... ‘let the one who believes in me drink’.
 - (iii) it is supported by Prov 18:4; Isa 58:11; Wisd 25:28-31; IQH 8:16.
 - (iv) the other translation lose the parallelism ‘anyone... come... one who comes drink...’
 - (v) there does not seem to be a good reason to separate “and drink” from what precedes. It is the thirsty who need to drink.
 - (vi) the O.T. texts adduced do not speak of living water flowing from the Messiah.
 - (vii) the O.T. texts adduced are types of the new Jerusalem, which is the church, the true city of God (Rev 3:12; 21:2)
 - (viii) the texts in John 19:30, 34 can be translated or interpreted in other less symbolic ways.
- e. it is difficult to decide between these two options, through the latter seems more suited to the context of a promise to believers in John’s Gospel. *Theologically* the first position is basic, and the second derivative. As we have seen previously, the Spirit must first complete his work in the man Jesus, before he can repeat this in us. Only after the Spirit had filled the exalted Christ to overflowing could this experience be true of those who come to be “in him.” This is effectively what this passage now teaches:

f. “The Spirit was not yet”

In addition to what was said above, about the economic role of the Spirit, this text, in complementary fashion to other places in John (3:14-15; 8:28; 12:32), asserts that the ground for the reception of the Spirit is in the exaltation of Christ (death-resurrection-ascension), and not in any action of the Spirit himself as an object of faith.

“the contrast is located not in the manner of his dwelling so much as in the capacity in which he indwells. The giving of the Spirit thus announces the divine exaltation of Christ to the right hand of the Father. It is the public expression of his coronation (Jesus is now ‘glorified’).”

(S. Ferguson)

3. “On that day you will know that I am in my Father, and you are in me, and I am in you.”

(John 14:20)

- a. the identity of “that day” is disputed.
 - (i) some take it to refer to the post-resurrection appearances of Jesus, this seems to fit the surrounding context, where the only the disciples will “see” Jesus (14:19)
 - (ii) the broader context however speaks of Jesus returning to the Father in heaven (14:2-3, 12) and sending the Spirit (14:16-17). The world does not “see” the Spirit (14:17), but the disciples will “see” Jesus in terms of his coming to be “in” them by the Spirit’s indwelling (14:17, 20)
- b. the second position seems preferable, it concurs with the Johannine theology of “seeing” as spiritual insight (1:14, 33, 51; 3:3, 36; 4:19, 29; 5:19; 8:51; 9:25, 39-41; 11:40; 12:40; 16:30; 17:24)
- c. therefore, “that day” is the day of the giving of the Spirit. At that time the disciples will realise.
 - a. Jesus dwells in the Father.
 - b. they dwell in Jesus.
 - c. Jesus dwells in them.
- d. the gift of the Spirit initiates participation in the trinitarian communion. The Spirit unites believers to Jesus in the same manner as he unites Jesus to the Father viz. by mutual indwelling.
- e. the radically new reality is the manner of the indwelling of God in the Spirit. As the other (*allos*) Paraclete he must be the person who was incarnate, lived, died, rose and ascended by the Spirit.

- f. The gift of the Spirit in this specific identity is central to the soteriological impact of his coming. “What a redeemed soul needs is human holiness. The Holy Spirit finds this holy disposition in its required form, not in the Father, nor in himself, but in Immanuel, who as the Son of God and the Son of man possesses holiness in that peculiar form.”

(A. Kuyper)

4. ‘When the Paraclete comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify (*martyresei*) on my behalf. You also are to testify because you have been with me from the beginning.’

(John 15:26-27).

This text finds detailed fulfilment at Pentecost.

- a. the Spirit is sent by Jesus from the Father on the day of Pentecost (Acts 2:33).
 - b. the result is inspired speech with reference to God’s mighty deeds of power (Acts 2:11)
 - c. the apostolic preaching is a sustained testimony to Jesus (Acts 2:22-36).
 - d. the apostles are qualified to proclaim Jesus as Lord and Messiah (Acts 2:36) because they are witnesses (*martyres*) of his life, death and resurrection (Acts 2:32).
 - e. this is another expression of prophecy (cf. Acts 2:17) which is the ‘testimony of Jesus’ (Rev 19:10).
5. “If I go, I will send him (the Holy Spirit) 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 men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgement, because the prince of this world now stands condemned.”

(John 16:7-11)

- a. even if this refers to an ongoing role of the Spirit in the world, it must be fulfilled principally in the initial action of the Spirit upon the world.
- b. there is a close relationship between this passage and the events of Acts 2.
 - (i) conviction of sin.
‘you crucified and killed...’ (2:23,36)
 - (ii) conviction of righteousness.
‘But God raised him up...’ (2:23-36)
 - (iii) conviction of judgment.
‘it was impossible for him to be held in its (death’s) power’
(2:24)

(This witnesses to the defeat by Jesus of Satan, who is viewed as holding power over sinful humanity through death cf. Gen 3:1ff; John 12:31; 14:70; Heb 2:14)

- (iv) the result of this conviction is that ‘... they were cut to the heart...’
(2:37)

3. Pentecost in Lukan theology.

1. The fulfilment of promise.

- a. this theme forms a bridge between Luke’s Gospel (24:49) and Acts.
- b. “the promise of the Father” (Luke 24:49; Acts 1:4) with respect to the outpouring of the Spirit relates to passages such as Isa 32:15; 44:35; Ezek 11:19-20; 36:26-27; 37:1-14; 39:29; Zech 12:10.
- c. all of these passages are soteriological in character: new life, resurrection etc.
- d. it is the exalted Christ who first receives “the promised Holy Spirit” (Acts 2:33)
- e. he receives the gift of the Spirit as the obedient Servant of the Lord (Isa 52:15; 53:12)
- f. in relation to Jesus, this means the exertion of his Lordship (Acts 2:36) through the church in order that the nations might obey him cf. Gen 49:10; Ps 2:8
- g. in relation to the first disciples, this meant participation in the life of the ascended Lord, with power to witness and to be caught up in the flow of his kingdom promises.
- h. in relation to the first hearers of the Gospel it meant the offer of salvation for all, including within it the promise of the Spirit (Acts 2:38-39)

2. The new covenant.

- a. Pentecost and Sinai.
 - (i) the feast of Pentecost and the giving of the law were associated.
 - (ii) by the second century (earlier?) this was thought to have taken place in the 70 languages of the world.
 - (iii) there are a number of Sinai-Pentecost parallels.
 - a. the revelation of God at Sinai was accompanied by fire, wind and divine speech (Heb 12:18-21, Ex 19:12-22; 20:1): the outpouring of the Spirit at Pentecost is preceded by fire and wind and leads to speech from God (Acts 2:1-4,10).
 - b. Moses ascended the mountain (Exodus 24:12): Jesus ascended to heaven (Act 2:32-33).

- c. when Moses descended he brought down the law of God (Ex. 32:15-16): Jesus gave the gift of the Spirit (Acts 2:33).
 - d. three thousand died when Moses came down from Sinai (Ex 32:28), three thousand were saved when the Spirit descended at Pentecost (Acta 2:41)
- (iv) outwardly then, Pentecost signifies a new covenantal dispensation.
- b. 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 indwelling 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).

3. The prophetic Spirit.

- a. 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
- b. a prophet was “a man of the Spirit” (Hos 9:7) who was able to reflect the divine glory
- c. the true prophet is a participant in the heavenly council of God (Jer 23; Isa 6; Ezek 1- 3)
- d. as such they spoke from the very mouth of God (1 Ki 8:15; 2 Chron 36:22)
- e. their role was to contend for the glory of God

- f. 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)
 - g. the relationship between the Spirit and prophecy is a major theme in Lukan theology.
 - h. characteristically, to be “filled with the Spirit” leads to some form of prophetic speech or witness from God.
(Luke 1:41; 67; 4:18; 10:21; 12:12; Acts 1:2,8,16; 2:4; 4:8, 31; 6:5, 10; 10:44-46; 13:2, 9; 18:25; 19:6; 20:23; 21:4,11)
 - i. the foundational text is Luke 4:18, citing Isa 61:1. (see previously)
 - j. the Spirit makes a tangible visible impact on human life, characteristically in terms of inspired speech.
 - k. at Pentecost itself, Peter quotes the words of Joel 2:28-32.
‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, you old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.’
(Acts 2:17-18)
 - l. the major features of the fulfilment of Joel are:
 - (i) the Day of the Lord has broken into history (See later)
 - (ii) the prophetic Spirit, limited to a few in the O.T. was now poured out on all conditions of people cf. Num 11:29.
 - (iii) Peter regards the tongues, understood by the hearers, as functionally equivalent to prophecy.
 - m. as it is Jesus who pours out the Spirit, the prophetic activity of the disciples indicates an immersion in the prophetic anointing of the Messiah cf. 1 John 2:20,27.
 - n. Revelation 11:3 – 5 confirms this theme. “two witnesses (Acts 1:8; 2:40)... prophesy (Acts 2:17- 18) ...fire (Acts 2:3) pours from their mouth”
4. The coming of the Kingdom.
- a. this was the topic of Jesus’ final conversation with disciples through the Spirit (Acts 1:2-3).
 - b. the apostles’ response to Jesus’ promise concerning being baptised in the Spirit was to inquire whether the kingdom was to be restored to Israel (Acts 1:6).

- c. the O.T. background to the dialogue is the link between the outpouring of the Spirit upon Israel and Messiah with a view towards the restoration of God's kingdom (Isa 11:1-3; 32:1, 15ff; 44:3ff; Ezek 37:14, 22ff; Zech 4:6-7).
 - d. in view of the previous teaching of Jesus that they were to be his witnesses (Luke 24:47 - 48) it is most likely that they were anticipating a restored theocracy through their gospel preaching.
 - e. Jesus refuses to indicate 'times or periods' but links the baptising work of the Spirit with power to witness (Acts 1:8 cf. Luke 24:48).
 - f. the parameters of what was to be activated at Pentecost are indicated by Jesus' words 'to the ends of the earth.' (Acts 1:8). This echoes Psalm 2:8 '...I will make the nations your inheritance, and the ends of the earth your possession.' The universal rule of Messiah is about to be effected.
 - g. this is why "every nation under heaven" (Acts 2:5) gathers in Jerusalem.
 - h. it is in this context that Peter interprets the events of Pentecost in terms of Joel 2:28-32. The whole world is in the process of transformation, not only all in Israel, but "all flesh", the nations of the world, will receive the Spirit. If it is the case that "whoever calls upon the name of the Lord shall be saved", the anointing of Messiah to bring 'justice to the nations' (Isa 42:1) is now spreading out from Jerusalem to the ends of the earth (cf. Joel 3:1-2). The promise of the Spirit and forgiveness is to "all that are far off" (Acts 2:39).
 - i. the power of the Spirit released at Pentecost is a share in the kingly rule of the ascended Christ. To proclaim that God had made Jesus 'Lord and Messiah' by his resurrection (Acts 2:36) is to proclaim the King coming in his kingdom.
 - j. the vigorous response evoked by the apostolic preaching: 'Men, brothers, what should we do?' (Acts 2:37) is the power of the Messiah ruling in the midst of his enemies (Ps 110:1-3)
5. The mission of the Spirit.
- a. the mission of the Spirit cannot be separated from the coming of the kingdom of Messiah.
 - b. the mission of the Spirit is to empower (Acts 1:8) the disciples to bear witness to Jesus as Messiah.
 - c. the prophetic dimension of the Spirit's action (see above) finds its meaning in relation to the revealing of the identity of Jesus to the world.
6. The new age.
- a. the structure of Luke-Acts indicates Pentecost is the beginning of a new epoch in salvation-history.

- (i) Acts 1:1-5 is the beginning of a second volume, rather than a rounding off of Luke's Gospel, whose events 'have been fulfilled' (Luke 1:1)
 - (ii) there is a clear separation between the presence of Jesus on the earth and the coming of the Spirit. Over a ten day period neither is in evidence. (The election of Matthias by lot is an O.T. procedure, Acts 1:26).
- b. the importance of finding a replacement for Judas indicates that the first disciples thought of themselves as eschatological Israel (Acts 1:6, 21-22). That is, the heirs of the O.T. promise.
 - c. 'a sound like the rush of a violent wind' (Acts 2:2) recalls the work of the creator Spirit in Genesis 1:2 and the eschatological promise of Ezekiel 37; suggesting the start of a new world order.
 - d. the fiery tongues over the heads of the disciples (Acts 2:3) indicates that they are the new temple of God (Ex 40:32- 33; 1 Ki 8:10 -11).
 - e. the gathering from "every nation under heaven" (Acts 2:5) means that the gospel can travel to the ends of the earth so that the end may come (Acts 1:6- 8; Matt 24:14; Mark 13:10).
 - f. Pentecost is explicitly said to be an event of the "last days" (Acts 2:17). This is an amendment to the L.X.X. text of Joel 2:26, which has, in agreement with the Hebrew, "after these things" (*meta tauta*).
 - g. as an anticipation of the Day of the Lord (Acts 2:19-20) it issues in a call to repentance in the face of coming judgement cf. 2:38, 40.
 - h. this call indicates a reversal of judgement. As the confusion of tongues at Babel (Gen 11) is preceded by a table of the nations (Gen 10:1-32), Luke records how the one message spoken in diverse tongues comes to all the nations assembled at Pentecost to hear the message of salvation.
 - i. the language, to be "baptised in the Holy Spirit" (Acts 1:5), marks a new beginning:
 - (i) the imagery of "baptism", whether that of Christian or Jewish proselytes, is initiatory.
 - (ii) John's baptism was a once-for-all event in preparation for the coming of eschatological forgiveness (*baptisma metanoias eis aphasis hamartion*) Luke 3:3. This actually comes at Pentecost (Acts 2:38).
 - (iii) John interpreted the Messianic baptising in the Spirit as a work of judgement and purging ("fire"), the final sifting of humanity in preparation for the new age (Luke 3:7-9, 16-17 cf. Isa 31:9; 32:15).

- j. 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
- k. these usually typify the end of an evil nation and the triumph of a victorious kingdom
- l. at times the deliverance and refinement of a faithful remnant is included
- m. 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
- n. the signs relating to Pentecost have macrocosmic significance, the old world is passing away and a new creation is emerging in the spiritual realm
- n. the Jerusalem temple is shortly destroyed because it has already been replaced spiritually
- o. 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)
- p. Luke stresses the epochal significance of the giving of the Spirit at Pentecost by limiting the language of “Spirit baptism” and “pouring” in Acts to the first coming of the Spirit and to the initiating of the Gentiles into the people of God (Acts 2:17-18, 33; 10:45; 11:16-18; cf. 15:6-9)
 (The emphasis on the Cornelius episode in the book is to show clearly that the long-awaited era of universal salvation had arrived. The Spirit is the embodiment or transmitter of forgiveness (10:44) and the sign that the Gentiles have been accepted by God (11:18; 15:8). Only the events of Acts 10 (cf. 8,19) compare in significance to those of Pentecost itself.)
- q. the feast of Pentecost itself as the festival of first fruits (see above) is a type of the first ingathering into the end-time harvest of God. Full salvation has already been gathered and stored in heaven (1 Pet 1:4). The Spirit is the first instalment of the inaugurated Eschaton in Jesus.
- r. Pentecost is the birth of the new covenant people of God: the church.
 - (i) the number 120 (Acts 1:15) was the minimum number of men required to establish a community with its own council. This signifies the foundation of a new community.
 - (ii) the new covenant of salvation (see before) means a new community.

7. Pentecost and the new humanity

- a. the journey motif in Luke-Acts takes Jesus from Galilee, to beyond the Jordan, to the eschatological trial in Jerusalem. (cf. David)
- b. Luke's Jesus passes through every stage of human life, allowing the Spirit to take possession of it.
- c. the climax of salvation history is Jesus arrival in heaven (Luke 22:69 cf. Dan 7) through the ascension.
- d. Peter's Pentecost sermon draws on enthronement Psalms (16:8-10; 68:18; 110:1), the Spirit proceeds from Israel's throne in heaven (Acts 2:33). The focus is not on the resurrection nor the Spirit.
- e. Pentecost is the audible earthly echo of the coronation in heaven. Heaven and earth have been finally reunited.
- f. from now on everything is being subjected to the enthroned priest-king (Acts 2:34-35)
- g. this includes the creation of the new humanity; the gift of the Spirit of resurrection life (Acts 2:33) surpasses the gift of mortal life (Gen 2:7)
- h. Pentecost is a redemptive recapitulation of Genesis 1:2, 27, the creation of man in the glory of God's Spirit- likeness

8. 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”
- g. the theophanic dimensions of the Pentecost event (wind, fire, sound) within the context of a message of salvation (Acts 2:21,40) are manifestations that humanity is now restored to God’s sanctuary (reversing the judgement of Eden, Gen 3)

8. The Community of the Spirit

- a. Peter inserts “in the last days” (Isa 2:1) into his Joel quotation (Acts 2:17) making it clear that the early Christian community is eschatological
- b. the life of the community (Acts 2:42-47; 4:32-35) corresponds to the salvation hoped for in Luke 1-2 and the preaching of Jesus – reconciled, free from oppressors, joyful worship, service in holiness and righteousness, no poverty or hunger
- c. the Ananias and Sapphira incident (Acts 5:3-9) recalls the purging of God’s people (Luke 3:16-17)
- d. in Acts 3:19-21 the text speaks of “times of refreshing” (*kairoi anapsyxeos*) and “times of universal restoration” (*kronon apokatastaseos panton*)
- e. while *anapsyxeos* does not occur in a related context in the LXX, it does appear in Symmachus’ translation of Isaiah 32:15 where the outpouring of the Spirit is understood as the arrival of “refreshing”
- f. Isaiah 32:15 LXX has already been used by Luke as background in Luke 24:49 (“Spirit from on high is poured out” – “clothed with power from on high”)
- g. additionally, there are parallel elements between Acts 2:38 and 3:19-20a; repentance, sins forgiven/wiped out, receive the Holy Spirit/refreshing
- h. the “times of refreshing” may therefore be identified with the outpouring of the Spirit in Acts 2
- i. this means:

- (i) that Acts records the programme of restoration first spelled out in Isaiah 32
- (ii) the “times of refreshing” begin at Pentecost and are contemporaneous with “these days” (3:24) of the prophetic proclamation
- (iii) the word for “restoration” (*apokatastasis*) occurs only here in scripture, but the verb form (*apokathistemi*) appears frequently in the LXX as a technical term for the restoration of Israel to its own land by God (Jer 16:15; 23:8; 24:6; Hos 2:3; 6:1; 11:11; Pss 14:7; 85:2)
- (iv) the verb form appears in Acts 1:6 where the restoration of Israel is at issue; Jesus does not deny that Israel’s restoration is about to begin, but broadens it to include all nations
- (v) the restoration of Israel as the community of God must be understood as a process that will reach its completion at the end of times (*kronon*)

9. The uniqueness of Pentecost.

- a. “The beginning event of an epoch can be repeated within that epoch, but not in its character as beginning.”
(J.D.G. Dunn)
As Pentecost was a stage in the history of salvation, it cannot occur again.
- b. no other group was alive across the transition between the covenants which corresponded to the disciples association with Jesus in humiliation and exaltation.
- c. the Spirit of the ascended Lord could only initiate the new era of the existence of the church once. “We enjoy the fullness of Pentecost when we become members of the one church which dates its beginnings to that glorious day. Their Pentecost was the one Pentecost and therefore ours as well” (S. Grenz)
- d. if Pentecost is viewed as an aspect of the person and work of Christ, it is the visible manifestation of the coronation of Jesus’ at the Father’s right hand (Acts 2:33). “like the visible manifestations of every coronation, (it) is by its very nature *sui generis*. It is no more repeatable *as an event* than is the crucifixion or the resurrection or the ascension.”
(S. Ferguson)

10. Trinitarian dimensions of Pentecost.

- 1. The importance of the absence of Jesus.
 - a. the Spirit cannot come until Jesus has left.
 - b. this is represented by the ascension in Lukan theology (Luke 24:50-53; Acts).

- c. this is taught by Jesus in the Paraclete sayings in John (16:7).
2. The greater glory of the exalted Lord.
- a. the Gospel narratives represent the risen Christ in confined spatio-temporal (“physical”) categories and actions eg. speaking, walking, eating (Matt 28:9, 17-20; Luke 24:13-53; John 20:11-29; 21:4-22).
 - b. this stands in some contrast and discontinuity to the appearances in Acts and Revelation.
 - (i) Stephen beholds Jesus in heaven amidst the glory of God and at God’s right hand.
(Acts 8:55-56)
 - (ii) Saul is struck down by a manifestation of the exalted Christ.
(Acts 8:3-6; 22:6-8; 26:13-15)
 - (iii) John cannot bear the intensity of the presence of the Son of Man.
(Rev 1:12-18)
 - c. the N.T. teaches that the exalted Christ is the perfect bearer of the glory of God.
(2 Cor 4:6; Col 1:19; 2:9; Heb 1:3; Rev 21:23; 22:5)
 - d. this is a measureless glory identical to that of the eternal Son with the Father.
(John 17:1-5)
 - e. if the glory of the trinity is the communion of the Persons, then the glory of the exalted Christ must be the participation of the humanity of Jesus in all that the Father had ever purposed for the creation which he contains within himself (Acts 17:28; Rom 11:36; Eph 4:6).

The N.T. expresses this in terms of the plan of God in relation to all things finding their fulfilment “in Christ” (Rom 16:25-27; Eph 1:3-14; Col 1:26-27).
 - f. since the Spirit is the ontological bond of union between the Father and the Son, the humanity of Jesus (now having everything in common with the Father) must be immersed in the Spirit according to the same order as that which the Word enjoyed fellowship with the Father in the Spirit in eternity. It is possible to speak of the humanity of Jesus as being “baptised into God.”

This is not Adoptionist:
 - (i) it does not deny that Jesus always possessed the fullness of the divine nature.

- (ii) it is consistent with the real limitation placed in the divine nature in its union with “flesh” in order to deal with sin.
 - (ii) its emphasis on pneumatology stops Christocentrism collapsing into Christomonism.
 - g. if the man Jesus has been “baptised in the Holy Spirit” in the above sense, this explains why it is him, rather than the Father who sends the Spirit.

(Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:33)

To be “baptised in the Holy Spirit” is to share in the incarnate Son’s communion with the Father in the Spirit.
 - h. if according to the Hebrew scriptures God alone can act through his Spirit (cf Acts 2:17 redacting Joel 2:28) then the claim that Jesus pours out the Spirit (Acts 2:33) is a claim to deity.
3. The Pentecostal experience and the life of Jesus.
- a. the Spirit is not a “superadded gift”
 - (i) this has been the view of some modern Pentecostal interpreters.

“The dominant theme of the Holy Spirit directing inspired speaking is the connection between Luke and Acts....Many assume that the Pentecost experience is a conversion to Christ and an initiation into the church, when in reality, Luke primarily considers it an experience of empowering for mission.” (J.B. Shelton)

“...Luke-Acts...Soteriological functions were generally not attributed to the Spirit in intertestamental Judaism. The Spirit was regarded as the source of prophetic inspiration, a *donum supperadditum* granted to various individuals so they might fulfil divinely appointed tasks...Luke, influenced by the dominant Jewish perception, consistently portrays the gift of the Spirit as a prophetic endowment which enables its recipient to participate effectively in the mission of God.” (R.P. Menzies)
 - (ii) adequate reasons for rejecting this view have been given above.
 - b. the Spirit is the content of our union with Christ.
 - (i) “This gift is no *donum supperadditum*: it is the link between Jesus in heaven and his disciples on earth; it is the means by which Jesus continues to announce his messianic *aphesis*; it is the very life of the church.”

(R. Stronstad)

“Within this more encompassing framework it is necessary to return to what has been call the “proper” understanding of Spirit-baptism and the relationship of this to the Charismatic dimension of Christian life. The view taken in this study is that “baptised in the Spirit” properly refers primarily to the communal “initiation” of the early church at Pentecost when the Spirit was poured out and secondarily to Christian initiation. Spirit-baptism is thus one of the metaphors used to describe the way a person becomes a Christian. The dominant concept in Christian initiation , however, is that of baptism in water.

The New Testament often includes all the other overlapping concepts under the rubric baptism. Christian baptism speaks of the forgiveness of sins, purification, regeneration, becoming the possession of Christ, receiving the Spirit, being incorporated into Christ’s body—the church, and into the covenant grace. It also includes in a very real sense a union with and participation in the life of Jesus Christ. Konig develops this in his book on baptism, *Die doop as kinderdoop en Grootdoop* (Baptism as Infant Baptism and Adult Baptism). He sees the baptised believer as taking part in Christ’s history, being united to him in his crucifixion, death, burial, resurrection, present position in heaven and his return. Unfortunately Konig fails to refer to Pentecost in this regard, but he could easily have developed this as well. In our union with Christ, the anointed and Spirit-filled Lord, we partake of the charisms serving and building up his body through them. By being united with the life of Christ it is no longer we who live but Christ who lives in us (cf. Gal 2:20)”

(H. Lederle)

- (ii) on this interpretation, the Pentecostal experience is incorporation into all that the Son has with the Father.
- (iii) the presence of the Spirit is the gift of the life of Christ.

- 4. The nature of Pentecostal power.
 - a. it is power to witness
(see previous discussion)
 - b. this power must be interpreted relationally, or it is not defined trinitarianally.
 - c. the power of the Spirit is his communion with the life of Christ, in all the stages of his human existence. He penetrated the life of the Son on earth as he increasingly submitted to the Father’s will to do with the cross.

- d. the Spirit was not something which happened to Jesus, he was the life of the Father in the Son.
 - e. the power of the Spirit in us is the penetration of the life of Christ into our lives. What was given at Pentecost was a communication of Jesus' life with the Father in the Spirit to the humanity of the disciples.
 - f. the humanity of believers is now taken into God
(Col 3:3; 1 John 4:15,16)
 - g. this is a participation or conformity to the trinitarian *perichoresis*.
 - h. this means a new epistemology.
 - (i) God is now known by indwelling.
 - (ii) the authority of the Son at the right hand of the Father is now experienced.
 - (iii) it is from this (relationally/spiritually) exalted position with Christ that witness is given to and in the new creation cf. 2 Cor 5:17; Eph 2:6; Col 2:12; 3:1; Rev 1:5; 5:10.
5. Pentecost and the gospel.
- a. Pentecost points forward to the fulfilment of the basic covenant promise of God to dwell with his people.
(Gen 17:7-8; Ex 20:2; 29:45; Deut 5:2,3,6; Jer 24:7; 30:22; 31:33; Ez 11:20; Zech 12:8; 2 Cor 6:16; Heb 8:10; Rev 21:1-8)
 - b. this means sharing or beholding the glory of God. A glory which will be seen only through the Father's gift of the Son.
(John 17:24; see also 2. c. above)
 - c. it is a glory which sinful humanity cannot see and live.
(Gen 32:20; Ex 33:20; Judges 6:22-23; 13:22; Isa 6:5; 1 Tim 6:16)
 - d. Pentecost therefore proceeds on the basis of the power of the cross. Only cleansed and forgiven human beings can receive the conviction of sin, righteousness and judgement which the Spirit brings.
6. Pentecost and the making of sons.
- a. a theological approach to the gift of the Spirit will endeavour to use the most ultimate terms available.
 - b. in terms of the trinitarian life, in which we are included by grace, this is Father, Son and Holy Spirit.
 - c. as we are conformed to the likeness of Christ, and not to the Father or Spirit, the most ultimate term available is "sonship."

- d. the entire goal of the Spirit is to make us sons of God (Rom 8:14-17; Gal 4:4-6).
 - e. the ability of the Spirit to do this, is decided by the work of Christ, the self-offering of humanity to the Father in the power of the Spirit. “Christ’s ultimate mission...was to draw the Spirit into man and man into the Spirit, that man might truly become a living being.” (Farrow)
 - f. Peter preached “God has made him both Lord and Christ, this Jesus whom you have crucified.”(Acts 2:36). The Lordship of Jesus can only be defined in terms of his purpose for the Father “in bringing many sons to glory” (Heb 2:10)
 - g. the resurrection – ascension – session of Jesus from the Father constitutes him as “the first born of many brothers” (Rom 8:29)
 - h. Christ’s Lordship in the Spirit means he is no longer *monogenes* (only-begotten) but *prototokos* (firstborn), the power of the Spirit of Pentecost is the adoption of sonship.
7. Pentecost and becoming like God.
- a. the Spirit of God, as equally the Spirit of the Father and the Son, is the mediator of other – consciousness in the Godhead that constitutes the trinity
 - b. the Fall can be defined as absolute self- centredness, turning in on oneself
 - c. the pain of finitude, the wages of sin being death (Gen 2:17; Rom 6:23), keeps humanity locked in on self –preservation (this leads to all forms of idolatry, including religion)
 - d. only the gift of the Spirit to humanity, could reverse this condition
 - e. the saints of the Old Testament imperfectly image God in their partial obedience to covenant (Heb 10:1; 1:40)
 - f. Jesus is the perfect image of God (Col 1:15; Heb 2:10; 5:9; 7:28), not as a property of his divinity but because the voluntary self-offering at the cross was the extreme self- distinction of the Son from the Father
 - g. the Father takes on a status of one absolutely “greater” than Jesus because it is Jesus alone who will die (John 14:28)
 - h. this death is the limit of self- forgetfulness
 - i. the resurrection of Jesus reveals that self- denial and God – centredness results in human salvation
 - j. the gift of the Spirit of Christ makes us aware that we are not God and progressively leads us to centre on God ;we begin to relate to God as God relates to himself

- k. the Spirit effects this by sharing with us the reality of the reconciliation that is in Christ – the movement from self - focus to God- focus
- l. in lifting us above our particularity he fulfils it
- m. in this way we share in Jesus' relationship with the Father
- n. through Jesus, death no longer threatens as the end of self – identity, but through resurrection hope, opens up eternal life

1306 Renewal Theology

12: Word and Spirit.

‘ A week before his death, (Smith) Wigglesworth prophesied again during the week-long crusade. This time, he foretold a second move of the Spirit. The first move would bring the restoration of the gifts of the Spirit; the second would bring a revival of emphasis on the Word of God.

He said, “When these two moves of the Spirit combine, we shall see the greatest move the church of Jesus Christ has ever seen.”

The discussion below is an investigation as to whether this is a genuine prophecy. This investigation will begin with a devotion and then move on to theological and historical dimensions of this question.

A: Devotional Reflections on the Resurrection of Jesus

According to the nature of the trinity, the Father’s love must be the key to the unity of the Word and Spirit. This is first true in God, and then for us, as the Father’s love for humanity is primary in sending the Son and Spirit in redemption (John 3:16; Rom 3:21 - 25; 2 Cor 5:18- 19 etc.).

The story of salvation history cannot be a set of propositions but a revelation of the mind of the deity. If we ask, “What is the mind of the Father?”, the answer must be, “The Son in the Spirit.” The content of the mind of the Father, revealed in scripture, is Jesus in the Spirit. This is what we are in fact given (1 Cor 2:9 -16). (An inquiry into the mind of God would lead to a different answer.)

If we were to try to reach the Father other than through the Word and the Spirit, it would be a matter of attempting to fill in some sort of “gap” between us and God by works. By nature of the case of who God is, not just because of sin, this is impossible.

Trying to please the Father without the assurance of sonship in the Spirit (Rom 8:14- 16; Gal 4:4- 6) results in all sorts of rituals and works of the law. This indicates a failure to understand the gospel itself.

If we do not understand the gospel, as something which takes us inside of God (Col 3:1 - 4; 2 Pet 1:4 etc.), then we will fear “God’s” judgement rather than that of the Father. This will be a fear (1 John 4:18) that subjects us to conceptual, experiential and institutional control. Essentially, this is anti – intimate, as Fatherhood means intimacy.

The scripture however states that we can be made perfect in love (1 John 4:17), which means the absence of the fear of punishment. We are God’s children NOW (1 John 3:1), already “glorified” (Rom 8:30) and “perfected or all time” (Heb 10:14).

Historically and personally, there is a driven attempt to mediate us to God by means of self awareness/consciousness. Ascent to the Father by law can be anything that leads to self – excitation, for unmediated self –awareness is always in a state of guilt.

Invariably, this must be a reflection of self's conscience. If, for example, we feel up (right experience) or think we believe rightly we then feel assured we can come to the Father.

Only the Spirit however can bring in the true Mediator.

Paul (Rom 9:1) has his conscience assured before God in the Spirit (usually e.g. Rom 10, it is the Word). He does not claim assurance by conscience or consciousness itself – this would be fleshly.

Hebrews enumerates three authentic witnesses, Word, Spirit, conscience (9:13- 14; 10:22 cf. 1John 5:7 -8).

We need to distinguish between the witness to Jesus at the cross and at the resurrection. The cross relates to forgiveness, here the penalty for sin is paid thus procuring remission (Rom 4:25a; Heb 9:22). The resurrection however relates to justification (Rom 1:4; 4:25b; 1 Tim 3:16).

According to Acts 13:22, God became the Father of Jesus at his resurrection into the new creation.

To be in this new creation with God as your Father is what really matters (Gal 6:13- 16).

The church tends to stay in the forgiveness mode, thinking in old creation terms (cf. law, circumcision, flesh, works, experience, hierarchy) of a “way” to get to “God”. This neglects the justification of the Word in the Spirit.

The key to the unity of the Word and the Spirit is the love of the Father revealed in the resurrection. It is at this point in the story that Jesus is made perfect in love by his justification by the Father in the Spirit. Only at this point does he not need to fear “God” as one beyond all judgement.

Through the Father's “Yes!” Jesus knows himself to be Son in the new creation, where he cannot be separated in the Spirit from God as Father.

The measure of the unity of Word and Spirit accessible to us in a complete way is the justification of Jesus in his resurrection. The justification of Jesus is the content and sufficiency of our sonship.

Only our justification (cf. sanctification) is a perfected element in our salvation and fully registrable in the present to our conscience e.g. 2 Cor 5:21.

Given that we have the mind of Christ (1 Cor 2:16) we should be able to understand through the Spirit what Jesus himself experienced of his unity with the Spirit at the resurrection.

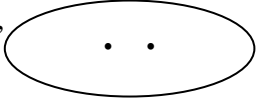
Flesh, world and devil want us to forget the resurrection in order to keep us contained and controlled through the mediation of law. In this way the kingdom of God does not break up.

Satan will even allow some parts of the church to grow. Others will try to replicate this and burn themselves out cf. Gal 5:26.

B: Theological Foundations

1. Basic theological foundations.

1. Trinitarian reflections on the unity of Word and Spirit.

- a. this is an essential property of the Godhead.
- b. the identity of the being of God (*ousia*) as Son and Spirit is secondary to the unity in the being of God.
- c. the Word is the Word of God, that is, of the Father, the Spirit is the Spirit of God, that is, of the Father. The Word is the word of his mouth (Isa 55:11; 11; Matt 4:4), the Spirit the breath of his mouth (Job 33:4; 34:14; Ps 33:6).
- d. the unity of the Word and the Spirit is therefore to be understood first in relation to the Father, rather than in relation to each other.
- e. since God is love (1 John 4:8) we may say:
 - (i) the first object of knowledge, wisdom, goodness, power etc. of Word and Spirit is in being loved by the Father.
 - (ii) since Spirit and Word are distinct *hypostaseis* (Persons), this knowledge of God's love must be appropriate in form to each of the second and third Persons of the Trinity.
 - (iii) as they are united in being loved by the Father (by the love of the Father), they must also be united in returning the love of the Father.
 - (iv) Word and Spirit will love the Father in a manner appropriate to their distinct origin from the Father. This will be both differentiated from one another and perfectly unified.
- f. the final goal of the Spirit in relation to the Word and the Word in relation to the Spirit must be the communication of the Father's love.
- g. with respect to the economic trinity, "from the Father to the Father" expresses the basic framework for understanding the unity of Word and Spirit.
- h. to conceptualise the work of the Word and the Spirit in terms of an ellipse with two foci,  would be an example of economic tritheism (McDonell).
- i. the missions of the Word and the Spirit are coextensive and simultaneous.
- j. each is at the centre of the revelation of the Father, but according to the distinct property of the Person.

2. The unity of Word and Spirit and hermeneutics.

- a. God is never by nature an object of theological investigation.
- b. this would make God knowable in the way other things are known, whereas he is not a member of a class.
- c. if God is knowable it is by a gracious and free act that he gives himself to be an object to human knowledge.
- d. if God is only known from within God (see lecture 1), then to discuss the unity of Word and Spirit in God already presupposes a level of coinherence or mutual indwelling.
- e. it is in, through, and by the unity of the Word and the Spirit to the glory of God the Father that this unity is known.
- f. theological reflection of any sort, including the present topic, can only be done “in the Spirit” and “through the Word”.
- g. this implies that God knows God in a new way, or according to a new form, that is, through (our) humanity.
- h. behind our theological reflection must stand the reality of the Word become flesh in the power of the Spirit, the incarnation represents the ontological possibility of knowing the unity of Word and Spirit. cf. O.T.

3. The nature of revelation.

- a. the knowledge of God is revelation.
- b. thus, to know the unity of Word and Spirit in God must be a revelation.
- c. revelation is not something that God gives to human beings, it is the gift of God himself.
- d. as revelation occurs through Word and in Spirit, the knowledge of their unity can only be by a deeper participation in this unity itself.
- e. revelation must mean a sharing in God’s knowledge of God, in the unity of diversity of the Persons of the trinity.
- f. the role of the Spirit in uniting God’s Word to us, must be dependent upon the work of the Spirit in uniting the eternal Word with the humanity of Jesus.
- g. as the Spirit empowered Jesus to say “yes” to the Father, and so intensified his (Spirit’s) union with the enfleshed Word, so the Spirit enables the believer to say “yes” to the Word of God, so intensifying his union with us.

4. Some methodological conclusions

- a. the difficulties in this area seem more acute than in other areas of theology eg. church and ministry.
- b. what is required is an approach to the question which will itself be a manifestation of the subject under investigation ie. we approach it in the unity of the Spirit and Word.
- c. this demands humility and prayerfulness.

“theology now supposes it can deal with the Spirit as though it had hired him or even attained possession of him. It imagines that he is a power of nature that can be discovered, harnessed, and put to use like water, fire, electricity, or atomic energy....But a presupposed spirit is certainly not the Holy Spirit, and a theology that presumes to have it under control can only be unspiritual theology.”

(K. Barth)

- d. that is, a thoroughgoing relational approach cf. those “who make only technology in place of theology” (Basil of Caesarea)

“The hermeneutics of the Holy Spirit means that the truth intended cannot possibly fall under the general categories which are the epistemological conditions for the usual definition of truth. We are thus confronted again by the familiar phenomenon in theology that when the terms are transferred to theology they undergo a sharp modification of sense. Linguistically we still have the same word ‘truth’ but it now denotes something very different.” ie. relational faithfulness.

(H. Thielicke)

- e. confusion in this area, such as about the full personhood of the Spirit, must represent a relational impediment in the heart of the worshipper – theologian in whom Spirit and Word dwell (Gal 4:6; Rom 10:8)

2. The unity of Word and Spirit in Scripture.

1. In creation

- a. ‘ the Spirit of God was moving... then God said, “Let there be...”
(Gen 1:1-3)
- b. ‘By the word of the Lord the heavens were made, and all their host by the breath (*ruah*) of his mouth’
(Ps 33:6)
- c. ‘He sends out his word and he melts them; he makes his wind (*ruah*) blow, and the waters melt.’
(Ps 147:18)

2. In prophecy.

- a. this is a common theme in the Old Testament.
 - (1) ‘the Spirit of God came upon him (Balaam) and he... said...’
(Num 24:2-3)
 - (2) ‘the Spirit of the Lord speaks by me, his word is upon my tongue.’
(2 Sam 23:2)
 - (3) “‘ The prophet is a fool, the man of the Spirit is mad.’”
(Hos 9:7)
 - (4) ‘the words that the Lord of hosts had sent by his Spirit.’
(Zech 7:12)
 - (5) ‘But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob...’
(Micah 3:8)
 - (6) see also:
(Num 11:25-26; 1 Sam 10:6,10; 19:24; 2 Chron 15:1; 20:14; 24:20; Neh 9:30)
- b. the connection between the action of the Spirit and the utterance of the Word is very strong in the New Testament.
 - (1) in Luke – Acts.
(Luke 1:15, 17; 41, 42; 67; 2:25-26; 4:14-15; 18-19; 10:21; 12:11-12; 24:46-47; Acts 2:4,11; 14; 4:8; 4:29, 31; 6:3, 8; 6:5, 10:10:44-46; 19:6)
 - (2) in Paul.
(Rom 15:18-19; 1 Cor 2:4-5; Eph 5:18-19; 6:17; 1 Thess 1:5)
 - (3) in Peter.
(1 Peter 1:10-12)
 - (4) in John.
(John 3:34; 4:23-24; 6:63; 14:26; 16:8, 13-15)
 - (5) in Revelation.
(2:7,11,17,29; 3:6,13,22; 14:13; 19:10; 22:17)

3. In signs and wonders with words.

(Acts 4:30-31; 6:8-10; 13:8-12; Romans 15:18-19; 1 Cor 12:7-11; Heb 2:3-4)

4. In the inspiration of Scripture.

- a. 'All scripture is inspired by God (*theopneustos*)...' (2 Tim 3:16)
- b. '...no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men moved by the Holy Spirit spoke from God.' (2 Pet 1:20-21)
- c. 'I was in the Spirit on the Lord's day...I heard ... a loud voice saying, "Write in a book...'" (Rev 1:10-11)

5. In salvation.

- a. covenant renewal
'this is my covenant ... says the Lord: my Spirit that is upon you, and my words that I have put in your mouth...'
(Isa 59:21)
- b. regeneration
(John 3:5,8; Js 1:18)
- c. cleansing
(John 15:3; Eph 5:26; 1 Cor 6:9-11; Titus 3:5)

6. 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)

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)

(Smedes, L. B. 1983: 44, *Union with Christ*, Grand Rapids: Eerdmans)

1306 Renewal Theology

C: Historical Factors of Separation

1. In the early church.
 - a. the gospel as a 'new law'
 - sacramentalism
 - penitential system.
 - b. the emphasis on order in ministry.
 - eg. Ignatius of Antioch, *Didache*, 1 Clement, Cyprian.
 - orders of clergy.
 - apostolic succession.
 - comparisons with O.T. priesthood.
 - c. reaction to heretical groups.
 - Gnosticism, Marcionism
 - closing of the canon
 - focus on Christology delayed clarification of the identity of the Spirit.
 - d. response to Montanism
 - itself a response to rigidity in the church.
 - rejection of prophetism by Catholic Church.
(Montanus claimed to be "the paraclete"; "new prophecy"; millennialism etc)
 - e. institutionalised ecclesiology.
 - incorporates the above
 - administrative order of late Roman Empire.
 - f. the influence of philosophy.
 - *Logos* of Stoicism eg. Apologists.
 - *Nous* of neo-Platonism.

2. The church before the Reformation.
 - a. marginalisation of renewal groups.
 - monastic orders as legitimated channels of Spirit's work.
 - influence of the "third age" (Spirit) teaching of Joachim of Fiore (1145-1202). The first age is of the Father (O.T. law, lay), the second of the Son (NT, grace, clerical), the final age (from 1260) will see the conversion of the world by spiritual monks and the birth of the Church of the Spirit.
 - persecution of heretics eg. Ghibellines, Amalricians, Waldensians, Hussites etc.
 - prohibition of new religious orders (1215 Fourth Lateran Council).
 - b. rationalism.
 - elaborate intellectual systems (scholasticism)
 - separation of mystical streams (Bernard of Clairveaux →) from the schools.
 - c. traditionalism
 - aversion to new ways/expressions in theology.
 - authority referred to the past eg. Peter Lombard's *Sentences*
 - d. medieval synthesis of church and state.
 - stability, status quo
 - Church a "chaplain" to the state.
 - e. hierarchicalism
 - God → Christ → church → people
 - the Bible is interpreted by the church
 - power of the papacy.
 - f. institutionalised ecclesiology.
 - formalisation of earlier trends.
 - grace channelled through church.
 - Church is an institution not just a 'spiritual' organism.
 - body of Christ is visible/identifiable with Roman Catholic Church.
 - g. pneumatology focussed on issues of deity.
 - little theological work on the role of Spirit in individuals or church.
 - semi-Pelagianism reduces need for work of Spirit.

3. The impact of the Reformation.

a. the basic order of salvation was revised Christ → individual → Church

b. Luther.

(1) personal conversion experience cut the link between the institutional church and the individual.

(2) saw the role of the Spirit in relation to the Scripture as essential.

“For no one can understand God or his Word if he has not been enlightened by the Holy Spirit. The action of the Holy Spirit has to be experienced, sustained and felt and it is in undergoing these experiences that one passes through the school of the Holy Spirit. If one has not gone through it, words remain no more than words. We can know God only through the work that he does in us, through what he makes us suffer and experience.”

The Holy Spirit works first upon the heart of the hearer, predisposing the soul to reliance, by faith, on Christ.

(3) critical reaction to the Roman Catholic appeal to the infallible guidance of the Holy Spirit in the *magisterium* of the church, and the claims of ‘enthusiastic’ Anabaptists eg. Th. Munzer, to a spiritual guidance apart from and superior to Scripture.

“With regard to these matters which have to do with the external spoken word, the following has to be firmly maintained: that God gives no one his Spirit or grace, unless by or with a previous external word. That is our safeguard against the enthusiasts, in other words, those spirits who delude themselves that they possess the Spirit independently of the word and before it and who accordingly judge, interpret and hear Scripture or the spoken word as they wish. That is what Munzer did and that is what is done today by many people who like to be judges, distinguishing the spirit from the letter, but who do not know what they say or teach. Papism is also pure enthusiasm, for the Pope pretends ‘to hold all rights in the casket of his heart’ and that everything that he decides or ordains with his Church is spirit and must be maintained to be just, even if it goes beyond Scripture or the spoken word and even contradicts them... That is why we have the duty and are obliged to maintain that God does not wish to enter into relations with us men by means other than his external word and the sacraments. All that is said of the Spirit independently of this word and of the sacraments is the devil.”

(Schmalkaldic Articles, III, 8)

Luther resists the enthusiasts’ sharp distinction between the inward and outward Word. The Spirit is not bound to the Word; he exists in God’s eternal glory, away from the Word and our world. But as revealing Spirit he does not come without the Word i.e. in the Bible and sacraments.

- (4) the Word is the means *par excellence* of communicating grace, which awakens faith:

Solum verbum est vehiculum gratiae.

(“The Word alone is the means of grace.”)

The Word is God’s channel for the Spirit. Man brings the Word of Scripture to the ear, but God infuses his Spirit into the heart, the word of Scripture thus becomes the Word of God. Where the Word is, the Spirit necessarily follows.

c. Calvin

- (1) is sometimes called ‘the theologian of the Holy Spirit’
(2) references to the Spirit are distributed throughout the *Institutes*.
(3) developed the notion of the internal testimony of the Holy Spirit (*testimonium Spiritus Sancti internum*) to the divine authority of Scripture.

“But I answer, that the testimony of the Spirit is superior to reason. for as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit. The same Spirit, therefore, who spoke by the mouth of the prophets, must penetrate our hearts, in order to convince us that they faithfully delivered the message with which they were divinely entrusted. This connection is most aptly expressed by Isaiah in these words, “*My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.*” (Isa 59:21)

Calvin, *Institutes* I, 7, 4

- (4) Like Luther, Calvin responded to the Anabaptists, whom he termed ‘fanatics’

In opposition to them, he maintained the position that ‘God works in two ways in us, within by his Spirit and without by his word’. He expressed the relation between the two in these terms: ‘attach by a common bond’, ‘instrument of’ and ‘conjointly with’.

‘Hence one may clearly perceive that they are usually mad, those who without this means think that they can become perfect in Christ. How fantastic are those who manufacture for themselves secret revelations of the Holy Spirit and those proud individuals to whom it seems quite permissible to read Scripture in private, so that they have no need of the common ministry of the Church! For it is the task of Christ alone to instruct the Church and it is for him alone to ordain the means of edification as he may wish. And St Paul clearly bears witness here that, in accordance with the order laid down by Christ, we are not perfect as we

should be perfect and we are placed together other than by external preaching, when we allow ourselves to be governed and taught by men’.

Calvin, *Commentary on Ephesians* (4:11-12)

- (5) the Spirit illuminates the mind to receive the benefits of Christ and seals them in the heart. By the Spirit the heart is opened to the power of the Word and sacrament. The Bible preached and read is the agent of the Spirit.
 - (6) since for Calvin the Word of God as Christ and the Word of God as Scripture cannot be separated: “Christ has no more commerce with us, nor we with him apart from Scripture.”
(*Institutes* III, 2, 6)
 - (7) the knowledge we have is a direct experimental knowledge of Jesus himself present to us in the power of the Spirit, it is however fully rational and conceptual from the beginning.
- d. limits imposed on the Spirit at the Reformation.
- (1) substituted the Word for the church as the sole locus of the Spirit.
 - (2) denied the place of the *charismata* in the ongoing life of the body of Christ.
 - (3) emphasised the maintenance of order in the church over against spontaneity.
4. Roman Catholicism from the counter-Reformation.
- a. dominated by issues set at Reformation.
 - b. focus on ‘grace’ rather than Spirit eg. sanctifying, sacramental.
 - c. faith is directed to obedience to the divine order instituted by God viz. hierarchy of church. Order is objectified.
 - d. mystical theology of the sixteenth century (St John of the Cross, Teresa of Avila) did not develop a thoroughgoing pneumatology. Nor did its insights become mainstream in the practice of Roman Catholicism.
 - e. the institutionalisation of Roman Catholic ecclesiology reached its pinnacle at Vatican I (1870). The dominant motifs are clericalism, juridicism (law) and triumphalism.
- “We teach and declare: The Church has all the marks of a true Society. Christ did not leave this society undefined and without a set form. Rather, he himself gave its existence, and his will determined the form of its existence and gave it its constitution. The Church is not part nor member of any other society and is not mingled in any way with any other society. It is so perfect in itself that it is distinct from all human societies and stands far above them.
- But the Church of Christ is not a community of equals in which all the faithful have the same rights. It is a society of unequals, not only because among the

faithful some are clerics and some are laymen, but particularly because there is in the Church the power from God whereby to some it is given to sanctify, teach, and govern, and to others not.”

(Dogmatic Constitution on the Church)

- f. there was no real Catholic pneumatology until Vatican 2 (1962-1965), which encouraged a return to the Scripture and dialogue with Protestants.
- g. “It is not only through the sacraments and Church ministries that the same Holy Spirit sanctifies and leads the People of God and enriches it with virtues. Allotting His gifts ‘to everyone according as he will’ (1 Cor 12:11), He distributes special graces among the faithful, whatever their position. By these gifts He makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and building up of the Church, according to the words of the Apostle: ‘The manifestation of the Spirit is given to everyone for profit’ (1 Cor 12:7). These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the church. Nonetheless, extraordinary gifts are not to be rashly sought after, nor are the fruits of apostolic labour to be presumptuously expected from them. In any case, judgement as to their genuineness and proper use belongs to those who preside over the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to which is good” (Cf. 1 Thess 5:12, 19-21) (CE 12).
- h. difficulties with respect to the sovereign freedom of the Spirit remain as long as the church is seen as a “divine reality” directed implicitly by the “sense of the faithful” (*sensus fidelium*).

The Augustinian-Thomistic notion of the Spirit as the soul of the church perpetuates the confusion between the Spirit of God and the people of God.

- 5. Eastern Orthodoxy.
 - a. gave a prominent role to the place of the Spirit in theology and liturgy (especially due to its focus on Johannine literature) eg. transubstantiation occurs at the time of the *epiclesis*: ‘Send your Holy Spirit... so as to make the bread to be the body of your Christ.’
 - b. the church is led in a mysterious way by the Spirit, which abides in her midst, so that all truth is preserved, as such the church is infallible.
 - c. the institutionalised forms of church government and tradition are part of the identity of Orthodoxy.
 - d. the major external issue confronting Orthodoxy has been its relation to the state; Byzantine, Communist, Islamic. ‘Caesaro-papalism’ is a term used to describe a marriage with the ruling order. Severe external pressures have encouraged an inward-looking attitude and compromises with the *status quo* that has limited the prophetic Word and Spirit.

6. Currents in Protestantism.

a. Logocentrism

(1) rationalism.

Protestant scholasticism reverted to Aristotelian categories of thought in order to define and develop highly detailed systems eg. T. Beza, J. Gerhard, P. Ramus, F. Turretin.

Focus on the centrality of human reason.

‘The Spirit worketh not on the will but by the reason: he moveth not a man as a beast or stone, to do a thing he knoweth not why, but by the illumination giveth him the soundest reasons for the doing of it’

(R. Baxter)

‘the fundamental mode whereby our rational Creator guides his rational creatures by rational understanding and application of his written word...’

(J. Packer)

‘Revelation is to be grasped by reason, that is, normal powers of human apprehension; this requires no special work of the Spirit’

(C. Henry)

(2) biblical exclusivism

(a) illumination is not revelation.

This is a standard theme in conservative Protestantism, dating back to a distinction made by Calvin.

“the Word is the instrument by which the Lord dispenses the illumination of the Spirit to believers. For they know no other Spirit than him who dwelt and spoke in the apostles, and by whose oracles they are continually recalled to the hearing of the Word.”

(*Institutes* I, 9, 3)

The Westminster Confession gave creedal status to the essential difference between the revelation which led to Scripture and the illumination of the truth of Scripture:

“Nothing is to be added to the whole counsel of God whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word.”

Revelation relates to the unveiling of truth which God wished to be in the Bible, inspiration is the method by which the Holy Spirit superintended the writing of Scripture, and illumination refers to the ministry of the Spirit by which the meaning of the Scripture is made clear to the believer. “it is the Spirit who is the direct connection between the mind of God as

revealed in the Scriptures and the mind of the believer seeking to understand the Scriptures.”

(C.C. Ryrie)

(b) revelation is limited to the Bible.

(1) the biblical revelation is sufficient for all matters of faith and conduct

(This does not deny that the Spirit can apply this revelation to a variety of contexts today.)

(2) the biblical revelation is propositional and historical. These propositions cannot be added to as they are tied to the record of God’s saving acts recorded in Scripture.

“new revelation can be added only, in case new objective events of a supernatural character take place, needing for their understanding a new body interpretation supplied by God... mystical revelation claimed by many in the interim as a personal privilege is out of keeping with the genius of Biblical religion... As to its content and inherent value it is unverifiable, except on the principle of submitting it to the test of harmony with Scripture. And submitting it to this it ceases to be a separate source of revelation concerning God.”

(G. Vos)

b. Enthusiasm.

(1) a response to Protestant scholasticism and institutionalised Christianity.

(2) Quakers etc.

(a) focus on immediate and personal rather than historical and corporate.

(b) abandoned all outer forms of religion eg. sacraments.

(c) claim to spiritual illumination apart from the Scripture (“divine light”)

(d) Robert Barclay (1676) elevated the Spirit above Scripture because it was equally accessible to all conditions of people.

(e) the Spirit was able to move sensitive Christians at will, hence the importance of various external manifestations.

(f) in the case of Edward Irving, this was accompanied by the claim of the restoration of the charismatic gifts and the 12 apostles, with ritualism.

c. Pietism and early Evangelicalism: an attempted balance.

- (1) a movement away from both subjectivism and objectivism.
- (2) 2 major ways.
 - (a) Arminian-Wesleyan
 - (i) emphasised the work of the Spirit in conversion, complete sanctification and assurance.
 - (ii) experience a source of authority in Christian living, but only in confirmation of a scriptural truth.
 - (iii) special focus on Holy Spirit and entire sanctification, subjectively recognised.
 - (iv) 'revelation by the Spirit through the Word'
 - (v) retains classical Protestant Christocentricity.
 - (b) Calvinist.
(Edwards, Whitefield, Simeon)
 - (i) emphasised the need for personal conversion.
 - (ii) tended to be more objective in their doctrine of revelation: 'revelation in the Word through the Spirit.'

d. Nineteenth century revivalism.

- (1) Plymouth Brethren
 - (a) emphasised the unity of the Spirit.
 - (b) emphasised the role of the Spirit in this dispensation.
 - (c) emphasised the guidance of the Spirit in the teaching of the Word of God.
- (2) Finney and the Holiness movement.
 - (a) early Finney tended to emphasise human capacity.
 - (b) need for the power of the Holy Spirit to lead a victorious Christian life eg. Keswick.
 - (c) teaching of a distinct post-conversion "baptism in the Holy Spirit" for holiness and/or power to evangelise.
 - (d) tended to link these experiences to a deepened state of inner surrender or total commitment.

e. Twentieth century Evangelicalism.

- (1) difficulties of terminology ie. ‘What is an Evangelical’?
- (2) tendency to be very conservative in the doctrine of Scripture in reaction to liberalism * eg. the Princeton School, so that in many ways the movement was Bible centred rather than Christ-centred.
- (3) tendency to be reactive to the claims of Pentecostalism / Charismatic movement.
- (4) tended to objectify revelation as rational and propositional (see before).

(* Liberals since Schleiermacher have tended to confuse the Holy Spirit with religious experience, or the “spirit of the age” (*Zeitgeist*). Inspiration, revelation and the Word of God are conflated into feeling or consciousness in which Scripture finds its origin and witness.)

f. Pentecostalism.

- (1) continuity with the Holiness stream.
- (2) preoccupation with subjective evidence of the “baptism of the Holy Spirit”
- (3) this led to the Holy Spirit being treated *theologically* as a theme *post hoc* the experience of the believer in regeneration and renewal.
- (4) the Bible is related to pneumatically. There is an attempt to reflect on the teaching of Scripture subsequent to a (personal) historical experience (viz. ‘baptism of the Holy Spirit’). The Holy Spirit who inspired Scripture and who inhabits the believer is a bridge creating a spiritual kinship between the two. Knowledge of the meaning of Scripture is not primarily assensual (RC) or propositional (Fundamentalism) but a relational communion with the author of Scripture himself. This involves an experimental or ‘subjectivising’ hermeneutic. The Bible is not approached as an objective source of doctrine or morality but as an agent of the Spirit which leads the Christian into existential continuity with its own witness to the Spirit-filled life of the first believers. A paradigm is found in a dialogical relationship between experience and Scripture. ‘At every point, experience informs the process of interpretation and the fruit of interpretation informs experience’.

(Arrington).

- (5) revelatory gifts of the Spirit – prophecy, wisdom, knowledge, vision, dream – can be placed on a par with the Scripture, and so (implicitly) become an alternative source of doctrine.
- (6) movement away from the classical Christocentrism of Protestantism.
- (7) these tendencies have become more pronounced in late twentieth century pragmatic Pentecostalism where less attention is paid to the Bible as the Word which supplies the criterion of the work of the Spirit, rather than as a source for the experience of the Spirit and his manifestations.

1306 Renewal Theology

D: Models of the Unity of Word and Spirit

1. John Calvin

- a. discussion focuses on Scripture and Spirit.
- b. appeals to the example of Isaiah (59:21) and Paul (2 Cor. 12:2; 1 Tim 4:13) as those who had powerful spiritual experience but did not abandon the Word.
- c. “The Holy Spirit is recognised by his agreement with Scripture”
(*Institutes* 1,9,2)
 - (1) the apostles set up Scripture as the basis for discerning the mark of the Spirit
(2 Cor. 11:4; Gal. 1:6-9; 2 Pet. 1:19)
 - (2) this is not unworthy of the Spirit, who is thereby compared with himself, as the author of Scripture. This is a test he himself has established.
 - (3) “He would have us recognise him in his own image, which he has stamped upon the Scriptures,…”
- d. “Word and Spirit belong inseparably together.”
(*Institutes* 1,9,3)
 - (1) the letter is life where it shows forth Christ
(Ps. 19:7; 2 Cor. 3:8; Phil. 2:16)
 - (2) the Holy Spirit inheres in the truth of Scripture (“His truth”), so that “only when its proper reverence and dignity are given to the Word does the Holy Spirit show forth His power.”
 - (3) “For by a kind of mutual bond the Lord has joined together the certainty of his Word and of his Spirit so that the perfect religion of the Word may abide in our minds when the Spirit, who causes us to contemplate God’s face, shines; and that we in turn may embrace the Spirit with no fear of being deceived when we recognize him in his own image, namely, in the Word.”
 - (4) the Spirit completes the work of the Word by effectively confirming it.
 - (5) “The Word is the instrument by which the Lord dispenses the illumination of His Spirit to believers.”
 - (6) the Spirit calls believers back to the hearing of the Word.

- e. Calvin integrates 'Word of God' as applied to Christ and 'Word of God' as applied to Scripture. However, the gospel and Scripture are like the 'clothes' of the incarnate Word.

2. Complementary Causation

- a. this discussion occurs in Reformed circles
- b. it is based on the observation that regeneration may be attributed to the Word (John 15:3; James 1:18 ; 1 Peter 1:23) or the Spirit (John 3:5,8)
- c. a distinction is made between the internal illumination of the Spirit and the external revelation of the Word, or between the unconscious and the conscious.
- d. the Spirit sovereignly, as efficient cause, works through the Word as instrumental cause (the gospel) to bring about conversion cf. 1d. (5)
- e. it is the Spirit who renders the Word efficacious.
- f. this is signalled in the N.T. by the use of the preposition *ek* ('of') to indicate the divine originating cause (John 3:5; 1 John 3:9; 5:11) and *dia* ('by') to express the instrumental cause (John 15:3; 1 Cor. 4:15; 1 Pet. 1:23).
- g. comments
 - (1) the category of 'cause' is possibly unavoidable, but is most developed in Hellenistic philosophy where the notion of a tri-personal God was impossible
 - (2) it is closer to the biblical language to talk of a union of the Word and the Spirit in their work together.
 - (3) even if the Word is external in some respects (e.g. John 11:23; 1 Thess. 4:16) it is not merely external (Rom. 10:8; Heb. 4:12)

3. Revelation as bi-polar.

(Noble, T.A., 1997. 'Scripture and experience'. *Themelios*. 23:1, 30-39)

- (a) eighteenth century evangelicals represent a *via media* between subjectivists (Quakers, Schleiermacher, Coleridge etc.) and objectivists (Butler, Clarke, Law etc.)
- (b) revelation in terms of both Word and Spirit
- (c) through the prior inspiration of Scripture it is objectively the Word of God to us, a living faith in the God of Scripture is made possible by subjective enlightenment by the Spirit .
- (d) knowledge as relational or bi-polar: it has both a subjective and an objective pole.
- (e) "Objective revelation in Scripture and in the presence of the living God in his Spirit and subjective experience of the living God through his Word in Scripture by the Spirit are therefore not contradictory in the evangelical view, but complementary."

- (f) this position seems essentially correct, it is however concerned with the unity of the Word and Spirit in relation to the human subject, rather than a prior unity which finds expression in revelation etc.

4. The Spirit as Act-Word.

(Thielicke, H 1982:30 *The evangelical faith*, Grand Rapids: Eerdmans.)

- a. the Spirit does not enter into an already existing autonomous situation.
- b. in the Gospels the Spirit is the power which is the source of the authority to work the miracle of liberation and release (Matt 12:28, Luke 4:18-21), and hence the basis of the act-word.
- c. as act-word he translates us out of the impossibility of receiving from God in our natural situation (John 14:17).
- d. he puts us in the new creation in which truth can be heard and received (John 15:26, 18:37)
- e. “The Holy Spirit is the power within the Word to make it a living Word, to actualise it for life and understanding. The Holy Spirit is thus the power of illumination which enables me to know the Word as God’s Word – and power not just to know it, but also to acknowledge it and thus allow it to be powerful in me.”

(Thielicke uses the language of illumination in a more than conceptual sense, he broadens it to incorporate the power of the Spirit to change the heart.)

“Again, when the Kyrios opens the heart of Lydia (Acts 16:14), this, too, is the work of the Pneuma, not *although* but because the Kyrios himself is at work. The Spirit gives to the word fulfilled by him more than the character of impartation. He makes it an efficacious Word which has the power of binding and loosing (John 20:22f; 1 Cor 5:4f.) The power is the same as that which the Kyrios displayed as the bearer of the Spirit when he freed men from demonic bondage (Luke 4:36).”

- f. Thielicke’s approach is helpfully set in dynamic saving rather than static ontological terms.

5. Power and Truth

(Cain, P. and Kendall R.T. (1996) *The Word and the Spirit* Eastbourne: Kingsway.) This is a published version of a major conference of the same name held in Wembley, London in 1992. Paul Cain has a reputation as a Pentecostal prophet, R.T. Kendall is an author and Bible teacher/theologian.

‘But I would bring everything to the test of the Word and the Spirit. “God is a spirit,” said our Lord, “and they that worship him must worship him Spirit and in truth.”’

‘While it is never possible to have the Spirit without at least some measure of truth, it is, unfortunately, possible to have a shell of truth without the Spirit. Our hope is that we may have both the Spirit and the truth in fuller measure.’

A.W. Tozer, *The Divine Conquest*

Jesus, restore to us again the gospel of your holy name that comes with power, not words alone, owned, signed and sealed from heaven’s throne ; Spirit and Word in one agreed, the promise to the power wed.

The word is near, here in our mouths

And in our hearts the word of faith.

Proclaim it on the Spirit’s breath:

Jesus!

Your word, O Lord, eternal stands, fixed and unchanging in the heavens. The Word made flesh to earth came down to heal our world with nail – pierced hands. Among us here you lived and breathed, you are the message we received.

Spirit of truth, lead us we pray into all truth as we obey. And as God’s will we gladly choose, your ancient power again will prove Christ’s teaching truly comes from God; He is indeed the living Word.

Upon the heights of this dark land, with Moses and Elijah stand; reveal your glory once again, show us your face, declare your name; Prophets and law in you complete, where promises and power meet.

Grant us in decisive hour to know the Scriptures and the power, the knowledge in experience proved, the power that moves and works by love. May word and works join hands as one, the Word go forth, the Spirit come.

Graham Kendrick

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Surrey CR9 5AP UK.

a. R.T. Kendall

:The remarriage of the Word and the Spirit

- (1) the Scriptures and the power of God ought to be “experienced” simultaneously (Matt. 22:29).
- (2) training in the Word prepares people for usefulness in revival (John 14:26).

- (3) God's basis for having power (2 Tim. 3:5) in the right sense.
 - (a) personal reading of the Scriptures
 - (b) personal revelation of the Scriptures
 - (c) personal rethinking of the Scriptures
 - (d) personal release of the Spirit

“The Spirit will be released to the degree we stand in awe of his Word.

The scope for power will be found to the degree we value his own Word. Signs following will be his seal on us. Power that flows from his Name will be in proportion to our love for his Word.”

:The preaching of the Word and the Spirit

- (1) “...I would define experimental preaching as ‘releasing the Holy Spirit to be himself.’ ”.
- (2) necessity of “unction” ie. anointing – this is the ability to utter words (Acts 2:4,14) through the power of the Spirit. Cf. 1 Cor. 2:4; 1 Thess. 1:5. Illustrations from George Whitefield, John Sung, Martin Lloyd - Jones (“access to power”).
- (3) how do I block the Spirit?
 - (a) human wisdom
 - (b) perverting the text
 - (c) copying others
 - (d) avoiding difficult scriptures
 - (e) personal feelings
 - (f) grieving the Spirit
 - (g) trying to keep the control

:A post – charismatic era

- (1) God is in Ishmael, but Ishmael is not God's ultimate purpose. Isaac is on the way.
- (2) the charismatic era is Ishmael .
 - (a) initiated by Abraham's response to the Word of God, like the charismatic movement.
 - (b) Sarah persecuted Hagar, like the charismatics and Pentecostals have been persecuted.
 - (c) Hagar was affirmed by divine visitation.

- (d) God had a secret purpose for Ishmael
(Gen. 16:10; 17:20 – 21) ie. numerous descendants.
- (3) the post – charismatic era
 - (a) the promise will defy all natural explanation.
(Isaac not Ishmael)
 - (b) no one will be able to question the signs and wonders.
 - (c) it will be a return to God’s Word.

In his book *Understanding theology* (1996) Fearn: Christian Focus,
Kendall approaches the issue in a different manner.

“Resurrection power is the simultaneous combination of the Word and the Spirit.”
In this state

- (1) Jesus is as real to us as to those who saw him personally.
- (2) it is being controlled entirely by the Father’s will
 - (a) no abuse of power
 - (b) never exercised for one’s personal use
- (3) we will be true to sound doctrine (John 7:17).
- (4) we will enjoy the power of the Holy Spirit in enormous measure. (John 7:38; Heb. 2:4)

b. Paul Cain

:The role of the Word

- (1) the need for unity
 - (a) direct correlation between unity and the anointing
(Ps. 133: 1 – 2).
 - (b) victory in spiritual conflict
(Deut. 32:30).
 - (c) to convince the world of the reality of Christ
(John 17:21).
- (2) the pre – eminence of the Bible.
(Josh. 1:8; Acts 4:31; 1 Cor. 14:37; 2 Pet. 1:21)
“It is written....”
- (3) the need for the Spirit “... it is the Word *and* Spirit we need..... We need good theology, and we need the power of God.”

:The role of the Spirit

- (1) “I believe the key to preparing the way for revival will come through dynamic prophetic preaching...”
- (2) the Spirit of truth
(John 14:17, 15:26, 16:13)
- (3) the Spirit of interpretation
- (4) the Spirit of revelation.
 - (a) of testimony (1 John 15:26; Acts 1:8; 4:31)
 - (b) of glory (John 16:14; Eph. 1:17-20)
 - (c) of love (Rom. 5:5; Eph. 3:16-19)
 - (d) the unity of the Spirit (Phil. 3:15)
- (5) grieving the Spirit
 - (a) pride
(Eph. 4:30-31)
 - (b) rivalry
(Rom. 12:10)
- (6) the Spirit of power
(1 Cor 1:22-24; 2:4-5)

“ Only in the cross of Christ will be found the true remarriage or union of the Word and the Spirit”.

:The Word and the Name

- (1) God exalts his Word above his Name (Ps. 138:2)
- (2) God’s character is above his influence, reputation, power
- (3) God is about to clear his Name
- (4) in the post – charismatic era there will be a greater glory (Haggai 2:9), miracles which cannot be contradicted.

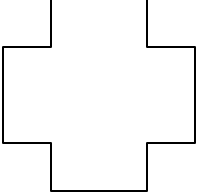
6. Renewal of the mind

(Stibbes, Mark 1993. “The Word and Spirit : The ‘two hands of God’.” *Renewal* 205, 18:20; “The marriage of Word and Spirit”. *Renewal* 206, 16-17.)

- a. charismatics and evangelicals *think* differently
- b. this can be explained in terms of modern brain research which reveals the differences between the operation of the two hemispheres of the brain.

| LEFT HEMISPHERE | RIGHT HEMISPHERE |
|-----------------|------------------|
| Analytical | Intuitive |
| Logical | Imaginative |
| Philosophical | Open to the |
| Linear | supernatural |
| Rational | Wholistic |
| Abstract | Pictorial |
| | Concrete |

- c. right brain Christianity (charismatics) is intuition without analysis e.g. tongues, spiritualising the intellect
- d. left brain Christianity (evangelicals) is rational and intellectual eg. teaching, analysis, intellectualising the Spirit
- e. “The Holy Spirit does not just work just on the left brain. He also works on the right brain: he sparks our imagination and causes us to rejoice, laugh, sing and *create*.” (Wallace; www.bible.org/docs/soapbox/estsw.htm)
- e. both groups lack wholeness on their own, they need a ‘healing of the mind’.
 - (1) this needs to be acknowledged
 - (2) through the reconciling power of the cross the Holy Spirit can bring wholeness and healing to the two halves of the Christian mind

| LEFT HEMISPHERE |  | RIGHT HEMISPHERE |
|-----------------|---|------------------|
| Doctrine | | Experience |
| Word | | Spirit |
| Theology | | Power |

- f. this will return us to the biblical marriage of Word and Spirit.

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E: Working towards a Model of the Unity of Word and Spirit

1. The goal of a model
 - a. recognition of the essential difference between model and reality
 - (1) avoidance of theological idolatry (*theologismus*)
 - (2) maintenance of humility
 - b. the goal is not:
 - (1) abstract – God is not an idea
 - (2) pragmatic – God is not a means to an end
 - (3) experiential – God is not an aspect of our experience
 - c. the goal of a theological model must be participation in the reality which it signifies
 - (1) this is consistent with the nature of Scripture as a “witness” of the Spirit to the Word.
 - (2) it is consistent with the general working of God in the created order i.e. God works sacramentally to convey himself but is not contained in the medium of revelation.

2. A biblical direction

- a. participation is operative through faith (Heb. 11:6).
- b. grace is conveyed to faith through promises (2 Pet. 1:3-4).
- c. the promises of God are contained in Christ (2 Cor. 1:20)

2. Jesus Christ is the locus of the unity of Word and Spirit.

1. This is an eternal reality.

- a. to deny this is to separate the “Word apart from the flesh” (*Logos asarkos*) from the “Word in the flesh” (*Logos ensarkos*) i.e. the eternal Person of the Word and Jesus Christ are 2 persons.
- b. the consequence of this would be that the economic revelation of God is not continuous with the eternal trinity.
- c. this would mean that God as-he-is-in- himself is unknowable.
- d. the Scripture however affirms, the unity of the Person of Christ through eternity and time.
 - (1) Jesus can speak of himself as existing before his birth. (John 6:62; 8:58; 13:3; 17:5; 24 cf 3:13; 7:29; 8:38).
 - (2) Paul speaks of ‘Jesus Christ’ preceding this creation or of coming to earth (1 Cor. 8:6; 15:47; 2 Cor 8:9; Phil. 2:5-11; 2 Tim 1:9).

- (3) these thoughts are repeated in other parts of the New Testament (Heb. 1:23; 2:11; 13:8; 1 Pet. 1:18-20; Rev. 1:8; 13:8).
2. It provides the ontological medium in which God encounters the world.
 - a. the Word through which God creates and sustains the world has the “personality” of Jesus Christ (John 1:3; 1 Cor. 8:6; Col. 1:16; Heb. 1:2).
 - b. this is to be essentially understood as love for the Father.
 - c. the empowerment, or possibility of this love being directed to the Father in and through creation is always the Spirit.
 - d. the origin and end of all things is Jesus Christ in his union with the Father: they are conjointly “the first and the last” (Rev. 1:8,17; 21:6; 22:13).
 3. The Spirit is not at the centre of the unity of the Word and the Spirit
 - a. the Spirit is not incarnate, hence he is not the union of time and eternity, creature and Creator, humanity and God.
 - b. the Spirit is not “the first and the last”, unlike the Father and the Son.(in the order of glory)
 - c. this does not imply that the Spirit is unequal to Father and Son, but that his equality is constituted in the form of his distinct love which is to empower the mutual love of Father and Son.
 - d. epistemologically, this means that the unity of Word and Spirit is only knowable from the side of the Word.
 - (1) this is because it is the Word which has become incarnate so as to make available the knowledge of God to human consciousness.
 - (2) this is the will of the Spirit as the one who promotes the Son as the Son of the Father.
 - (3) it is the Spirit who has told us in the Word as gospel and Bible who he is, his self – revelation is mediated by the story of Jesus Christ.
 3. The comprehensiveness of the revelation of the unity of the Word and Spirit of God in the Person of Jesus Christ.
 1. The Old Testament revelation of Christ
 - a. begins with the creation of Adam “who is a type of the one who was to come”. (Rom. 5:14).
 - b. all the dominant motifs of the Old Testament find their reality in Jesus.
 - (1) this is expressly the argument of the letter to the Hebrews (8:5; 9:23; 10:1).

- (2) this is a theme in the recapitulatory christology of the Gospels and the letters of the N.T. Jesus is the true Son of God, the Prophet, Priest and King who remains faithful to God where Israel (and Adam) failed.
 - c. is a revelation of “the Spirit of Christ” in the prophets (1Pet.1:11)
The “Spirit of Christ” in this text is the Holy Spirit and not the pre – existent Jesus considered as “Spirit”:
 - (1) “Spirit of Christ” in Romans 8:9 refers to the Holy Spirit.
 - (2) the Holy Spirit is said to be the bearer of the good news that the O.T. prophets inquire about (1Pet. 1:12)
 - d. the revelation of Jesus Christ in the O.T. era must be in accordance with the nature of God’s foreknowledge.
 - (1) this is not some sort of divine clairvoyance viz. knowledge from a distance.
 - (2) it is relational knowledge cf. Gen. 4:1, Amos 3:2, Rom. 8:29
 - (3) it requires an explanation in terms of the incarnation of the Word.
2. The inclusive knowledge of the incarnate Word
- a. the *Logos*, as God, has complete knowledge of all things.
 - b. the *Logos asarkos* cannot receive revelation.
 - (1) in as much as he already possesses all knowledge.
 - (2) ‘revelation’ is a term suited to creatures, whereas God knows himself and all his acts directly in complete communion as Father, Son and Holy Spirit.
 - c. nevertheless, the *Logos asarkos* in his communion with the Father in the Spirit must be the ground or possibility of revelation.
 - d. the incarnation is the means by which humanity enter into the Word’s knowledge of the Father in the Spirit.
 - e. incarnation as the vehicle of communion through revelation necessitates *kenosis*. The Word must lose his consciousness of the Father in order for revelation to be a possibility.
 - f. revelation for Jesus is the restoration of his eternal knowledge of the Father in the Spirit, under the conditions of his humanity in humiliation and exaltation.
 - g. this could be described as a journey of re – discovery, whereby the *Logos* realises the fullness of his identity as the Son of the Father.
 - h. what is communicated to Jesus by the Spirit is the eternal love of the Father.

- i. the nature of the love of God, as unconditional, is other – centred. The Father loves the Son for the Son’s sake, the Son loves the Father for the Father’s sake, and the Spirit loves the Father and Son by empowering their mutual selfless love.
- j. under the condition of incarnation the selflessness of the Son’s love for the Father, as an act of divine or eternal quality, must consist of an action solely for the Father at complete loss to himself. The love of Jesus for the Father as God comes to complete expression as a human act with divine power or absoluteness in the cross. Here it may be said that a human being loves God as God loves, and as God loves humanity.
- k. such an act of love for the Father must represent the fullest penetration of the Spirit into the humanity of Jesus, for it is by the Spirit that he presents his self – offering to the Father. The cross is therefore the fullest actualisation, and hence revelation, of the unity of the Word and the Spirit.
- l. in turn the humanity of Jesus requires an act of the Father of complete selflessness in relation to the Son in order that he, as incarnate, may know the full measure of the Father’s love. This is the resurrection.
- m. in the resurrection the Son as a human being receives the complete revelation of the Father (which includes the revelation of the truth of “k.”) by his being exalted and glorified as Lord of all. In his exalted state Jesus Christ shares all the attributes of God the Father with respect to the world, except Fatherhood. In this way God the Father is not only completely revealed in the Son but to the Son. E.g. the use of the name “Jesus” in Acts.
- n. the Father raises the Son through his Spirit, this outpouring of the Spirit into the Son of the Father’s love (c.f. Rom. 5:5) is the final actualisation, and hence revelation, of the unity of the Word and the Spirit.
- o. as raised into the divine glory (John 17:1-5) the human consciousness of Jesus must have accessible to it, all the eternal knowledge of the *Logos*, and the divine consciousness of the *Logos* the total experience of the man Jesus.
- p. viewed from our time line, this means retrospectively that the *Logos* holds in his eternal consciousness all of what it means to be human (cf. Rev. 13:8). In this, limited and non – incarnational sense, the human nature of Jesus is “eternalised.” This gives the O.T. witness to Christ by the Spirit a real relational grounding in him who was to come.
- q. again, viewed from our time line, prospectively, the man Jesus now knows what God knows. This means he is the complete content, for us, of the revelation of God.

4. Jesus Christ as the ongoing revelation of God.

1. The centrality of the gospel events.

- a. scripture witnesses directly to the fact that the exalted Christ is the recipient of revelation (Rev. 1:1). (This is recorded in the book of Revelation). This revelation is not in the form of some abstract knowledge (“word”) nor subjective feeling (“spirit”) but the continued history of Jesus with his Father in relation to the governance of the world. More precisely, it is the unfolding of the significance of the gospel for history, of the Lamb standing (i.e. raised) as if it had been slain (i.e. crucified) who opens the scroll of world destiny (Rev. 5:1 ff).
- b. the positive conclusion to be drawn from these observations that is, ‘4.1a’ and ‘3.2 j-m’, is that the unity of Word and Spirit is a reality fully constituted in the gospel events of the death and resurrection of Jesus.
- c. the negative conclusion is that all attempts to arrive at a knowledge of the unity of the Word and the Spirit, whether conceptually or experientially, other than the way it has been actualised in Jesus, are misled. On the one hand they will necessarily lead to rationalism and on the other to enthusiasm, depending upon the prevailing cultural and personal biases of those involved.

2. The issue of Scripture.

- a. this has been central to most of the historical debate about the Spirit – Word relationship.
- b. if the above approach is correct, Scripture must be understood in terms of the Spirit’s role in the life of the Son.
- c. if the Spirit “breathes out” (*theopneustos*) the Word (2 Tim. 3:16 cf. Heb 1:1), the content of Scripture is Jesus, or more accurately, Jesus’ knowledge of the Father and his will.
- d. this is explicit in Rev. 1:1; 2:7 etc. It is Jesus’ understanding of the Bible that renders it authoritative scripture (Luke 24:27).
- e. Jesus, particularly in his prophetic office, “is the content of the scriptural witness, the one who *interprets* the Old testament witness, and the one who commissions the New testament witness.” (Vanhoozer)
- e. the authors of Scripture were granted a share in what Jesus was shown by the Father in the Spirit. (This is explicit in Rev. 1:1,10). The Spirit communicated to them the revelation which Jesus had been given, so that they participated in “the mind of Christ” (1 Cor. 2:14-16).
- f. the Scriptures are the deposit of the understanding the apostles received in their union with Christ (“in Christ”), as witnesses to the revelation of God in Jesus and through their sharing in God’s revelation to Jesus. (P. Toon).

- g. as prophet Jesus authors scripture, as king he presides over its interpretation (Luke 24:45) and as priest his words mediate the divine presence (John 14:23)
3. Revelation today
- a. the distinction between revelation and illumination as expressed in conservative Protestantism is unbiblical.
 - b. revelation is not limited (or usually conceived of) as a 'report in God's own words' (R.P. Martin) but covers a whole range of experience from recognising the identity of Jesus (Matt. 11:27; 16:17; Gal. 1:16) i.e. conversion, through enlightenment of the truth (Phil. 3:15), spiritual gifts (1 Cor.14:6, 26, 30)and Christian hope (1 Cor. 2:10).
 - c. it is by abiding in Jesus' love as Jesus abided in the Father's love that revelation is received "I have made known to you everything that I have heard from my Father" (John 15:17; cf.vv.7-10)
 - d. this transmission from the Father through the Son occurs by the sending of the Spirit in the name of Jesus (John 14:25-26) to be a witness to the truth of Jesus (John 16:13-14) i.e. in his witness to the Father (John 18:37).
4. Growing in the knowledge of the unity of Word and Spirit.
- a. the knowledge of God's love is the knowledge of God, and hence the unity of Word and Spirit.
 - b. the character of this love is 'other-centredness', not some state of personal satisfaction or assurance, whether conceived of intellectually or experientially.
 - c. this love is revealed in the death and resurrection of Christ, hence meditation on the gospel events as recorded in Scripture, is central to a fuller participation of the unity of Word and Spirit.
 - d. the goal of this unity is in the Father. Love for the Father is the ultimate intention of the plan of God's Word and God's Spirit.

1306 Renewal Theology

Word and Spirit (continued)

13. Spirit and Scripture

A: The inspiration of Scripture.

1. Inspiration and the Holy Spirit.
 1. The concept of inspiration.
 - a. supernatural influence of the Holy Spirit on those involved in the production of Scripture.
 - b. this is a minimal definition, differences occur in interpretation when closer definition is attempted.
 - c. important to see the doctrine of inspiration within the wider working of the Holy Spirit in the world.
 2. Criteria of the Spirit's work in the world
 - a. social – the Spirit works within individuals as part of a wider community.
- gifts and graces are realised corporately
 - b. individual – the Spirit nourishes individuality by giving graces as he wills (1Cor. 12:7).
- this occurs interactively with community formation
 - c. incarnation – the Spirit works through the world he has created
- creation and redemption are intimately related
 - d. anonymity – particular property of the Spirit
- element of mystery
- true of all actions at the divine – human interface
 3. Characteristics of an adequate model of inspiration
 - a. social dimensions of the production of Scripture must be included.
 - b. individual factors must be taken into account.
 - c. continuity with God's ongoing way of communicating with humanity.
 - d. recognition of the inexplicable character of inspiration.
2. Basic models of inspiration
 1. The prophetic model of inspiration
 - a. classic model of inspiration dating back to the Fathers of the Western church.
 - b. combination of 2 sources.

- (i) Hellenism mediated through Philo to the Apologists
 - the divine mastered the prophet so that he became the mouthpiece of the deity.
- (ii) Hebrew (O.T.) view of prophecy
 - prophet (usually) in control of rational faculties.
- c. The Fathers taught that the Spirit exercised all the necessary functions in the production of Scripture (content, wording, prevention of error) with the exception of writing.
- d. inspiration is interpreted psychologically by analogy with human authorship.
- e. the scholastics developed this
 - (i) God as principal efficient cause.
 - (ii) human writers as secondary instrumental causes.
 - (iii) basic model: grace (God) does not destroy nature (man) but fulfils it.
 "Scriptures both divine and human
 - (iv) Aquinas: example of craftsman (principal efficient cause) and knife (instrumental cause), -effect e.g. carving, wholly from both causes.
- f. Reformation – Counter Reformation – inspiration of Scripture was not an issue.
- g. Protestant Scholasticism – issues of a verbal inspiration and inerrancy in response to liberalism.
- h. B.B. Warfield (1851 –1921: Princeton theology)
 - (i) set lines for modern conservative views of Scripture.
 - (ii) Major definitions.
 - (a) the Bible as the inspired and infallible word of God.
 “The Bible is the word of God in such sense that its words, though written by men and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of his mind and will. . . . this conception of co-authorship implies that the Spirit’s superintendence extends to the choice of the words by the human author (verbal inspiration) thus preserving entire truthfulness (inerrancy).”

(b) inspiration.

“the influence (or, passively, the result) exerted by the Holy Spirit on the writers of the sacred books by which their words were rendered also words of God and therefore perfectly infallible.”

- (iii) the Bible is not given by “dictation”, as in the more mechanical views of the early church Fathers, but by *concursus* or “working together”. The Bible therefore is fully divine and fully human, inspiration or inscripturation, can be paralleled to incarnation.
- (iv) the key biblical term, from 2 Tim. 3:16, is *theopneustos* It is never used in extra – biblical literature in the active sense of “God – breathing”, it is passive, referring to what is produced by God, God – given, “God-breathed”.
- (vi) Scripture views itself as the spoken word of God
 - Jesus used the O.T. this way
 - this is explicit in 2 Peter 1:21
 - the author to the Hebrews designates God or the Holy Spirit as the author (1:6,7,8; 4:4,7).

i Roman Catholicism, in reaction to modernism, responded with similar statements. *Providentissimus Deus*, the encyclical of Leo XIII (1893) includes in inspiration the impulse to write, continuous divine assistance in the thought process, intention and mode of expression of the writer.

2. Assessment of the prophetic model

- a. social criterion is neglected
 - excess concentration on the “penmen”.
 - locus of inspiration is concentrated on the solitary individual.
- b. individual criterion is abused
 - if God is author then human writers can’t also be authors in ordinary literal sense.
 - to say that God “commends” ideas is an anthropomorphism
 - the notion of principal and instrumental causes places divine and human causation on the same level and depersonalises the relationship, e.g. in what sense did God write Philemon?
- c. incarnational element is inadequate
 - discontinuity is set up by these theories between the Spirit’s normal operation in the world and inspiration. Writers of Scripture did not have minds perfectly in harmony with the Spirit before and

after writing. The Spirit's normal work is through fallible human beings. (At this point the parallel between inscription and incarnation breaks down.)

- d. anonymity of Spirit is reduced
 - rationalistic, *a priori* approach, emphasis on the objective.
 - reason is made the final court of appeal.
 - mystery of "Word of God" is dissolved cf. operation of Spirit in conversion, sanctification etc.
 - Word is given autonomy over the Spirit
 - *theopneustos* does not provide a theory of inspiration.
 - a propositional view of revelation and inspiration is intellectualist and ignores the broad range of biblical genres e.g. Proverbs, Song of Solomon.
3. The poetic view of inspiration
 - a. Scripture is inspired in the same sense as art or poetry.
 - b. Holy Spirit elevates ordinary human religious experience to a higher level of expression.
 - c. the Bible is the human record of revelation.
 - d. the Word of God is found in the words of men as a kernel is found in the husk of a nut.
 - e. ordinary human critical judgement can be applied to Scripture.
4. Assessment of the poetic model
 - a. social element is present but judged.
 - authors are part of a wider religious culture.
 - this culture is often imitative or primitive.
 - b. individual aspect is recognised but confused
 - authors are persons of religious genius e.g. Paul.
 - c. incarnational dimension is demythologised
 - continuity of Spirit's working in world and Scripture is emphasised.
 - denial of Christ's incarnation means that the Bible cannot be Word of God in any final authoritative sense.
 - d. anonymity is explained away
 - by using a general theory of inspiration the role of the Holy Spirit is "understood".

5. The social theory of inspiration

- a. *a posteriori* approach to inspiration – begins with the biblical data itself.
- b. literary criticism indicates much of the Bible has a long and complex literary or pre – literary history e.g. Judges, Synoptics, Acts.
- c. the locus of inspiration is the community of faith where traditions are born, modified and transmitted e.g. exodus, resurrection stories.
- d. the work of the Spirit in inspiration is located in the interrelationship of three components: tradition, situation, respondent(s).
- e. inspiration is a process out of which Scripture grows.
- f. the Spirit, by bearing witness to the activity of God in history, gives revelation to the participants or observers of such redemptive events.
- g. the Spirit creates and guides traditions consistent with the inner meaning of the foundational events.
- h. these traditions bear the theological content of the saving events and are vehicles for the presence of God.
- i. these Spirit – grounded traditions sustain the ongoing life of the community of faith.
- j. the Spirit leads the community to reapply, reinterpret or extend its traditions in response to new circumstances and challenges e.g. redaction of Gospels.
- k. the formulation, reformation and final deposit of traditions in Scripture involves individuals who work under the Spirit’s prompting and influence.
- l. every contributor to the tradition is a recipient of inspiration, the final product (scripture) is inspiration in its fullest form.
- m. even writings authored solely by individuals (Paul’s letters) or unrepresentative (Ecclesiastes) are written by those conscious of contributing to the good of a community to which they belong. cf. a consciousness of being inspired.
- n. inspiration is polydimensional, fitting the varied circumstances of the recipients of the material.
- o. there is no single specifiable divine causality or *concursum*. The principle of condescension is respected and the “Spirit blows where he wills.”
- p. in ongoing situations of the community of faith the Spirit calls forth further interpretations and applications of the traditions he has inspired.
- q. the dynamic of inspiration continues in the community of faith as it follows the leading of the Spirit.

6. Assessment of the social theory of inspiration

- a. social element is definitive
 - the social matrix for inspiration is recognised for every stage of tradition formation.
- b. individual element is recognised
 - particular contributions of individuals are recognised.
 - this is most pronounced at the point of the initiation of a tradition and its final deposition in Scripture.
- c. incarnational aspect is emphasised
 - Spirit is continuously at work in a variety of historical and cultural contexts.
 - social theory of inspiration allows the Spirit to accommodate God's truth to the language and mind set of the writer so that the human element of Scripture is fully respected.
- d. anonymity is respected
 - any attempt to confine an understanding of inspiration within narrow metaphysical categories is rejected.
 - the Spirit is continuously embedded and "hidden" in the very process he controls.
 - our own experience of understanding Scripture is accompanied by a "mode of presence" of the one about whom Scripture speaks.

1306 Renewal Theology

Word and Spirit (continued)

B: The Testimony of the Spirit

1. The basic problem.
 - a. how may the Scripture be recognised as the Word of God?
 - b. this is a separate question from the acceptance of the proposition that the Bible is completely inspired.
 - c. does the perfect book require a perfect interpreter, and is this interpreter an extrinsic (external) or intrinsic (internal) authority in relation to the reader and the Bible?
2. Some models for recognising 'Scripture'.
 1. Rationalism
 - a. the authority of Scripture can be established *a priori* by reason.
 - b. appeal can be made to the antiquity and preservation of the Bible, the miracles it records, archaeology, scientific creationism, "Bible code" etc.
 - c. this means, in principle:
 - (i) giving inerrancy priority over inspiration and revelation.
 - (ii) subordinating the role of the Holy Spirit to criteria (e.g. science, history) external to the Bible.
 - (iii) subjecting scriptural material to principles (like that of modern science) alien to its nature.
 2. Liberalism
 - a. inspiration is not absolute.
 - b. this removes the need for an absolutely reliable interpreter.
 - c. the Bible speaks to the heart in a subjective way.
 - d. it thereby confirms and illuminates general aesthetic and religious convictions which are profoundly felt.
 - e. the Holy Spirit is (more or less) identified with the common spirit of the church.
 - f. this approach effectively:
 - (i) absorbs the divine into the human.
 - (ii) denies an objective authority greater than our (collective) experience.

3. Church tradition.

(Roman Catholicism and Eastern Orthodoxy)

- a. the Church precedes the Bible.
- b. the Church chose the books of Scripture under the guidance of the Spirit.
- c. the Church is the authentic interpreter and expounder of the Word of God.
- d. the Church tests the results of scholarly research in the light of its experience and understanding of faith as a whole.
- e. “Any disjunction between Scripture and Tradition such as would treat them as two separate ‘sources of revelation’ must be rejected. The two are correlative. We affirm (i) that Scripture is the main criterion whereby the Church tests tradition to determine whether they are truly part of Holy Tradition or not; (ii) that Holy Tradition completes Holy Scripture in the sense that it safeguards the integrity of the biblical message.”

(Anglican-Orthodox Dialogue: The Moscow Agreed Statement 1977)

“Sacred tradition and sacred Scripture form one sacred deposit of the word of God, which is committed to the Church.... The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office (*vivo magisterio*) of the Church, whose authority is exercised in the name of Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously, and explaining it faithfully by divine commission and with the help of the Holy Spirit; it draws from this one deposit of faith everything which it presents for belief as divinely revealed. It is clear, therefore, that sacred tradition, sacred Scripture, and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others.”

Vatican 2, *Dei Verbum*, para. 10.

- f. this implies:
 - (i) the church can decide what is essential.
 - (ii) that an authority extrinsic to the Bible is greater than the voice of God in Scripture.
 - (iii) that the church has always existed with the Word, whereas Adam, Abraham etc. knew God through the initiative of his Word.

4. Calvin.

- a. his views are set in the context of the claims by Roman Catholicism and Anabaptists as to the interpretation of Scripture.
- b. he is aware of a range of evidences available to support the credibility of Scripture (*Institutes* I, 8). these include issues of consistency, majesty, antiquity, sincerity, prediction etc.
- c. the credibility of Scripture, is however, not established beyond doubt, until we are persuaded that God is its author.
- d. this depends on the work of the Holy Spirit, for only God is a sufficient witness to himself (I, 7,4)
- e. only the 'secret testimony of the Spirit' can settle our consciences beyond doubt or conjecture raised by human reasons and judgements.
- f. this is a knowledge given only to 'the elect' (I, 6,1). 'Those to whom he determines to make his instructions effectual' (I, 7,3). This power of understanding which is 'true' or 'sound' faith (I, 7; 5,4), distinguishes the elect from the rest of humanity. Faith in Scripture cannot be separated from saving faith (I, 6,2).
- g. the Holy Spirit as 'seal' and 'guarantee' (2 Cor 1:22) penetrates into our hearts to persuade us of the divine authority of Scripture (cf. Isa 59:21). This testimony 'is more excellent than all reason'. (I, 7, 4)
- h. 'Therefore, illumined by his power, we believe neither by our own nor by anyone else's judgement that Scripture is from God; but above human judgement we affirm with utter certainty (just as if we were gazing upon the majesty of God himself) that it has flowed to us from the very mouth of God by the ministry of men. We seek no proofs, no marks, of genuiness upon which our judgement may lean; but we subject our judgement and wit to it as to a thing far beyond any guesswork... We feel that the undoubted power of his divine majesty lives and breathes there. By this power we are drawn and inflamed, knowingly and willingly, to obey him, yet also more vitally and more effectively than by mere human willing or knowing!' (I, 7,5)
- i. without the illumination of the Spirit the Word can do nothing. the Spirit imparts both an illumination to the mind and a strengthening of the heart which makes faith possible. Faith (in the Word) therefore exceeds assent. (III, 2, 33)
- j. 'Indeed, the Word of God is like the sun, shining upon all those to whom it is proclaimed, but with no effect among the blind. Now, all of us are blind by nature in this respect. Accordingly, it cannot penetrate into our minds unless the Spirit, as the inner teacher, through his illumination makes entry for it'. (III, 2, 34)

- k. Calvin's epistemology is crucial here. Calvin was a realist, who believed that a direct intuitive knowledge of God was imparted through all of God's works in creation and the events and circumstances of life.

This knowledge having been stifled by sin, the Spirit must impart a direct persuasion or perception which is in accordance with the highest reason the mind may possess. Such an assurance is immediate and final.

- l. the testimony of the Spirit is not to be thought of as a revelation alongside the truth of the Scripture, or even a revelation to the truth of the Bible (as an *a priori*) but an illumination by which we are enabled to see God in the Scriptures (through their message) so that we may reverence them as from him.

- m. in this way (alone) the Spirit is honoured as the one who honours the Word (I, 9, 1 and 2).

- n. when the objective factor of the Word and the subjective factor of the Spirit unite, knowledge of God is rendered certain. 'For it is the function of the Word to set before the soul the object to be believed; and it is the function of the Spirit to quicken in the soul belief in this object: and neither performs the work of the other or its own work apart from the other.'

(B.B. Warfield)

- o. what is known through the testimony of the Spirit is Christ himself in the Scripture.

'It is not merely second-hand conceptual knowledge about Christ we gain – doctrines, truths, statements, propositions – but direct experimental knowledge of the living Christ himself present to us in the power of his Spirit. That intuitive knowledge is as fully rational as abstract conceptual knowledge. But secondly and equally, this knowledge is fully rational in that it is conceptual from the beginning. It is not that the intuitive direct knowledge of Christ comes to us in a wordless, non-verbal, raw experience which may then be put into an arbitrary form of words either of our own choosing or that of the apostle or prophet. It is rather that the incarnate and risen Word only comes to us clothed in the verbal Word of gospel and Scripture.'

(T. Noble)

(cf. *Institutes* III, 2, 6)

5. G.C. Berkouwer.

- a. not a general epistemological problem as to how people arrive at certain knowledge.
- b. the ‘certainty of faith was by no means a self-evident human correlate of revelation by natural rational insight.’ cf. Matt 16:17; John 9:25; 1 Cor 2:10-11.
- c. the testimony of the Spirit is the foundation of the witness of the apostles (Matt 10:8; John 15:27; Acts 1:8, 5:32; 22:20).
- d. this testimony does not exclude humans, but wins their inner consent.
- e. it is understood only in connection with the testimony of sonship (Rom 8:15-17; Gal 4:6)
- f. it is tied to the Scriptures message of Christ and salvation: the resurrection, the gospel, the promise, and the adoption as being the contents of the prophetic – apostolic witness.
- g. the testimony of the Spirit binds those on the way of faith increasingly to the witness concerning Christ.
- h. an answer is found to the deepest quest for human certainty, not in a ‘system’ which can be objectively and rationally demonstrated apart from faith, but in a spiritual discernment (1 Cor 1:25) only available to those who are not the wise and understanding of this world (Matt 11:25; cf. 16:17). This ‘reminds one of the deepest motifs of Luther’s *theologia crucis*, when it denies to rational and autonomous man a way to God outside the cross.’
- i. there is no continuity between man’s own spirit and judgement and the testimony of the Spirit. ‘The Reformers realised that it is impossible to ascribe all kinds of human experiences to the Spirit’s operation. For those who do so, the function of Scripture and of preaching is to illustrate what is experienced in depths of subjectivity and not the confrontation of man with the authoritative testimony of God.’

Every attempt to solve the mystery of Word and Spirit is unsatisfactory.

3. Some Applications

- a. the primacy of depending on the Spirit for interpreting Scripture, for he is “the one who keeps the word of another” (Vanhoozer)
- b. “Scripture is the standing testimony of the Spirit to the church, for the purpose of forming the church itself as the Spirit’s testimony to the nations” (Yeago)
- c. as the executor of the Trinitarian life, the Spirit terminates communication in communion, not cognition
- d. the church and its tradition is the product of Word and Spirit together

- e. “The Spirit speaking in Scripture continues the threefold office of Christ: witnessing to the truth of the living and written word ; executing the illocutionary force of Scripture so that it reigns in the hearts and minds of believers; mediating the personal presence of Christ through the words that testify to him to bring about union with Christ.” (Vanhoozer)

1306 Renewal Theology

14. Spirit and Prophecy

A. The phenomenology of prophecy: the Old Testament prophetic experience of God.

(Heschel, A.J. 1962. *The prophets*. New York: Harper and Row 2 vols.
This section is a summary of Heschel volume 2 with some commentary.)

1. Introduction.

- a. adoption of an analysis and description of the consciousness – impressions, thoughts, feelings – of the prophet.
[This recognises the ‘incarnational principle’, that God always acts within the reality of his own creation in a personal way consistent with the reality of the image of God.]
- b. rejection of a psychological, sociological or cultural – anthropological approach which seeks to subordinate prophecy (or the Word of God) to other categories.
[This would be to negate *a priori* the authority of the Word of God to some more general and authoritative explanatory principle.]
- c. it takes up a position of submission to the prophetic experience of God.
- d. it recognises the need for insight; the beginning of new perceptions.
- e. this requires something other than intellectual reflection, which by detaching itself from the object under investigation makes communion impossible.
- f. “For them (prophets) to be alive and present to us we must think, not *about*, but *in* the prophets with their concern and their heart. Their existence involves us. Unless their concern strikes us, pains us, exalts us, we do not really sense it.” (xv)
[Ultimately, this is participation in God’s Word at work in the prophets, rather than in the prophets themselves.]
- g. “Prophecy , then, may be discovered as *exegesis from a divine perspective*.” (xvi)
- h. we may only discover what the prophets mean to us after we recognise what they mean to God.

2. The theology of pathos

- a. “Prophecy consists in the inspired communication of divine attributes to the prophetic consciousness.” (3)
- b. God’s pathos is not unreasoned emotion but an act formed with intention, evoked in the divine freedom by human deeds.
- c. pathos is a relative rather than an absolute attribute of God, in as much as it is always in relation to man.

[In the light of the incarnation, where humanity is taken into God, it must be questioned whether this traditional distinction of classical theism can be sustained in its strong form. This is because God now relates to himself, as God, in and through the human personhood of Jesus Christ.]

- d. God's pathos communicates what we mean to him, this is the measure of our situation.
- f. pathos is a state in which the prophet is able to comprehend morally as well as emotionally. "The holy in the Bible is not a synonym for the weird." (7)

This distinguishes prophetic religion from ecstatic, numinous or mystical spirituality.

- g. the disparity between God and the world is overcome in God, by his pathos, and not in humanity.

[This distinction has been negated in an absolute sense by the incarnation.]

- h. prophecy is a reminder that what obtains between God and humanity is not a contract but a covenant.
- i. what is involved is a personal relationship.
- j. "Pathos means: God is never beyond good and evil. He is always partial to justice. It is not a name for a human experience, but the name for an object of human experience. It is something the prophets meet with, something eventful, current, present in history as well as in nature.

The prophets never identify God's pathos with His essence, because for them the pathos is not something absolute, but a form of relation. Indeed, prophecy would be impossible were the divine pathos in its particular structure a necessary attribute of God. If the structure of the pathos were immutable and remained unchanged even after the people had "turned", prophecy would lose its function, which is precisely so to influence man as to bring about a change in the divine pathos of rejection and affliction.

In sum, the divine pathos is the unity of the eternal and the temporal, of meaning and mystery, of the metaphysical and the historical. It is the real basis of the relation between God and man, of the correlation of Creator and creation, of the dialogue between the Holy One of Israel and His people. The characteristic of the prophets is not foreknowledge of the future, but insight into the present pathos of God." (11)

3. Pathos and analogy (Anthropopathy)

- a. since the prophets could never regard the human as divine (cf. Isa 14:13-15) they saw no danger in using the language of pathos with regards to God.
- b. to picture God as human (anthropomorphic expression) is not to think of him as human (anthropomorphic conception) e.g. Michelangelo's painting of God creating.

- c. the divine pathos is not a projection of human characteristics. “Nowhere in the Bible is man characterised as merciful, gracious, slow to anger, abundant in love and truth, keeping love to a thousand generations.” (51)
 - d. it is more accurate to describe prophetic passion as theomorphic, than the divine pathos as anthropomorphic.
 - e. God does not set *himself* forward as someone to be endorsed as ‘perfect’; this is only an attribute of his ‘work’ (Deut 32:4); ‘way’ (2 Sam 22:31) and ‘law’ (Ps 19:7)
 - f. the prophets recognise the supreme transcendence of God (Isa 29:15-16), but are called to express his presence in words.
 - g. they sense not only God in history but history in God.
 - h. all biblical expressions of pathos are attempts to set forth his aliveness.

““God is alive” does not mean He is a Person among persons. “It means,” the psalmist or the prophet would say, “that more than my own life do I cherish His regard for me.” “For Thy love (*hesed*) is better than life” (Ps 63:3; H 63:4)’ (58).
4. The meaning and mystery of wrath.
- a. the prophets proclaim the seriousness of God’s wrath (Nah 1:6; Jer 10:10 etc.)
 - b. it is not a synonym for punishment.
 - c. it is not equivalent to human emotional displeasure, which the Bible condemns (Gen 49:7; Ps 37:8; Prov 14:29; 16:32; 19:19; 29:22; Eccl 7:9; Amos 1:11)
 - d. it is never the ruling passion of God.
 - e. it is not contradictory to God showing mercy (Exod 34:6; Deut 16:9; Ps 77:9; Isa 19:22; Hos 6:1; Hab 3:2).
 - f. “The wrath of God is a lamentation (over evil). All prophecy is one great exclamation; God is not indifferent to evil!... This is one of the meanings of the anger of God: the end of indifference.” (64)
 - g. God’s wrath assures us that evil is never the climax of history.
 - h. the patience of God means his restraint of justifiable anger: he is “slow to anger” (Exod 34:6; Num 14:18; Jer 15:15; Joel 2:13; Jonah 4:2; Nah 1:3; Ps 86:15; 103:8; 145:8; Neh 9:17).
 - i. anger is a reminder of our need for forgiveness.
 - j. the anger of the Lord is instrumental, hypothetical and conditional (Isa 48:9; Jer 7:5-7; 18:11; 19:7-8; 26:13; Jonah).
 - k. God rejoices in doing people good (Jer 9:24; 32:41)

- l. if presumed upon, God's patience turns to anger (Jer 1:16; 4:12; 5:29; 23:19-20; 30:15)
- m. God's love goes on forever (Ezra 3:11; Ps 100:5; 106:1; 107:1; 118:1-4; 136:1-26; Jer 31:3,11; Hos 2:19), but his anger lasts but for a moment (Ps 30:5; 103:8-14; Isa 54:7-8, 16-19; Jer 3:5, 12; 18:23; Micah 7:18-20)
- n. only once does the expression "angry God" occur (Nah 1:2)
- o. the secret of anger is God's care. The climax of the prophet's response is faith which brings forth gratitude (Isa 12:1; Lam 2:2; 3:25-26; Micah 7:8-9).
- p. "The ultimate meaning of history lies in the continuity of God's concern. His wrath is not regarded as an emotional outburst, as an irrational fit, but rather as a part of His continual care. Because the prophets could not remain calm in the face of crimes committed by men and disasters falling upon men, they had to remember and to remind others: God's heart is not of stone." (73)
- q. God is intimately affected by what he himself does to humanity.
- r. "The anger of the Lord is a tragic necessity, a calamity for man and grief for God. it is not an emotion He delights in, but an emotion He deploras. "For He does not willingly afflict or grieve the sons of men." (Lam 3:33). "Thus says the Lord God of Hosts, the God of Israel: Why do you commit this great evil against yourselves?... Why do you provoke Me to Anger?" (Jer 44:7-8). The state of wrath is distasteful to God. This is the dream of God: to see Israel as a pleasant vineyard (Isa 5:1ff.), and to say of himself: "I have no wrath." (74)
- s. the anger of God is fierce in the extreme.
(Isa 63:10; Jer 30:14; Lam 3:10-11, 31-32; Hos 13:7-8)
- t. "The anger of God may bring misery and distress. Nevertheless, there is an agony more excruciating, more loathsome: the state of being forsaken by God. The punishment of exile. Anger, too, is a form of His presence in history. Anger, too, is an expression of His concern." (76)

[In the light of Jesus cry of dereliction (Mark 15:34) we must suppose that he does not experience God's wrath as a concern, as the prophets do, but rather experiences it as those outside of God's covenant do.]
- u. "The end of sentimentality is the enfeeblement of truth and justice. It is divine anger that gives strength to God's truth and justice. There are moments in history when anger alone can conquer evil. It is after mildness and kindness have failed that anger is proclaimed." (77)

cf. Romans 2:4ff.

5. The religion of sympathy.

- a. when the divine is sensed as pathos, the response is one of sympathy.
- b. the prophet may be characterised as *homosympathetikos*, the one who has to convey the emotion of the Almighty in the feeble language of man.
- c. “To be a prophet means to identify one’s concern with the concern of God... He carries within himself the awareness of what is happening to God.” (89)
- d. this explains the frequent oscillation between speaking of God in the third person and speaking of God in the first person and vice-versa.

Amos 3:1a (third person) and 3:1b (first person); Isa 3:1a (third person) and 3:4a (first person); 5:1-2 (third person), 5:3-6 (first person), and 5:7 (third person); 10:12a (third person) and 10:12b (first person); 11:3a (third person) and 11:9a (first person); 22:17 (third person) and 22:19a, 20b (first person); Jer 11:17a (third person) and 11:17b (first person); 23:9 (third person) and 23:11 (first person); 9:1 (the prophet speaking) and 9:2 (God speaking); Isa 53:10a (third person) and 53:12 (first person); 61:6 (third person) and 61:8 (first person)

Isa 1:2b-3 (first person) and 1:4 (third person); Jer 4:1 (first person) and 4:2 (third person); 4:21 (the prophet speaking) and 4:22 (God speaking); 8:13 (first person) and 8:14 (third person); Nah 1:12f (first person) and 1:13 (third person).

- e. sympathy is a prophetic sense, sensitivity to the divine aspects of events.
- f. to be attuned to God is the “reward and distinction of prophetic existence... It is a whole way of being.” (91)
- g. Heschel repeatedly *contrasts* prophecy with ecstasy – which is impulsive, momentary, possessive, non rational, private, world denying.
- h. prophetic sympathy is an aspect of friendship with God (Exod 20:6; Deut 37:12; Jud 5:31; Isa 5:1; 41:8; Jer 3:4)

[This is consistent with the New Testament revelation (John 15:15), where it is surpassed by the realisation of sonship.]

- i. prophetic sensitivity is not derived from fear or pity.

“The prophet is a person who holds God’s love as well as God’s anger in his soul, enraptured or enfevered. It is the love that inhabits his soul together with the vision of its outpouring of blessings; it is the anger that consumes his heart together with the vision of its outpouring of horrors. The dreadful hurt to the prophet’s soul comes both from realising the effects anger may yield and from realising the anger itself...

There are two aspects of the divine anger: how it affects God and how it may affect man. Its historical significance is the disaster that may ensue; its intrinsic significance is pain in the heart of God.

To man, the anger of God incites the fear of pain; to God, the anger is pain. Again and again the prophet refers to what anger means *sub specie dei*, the sorrow, the disillusionment caused by the people's disloyalty. He shares the tension between divine patience and divine indignation."(92-93)

- j. "Anger meant disturbance, contention, discord. The aim in proclaiming it is invoke contrition, pain, and woe, not only fear. The message of anger seeks to evoke the thought not only of the danger of punishment for man, but also of the presence of disturbance in God, a thought so monstrous that it strikes both fear and shock." (93)
- k. the prophet not only feels with God but feels for God. He is moved by what God feels.
- l. "Yet, in taking God's part he defends the people's position, since in truth God's pathos is compassion. For compassion is the root of God's relationship to man." (95)
- m. *ruah* is often used to denote a state of the soul other than thought e.g. grief (Gen 26:35; Prov 14:10); jealousy (Num 5:14, 30); contrition (Ps 51:17; Isa 57:15, 66:2); distress (Job 7:11; 32:18; Isa 65:14); anger (Prov 14:29; 16:32 etc)
"Emotion may be defined as the consciousness of being moved." (96)
"Emotion is inseparable from being filled with the spirit, which is above all a state of being moved. Often the spirit releases passion, an excessive discharge of nervous energy, enhanced vitality, increased inner strength, increased motor activity, a drive. While spirit includes passion or emotion, it must not be reduced to either. Spirit implies the sense of sharing a supreme superindividual power, will or wisdom. In emotion, we are conscious of its being our emotion; in the state of being filled with spirit, we are conscious of joining, sharing or receiving "spirit from above" (Isa 32:15). Passion is a movement; spirit is a goal." (96-97)
- n. the prophet is a person filled with divine pathos, a "man of the spirit", *ish ha-ruah* (Hos 9:7). His interior life is formed by the pathos of God, it is *theomorphic*.
- o. unlike in enthusiasm, the divine is not identified with the human, there is no striving for personal exaltation.

(The subject – subject structure is maintained.)

[The paradox of the cross, where the divine and human are most fully identified, is the opposite of all aspirations of enthusiasm and the basis of true human exaltation.]

6. Event and experience.

- a. the source of the prophet's experience is the source of his certainty, it is origin rather than moment which is primary cf. Num 16:28.
- b. false prophets speak out of their own minds or spirits (Jer 14:14; Ezek 13:2-3, 6-7)
- c. the word of the Lord however *came* to a prophet (Isa 1:10; 28:41; 39:5; Jer 2:4; 7:2; 9:20; 25:3; 29:20; Ezek 13:2; Hos 4:1).
- d. it did not dwell in the prophet as a permanent state (Jer 9:12; 42:7).
- e. the form of the prophet's experience can be distinguished from its content.
- f. inspiration is transpersonal, while experience is personal.
- g. "His experience is a perception of an act that happens rather than a perception of a situation that abides." (212)

"To the prophet the supremely real is not his experience, but that which is given *to* his experience, that which surpasses his power of experience. To him, God is not an object, but a subject, and his perceiving of the event matters less than God's uttering of His word. (see p. 485.) He is not the agent, the moving force; he stands within the event, not above it.

No perception is as plain, direct, and infallible as eating food. What we see or touch remains outside us, what we consume becomes a part of us. "Thy words were found, and I ate them..." (Jer 15:16). His was not an experience of God, but an experience of a divine experience. Prophecy is a personal event. It happens to the divine Person Who does not merely send forth words, but becomes involved and engaged in the encounter with man... In its depth and intensity the act takes place in the transcendent subject, but is directed toward the experiencing prophets." (213).

[This distinction between transcendence and immanence is remodelled by the incarnation.]

- h. the least important aspect of which the prophet is the impact of the experience on him.
- i. the prophetic word addresses heaven and earth (Isa 1:2; Joel 4:16; Mic 1:2).
- j. "Inspiration is more than an act that happens to the prophet; inspiration is a moment of the prophet's being present at a divine event. "The mouth of the Lord has spoken" (Isa 1:20; 40:5; Mic 4:4). "The Lord has spoken this word" (Isa 24:3; Jer 46:13), "has sworn in my hearing" (Isa 5:9), "has revealed Himself in my ears" (Isa 22:14)." (215)
- k. Heschel considers that the essence of God is unknowable. His word is not "self-revelation."

[This is necessarily consistent with a non-trinitarian form of theism. The doctrine of the trinity however posits an analogy of what we mean by 'revelation' in God's inner self communication.]

- l. God turns to humanity out of his own being so that eternity enters time.
- m. the Bible is the history of God in search of humanity.
(Duet 32:10; Isa 50:2; 65:1-2; 66:4; Ezek 22:30; Hos 9:10)
- n. "The unique quality of the awareness that characterises biblical religion goes beyond what Schleiermacher called "absolute dependence." It is rather an awareness of a God who helps, demands, and calls upon man. It is a sense of being reached, being found, being sought after; a sense of being pursued; *anthropotropism*." (220)
- o. this constitutes the prophetic call.
- p. "He does not seize the moment, he is seized by the moment. The word disclosed is not offered as something which he might or might not appropriate according to his discretion, but is violently, powerfully urged upon him. The impact of the anthropotropic event was reflected in the prophet's awareness of his being unable either to evade or to resist it."
(224)

The prophet is under God's hand (1 Ki 18:46; Isa 8:11; Jer 15:17; Ezek 3:14, 24; 37:1), he is constrained by God (Isa 6:9; 21:6; Jer 20:7, 9, 26:2; Amos 3:8; Micah 3:8).
- q. the significance of prophecy lies not in perception but in communication, it must be announced.

7. Conclusion.

- a. "This, then, is the ultimate category of prophetic theology: involvement, attentiveness, concern. Prophetic religion may be defined, not as what man does with his ultimate concern, but rather *what man does with God's concern*." (264)
- b. the prophet does not speculate about God in himself, but only in relation to humanity.

"The anthropotropic moment is the object of his experience; God in His eternal self-existence, never, The prophet refers to God, not as absolute, but always as related to the people. It is an interpretation, not of divine Being, but of the divine interaction with humanity. Revelation means, not that God makes himself known, but that He makes His will known; not God's disclosure of His Being, His self-manifestation, but a disclosure of the divine will and pathos, of the ways in which He relates Himself to man. Man knows the word of revelation, but not the self-revelation of God. He experiences no vision of God's essence, only a vision of appearance." (265)

[This distinction approximates to that between the economic and immanent trinity. The solution to this ‘problem’, which Heschel can never overcome despite his opposition to metaphysics, is resolved by the incarnation.]

- c. “To the prophet, God is always apprehended, experienced, and conceived as a *Subject*, never as an object. . . . The prophet does not find God in his mind as object, but finds himself an object in God’s mind. To think of Him is to open the mind to His all-pervading, all-penetrating presence. To think of things is to have a concept within the mind, while to think of Him is like being surrounded by His thinking. Thus, to know Him is to be known by Him.” (265)

“We approach Him, not by making Him the object of our thinking, but by discovering ourselves as the objects of His thinking. . . . In turning toward God, man experiences God’s turning toward him. Man’s awareness of God is to be understood as God’s awareness of man, man’s knowledge of God is transcended in God’s knowledge of man, the subject – man – becomes object, and the object – God – becomes subject. . . . Not a reciprocal succession of acts, not a distinguishable alteration of sound and echo, but rather in every event of the religious consciousness it is a question of a dual mutual operation, a twofold mutual initiative. Every apprehension of God is an act of being apprehended by God, every vision of God is a divine vision of man. . . . For we can think of God only insofar as He thinks of us.” (267-268)

[This view of God presupposes a form of interpersonal knowledge *in* God which is the divine *perichoresis*.]

B: Inspiration, Art and Prophetic Reality

1. Inspiration in Popular Culture

a. culture of the extreme

“Whenever we remain without images, information seems dubious to us in our day...we now attribute visual characteristics to all information...the spectacle – orientated society (extreme sports, 20/20 cricket) makes a spectacle of itself (reality T.V.), transforming all into spectacle (spectacularisation of food etc.) and paralyzing everything by this means...sight enables us to gloss over unpleasant reality by divorcing it from the order of truth...A screen of images is placed between me and my world – a circle of images that become so much truer than my own life that I cannot rid myself of them. Television (computer games/web etc.) is the supremely powerful drug. I end up living my existence before the very thing that eliminates me.” (J.Ellul, *Humiliation of the Word*, 1985)

b. inspiration as stimulating the mind/emotions to a higher level of thinking/feeling e.g. dance culture; licence plate on red sports car “WA INSPIRE”

c. key question in relation to inspiration is not feeling but origin e.g. Grammy’s: rappers “thank God” for award, then sing about hitting “their bitch”

d. subjugation to the material - economic

e. hollowness of modern life, sterility of western civilization = absence of life inspiration

f. can truth be felt? Socrates bust UWA – truth found through beauty. Evangelistic services: modern – “What did I think about that?” post –modern “How did I feel about that?”

g. new possibilities (and temptations) Christian communication

2. Inspiration in the Church

a. traditional (conservative Protestant) approach was to limit discussion to scripture: verbal inspiration

c. this was to ensure that the Bible was infallible and inerrant

d. the problem with this emphasis was that it shifted focus from Jesus to the Bible and so from the personal – relational to the rational – conceptual

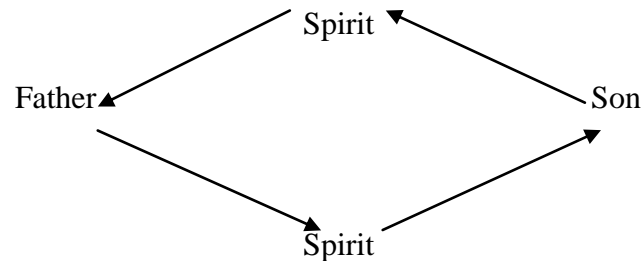
e. 2 Tim 3:16 “all scripture is inspired by God”

f. not offer a theory of inspiration but is a functional definition of scripture’s origin

- g. literally, *theopneustos* should be translated “God- breathed” or “expired”
- h. makes it clear that the key issue is origin i.e. God derived rather than a certain “inspirational experience” behind scripture
- i. highlights confusion between inspiration and revelation: “Inspiration feeds on revelation and not vice- versa.” (Bernard Ramm)
- j. biblically, inspiration is God’s dreams “breathed out” not a matter of our dreams “breathed into”
- k. evidence that the latter is happening:
 - l. contemporary Christian art (music as main force) subjugation to the material – economic
 - m. can I be ravaged by beauty (painting/music/dance etc.) and still be unchanged in the church? (JY PW example)
 - n. observation – cloning in the church (Darlene; Brian H; Phil P; Bill H; Rick W. etc.); this is incompatible with the fullness of inspiration God desires
 - o. test of the above hypotheses: to what degree are contemporary western Christians helpless against the demonic? (True Love Waits U.S.A. – 88% “failure rate” over a decade. Planet Shakers? Youth groups?)
 - p. confusion over the nature of “the experience of inspiration”; an experience needs to be distinguished from a person (a relationship is more than an experience, as in marriage, AND the cross)
 - q. leading Baptist pastor in U.S. :“We are about involving people in experiences. We need to share experiences together. The more experience my staff gets, the better language we have to communicate to our people. And the gospel is about communicating an experience to the people.”
 - r. thesis- inspiration, which is at the root of all prophetic forms of communication, is not a matter of a certain experience, even an experience *of* God, but of being/finding oneself located in the source of the experience, sharing in God’s experience
 - s. key concept – “bisociation”, God’s experience encompasses bipolar opposites (hell and heaven) and this is the ground of “inspiration”

2. Trinity and Inspiration

- a. the foundation of an interpersonal inspirational experience must be located in the Godhead
- b. this is a position unique to a trinitarian (Christian) understanding of God
- c. in eternity, the Father breathes out his life to the Son in the Spirit who likewise returns his life to the Father



- d. since God is love (1 John 4:8), it is impossible that these movements which constitute the Godhead itself are in any way constrained (limited or limiting)
- e. we must suppose that the life of the Persons of the Father and the Son are “drawn out” towards each other as they mutually behold themselves in one another
- f. we could say, and all theological language is symbolic and metaphorical (hence an art form itself), the Father and the Son “inspire one another”
- g. this “inspiration” is not however something additional to the life of God (an experience for God as he already exists), it is his life
- h. the self – concept/image/awareness/esteem of each of the Persons in the Godhead is constituted by their being mutually embedded
- i. this is a particular sort of life; it is the total going forth from oneself for the sake of another Person
- j. this entails an absolute other - awareness in a relationship through pure self- forgetfulness (as such, there is no “naked ego” in God cf. Western civilisation)
- k. this is what it means for the Persons of the Godhead to glorify one another (John 12:28; 16:14; 17:5, 24; Eph 1:17; 1 Pet 4:4)
- l. in this way, we may say that “inspiration”, glory and love are tied together as the highest values of meaning in the Godhead

3. Creation and Inspiration

- a. at the very beginning of creation the Spirit (Gen 1:2) and the Word (Gen 1:3) go forth from themselves for the sake of the Father (Gen 1:1). (This is not evident from the Genesis texts as such, but can be deduced from texts in the Old and New Testament e.g. Ps 33:6; 104:30; John 1:1- 3; 1Cor 8:6; Heb 1:1- 2; 11:3 etc.)
- b. this gives us insight into the eternal plan of God for creation (Isaiah 14:24ff ; 46:10; Lam 3:37-38; Matt 13:35; 25:34; Acts 3:21; 15:18; Rom 11:36; Eph 1:3-14; 3:9,11)
- c. from the perspective of the total framework of scripture, and the principle of analogy between God and humanity in his image (see later), we must suppose that the Father is moved (cf. 2 Pet 1:20 - 21) to give the Son a bride (2 Cor 11:2; Eph 5:32; Rev 19:7, 9; 21:9), the Son inspired to give the Father a family (John 14:6; Eph 2:18- 19; Heb 2:10) and the first and second Persons of the trinity united to give the Spirit a temple (1 Cor 3:16; 6:19; Eph 2:22)
- d. creation “leaps out” from God as bridging the gap between what is (only God) and what could be for God - and - others (Rev 21- 22)
- e. the setting in which this relational goal of the divine love shall be reached is the material world
- f. the created universe is the concretisation of the love which is in God with respect to his glory ((Isaiah 6:3; 43:6-7; Hab 2:14; Rev 21:11, 23)
- g. whilst the physical cosmos reflects the power and divinity of God (Ps 19:1- 6; Rom 1:20), the sub – human could never adequately reveal his personhood
- h. the creation of humanity in the image (Gen 1:26 – 27; 9:6; Col 3:10; James 3:9) and glory of God (Ps 8:6; 1 Cor 11:7) is a manifestation of the divine excellence
- i. for God it is a matter of inexpressible pleasure (Gen 1:31; Prov 8:22 -31; cf. Job 38:7)
- j. creation can be conceived as a work of art, a picture God paints, a sculpture he crafts, a sound studio in which he speaks (Gen 2:7; Ps. 19:1; Ps 127:1; Prov 8; Jer 18:1-11; Rom 9:21)
- k. it is a sort of sensorium, a theatre of experience and metaphor or symbol that points beyond itself drawing out humanity to share in the nature of its Creator (2 Pet 1:4) who is Spirit (John 4:24)

4. Creation, Inspiration and Fall

- a. the creation account of Genesis 2:7 (cf. Job 27:3; 33:4; Ps 139:13-14; Isa 42:5) is of a very intimate action of God upon “the man”
- b. the beauty of creation into which humanity was inserted is described in Genesis 2 as pure rapture
- c. Eden means “delight” (Gen 2:8), the trees were “pleasing to the eye and good for food” (Gen 2:9), the gold there is “good”, as well as the precious stones (Gen 2:12)
- d. the world’s sensory and aesthetic arrangement is designed to draw out from “the man” worship of God (Gen 2:15 is service as worship (Num 3:7- 8; 8:26; 18:5 -6))
- e. yet even though “the man” has God and the garden there is aloneness and lack of fulfillment; the creation of the animals for him is not a solution since as sub – human they cannot be his partner (Gen 2:18 -20)
- f. *God* therefore, in an action of deep intimacy, takes out of “the man” one who truly corresponds to him, “woman” (Gen 2:21- 22)
- g. this remarkable action produces for Adam a beholding another being in one’s likeness and glory (Gen 2:23; 1Cor 11:7), it draws out of Adam spontaneous praise and joy (Gen 2:23) this flows out of a consciousness of the difference between the goodness of what was and what has come to be – relational fulfillment n.b. the blessing theme associated with creation (Gen 1:22, 28; 2:3)
- h. humanity at it’s level has been given an insight into what the creation of a covenant partner means for God at his level
- i. the result of the creation of Adam and Eve is the ongoing drawing out of men and women towards one another in marriage (Gen 2:24)
- j. the principal director, stage manager and actor in these scenes is God the Creator
- k. everything in this arrangement is designed to lead back to God; “Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.” (James 2:17)
- l. “the tree of the knowledge of good and evil” is no exception to this principle, it is designed to lead to trust and obedience in God’s Word (Gen 2:17)
- m. since the tree of knowledge is aesthetically and nutritionally indistinguishable from all the other trees (Gen 2:9; 3:6), the meaning of this one forbidden tree was not giving immediately by its sensory impact but by God’s own interpretation

- n. God interprets the symbol/metaphor of the eating of the tree of knowledge as death (Gen 2:17); declining to eat means the sustenance of life
- o. the appearance of the serpent by *its* own volition strikes a discordant note in the story (Gen 3:1)
- p. the snake is someone who was essentially outside of humanity's creation narrative, yet seeks to introduce a sovereign word to the first couple (Gen 3:1, 4- 5)
- q. as a creature, it has no authority to draw out Adam and Eve in a direction other than that set by God their creator (false inspiration)
- r. this is especially true in relation to their identity; whether or not they are merely one of the creatures like himself or bearers of a higher destiny (viz. God- likeness)
- s. the Satanic claim (Rev 12:9) to articulate the metaphor of *eating* of the tree of knowledge as life (= God likeness Gen 3:5) rather than death was an implicit claim to divine knowledge (cf. Isa 14:3; Ezek 28:2; 2 Thess 2:4), to be aware of the difference between humanity as it was and how it could be
- t. Adam should have been aware from the very nature of his creation by God and the entry of the Word into his heart that this being could not draw him out for his created destiny
- u. nevertheless, Eve and Adam are inspired by the attractiveness of what is proposed and the sensory impact of the tree God had made (Gen 3:6) cf. "the snake was the first salesman" (John Hick)
- v. eating of the tree is an act of God- forgetfulness; rejection of the Word of God and grief to the Spirit of God
- w. the immediate result is shame and guilt (Gen 3:7 – 8) = self consciousness of relational failure in the absence of/mediation of God's Word of pleasure
- x. humanity has become enslaved to its own ego – satisfaction cf. James 3:14- 16
- y. it is no longer capable of being drawn out by the created order to worship God in Spirit and in truth (John 4:24), but is hopelessly (Eph 2:12) in rebellion against God's (symbolic and metaphorical) revelation in creation and forever drawn into idolatry (Ps 106:19 -20); Rom 1:18 -23)
- z. all idols (conceptual or physical) are forms that fail to point truly to the relationship between God and his creation

5. The Old Testament Prophets

- a. the Old Testament prophets do not have a string of supernatural experiences, but have inspired lives
- b. they are powerfully and painfully conscious in themselves of the difference between the state of things as they are and how they could/should be
- c. this state of “bisociation” is at the heart of all prophetic inspiration
- d. this is a matter of covenantal intimacy with God
- e. according to Jesus, Abel was the first prophet (Mat 23:35; Luke 11:51)
- f. this relates to his suffering and death, a theme common to all the prophets
- g. Hebrews (11:4) says that “by faith he offered to God a more acceptable sacrifice than Cain’s”
- h. from the context, it appears that Abel (unlike Cain) distinguished between the present state of affairs in which he lived i.e. in a fallen world, and that which was to come cf. Heb 11:1, 10, 13, 16 etc
- i. this is what gave him hope and inspired him to present a sacrifice, an impoverishment in the present, as a sign of a hoped for future world
- j. Abraham is also called a prophet (Gen 20:7)
- k. the full meaning of this only comes with the incident to do with the sacrifice of Isaac (Gen 22)
- l. the incredible tension within this passage is between what God has given Abraham already in the gift of a son and a possible future without him
- m. according to Hebrews 11:19 Abraham possessed an implicit resurrection faith, even though this was outside of the scope of his current experience
- n. the character of the prophetic life and message (transformation) is implicit in the nature of their call
- o. every prophet (e.g. Abraham, Gen 15:3- 3; 17:18; Moses, Exod 4:10 -17; Gideon, Judges 6:12 -16; Isaiah, Isa 6:1- 8; Jeremiah, Jer 1:4- 8; Ezekiel, Ezek 3:14; Amos, Am 7:14- 15) acutely i.e. painfully feels the difference between who they know themselves to be and who God calls them to be for him
- p. their call is a share in the tension of how they and their people are experienced by God

- q. the purpose of the prophetic ministry is always for the sake of the salvation of others, for God is wanting to give himself
- r. the prophet is a living metaphor or symbol of their message, they not only speak but live lives shaped by their service e.g. Isaiah's children (Isa 7:3; 8:1- 4); Jeremiah's singleness (Jer 16:2); the death and mourning of Ezekiel's wife (Ezek 24:16- 25); Hosea's adulterous marriage (Hos 1:2ff; 3:1ff)
- s. all prophetic forms, such as music (2 Ki 3:11- 16; 1 Chron 25:1, 7; 2 Chron 29:30), religious drama (1 Ki 2:29- 32; Isa 20:1ff; Jer 13:1- 9; 16:15ff; 19; 28:10; 32:6ff; 43:1ff; 51:61- 64; Ezek 4:1- 3; 5:1- 4), parable, riddle and psalm (Hos 12:10,) are designed to move or shock Israel into line with God's will
- t. the power of the prophetic message is that it is God's voice (Isa 1:20; 5:9; 22:14; 40:5; Jer 46:13; Mic 4:4)
- u. the prophet is taken inside of God's experience (Jer 15:16) and so is constrained to hold God and humanity in the one thought cf. JY'S experience – eating the word, “I am satisfied with this people” *simul justus et peccator*; co- mingling of emotions such as joy, love, pain
- v. prophecy is “exegesis of existence from a divine perspective” (Heschel); “It concerns a stance and posture (or a hermeneutic) about the word of death and the word of life that can be brought to life in any context.” (Brueggemann)
- w. God keeps the prophets abreast of the truth by sharing his experience
- x. the prophet mediates the presence of God, not as some nebulous reality, but as an experienced tension between what is and what could be
- y. it is lament, complaint and sorrow for sin that distinguishes true from false prophets e.g. Ps 42:5; 60:1 -3; 73:3ff; 116:10- 11; Jer 7:28- 29; Lam; Ezek 19; 28:12- 19 cf. Luke 19:41- 44; Rev 18:1- 24 (these factors remain a crucial test for inspiration today)
- z. unlike false prophets (Jer 14:14; 23:16, 26 29:23) the word of the prophet is never self-elicited (Num 16:28; Jer 17:16; Isa 21:10 etc.)
 - a. they are therefore not comfortable with their own experience of God
 - b. nevertheless, the prophets understand that the worse situation that can face Israel (1 Sam 3:1; Amos 8:11) and humanity (Jon 3:1- 4:2) is that God does not speak

- c. “Ephraim is joined to idols; leave him alone!” (Hos 4:17) is the height of the divine – human pathos shared by the prophets i.e. there is no inspired communication for the lost
- d. foundationally, the prophets are people of extreme pathos e.g. Isa 21:2 ff; 22:4; Jer 8:18- 9:2; 10:19; 23:9ff; 48:31- 36; Ezek 21:6; Mic 1:8, because this is the heart of God e.g. Isa 15:5; 16:9,11; 42:14; 49:15; Jer 13:11; 14:11; 31:20; Ezek 6:9; Hos 11:8 etc.
- e. all the prophets must experience an intensification of what they sense (naturally or supernaturally) as the difference between the state of the world and God’s ordained future
- f. this cost is essential to the maturing of prophetic insight
- g. the theme of the “prophetic journey” opens up the story line of the entire scripture
- h. God is on a journey through history that is actualized in the divine – human experience through his communion with the prophets (Abel, Enoch, Abraham, Moses, David.....Jesus, Paul...us)
- i. the life experience of the prophetic believer is a constituent of the life of God
- j. inspired speech (visible, audible etc.) is more than a “performative word”, the prophet lives out the reality of rejection and restoration in his/her own life with the Word of God, this is how the kingdom of God comes cf. Jer 1:9- 10

6. Jesus as the Inspiration of God

- a. the Old Testament prophets saw “from a distance” (Heb 11:13)
- b. until the coming of the “first born of all creation” (Col 1:15), the one “for whom” “all things were made” (Col 1:16), the “Alpha and Omega, the first and the last, the beginning and the end” (Rev 22:13), they could not be situated in the fullness of the tension between humanity as it is and as it will be in Christ (glory)
- c. as “the testimony of Jesus is the spirit of prophecy” (Rev 19:10), the completeness of inspiration had to await his coming
- d. if only God can reveal God, and only a human being can know God’s wrath and grace, the complete exegesis of humanity from a divine perspective required the incarnation
- e. God’s motivation for the coming of the Son as a human being is the unconditional love (John 3:16) that has always embraced the chasm between humanity’s eternal glory and eternal shame (Matt 25:34, 41) cf. Eph 1:4; 1 Pet 1:19- 20; Rev 13:8

- f. for God the Word to become flesh means a personal immersion into the fullness of the fallen human condition (John 1:14)
- g. it is a conscious movement from the riches of heaven to the poverty of a fallen earthly existence (2 Cor 8:9) (in order that this movement might be reversed)
- h. in taking up the “form of a slave” (Phil 2:7) Jesus reduced himself to humanity’s bondage to sin, evil powers and death (Rom 6:9; 8:3); identification approaches identity (Heb 2:17; 4:15)
- i. as the full representation of the heart of the Father (John 1:18), Jesus’ is a fully “breathed out” human being (Matt 1:20; Luke 1:35)
- j. unlike all the prophets before him, he is therefore the subject of constant and complete (plenary) inspiration (John 1:33; 3:34)
- k. the messianic secret that lies behind the power of Jesus’ Spirit – inspired words and works (Matt 12:28) is his mutual embrace of death and resurrection (John 1:29; Mark 8:31; 9:31; 10:34)
- l. this comes out with particular poignancy at his baptism; what transpires here lays the foundation for his public ministry
- m. the Spirit descends upon Jesus to empower him as the Christ because he is the one designated by the Father as the sacrificial lamb *and* coming Messianic king (“beloved Son” = Gen 22:1; Ps 2:7) (Mark 1:10- 11)
- n. at his baptism he is called to prophetic ministry, Jesus now begins to carry the rejection of the cross in awareness of the promised resurrection e.g. how Ps 2:7 (cited at the baptism) is identified with Christ’s resurrection in Acts 13:33
- o. it is not because he is “God”, but in principle God –as – a – crucified – and - risen man, that Christ’s ministerial authority is unique (Mark 1:22; John 7:46)
- p. in this (death – resurrection) way the future is breaking into the present (the opening up of the heavens (Isa 64:1; Mark 1:10) and the descent of the angels (Gen 28:12; John 1:51) is a constant spiritual feature of Jesus life)
- q. this is why Jesus does not preach himself but the coming kingdom of God (Mark 1:15; 4:10, 26 etc)
- r. he points away from himself to the Father (John 14:9), for his present experience is the internalisation of the Father’s love (John 5:17; 14:24; 17:8) and his future is in the Father’s hands

- s. his teaching on the redemptive justice of God (Luke 4:18- 21) and his miracles of restoration (Mark 1:32- 34; John 9:1- 7 etc.) image the bridging between what now is and what will be when the kingdom of God fully comes
- t. he is moved to pray in the Spirit as he sees his disciples miracles as evidences of the inbreaking kingdom of God (Luke 10:17 – 22)
- u. the divine pathos for a suffering humanity draws out of Jesus compassion (Matt 9:36; 14:14; 15:32; 20:34), mourning (Luke 19:41- 44; John 11:33, 35, 38) and anger (Mark 3:5; John 2:13- 17)
- u. the climax of the drama of the Word as fallen flesh occurs at the cross – this is the divine embracing of the deepest distance between humanity’s actual condition and it’s God- given destiny
- v. the struggle in Gethsemane is not over a lack of inspiration as to the necessary course of events set before him – Jesus is not confused or “stuck for words”
- w. he speaks from his heart (Matt 12:34) exactly the words that the Father has always desired to hear from humanity under the burden of his wrath
- w. Jesus is perfectly righteous (Heb 5:7- 8) in confessing that the “cup” of the divine anger (Ps 75:8; Isa 51:17, 22; Jer 25:15 -26; Hab 2:16; Zech 12:2 cf. Rev 14:10; 16:19) is utterly unbearable to the soul of a holy man, “my soul is exceedingly sorrowful, even unto death” (Mark 14:34 cf. Isa 53:4)
- x. as representative and inclusive humanity, the second and true Adam (Rom 5:14; 1 Cor 15:45), it cannot be however that his pain is self- obsessive: “For man, anger brings pain, for God, anger is pain.” (Heschel) (Jer 44:7- 8; Lam 3:33)
- y. in Gethsemane, Jesus begins to bear the unbearable anguish of God’s pain in afflicting humanity in judgement (...Black Death, Auschwitz, Dresden, Hiroshima, Rwanda, 9/11, tsunami 2004...)
- z. the sole reality that enables Jesus to endure this is the vision that God has given him of eternal joy (Heb 12:2)
- a. at the cross itself, Jesus cry of dereliction, “My God, my God, why have you forsaken me” (Mark 15:34) signifies immersion (Ps 42:7; 69:1) in the divine pathos of anger and loss
- b. in the condition of *our* lostness (2 Cor 5:21; Gal 3:13) there can be no awareness of the Father’s experience, no inspiration, only hollowness, sterility, deadness, absence of life

- c. in bearing our guilt, Jesus must be unaware that he is the actualization of God's love for fallen humanity, he must have no sense of being a true worshipper whose sacrifice brings pleasure to the Father (Ps 51:17; John 4:24; Rom 12:1 – 2; Eph 5:2)
- d. yet the cry *to God* is itself a refusal to allow his self-consciousness to overwhelm him
- e. finally, when the pain of hell has been borne to extinction, Jesus enters into the deep surrender of assurance "Father into your hands..." (Luke 23:46)
- f. in the resurrection victory of Jesus is realized the content of the inspiration of the Father's eternal goal for humanity; it is the restoration of the glory of God (Luke 24:26; Rom 3:23; 6:4; Phil 3:21; 1Cor 15:43; 1 Pet 1:11*)
- g. for *this*, everything has been worthwhile
- h. the "man Christ Jesus" (1 Tim 2:5) now has sovereign authority over all things (Matt 28:19. cf. John 17:2)
- i. the Father is so moved by the transformation in the humanity of Jesus that he gives him the Spirit to pour out on the community of faith (Acts 2:33)
- j. Jesus receives revelation from the heart of the Father (Rev 1:1) to reveal himself as the future content of the cosmos (Eph 4:10)
- k. the commission to "make disciples of all nations" (Matt 28:19) and to be "my witnesses to the ends of the earth" (Acts 1:8) is to prophetically communicate all that God has achieved in the new creation that is in Jesus (2 Cor 5:17; Gal 6:14- 15)

7. The Church as an Inspired Community

- a. as Jesus imaged God and projected by his ministry the world to come, so "in Christ" the church has the same cosmic purpose (Eph 1:22; 4:13)
- b. the community life of the early believers (Acts 2:44 -47; 4: 32- 37) reveals the difference between what is and what will be; the church is a "colony of heaven"
- c. as such, the whole church is a community of prophets (Acts 2:17- 18; 1 Cor 14:31)
- d. all are called to be filled with the Spirit (Eph 5:18 – 20), which makes itself known in the abiding word of Christ (Col 3:16- 17)
- e. such utterances include "spiritual songs" (Eph 5:19; Col 3:16) and speaking and singing in tongues (Acts 2:5; 10:46; 19:6; 1 Cor 14:2; 15)

- f. the word of inspiration takes as its locus the course of transformation that has been accomplished in the life of Christ, and his coming again (e.g. the Christological hymns Phil 2:6- 11; Col 1:15- 20; 1Tim 3:16; Heb 1:2b- 4).
- g. the context proclamation of the scope of the work of Christ is not limited to “church meetings”
- h. Paul’s vision is for all humanity to know the plan of God effected in Christ through the “wisdom of God in its rich variety” (Eph 3:9 -10 cf. 1 Pet 4:10) cf. JY Argentina experience
- i. this means that the church will receive gifts and graces as broad and as deep (cf. Eph 3:18 -19) as the infinite particularity of human need and situation
- j. unless the prophetic message is expressed in all possible forms and contexts how can humanity possibly receive the revelation that Jesus is “Lord of all” (Acts 10:36; Rom 10:12)?
- k. the key to this explosion of expressiveness in scripture is that the New Testament church lives in radical tension between “this present evil age” (Gal 1:4) and “the age to come” (Matt 12:32; Eph 1:21; 1 Tim 6:19; Heb 6:5 etc.)
- l. whatever the content of the hymns in the Philippian prison (Acts 16:25) they were inspired by sharing in the struggles of Christ himself and had power to move the hand of God by way of a miraculous deliverance (Acts 16:26ff.) cf. Diana Thomas
- m. “if you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God is resting on you.” (1 Pet 4:14)
- n. all genuine apostolic witness flows from trial – and – deliverance (2 Cor 4:7- 12; 6:4 – 10; 11:21- 29; Eph 3:13; Phil 3:10; Col 1:24 etc.)
- o. Paul must suffer many things to know the apostolic gospel (Acts 9:16); John must be exiled on Patmos to receive Revelation (Rev 1:9)
- p. this was understood to be a participation in the rhythm of the life of Jesus, “death at work in us, but life in you” (2 Cor 2:12; 1:8 -10)
- q. this prophetic – apostolic integration into the suffering and victorious life of God is the gospel key to the “inspiration” of all scripture (Acts 2:30; Eph 2:20; 1 Pet 1:10 – 11; 2 Pet 1:19- 21)
- r. “For the love of Christ constrains us, because we are convinced that one has died for all (died their death); therefore all have died (to their old existence) ... therefore, if anyone is in Christ, there is a new creation...” (2 Cor 5:14, 17)

- s. the apostle is filled with the Spirit and inspired to proclaim Christ in the gospel (2 Cor 5:18 -21) because he *knows* that the three moods that make up Christian worship (liturgy) – 1. struggle 2. assurance 3. victory are moods in God
- t. all who are called to hold “the testimony of Jesus” (Rev 1:2, 9; 6:9; 11:7; 12:11 etc.) are likewise called to prophesy of Christ in ways the Spirit breathes through them
- u. “If your vision is less than God’s fullness then you will only God so far and then you will drop out.” (Austin Sparks) n.b. this is the fullness of a crucified and resurrected person (Col 1:19; 2:9)

9. Why a Lack of Prophetic Inspiration Today?

- a. idolatry – sensuousness, prosperity, popularity, respectability
- b. other things can “carry us away” (1 Cor 12:2)
- c. lack of concern for God’s passion – “What is God feeling here?” e.g. Is he hiding?
- d. self- concern rather than self- forgetfulness (Gal 2:19- 20)
- e. the subjectivism (emotionalism) of the church shows that the greatest Subject is not being experienced
- f. rejection of the struggle and pathos
- g. celebration without lament cf. “Blessed are those who mourn (now) because they will be comforted (at the End) ” (Matt 5:4)
- h. relevance/sharpness without depth
- j. “anointed flesh/ego” or “crucified/restored flesh/ego”?
- k. flesh becomes the Word
- l. “A painless message cannot ease the pain. A painless message cannot ease a burden. [Gal 6:2] A true messenger of the Lord begins every voyage at the Cross. Each and every piece brought forth from his mouth is marked by the Cross. In his heart you will find a Cross as in the Father’s.” (Lars Widerberg)
- k. “The Agony and the Ecstasy” (Michelangelo); house of pleasure (Gen 2), house of pain (Gen 3>), heaven
- l. church gatherings as dissociation rather than bisociation ?

- m. to move within the sphere of God's transforming vision (what is to what could be) is a risk of faith
- n. historicisation of Jesus e.g. The Passion of the Christ
- o. Great South Land of the Holy Spirit?

C. The prophets and the plan of God.

1. The uniqueness of biblical prophecy.

- a. the claim to personal inspiration, in the case of shamans, diviners, sage etc. is ancient and widespread.
- b. what makes biblical religion exceptional is the line of prophecy stretching from Abel (Matt 23:35) to the end of Revelation (Rev 22:18)
- c. this claim is to speak for God from the earliest times of human history until the consummation of all things.
(The integrating point of all this is Jesus-see below)
- d. this claim is in respect to the state of *humanity* before God.

2. The prophets and the plan.

- a. the identity of the prophet arises in the context of his/her communication of the plan of God. Amos 3:7-8 says;
"Surely the Lord does nothing,
without revealing his secret
to his servants the prophets.
The lion has roared;
who will not fear?
The Lord God has spoken;
who can but prophesy?"
- b. this plan is:
 - (i) as old as creation itself.
 - (ii) directed to the restoration of all things.
(Acts 3:21)
 - (iii) based on divine principles that are repeated in every age
- c. the plan is salvific, aimed at healing the disruption in creation caused by human sin.
- d. the plan is centred on Jesus, through and in whom it is achieved.

- e. the summit of prophecy is the declaration that God will gather up “all things” in Christ (Eph 1:10).
3. Prophecy is testimony to Jesus.
- a. from this it follows that all prophecy is essentially a testimony to Jesus.
 - b. this is expressly stated.
(Rev 19:10)
 - c. it was the Spirit of Christ who was active in the Old Testament prophets.
(1 Peter 1:10-11)
 - d. the Old Testament prophets prophesied concerning the Messiah.
(2 Sam 7:1-16; Isa 9:1-7; 11:1-11; Mic 5:2-5; Zech 3:8-9; 9:9-10; Luke 1:70; 24:25-27; 44-47 etc.)
 - e. the proper or ultimate subject or realisation of *all* Old Testament prophecy is the Messiah (Acts 13:27, 40; 24:14; 26:22)
 - f. the total witness of the New Testament record is explicitly to Jesus.
 - (i) the proclamation of John the Baptist.
(Matt 1:11-12; Mark 1:6-8; Luke 3:15-17; John 3:29-34)
 - (ii) the Gospel record.
(Matt 1:1; Mark 1:1; Luke ; John 20:30-31)
 - (iii) the preaching of the apostles.
(Luke 24:47; Acts 1:8; 2:22ff; 3:1ff etc; 1 Cor 1:6; 2:1; 2 Thess 1:10; 1 Pet 5:1; 1 John 1:1-3; Rev 1:2, 2:9)
 - (iv) the ministry of all believers.
(Acts 2:17-21; Rev 2:13, 12:10-11, 19:10)
4. The Spirit is the spirit of prophecy.
- a. the possibility and the power of prophecy is in the witness of the Holy Spirit to Jesus.
 - b. he inspired the Old Testament prophets.
(Num 11:24-29; 1 Sam 10:9; Isa 42:1; Mic 3:8; 2 Pet 1:20 etc.)
 - c. he inspired John the Baptist.
(Luke 1:15)
 - d. he inspired the apostles.
(Acts 1:8; 2:4; 4:8, 31; etc. 1 Cor 1:5; 1 Thess 1:5; 2:13; Rev 1:3,10; 22:7,10,18,19 etc)
 - e. he inspires other Christian leaders.

(Acts 6:3,5,8; 5:55; 11:24)

- f. he inspires all Christians
(Acts 2:17-21; 4:31; 10:44-46; 19:6-7; 1 Cor 12:3,14; Eph 5:19 etc.)
 - g. the Spirit does this as the 'other Jesus'
 - (i) he leads into the truth of Christ.
(John 14:17; 15:26; 16:13)
 - (ii) he convinces the world of the true identity of Jesus.
(John 16:7-11)
 - (iii) he glorifies Jesus.
(John 16:12-15)
 - (iv) he imparts the power of his testimony to the disciples of Christ.
(John 15:26-27)
5. The Spirit in the prophets presents the kingdom of God.
- a. the kingdom of God is his rule which effects his plan.
 - b. the Old Testament prophets are guardians of the divine rule (theocracy)
 - (i) the theocracy is mediated by covenant.
 - (ii) the greatest Old Testament prophet is Moses, who mediated and guarded the covenant. (Num 12:8)
 - (iii) the prophet Samuel is the instrument who enacts Yahweh's will to grant the people a human king. (1 Sam 8)
 - (iv) the prophets from Samuel on bring God's ruling word to the monarch (1 Sam 15:22-23; 16:6ff; 2 Sam 12:1ff; 1 King 11:29-40; 16:1-4; Jer 22:18-19; Amos 7:9 etc)
 - (v) the prophets oppose false prophecy ie a deviant plan
(1 King 18; 22:5-28; Isa 9:15; Jer 23:11, 15; Amos 2:12; Micah 3:11ff)
 - c. John the Baptist proclaims the Kingdom of God.
(Matt 3:2)
 - d. Jesus proclaims the Kingdom of God.
(Matt 4:17, 23; 12:28; Mark 1:15; Luke 4:43; 8:1, 9:11 etc)
 - e. the gospel proclamation is the testimony of the church to the King in his kingdom.
(Acts 1:3, 6-8; 8:12; 19:8; 28:23; Rom 14:17; 1 Cor 4:20; 6:10 etc)

- f. this is what it means to bear witness to the new covenant reality which has come in Christ.
6. The Prophets and the divine council.
- 1. The nature of the council of God.
 - a. in the Old Testament the council is pictured as a place where supernatural beings assembled before the Lord (1 King 22:19-22; Job 1:6; Isa 6:1-7)
 - b. in the book of Revelation there is similar imagery.
(Rev 4)
 - c. these beings are God's agents sent forth to do his will ('angel' = 'messenger') (Heb 1:14.)
 - d. the centre of the divine council is the ascended Christ.
(Heb 12:18-29; Rev 5)
 - 2. The prophet and the divine council.
 - a. the prophet is called to participate in the event of the divine decree (this does not mean consultation)
(Isa 6; Jer 23:18-22)
 - b. the apostle Paul is directly confronted with the exalted Christ.
(Acts 9:3-25; 22:3-16; 26:12-20 cf. 2 Cor 2:17)
 - c. all Christians are pictured as seated with Christ ie. in the throne room of God. This means that they speak from ongoing life in the council of God. "We do not go out from the presence into ministry; we go into ministry in the presence." (I. Pennicook)
(Eph 2:6; 3:10; Col 3:1)
 - 3. The impact of the divine council.
 - a. immediacy and intimacy – there is an inner experience of God's presence.
(Jer 20:9; Acts 2:16-18; Rom 10:17; 1 Cor 14:24; Gal 1:15-16; Eph 5:17-20; Col 3:14-17; 1 Pet 4:11; 1 John 2:20-27)
 - b. constraint to speak God's word.
(Jer 1:4-10; 20:9; Ezek 3:16-18; Amos 3:7-8; Rom 15:18-19; 2 Cor 5:14; Col 1:25; 2 Tim 4:17)
 - c. courage to obey God.
(2 Sam 12:7; 1 Kings 20:20:35f; Isa 22:15-19; Amos 7:12ff; Acts 4:13, 19-20; 31:18:9-10; Heb 11:32-33; Rev 2:13 etc)
 - d. intercession for the recipients of the message.
(Gen 18:22ff; Exod 32:7-14; 1 Sam 7:8-9; 2 Chron 32:30; Jer 14:21-22; 18:20; Dan 9; Amos 7:1-6; Rom 9:1-2; 10:1; Rev 5:8)

7. The role of the prophet in the plan
 - a. the prophet can speak in the Spirit (1 Cor 14:2; Rev 1:10) or the Spirit can speak in the prophet (1 Cor 12:4-11)
 - b. this is because Christ lives in Christians through the Spirit (Rom 8:10-11) and Christians live in Christ through the Spirit (1 Cor 12:12-13)
 - c. this means a mutual interpenetration, a perichoretic coinherence without coalescence.
 - d. the prophet and the Spirit are both (distinct) subjects of the prophetic message.
 - cf. the implications of first person singular language in prophecy e.g Rev 1:7-8, 17-20; 16:15; 21:5-8; 22:7, 12-14, 18-20
 - e. as the prophet is taken up into the trinitarian fellowship, their word, which sums up their person –in- relation to God, effects the divine plan from a position interior to this reality.

D: The Prophetic Community

1. The Normative Old Testament Situation
 - a. the characteristic situation of the Old Testament is that only specially chosen and anointed individuals could prophesy
 - b. an apparent exception to this is the incident of the seventy elders upon whom the Spirit fell (Num 11:16 -25)
 - c. although this is a corporate reception of the Spirit, it nevertheless includes only leaders in Israel
 - d. in addition to this, the matter is seen as some sort of transference of the Spirit from Moses, “I will take of the Spirit that is on you and put the Spirit on them” (Num 11:17)
 - e. one of the outstanding features of the incident is that two of the elders break into prophecy some distance away (Num 11:26 -27)
 - f. this occasion disturbs Joshua, who, apparently jealous for Moses’ dignity and authority, wants Moses to forbid these men prophesying (Num 11:28)
 - g. moreover, these men had prophesied in the camp rather than at the tabernacle
 - g. Moses’ reply is itself prophetic, “I wish that all God’s people were prophets, and that the Lord would put his Spirit on them.” (Num 11:29)
 - h. the old covenant prophet *par excellence* understands that there can be no inherent rivalry in the kingdom of God and the action of the Spirit on the people of God does not diminish his power in their leader but enacts his presence
 - i. the speaking of the Word of the Lord in the camp signifies that in the power of the Spirit the holy can extend to the sphere of the common, and not be restricted to the religious sphere
 - i. this points in the direction of the eschatological passages in the Old Testament
2. The Old Testament Expectation
 - a. the prophets speak of a time when the Spirit will be internalised in all of God’s people (Ezek 11:19; 36:27; 37:5)
 - b. various passages speak of the outpouring of the Spirit in future days (Isa 44:3)
 - c. Joel 2:28 -32 alone speaks of this as an outpouring that will lead to a prophetic community

3. The Earthly Ministry of Jesus

- a. the New Testament writers (Matt 17:5; Mark 9:7; John 5:46; 7:40; Acts 3:22f.; 7:37) present Jesus as the prophet like Moses, who was the archetype of all Old Testament prophecy (Acts 18:15- 22).
- b. he also fulfils all aspects of the Isaianic Servant of the Lord: one called by God (42:1, 6, 49:1) and Spirit endowed (42:1; 61:1), taken into the divine council (50:4f.) and God's mouth – piece (49:2; 50:4; 61:1f.) who mediates covenant promises (42:1ff, 6ff; 49:5ff; 53:4ff; 61:1ff)
- c. the events accompanying his baptism (Luke 3:21- 22) , transfiguration (Mark 9:1 - 7) and imminent passion (John 12:27 -32) in particular reveal his participation as Son in the heavenly council
- d. sent forth from heaven (John 3:13) he is filled with the Spirit without measure (John 3:34) on a covenantal mission (Matt 26:28) to manifest the glory of his Father and destroy the Satanic kingdom (Matt 12:28)
- e. Jesus is the eschatological anointed prophet (Luke 3:22; 4:18, 24, 7:16; 13:33; John 4:19; 6:14; 7:40; 9:17) who conducts a charismatic ministry of healing, miracles and deliverances in the power of the Spirit
- f. he sums up in himself all the ministry of the Old Testament prophetic tradition e.g. Luke 9:30- 31; John 1:45; 5:46 etc.)
- g. after his death some of his disciples can describe him as “a prophet mighty in words and deed” (Luke 24:19)
- h. the resurrected Jesus, in promising to pour out the Spirit of power upon his followers, will make them the sons of the prophet (Luke 24:49)

4. The New Testament Church

- a. Jesus commissions his disciples to be his witnesses on the earth through the power of the Spirit (Acts 1:8) just as he did (Matt 12:28; Luke 4:14)
- b. he then ascends to heaven (Acts 1:9- 11) to receive his royal enthronement (Acts 2:33 -35)
- c. the Spirit is poured out at Pentecost in the same fashion as it was at Jesus baptism (Luke 3:22; Acts 2:33)
- d. just as Jesus was filled with Spirit (Luke 4:1) so are the disciples (Acts 2:5)
- e. as Jesus was led by the Spirit (Luke 4:1) so are the disciples (Acts 8:29; 10:19; 13:1- 4; 16:6- 8 etc.)
- f. as Jesus is the eschatological prophet so the pouring out of the Spirit makes the early church the prophethood of all believers (Acts 2:17- 21)
- g. this is a reality that knows no barriers of sex, age or class (Acts 2:17- 21; 1 Cor 14:31; Gal 3:28)
- h. it is a community that will continue prophetically through the ongoing gift of the Spirit (Acts 2:38- 39; 1 Cor 12- 14; 1 Thess 5:19- 20; Gal 3:1- 5; Heb 2:3- 4)

- i. it is a community that contains outstanding prophets e.g. Acts 11:27- 30; 13:1- 3; 15:32 who take the message of Jesus out from Jerusalem to the ends of the earth
 - j. as God attested the prophetic ministry of Jesus with signs and wonders he attests the ministry of the gospel (Acts 2:43; 5:12; 6:8; 14:3; 15:12; 19:11; Rom 15:18-19; 2 Cor 12:12; Heb 2:3- 4)
 - k. the powerful words of Jesus are replicated in the lives of the disciples
 - l. Jesus had promised the Spirit would give words of defense (Matt 10:19- 20; Luke 12:11 - 12), this finds fulfilment in Peter's Spirit - filled speech before the Sanhedrin (Acts 4:8- 12)
 - m. Jesus had promised the Spirit would give words of wisdom (Luke 21:15), this finds fulfilment in Stephen's witness (Acts 6:10) and in Paul's life (Acts 24:25; 26:28; 2 Tim 4:16- 17)
 - n. Jesus had promised the Spirit would give words of witness (Luke 24:49; Acts 1:8), this finds repeated fulfillment (Acts 2:14 - 41; 4:31; 5:32; 6:5 -7:55; 9:17, 27; Rom 15:19; 1 Cor 2:4; 1 Thess 1:5 etc.)
 - o. other Spirit inspired utterances include tongues/praise prophecy (Acts 2:4,11, 17, 18; 10:46; 11:15; 19:6; 1 Cor 12- 14; 1 Thess 1:5); knowledge (Acts 5:3- 9); exhortation (Acts 11:23 -24; Rev 2- 3); prediction (Acts 11:27- 30; 21:11; Rev 1:10- 11); direction (Acts 8:29; 10:19- 20; 13:1 – 2; 16:6 - 8; 20:23; 21:4); judgement (Acts 13:9- 11; Rev 2 -3); apostolic decree (Acts 15:28)
 - p. the spread of the Spirit of prophecy is co- extensive with the spread of the gospel
5. The Spirit of Glory Creates the Prophet – Church
- a. in 2 Cor 3- 4 Paul parallels the transformation of the Christian into the image of the glory of the Lord with Moses' transfiguration on Sinai (Ex 34)
 - b. Moses is the archetypal prophet of the Old Testament
 - c. the believer now beholds the glory of God in the face of Christ
 - d. this impartation of glory means the creation of a prophet- church
 - e. in Revelation 1, the church is represented as a lampstand, as Jesus is the "faithful witness" (1:5) John is likewise a witness (1:9) and the church is to reflect the light of Christ
 - f. in Revelation 11:4, the prophetic symbolism of Zechariah 4 is picked up, there are now two lampstands to match two olive trees
 - g. the career of the two witnesses recapitulates that of Jesus: proclamation and signs, Satanic opposition, death in the city where Jesus was crucified, the resurrection of the martyrs and their ascension in a cloud
 - h. the mission of these prophets (vv.10,18) is prophecy and testimony (vv. 3, 6, 7)
 - i. the details of their mission pick up many feature from the lives of Moses and Elijah e.g. three and a half years, fire from heaven, plagues
 - j. this is figure of the prophet- church commissioned by Jesus in his likeness

- k. the persecuted- rewarded church is identified as God’s “servants the prophets” (v.18)

5. Spirit of Prophecy or Soteriological Spirit?

- a. there is considerable debate amongst New Testament scholars as to whether the Spirit in *Luke – Acts* is primarily the Spirit of prophecy or of salvation (as in Paul)
- b. some have argued (Stronstad, Menzies), that the Spirit for Luke one who empowers for mission rather than effects salvation (regeneration, initiation, incorporation)
- c. this limited perspective fails to do justice to the work of the Spirit in terms of the overall relationship between prophecy and the plan of God
- d. prophecy inspired by the Spirit, in its manifold forms, must be seen as effecting the total transformation of the cosmos (proleptically) as foretold from the beginning (Acts 3:16- 21) that has always been the essential subject and object of prophecy
- e. “in the prophetic model (of the *imago Dei*), that eschatological destiny of mankind was proleptically anticipated in pneumatic reality” (Kline, *Images of the Spirit*, 90)
- f. since Jesus is the Alpha and Omega of creation (Rev 1:17; 22:13), he is both the topic and goal of all things prophetic – everything the Spirit does is therefore soteriological
- g. all community dimensions of the early church, including the socio –ethical, fall under the sway of the sovereignty of the Spirit (see 1206 notes **7. THE SPIRIT OF COMMUNITY**)

6. Notes on the Prophetic Wisdom and the Nature of the Church (Richard Rohr)

a. 2 types of wisdom

| Conventional Wisdom | Prophetic Wisdom |
|--|--|
| intellect, common sense, mainstream culture, folk knowledge | contemplative, counter – intuitive, minority |
| Logic, order, truth, fairness, certainty | paradox, chaos, good suffer, evil flourish |
| dualistic thinking | non- dualistic/holistic thinking e.g. sun rises on just and unjust |
| compartmentalisation eg. sacred/secular realms | “great chain of being” i.e. God present ordering everything+ |
| God orders the world in morally predictable ways: good rewarded, evil punished | God’s ways are enigmatic e.g. last first, first last |
| cerebral | non rational level of experience |
| rationalistic | faith needed to hold together contradictions e.g. wrath and mercy |
| status, security | “the authority of those who have suffered.” - baptism of fire and blood “those who break down break through” |
| “niceness”, propriety | poor, oppressed |
| fight Satan- moral superiority | fight God – superego defeated |
| religion of the successful – image driven | religion of the broken |
| elitist religion | level playing field |
| bias to the rich – perspective of the “healthy” | preferential option to the poor – perspective of the sufferers |
| control, law | compassion |
| bounded sets | centred sets |
| conformity rewarded, deviance punished | gospel of grace |
| self – blame; scape goat others | the conventional model has failed them |
| intolerant | high tolerance for ambiguity -> happiness |
| righteousness pursued for reward | righteousness pursued to know God |
| ultimate goal = avoid failure | ultimate goal = learn from failure |
| rationalised by Fundamentalist ideology | person centred |

| | |
|---------------------|--|
| focus on outside | recognise that inside is bigger than outside* |
| Proverbs, Decalogue | Job, Eccl, many Pss, the prophets, wilderness, Jesus |
| most sermons | Sermon on mount |
| theology of glory | the way of the cross: Jesus became sin to overcome sin |

+ Great Chain of Being

earth/minerals waters plants animals humans angels God

divine presence at each step of chain ; denial of this atheism (theoretical and practical) ecological crisis etc.

* Tardis Theology

“inside is bigger than outside because they don’t share a common ontology”

Inside = kingdom of God/new creation

Outside = worldly constructs

In/out “side” is used equivocally – therefore don’t share a common boundary

Therefore competition/territoriality/exclusion/judgement is not possible.

Pain before God (*coram deo*) breaks the outside/inside interface so that a new wineskin emerges. This is how the cross initiates a new order. Fellowship of the cross is what we share with Jesus in the new realm he has opened up through his suffering.

7. Some Implications

- a. the church has largely forgotten the reality of the prophethood of all believers
- b. characteristically, restrictions are placed on the expressions of prophecy in terms of services, age, gender etc.
- c. prophecy has been focussed in certain outstanding individuals
- d. there has been a shift in focus from outward directed vocation to inner- centred experience
- e. other, more conservative parts of the church, has related the inspirational dimension of the Christian life with a community that is centred on teaching discourse

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E: Prophecy Today: Biblical and Theological Considerations

1. The case for contemporary prophecy.

1. The brute fact of Christian experience

Position:

- a. the fastest growing sections of the Christian church worldwide adhere to the existence of contemporary prophecy.
- b. earnest and godly Christians witness to the value of prophecy.

Reply:

- a. this appeal is not persuasive in the light of church history e.g Arianism, the medieval church.
- b. what some believers call 'prophecy' may simply be the immediate application of biblical truth.
- c. if prophecy continues today this should be substantiated from Scripture.

2. The New Testament nowhere states that any of the gifts of the Spirit would be withdrawn.

Position:

- a. if prophecy is spontaneous speech inspired by the Holy Spirit bringing the mind of Christ into an immediate situation then we would expect its continuance throughout the church age.
- b. to deny this would be to deny the force of the plain commands of Scripture (1 Cor 14:1; 1 Thess 5:19-20) and to grieve the Spirit.
- c. to deny this in favour of preaching and teaching would be to foster clericalism and a 'priesthood of teachers'.
- d. to deny this would be to objectivise God and deny the world access to a God who still speaks today.

Reply:

- a. these views deny the sufficiency of the principles embedded in scripture which can be adequately expounded for all ongoing situations of life.
- b. Scripture must be interpreted by Scripture, passages such as 1 Cor 12-14 need to be set within the teaching of the whole Bible.
- c. the opposite of abuse does not establish right use. Clericalism can be as strong in enthusiastic fraternities as in any other setting. There are many areas for lay participation other than prophecy.

- d. God still speaks powerfully today, as he did in the past history of renewal and revival, through the Bible.
3. The New Testament teaches that we are in an eschatological dispensation.

Position:

- a. Peter sees prophecy as a sign of the new covenant reality which has come in Christ (Acts 2:17).
- b. we are still in the “last days” which persists until the coming of Christ.

Reply:

- a. neither Peter nor the rest of the New Testament teach that prophecy will remain the means of God’s revelation in the last days.
 - b. the function of prophecy in the new covenant dispensation is now taken up by the exposition and application of Scripture.
4. Paul teaches that prophecy will only cease when ‘the perfect’ comes (1 Cor 13:10).

Position:

- a. ‘the perfect’ in 1 Cor 13:10 refers to the eschaton.
- b. implicitly, spiritual gifts continue until the return of Christ.

Reply:

- a. the background to Paul’s argument in 1 Cor 13 is Numbers 12:8. Moses had an intimate face-to-face communion with God.
 - b. the new covenant revelation, recorded in the New Testament, far exceeds the Mosaic knowledge of God (2 Cor 3:12-13). Hence spiritual gifts have ceased.
5. Contemporary prophecy does not threaten the normative status of Scripture.

Position:

- a. the New Testament equivalent of the Old Testament prophet is the unique authority of the apostle.
- b. the very words of God are only uttered by an apostle, these are recorded in Scripture.
- c. other prophetic utterance is
 - (i) subject to the apostolic office
(1 Cor 14:27)
 - (ii) subject to testing
(1 Cor 14:29; 1 Thess 5:20-22)
- d. all contemporary prophecy is therefore mixed in quality.

- e. an example of this is the prophecy of Agabus in Acts 21:1-11 which contains 2 mistakes.
 - (i) the Jews would bind Paul; it was the Romans who chained him.
 - (ii) the Jews would hand him over to the Gentiles; it was the Romans who saved Paul after the Jews tried to kill him.

Reply:

- a. this is nowhere stated in the New Testament.
- b. prophets in the New Testament can claim to be the mouthpiece of God e.g. Acts 21:11 ‘Thus says the Holy Spirit...’
- c. this is a test for the distinction between true and false prophecy (as in the Old Testament) it does not establish that it is *normative* for New Testament prophecy to be fallible.
- d. in the early post-apostolic church (*Didache*, *Shepherd of Hermas*) it is *prophets* and not *prophecy* which is tested. This was done in the same manner as for Old Testament prophets (Deut 13:1-5; 18:20-22).
- e. to consider ‘prophecy’ as mixed or fallible revelation stretches the meaning of the term biblically.

This challenges the exegesis of 1 Cor 14:29 and 1 Thess 5:20-22 which presupposes that it is the *content* of a prophecy which is to be judged.

- f. these so called ‘mistakes’ of Agabus, if so, amount to a misguided attempt to direct Paul from his apostolic vocation. However, the way in which Luke has Paul record the events of his arrest seems to substantiate the veracity of Agabus’ prophecy.

| Agabus (Acts 21:11) | | Paul (Acts 28:17) |
|---------------------------------------|---|--------------------------------------|
| The Jews of Jerusalem | ⇒ | In Jerusalem |
| will | | I was |
| bind | | arrested [bound] |
| [<i>desousin</i> , from <i>deo</i>] | ⇒ | [<i>desmios</i> , from <i>deo</i>] |
| and will hand him over | | and handed him over |
| [<i>paradodoudin</i> | ⇒ | [<i>paredothen</i> |
| from <i>paradidomi</i>] | | from <i>paradidomi</i>] |
| to the Gentiles. | ⇒ | to the Romans. |

The Jews did seize Paul and did, even if reluctantly, hand him over to the Romans. They may have even tied him with his own belt.

2. The case for the cessation of prophecy

1. Restorationists provide no convincing theological explanation for the disappearance of spiritual gifts.

Position:

- a. to attribute the absence of this gift to a lack of faith on the part of previous generations or to clericalism and rationalism is not an adequate (or humble) explanation for the *disappearance* of spiritual gifts.
- b. by analogy with the Old Testament, it was often in times of apostasy that the prophets were *most active*.

Reply:

- a. there have been claims to inspiration, even if not called ‘prophecy’, throughout church history.
- b. many doctrines and practices have disappeared in the course of time e.g. justification by faith, the priesthood of all believers.
- c. institutionalisation, especially around the episcopate, seems an adequate reason for the cessation of prophecy.

2. Extraordinary gifts are restricted to brief periods of biblical history.

Position:

- a. in Scripture, extraordinary gifts are concentrated at times of new revelation and/or the defence and confirmation of the covenant. Their purpose was to attest revelation.
e.g. the Exodus, entry into the promised land, the time of Elijah and Elisha, the ministry of Jesus and the apostles.
- b. once new revelation has been established and confirmed as authoritative, these gifts are no longer needed. The New Testament, including the miraculous it recounts, is the objective and compelling evidence for the gospel.

Reply:

- a. the point may be taken as to the concentration of sign gifts at key points in salvation history.
- b. nevertheless, there are numerous miracles throughout scripture e.g. in Genesis, Judges, 2 and 2 Samuel etc. which do not seem to be tied to new revelation
- c. there is a lack of “substantiating miracles” in the ministry of the pre – exilic prophets
- d. Jeremiah 32:20 affirms a continuity of the miraculous from the exodus to his day

- e. the supernatural in the New Testament is not evidential of another reality but a manifestation of salvation itself
3. 'The perfect' of 1 Cor 13:10 may have been already come.
- Position:
- a. the 'when' in question is stated in only the most general way.
 - b. it does not imply that a charismatic gift could not be taken away before the Parousia.
- Reply:
- a. this position leaves the matter open to empirical investigation.
 - b. it overlooks the positive need for ongoing prophecy.
 - c. it is so general as to be uninformative to the first readers and beyond
4. The present day phenomenon of 'prophecy' is not equivalent to the New Testament gift.
- Position:
- a. the New Testament evidence (see before) is that all claims to prophecy be judged in the same manner as Old Testament prophecy.
 - b. this means that all contemporary prophecy, as mixed, must be rejected as sourced in false prophets.
- Reply:
- a. this is to overlook the fact that the Bible nowhere links Old and New Testament prophets. (cf. 2 Peter 3:2)
 - b. the material in 1 Cor 12-14 and 1 Thess 5:20-22 is debated.
5. The canon of Scripture is threatened *de facto* by claims to prophetic revelation.
- Position:
- a. if God's special revelation continues in an extra-biblical manner, it is a psychological probability that it will come to exercise a canonical function.
 - b. this happens in practice in many charismatic/Pentecostal circles.
- Reply:
- a. the apostle Paul did not seem to consider that the existence of the prophetic gift in Corinth was an unbearable threat to the authority of his canonical letter.
 - b. in practice, anything (such as a church confession) can be a *de facto* threat to the authority of Scripture.
 - c. all genuine prophecy will necessarily lead us back to the truth of Scripture.

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F: A model of extra biblical revelation

1. The question of epistemic authority
 - a. how to relate extra-biblical experience to the testimony of Scripture.
 - b. conservatives emphasise the discontinuity between the experience of Christians today and those in biblical times.
 - c. charismatics/Pentecostals emphasise the continuity between their experience of God the Holy Spirit and that of New Testament believers.
 - d. the basic question is whether the knowledge of God given through the Bible is essentially different from that of all post-biblical knowledge of God.
 - e. can God speak to us only through the Bible?
2. Reason – experience dualism.
 - a. the history of the debate has been dominated by paradigms excessively dependent on non-biblical sources.
 - b. Protestant scholasticism and its heirs in conservative Evangelicalism and Fundamentalism leaned heavily on the rationalistic categories of Aristotle.
 - c. liberals were influenced by a Romantic – aesthetic paradigm (through Schleiermacher) which has affinities with a more mystical way of knowing traceable back to Plato.
 - d. this tended to set up a false antithesis between reason and experience.
 - e. experientialists tended to deny that the Holy Spirit could transform the essential human attribute of reason. Reason was *replaced by* revelation or intuition.
 - f. rationalists tended to operate as if their minds were *already* transformed by the Spirit. Reason tended to replace revelation or even illumination.
3. Diverse ways of knowing.
 - a. the biblical material.
 - (i) the use of the concept of revelational knowledge e.g. Gen 4:1; Amos 3:2; John 17:3; Gal 4:9.
 - (ii) the New Testament language of ‘revelation’
 - (1) this includes examples of apparently unconscious revelation (Matt 16:17), private disclosure (Gal 1:16), recognition of the Fatherhood of God (Matt 11:27), anticipation of heaven (1 Cor 2:10) and progressive insight with spiritual maturity (Eph 1:17; Phil 3:15).
 - (2) this diversity does not cohere with a narrow propositionalist view of revelation which equate the words of Scripture with the words of God.

(3) in 1 Corinthians 14:6, 26, 30 Paul links 'revelation' with 'prophecy'.

b. historical approaches.

(i) Calvin

an examination of Calvin's language concerning the witness of the Spirit indicates a form of knowing above ordinary human reason.

'Such, then, is a conviction that requires no reasons; such, a knowledge with which the best reason agrees – in which the mind reposes more securely than in any reasons; such, finally a *feeling* that can be born only of heavenly revelation...the only true faith is that which the Holy Spirit illumines our hearts...faith is much higher than human understanding...it will not be enough for the mind to be illumined by the Spirit of God unless the heart is faith if it flits about in the top of the brain, but when it takes root in the depth of the heart...'

Institutes I, 7, 4; I, 7, 5; III, 2, 33; III, 2, 36. Whilst Calvin ties this solely to Scripture he is not persuasive in this regard (see before).

(ii) Puritanism

the Puritans taught an immediate knowledge of God by direct contact, this was a heart knowledge that brought complete assurance of salvation. It was 'sensible' and 'experimental'. Thomas Goodwin distinguished discursive and intuitive knowledge:

'the one way is *discursive*; a man gathereth that God loves him from the effects [marks of regeneration] as we gather that there is fire because there is smoke. But the other is *intuitive*...it is such knowledge as whereby we know that the whole is greater than the part... There is light that cometh and overpowereth a man's soul, and assureth him that God is his, and he is God's, and that God loveth him from everlasting.'

Against the 'enthusiasts', this can not be experienced apart from the Word of Scripture.

(iii) Confessionalism.

the witness of the Spirit as the source of assurance was considered sufficiently significant to become a part of confessional theology. According to the Westminster Confession assurance of salvation is: 'not a bare conjectural or probable persuasion... but an infallible assurance... the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God. (18, 2) The Savoy Declaration uses similar language but adds the expression 'the *immediate* witness of the Spirit. (18, 2).

- (iv) Other sources.

Blaise Pascal said: “The heart has reasons which reason does not know.”

John Wesley’s language of assurance used terms reminiscent of earlier Puritanism e.g. ‘inner impression’, immediate ‘discovery’, ‘deep sense’.

- (v) Charismatic – Pentecostal authors use a range of metaphors to try and describe their experience: the faculty of ‘imagination’, ‘knowledge by acquaintance’, ‘transrational’ experience etc.

4. A theanthropological locus.

- a. the Reformed tradition tended to see the ‘heart’ or the ‘spirit’ as the site of the testimony of the Spirit. At times the distinction between the faculties was not clear, or both were ways of talking about the conscience.
- b. Charismatic-Pentecostal authors often adopt a tripartite anthropology. This enables them to see revelation as a Spirit to spirit matter. In the original creation the human spirit was the organ of supernatural revelation – the Spirit informed spirit ruled mind which ruled body. The ‘spirit’ of a person died or became dormant through the fall, but was re-awakened at regeneration. Until this time the soul rules over a person’s life. The spirit has a phenomenology distinct from the mind. It is ‘drawn’, ‘led’. ‘heavy’, ‘burdened’ at ‘peace’, checked, ‘quickenened’ etc.

(This position is very emphatic in Jessie Penn – Lewis and Watchman Nee, for example.)

- c. there are major objections to fully accepting this position.
 - (i) it is in opposition to the holistic anthropology of the Old Testament e.g. a *human being* is a ‘living soul’ (Gen 2:7)
 - (ii) it presupposes an analytical approach to the human person which is more psychological, in a hellenistic sense, than Hebraic.
 - (iii) proof texts normally employed are capable of different interpretation e.g. 1 Thess 5:23 seems to be an example of synecdoche, a figure of speech in which a word which sometimes refers to a part is used to signify the whole – Paul is referring to whole people in three different ways, rather than to three distinct parts of a person. Hebrews 4:12 distinguishes soul and spirit but does so in a phenomenological rather than ontological sense, both refer to our inmost being.
 - (iv) scripture can use the terms ‘soul’ and ‘spirit’ interchangeably e.g. John 12:27 with 13:21; Luke 1:46 with 1:47.
 - (v) the biblical evidence about the ‘spirit’ becoming alive at regeneration is at best ambiguous. In the Old Testament the spirit can be in active rebellion against God (Deut 5:20; Ps 78:8; Dan 5:20). In any case, it is the whole person who is dead in sin (Eph 2:1) and who is regenerated (John 3:3ff; Titus 3:5; James 1:18; 1 Pet 1:23).(Rom 8:10 is “the Spirit is life ...)

- d. some who adopt a dichotomistic position, arguing that a person is soul and body, see no difference at all between soul and spirit.
- (i) the material above is adduced as evidence.
 - (ii) soul and spirit have equivalent functions. The spirit, not just the soul, can experience emotions (Prov 17:22; John 13:21; Acts 17:16; 1 Cor 2:11).
The soul, not just the spirit, can relate to God in a spiritual way (Ps 25:1; 62:1; 103:1; 146:1; Luke 1:46; etc)
- e. this approach, like the former, is not sufficiently nuanced. It assumes that what the Old Testament means by *nephesh* ('soul') and *ruah* ('spirit') are equivalent to the New Testament *psyche* ('soul') and *pneuma* ('spirit'). Also, that there are *no* differences in the way in which the terms are used by the different biblical authors.
- f. Paul however seems to accentuate the affinity between the divine *pneuma* and the human *pneuma*.
- (i) *pneuma* is never used of non-believers in relation to God, nor as the seat of negative evil impulses (as *psyche* is, Heb 13:17; 1 Pet 2:11, 4:19; 2 Pet 2:14).
 - (ii) it is with the spirit that one serves God (Romans 1:9). It is as spirit we are able to enjoy union with the Lord (1 Cor 6:17). Prayer and prophecy are said to be exercises of the spirit (1 Cor 14:14, 32). Grace is bestowed in the sphere of the spirit (Gal 6:18). Renewal is experienced in the spirit (Eph 4:23). There is a testimony of the spirit that a person is a child of God (Rom 8:16).
 - (iii) Romans 8:16 is the most important text. This clearly teaches a direct form of knowledge which is essential to the saving experience of all Christians and which bears no necessary relationship to the use of Scripture.
 - (iv) the other basic texts are 1 Cor 14:2, 14, 32. Here Paul explicitly teaches a non-mental form of spiritual communication. Gordon Fee comments on v.33 ('the spirits of prophets are subject to the control of prophets')
"he [Paul] tends to use the term ['spirit'] in a much more flexible way than most of us are comfortable with. The Spirit who speaks through the prophets is understood to be speaking through 'the spirit' of the prophet... The Corinthian zeal for 'spirits' in 14:12, therefore, is zeal for manifestations of the Spirit... as he quickens their spirits to pray.... 'my spirit prays' seems to mean something like 'my S/spirit prays....'"
 - (v) it may be concluded that the locus of a non-discursive, immediate knowledge of God, at least for Paul, is the human 'spirit'.

5. Revelation and the human spirit.

- a. in his discussion of tongues and prophecy in 1 Cor 14 Paul expresses that the 'spirit' is the place where revelation occurs (vv. 6, 14-16, 26, 30-32)
- b. this however should not be confused with some form of intuition. Whilst there are both rationalistic and mystical philosophic forms of intuitionism they have in common the positing of some personal capacity in a person which enables them to grasp immediately some solution or principle. The emphasis lies on some higher ability of the knower to know that which is known.

If the witness of the Spirit is a form of revelation then its phenomenology is not 'grasping' but 'being grasped' not 'comprehending reality' but being apprehended by God. Only in this way may *sola gratia* be maintained and human inability in matters divine be affirmed.

- c. what is often missed in most of the discussion so far outlined is that the highest principle or criterion to be maintained is not the centrality of the Bible, nor the spiritual capacity of born-again Spirit-filled believers, but the nature of the relationship which God has with his children.

Anthropologically, 'spirit' is not some autonomous entity but 'an orientation towards God summoned by the divine Word and enabled by the divine Spirit.' (R.S. Anderson). *Pneuma* in a believer in other words is a constant gift. As a disposition to know God (as Father) it is most satisfyingly conceived as a participation through the grace of sonship in the communion of the Father and Son in the Spirit.

This provides a way forward in terms of reconciling opposing views of the place of the Bible and extra-biblical revelation. The climax of Jesus' gift of himself to the Father, the cross, and the Father's gift to the Son, his exaltation, is recorded definitively in the testimony of the eye-witnesses to these events, in Scripture. Their 'spirits' were directly involved, in a way which is presently unrepeatable in the gospel events. That is, they were most immediately involved as historical persons relationally. This means that their testimony, as that of the principal prophets of the testimony of Jesus (cf. Rev 19:10; 22:7) must be the canon for all subsequent revelation.

Since however, Jesus himself continues to receive, from his Father through the Spirit, the gift of bringing us as sons to the Father (Heb 2:13), then these sons in the totality of their knowledge of God through Christ, (which must embrace all of life under the rule of the Prophet-King) are continually receiving of the Spirit of sonship (Rom 8:15). As such they 'have' spirits in communication with God. All aspects of their knowledge of God are necessarily revelatory in the Father-Son relationship mediated by the Spirit.

To restrict this witness to an encounter with the text of Scripture would be to deny the breadth of the drawing of the Spirit through the Word to the Father.

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15. The Holy Spirit and the Sacraments.

1. The role of the Spirit in general.
 1. The centre of the sacraments is Jesus.
 - a. sacraments are signs and seals of the grace of God which is in Christ cf. Rom 4:11.
 - b. sacraments bear visible and specific focus to the gospel events.
 - c. the gospel and the grace of God signified by the sacraments have as their goal the realisation of the new covenant promises cf. Matt 26:28; Acts 2:38; 22:16; 1 Peter 3:20.
 - d. the goal of the means of grace is to conform us to the likeness of Christ's humanity.
 - e. the Spirit's role in the sacraments is one of witness to Christ (John 16:14)
 2. The effective role of the Spirit in the sacraments.
 - a. the Spirit unites us to the ascended Lord whose complete Person cannot be comprehended as other than localised in heaven.
 - b. the Spirit-Paraclete is the agent of Christ's ascended glory.
 - c. the Spirit is Christ's *alter ego*, existentially he is Christ to us in this interim period before the Parousia cf. Rom 8:9-11 etc.
 - d. Jesus is Lord *to us through* the sacraments *in* the Spirit.
 3. The nature of the Spirit's work.
 - a. is not subjectivistic. "It is not faith that is signified or sealed. It is Christ." (Ferguson)
 - b. it is objective.
 - (i) the Spirit works as sovereign, prevenient grace.
 - (ii) he relates us to the objective historical events of Jesus' saving history for us.
 - c. it is personal. The Spirit is not our faith – memory nor some *tertium quid* (third thing) of sacramental grace contained in the elements but a Person who relates intimately to us as persons.
 - d. he is God in us as the inward bond of the covenant.
 4. The Spirit's work in the individual believer.
 - a. is to transform us as moral and relation beings into the likeness of Christ (cf. 2 Cor 3:16-18).
 - b. he predisposes the Christian to confess their need for the grace of God in Christ (cf. Rom 8:26-27).

- c. he illuminates the mind of the believer to perceive the reality of the things signified by the sacraments, and supplies/stimulates the faith to appropriate the fruits of Christ's redemption.
 - d. thus, through the sacraments by the Spirit the individual dies to self and is united to Christ in his death and resurrection (1 Cor 10:16; Col 2:12; Rom 6:1-4)
5. The Spirit, the sacraments and the church.
- a. the sacraments exist only in the context of the church.
 - b. in the Spirit we are baptised into the body of Christ (1 Cor 12:13).
 - c. the Spirit makes us members of Christ's body to do his will in the world.
 - d. the Spirit shares with us as a community what he knows of Christ (1 Cor 10:16-17; 12)
 - e. as church members realise they share a common source of life, Christ, in the Spirit they express this in increasing oneness of heart, mind and purpose.
 - f. this is an impartation of the 'go-between' God's eternal bond of uniting love with the Father and the Son cf. Eph 4:4-6; John 17:20-23; 1 Cor 10:17)
 - g. by orienting us to the gospel events of the past (1 Cor 11:26), our communion with Christ in the present (1 Cor 10:16) and the return of Jesus (Matt 26:29) the Spirit co - constitutes the church.
 - h. the gospel sacraments are sacraments of unity that move us towards the full fellowship of the Eschaton.
6. The Spirit, the sacraments and eschatology.
- a. the Spirit is the eschatological Spirit outpoured in the last days by the Messiah to ingather his people (Joel 2:28; Ezek 36:27; Acts 2:17).
 - b. the gift of the Spirit working in us through the means of grace is a pledge and guarantee of our future membership of the people of God (2 Cor 1:21-22; Eph 1:13-14; 4:30).
 - c. the Spirit, by setting forth in the signs our future, as realised in the resurrection of Jesus, heightens the hunger of the church for the "not yet", moving us progressively out of the "already".
 - d. in the Lord's Supper he:
 - (i) proclaims Christ "until he comes"
(Matt 26:29; 1 Cor 11:26)
 - (ii) anticipates the fellowship of the eschatological messianic banquet
(Luke 13:29; Rev 19:9)

7. The Spirit, the sacraments and mission.

- a. the Spirit in being sent by Jesus has an essential missionary character.
(John 14:26; 15:26; 20:21-23; Acts 2:33, 13:1-4)
- b. it is an essential dimension of the ministry of the Spirit to keep the church faithful to its identity in mirroring the reality of Jesus' commission from the Father. (John 17:21,23; 20:21).
- c. the Spirit strengthens the believer through the sacraments not for self interest but for service.
- d. baptism is set in the context of the missionary advance of the church in the power of the gospel (Matt 28:18-20; Luke 24:46-49 – Acts 2:4-38; 10:43-48 etc)
- e. the Spirit uses the Lord's Supper to bind the body of Christ closer together in mutual love so enabling it for mission in the world.

2. The role of the Spirit in baptism.

1. the gift of the Spirit and baptism.

- a. the Synoptists separate the time of Jesus' baptism from his messianic anointing.
 - (i) Mark 1:10 uses *anabaino* ('coming up') to indicate the Spirit comes after his baptism.
 - (ii) Matthew 3:16 and Luke 3:21 use the aorist tense of *baptidzo* to indicate that the water baptism was completed.
- b. in Acts, water baptism and Spirit baptism are not temporally coordinated events:
 - (i) Acts 2:38 lists water baptism as *one* essential element of a salvation-initiation complex whose theological and existential climax is the reception of the Spirit.
 - (ii) other episodes show the Spirit as free to come some time after baptism (Acts 8:4-17), before baptism (Acts 10:34-38) or at the terminus of the baptismal event (Acts 19:1-7).
- c. that there is no intrinsic order of relations between water and Spirit baptism is confirmed by the Pauline evidence:
 - (i) the seal passages (2 Cor 1:21-22; Eph 1:13-14; 4:30) connect the presence of the Spirit with a sealing event, but do not associate this with baptism. The connection is to a theological fact contemporaneous with adoption viz. conversion.
 - (ii) 1 Corinthians 6:11 probably does not refer to baptism:
 - (1) Paul says "washed", not "baptised"

- (2) the use of *en* ('in') does not correspond to Paul's usual preposition *eis* ('into') e.g. 1 Cor 1:13-15; Gal 3:28.
 - (3) Paul nowhere else teaches that one is justified or sanctified at baptism.
- (iii) 1 Corinthians 12:13 a is best translated as 'in one Spirit we were all baptised into one body'
- (1) the Spirit is not the agent of baptism (cf. 'by'), Christ is.
 - (2) the dative with *en* ('in') elsewhere in the New Testament always refers to the element in which one is baptised ie. here, the Spirit (Matt 3:11; Mark 1:8; Luke 3:16; John 1:26, 31, 33; Acts 1:5; 11:16).
 - (3) this text does not therefore link water and Spirit baptism.
- (iv) 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).
- (v) Titus 3:5
- (1) this literally reads: 'through the washing of regeneration and renewal of the Holy Spirit'.
 - (2) this could mean "through the regeneration and renewing work of baptism effected by the Holy Spirit."
 - (a) this preserves the balance of the sentence.
 - (b) finds support from Eph 5:26 which also speaks of a washing (*loutron*)
 - (3) it could mean "through the 'washing' found in (1) rebirth and the (2) renewal that comes with the gift of the Spirit."
 - (a) this makes only the first "of" (genitive) dependent on "through" (*dia*) whilst only the second "of" (genitive) goes with "renewal".
 - (b) this posits 2 distinct realities ie. conversion – spiritual renewal.
 - (4) it could mean "through the washing by the Holy Spirit which brings rebirth and renewal"
 - (a) this fits the grammar better, as both "of's" seem to be controlled by the single "through" (*dia*)
 - (b) it emphasises the place of the Holy Spirit in the context (v. 6) and in Pauline theology generally (e.g. 1 Cor 2:6-16; Rom 6-8).

- (c) it recognises that “rebirth” *palingenesia* cf. Matt 19:28 and “renewal” *anakainisis* cf. Rom 12:2 are synonyms.
 - (d) it is another way of expressing the death, burial and new life metaphor (cf. Rom 6:4-14)
 - (e) it is consistent with an allusion to baptism but does not make it the controlling aspect.
 - d. the only possible Johannine text linking water baptism to the gift of the Spirit is John 3:5.
 - (i) birth “of (*ex*) water and the Spirit” seems simultaneous as *ex* is not repeated.
 - (ii) that water refers to Christian baptism is however anachronistic.
 - (iii) a spiritual cleansing is likely in view (Ezek 36:25)
2. The Spirit, baptism and union with Christ.
- a. baptism with the Spirit inaugurates union with Christ, water baptism marks this externally.
 - b. baptisms are water ordeals through which the elect of God pass to deliverance while the rest fall under a curse.
 - (i) Noah and his family.
(1 Peter 3:18-21)
 - (ii) Moses and the Israelites.
(1 Cor 10:2)
 - c. the true (antitypical) baptism of the cross is also a water-ordeal. This is established by the messianic character of Psalm 69 (see vv. 1-2) in the New Testament (Ps 69:9 in John 2:17; Rom 15:3; 69:4 in John 15:25; 69:25 in Acts 1:20; 69:22-23 in Rom 11:9-10).
 - d. on the cross Jesus is baptised (Mark 10:38-39; Luke 12:50) in God’s wrath and endures the covenant curses, dying in darkness (Matt 27:45 cf. Gen 15:12), hunger, nakedness, poverty and thirst (cf. 28:45-48; Gal 3:13)
 - e. baptism signifies the believer’s inclusion in Christ, in whom the judgement of God is taken away and the new creation inaugurated (Rom 6:1-4; Gal 3:27; Col 2:10-12)
3. The Spirit, baptism and sanctification.
- a. to be “baptised into Christ” is to “put on Christ” (Gal 3:27)
 - b. to “put on” Christ requires leaving behind various sins (Rom 13:13-14)
 - c. this cannot be done apart from the sanctifying work of the Spirit (Gal 5:16-22)

- d. to be baptised therefore is to be subsumed into the life-transforming work of the Spirit.
 - e. this is confirmed by the observation that to be baptised into the name of a person is a designation for union and fellowship with that person (Matt 28:19; Acts 2:38; 8:16; 10:48; 19:5).
4. The Spirit, baptism and spiritual gifts.
- a. no particular order in relation to baptism and spiritual gifts appears in scripture
(Acts 10:44-48; 19:1-6)
 - b. if baptism marks faith – obedience, then in principle it is the point where people open themselves up to spiritual gifts in the church.
3. The role of the Spirit in the Lord’s Supper.
1. The Spirit and the Lord’s Supper in the New Testament.
- a. some claim 1 Cor 12:13c “all were made to drink of one Spirit” (*hen pneuma epotisthemen*) refers to a reception of the Spirit through the Lord’s Supper.
 - b. this is based on 1 Cor 10:1-4, where Paul says the Israelites in the wilderness ‘ate the same spiritual food’ (*pneumatikon broma*) and drank the same spiritual drink’ (*pneumatikon poma*).
 - c. this may reflect the terminology used by the Corinthians of the Lord’s Supper cf. *Didache* 10:3.
 - d. *pneumatikos* here does not however denote the Holy Spirit, but simply refers to the sphere of God and divine power cf. 1 Cor 15:41; 1 Pet 2:5. The word means “belonging” or “pertaining” to the Spirit.
 - e. even if 1 Cor 12:13a alludes to baptism, v.13 uses the aorist tense for “drinking”, indicating a once for all event, unlike the repeated practice of the Lord’s Supper.
 - f. therefore there appears to be no explicit link made in the New Testament between the Holy Spirit and the Lord’s Supper.
2. The Holy Spirit and the presence of Jesus.
- a. the apostle Paul frequently uses phrases of identical form to describe the relation of the Christian to Christ and the Spirit. The prolific ‘in Christ’ formula is paralleled by ‘in the Spirit’ (Rom 8:9; 9:1; 1 Cor 12:3; Eph 2:18), ‘Christ in you’ (Rom 8:10; Col 1:27), by ‘the Holy Spirit in you’ (1 Cor 6:19). In the space of three verses we read ‘Spirit’, ‘Spirit of God’, ‘Spirit of Christ’, ‘Christ’, used as though they were functionally identical (Rom 8:9-12; cf Phil 1:19, 26). To put off the works of darkness means to ‘put on the Lord Jesus Christ’ (Rom 13:13-14), to be free of the works of the flesh (much the same list of sins) is to exhibit ‘the fruit of the Spirit’ (Gal 5:19ff). Paul describes the Christian life sometimes in terms of a

relationship with Christ (Rom 5:1; 1 Cor 1:30; 2 Cor 5:19ff; Gal 2:20; 4:6f; Phil 2:21; 3:8ff.) and sometimes as a relationship with the Spirit (for example Rom 8:11, 14ff; 1 Cor 2:4, 12f; 2 Cor 3:6; 5:5; Gal 4:6).

- b. this material is essentially unreflective and experimental, so that wider theological reflection is needed if the role of the Spirit in the Lord's Supper is to be clarified.
- c. the key to clarification is the ascension.
- d. the biblical data on the resurrection indicate that Jesus' body had both ordinary corporeal properties – Jesus could be seen (for example Matt 28:17; Luke 24:39-40), heard and touched (Matt 28:11; Luke 24:39; John 20:27. – and more than corporeal properties – he is able to pass through the sealed tomb (Matt 28:2, 6) and closed doors (John 20:19, 26), to appear and disappear in an instant (Luke 24:31, 36).
- e. there seems to be a deliberate emphasis however upon the continuance of some form of corporeality – 'A spirit has not flesh and bones as you see I have' (Luke 24:39); 'he took it (fish) and ate before them' (Luke 24:42).
- f. the risen Christ was no longer bound by material or spatial limitations in that he was able to move *across* them at will, but this is not the same as being *outside* them.
- g. the way the ascension is described in Acts 1:9-11 suggests a physical separation between Jesus and his disciples.
- h. after the ascension his appearances to Paul, Stephen and John are consistently said to be 'from heaven' (Acts 7:55-56; 9:3; 22:6; 26:13, 19) or possess a heavenly setting (Rev 1:12-18).
- i. this impression is complemented by the repeated designation that Christ is seated at the right hand of God (Acts 5:3; Rom 8:34; Eph 1:20; 2:6; Col 3:1; Heb 1:4).
- j. the impression remains that the New Testament writers actually thought of Christ as located in a place in spatio-temporal continuity with the world of their own experience.
- k. this conclusion is unacceptable to those theologians who wish to maintain a certain type of real presence of Christ in the Lord's Supper, the presence of Christ according to his *humanity*. This view is strongly associated with Luther:

"It is solely a question of revelation. He is everywhere, but you will not be able to grasp him unless he offers himself to you, and himself interprets the bread to you through the Word. You will not eat him unless he wishes to reveal himself to you."
- l. Luther saw the ubiquity of Christ's human nature as resulting from the incarnation, there being a full communication of the divine properties to it.

m. “After the resurrection of Jesus the humanity of Jesus was veiled by His divinity, as previously His humanity had veiled His divinity...a new body, assumed into the glory of his Godhead...It cannot be restricted by place or size...This body belongs to the mystery, and the presence of Christ’s body at the eucharist should be understood in accordance with the mystery of the Lord’s resurrection appearances to His disciples.”

(M. Thurian)

n. there are a range of problems.

(i) the finite cannot receive (contain) the infinite.

(ii) a ubiquitous human nature is either a docetic or monophysitic one.

(iii) a *body*, by definition, is something which resides in space.

(iv) the Logos remains the subject of the incarnation, his life is a continual self – humiliation with respect to the humanity, even in glory. If this is denied the very incarnation is denied, for God is absorbed into that which is posited by him. The Word remains the one who assumes humanity. (Omnipresence falls outside of the sphere of the *incarnate* life altogether.)

(*Extra – Calvinisticum*)

(v) what only the Holy Spirit can do as the bond between us and Christ is here ascribed to the body of Jesus.

o. if the body of Jesus remains in heaven, the *Spirit* must unite us to Christ.

p. this is possible because of the post-ascension-relation between Christ and the Spirit (see earlier lecture: “Lord and Spirit”).

q. this view avoids the quasi-material or metaphysical emphasis in transubstantiation and consubstantiation, as well as the subjectivity of Zwinglian (memorial) views.

r. this view is ‘personalist’, the personal Spirit stirs up faith-union with the person of Christ.

s. this view is most fully expressed in Calvin’s eucharistic thought.

‘the Spirit truly unites things separated by space...the Spirit of Christ is a kind of channel by which everything which Christ has and is, is derived to us...’; ‘Christ in His body is far from us, but by his Spirit he dwells within us and draws us upwards to Himself in the heavens, in such wise as He pours out upon us the life-giving power of His flesh’; ‘I can see nothing absurd in saying that we are truly and really receiving the flesh and blood of Christ...in the hidden working of his Spirit.’ ‘The Spirit of God is the bond of participation.’

(Calvin, *Institutes* 4, 17:10, 12; *Corpus Reformatorum* 6, 33, quoted in W. Niesel, *The Theology of Calvin* (tr. H. Knight, London: Lutterworth, 1956)

p. 226: Letter to Bucer, 27th of December 1562, quoted in F. Wendel, *Calvin*, tr. P. Mairet, London: Collins, 1963) p. 352; *Johannes Calvin Opera Selecta* 1: 530, quoted in K. McDonnell, *John Calvin, The Church, and The Eucharist* (Princeton: Princeton University Press, 1967) p. 262).

- t. the Lord's Supper is the place where the Spirit appropriates to us the food and drink which represent the benefits of the death of Christ for the life of the believer.
 - u. as Christ comes down to us in his Spirit he also takes us and lifts us up to himself in heaven. As such we are united to his humanity in his descent in our flesh and blood and ascent in exaltation. For Calvin's theology the symbols of the Lord's Supper coincide with the real fulfilment of the union.
4. Conclusion.

“In this sacramental dispensation of Christ's mystery, the Holy Spirit acts in the same ways as at other times in the economy of salvation: he prepares the church to encounter her Lord; he recalls and makes Christ manifest in the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. Finally the Spirit of communion unites the church to the life and mission of Christ.”

(Catechism of the Catholic Church)

1306 Renewal Theology

16. Approaches to Revival

1306 Renewal Theology

Excursus 1: 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)
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 (John 5:21; 12:1 etc.), and the sick (Jn 5:15), only in the New Testament.
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.

Excursus 2: The Gospel of the Triune God and Ontology

1. This excursus is not meant as a frontal critique of Baxter Kruger but a sympathetic engagement and clarification.
2. In his work, *The Person of Christ* (IVP, 1998:203) Donald McLeod takes issue with Kruger's mentor, J.B. Torrance. He cites Torrance: "When Jesus was born for us at Bethlehem, was baptised by the Spirit in the Jordan, suffered under Pontius Pilate, rose again and ascended, we were born again, baptised by the Spirit, suffered, died, rose again and ascended in him." He goes on to say, "Was Judas Iscariot born again at Bethlehem or Adolf Hitler baptized by the Spirit in Jordan or Joseph Stalin raised from the dead on Easter morning?" His reply is, "It was not the human race but the specific, personalised humanity of Christ that suffered under Pontius Pilate...It is no more legitimate to say that Judas Iscariot was born again at Bethlehem than it is to say that God the Father was crucified on the cross of Calvary."

He goes on to argue that the union of Jesus with a particular human nature does not automatically include me in Christ. This happens only by covenant- election – calling –faith- repentance – sealing; something that involves the consent of both parties.

3. McLeod's language is closer to the usage of the New Testament than Torrance's. In particular, the language of adoption is never used universally. Nevertheless, the *locus classicus* of Ephesians 1 speaks of a reality "in Christ" prior to any conscious decision on our part. Additionally, other passages e.g. Rom 6:1- 4; Gal 2:19 -20 speak of a real union with Christ in *his* death and resurrection. This is not simply something applied to us post hoc.
4. This could lead us to modify McLeod so that if Judas, Hitler or Stalin had repented before death it would be plain that they were members of the elect and ipso facto united to Christ in his birth etc.
5. There seems to be a more potent critique of the Torrance – Kruger line however, this operates at the level of being.
6. Philosophers make a distinction between what is ontological and what is ontic. The ontic is being in its actual relationships. The ontological incorporates the ontic but extends beyond the actual to the possible relationships of being.

Since the resurrection of Jesus from the dead means a human participation in the new creation (1 Cor 15:42- 49; 2Cor 5:17 etc.) it signifies an ontic transformation. This transformation came about in the experience of Jesus through the work of the Spirit (Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18etc.).
7. It therefore follows that only a renewal of humanity by the Spirit of Jesus can effect the same order of ontic transformation into this new ontological situation of eternal life in God.
8. Unlike the Torrance – Kruger position, what is needed for salvation is something more than noetic realisation (illumination); we all need a new act of creation. This is the meaning of regeneration.

9. A whole range of New Testament metaphors e.g. sonship, cannot be applied to the world but only to the church as the new people of God.
10. Torrance, Kruger and others are implicitly teaching a form of universalism as if the whole of creation had already in some way been elevated by the gift of the Spirit to within the Godhead – if only we could see it. Yet in New Testament terms it is only the church that is seated with Christ in the heavenly places.
11. Our ultimate concern in this matter is that revelation will be equated with reconciliation in a manner that reduces the urgency for humanity to undergo an actual new beginning of the most radical nature. In other words, the subject matter is not some abstruse theological discussion but a gospel question: “We beseech on behalf of Christ, ‘Be reconciled to God.’” (2 Cor 5:20). This urgent appeal does not sound like “Discover who you already are!”