

# The Holy Spirit

Based on

*The Holy Spirit, Contours of Christian Theology*

by

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- I. The Holy Spirit and His Story
  - A. Identification: tendency to have distance and impersonal status because of vagueness, mystery, non-corporeal nature
  - B. Holy *Ruach*
    1. *Ruach* – Hebrew
    2. *Pneuma* – Greek
    3. Meanings
      - a. basic: wind, breath (air in motion)
      - b. other: power, energy, life (breath of life)
    4. Old Testament use particularly refers to the presence of energy and activity
      - a. air/breath in motion
      - b. life-breath (and hence, life) of an individual
      - c. it is energy (power), not lack of materiality that is emphasized in Old Testament use
      - d. used of God, it does not emphasize his immateriality (“spirit” rather than matter) but his overwhelming energy (not that the Old Testament does not recognize Divine Immateriality)
    5. Results of the activity of *ruach*
      - a. when *ruach Yahweh* comes upon individuals, they participate in an “alien” energy and exercise extraordinary powers
        - 1) faint of heart are motivated to action
        - 2) exceptional human abilities may be demonstrated
        - 3) ecstatic states may obtain
      - b. the irresistible power of God by which He accomplishes his purposes – creative, sustaining and destructive
    6. His *ruach* is Yahweh’s participation in a personal, active way in his creation  
Do references to the Spirit in the Old Testament, then, merely convey activity of the “Father” (Creator, One) God, or do they denote hypostatic (person-al; “substantial”) distinctions within a triune God (Trinity)?
  - C. *Creator Spiritus*?
    1. Did the Spirit of God participate in creation?
      - a. *ruach elohim* in Genesis 1.2 (“and the Spirit of God was moving over the surface of the waters”)
      - b. idea of wind in Near Eastern (particularly Phoenician) creation narratives has caused some in recent times to challenge the Spirit as creating agent
      - c. the *ruach* belongs to the rest of the empty, inchoate (unformed, undeveloped) mass that awaited transformation or completion into the order and fullness described in the following narrative
      - d. therefore, “it” is not the creating agent
    2. Context, however, suggests *ruach elohim* as cause or agent of order subsequently established
      - a. neither of the other two nominatives (earth [*adam*] or darkness [*choshek*]) are modified as being of *elohim*
      - b. the most natural reading, therefore, is of Spirit of God in terms of divine activity
    3. Similarities with descriptions of Spirit’s involvement in Exodus event suggest activity of Spirit as Creator bringing order out of the inchoate creation as well as activity as Redeemer in the as-yet-incomplete work of redemption of God’s new creation people
 

[I]n the howling waste (*tohu*) of a wilderness He encircled him,  
He cared for him, He guarded him as the pupil of His eye.  
Like an eagle that stirs up its nest, That hovers over its young,  
He spread His wings and caught them, He carried them on His pinions.  
(Deuteronomy 32.10-11)

      - a. the use of the word, *rachaph* (hover), in Deuteronomy 32 seems to be a deliberate analogy to Genesis 1

- b. the only other occurrence of the word, *tohu* (formless) in the Pentateuch
- c. cp. Jeremiah 4.23

“For My people are foolish,  
 They know Me not;  
 They are stupid children,  
 And they have no understanding.  
 They are shrewd to do evil,  
 But to do good they do not know.”  
 I looked on the earth, and behold, *it was formless* and void;  
 And to the heavens, and they had no light.  
 I looked on the mountains, and behold, they were quaking,  
 And all the hills moved to and fro.  
 I looked, and behold, there was no man,  
 And all the birds of the heavens had fled.  
 I looked, and behold, the fruitful land was a wilderness,  
 And all its cities were pulled down  
 Before the LORD, before His fierce anger.  
 For thus says the LORD, “The whole land shall be a desolation,  
 Yet I will not execute a complete destruction.  
 “For this the earth shall mourn,  
 And the heavens above be dark,  
 Because I have spoken, I have purposed,  
 And I will not change My mind, nor will I turn from it.”  
 (Jeremiah 4.22-28)

- 4. The biblical witness favors the understanding of agency by the Spirit in creation
  - a. Psalm 104.29, 30
    - 1) the statement in Psalm 104.30 (Thou dost send forth Thy Spirit, they are created) recognizes the creative agency of the *ruach Yahweh*
    - 2) the parallel between the face of Yahweh (Psalm 104.29) and the Spirit of God (30) as personal, divine presence
    - 3) the additional echoing of Genesis 2.7 (take away their breath [spirit; *ruach*] . . . return to dust) further indicates agency of the Spirit in creation
  - b. Job 33.4 recognizes the Spirit as personal Creator: “The Spirit of God has made me, And the breath of the Almighty gives me life.”
  - c. The first person plural form of the verb in Genesis 1.26-27 suggests that another “person-al” presence was involved in creation, with the Spirit serving as an *inclusio* in the Genesis 1 account of creation
- 5. Conclusion
  - a. the *ruach elohim* serves as “extending God’s presence into creation in such a way as *to order and complete what has been planned in the mind of God.*”
  - b. this is “exactly the role” of the Holy Spirit throughout Scripture
- D. Governing Presence: the Spirit is the mode of the power-presence of God among his people
  - 1. This power is revealed with a view to fulfilling many of the goals of redemptive history
  - 2. Moses exemplifies the endowment of the divine Spirit, producing order out of “social chaos” for a newborn nation
  - 3. When order and beauty was needed for the Tabernacle to point to God’s intended expressions of glory and order for his work of re-creation through a chosen people, He endued Bezalel and Oholiab for the task (Exodus 31.1ff; 35.30ff)
    - a. in the beauty of Eden, the Tabernacle, and the Temple, the worshipper experiences the beauty of holiness – a reflection or image of the beauty of God

- b. this pattern will reach its apex when God Himself takes on created nature and perfectly images his beauty in the man filled completely with the Spirit: Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.” (John 2.19)
- E. *Spiritus recreator*
1. The Spirit’s ministry is moral
    - a. He is the *Holy Spirit*
    - b. this has moral and ethical connotations
    - c. the biblical recognition that moral failure “grieves” (which indicates inter-personal activity) the Holy Spirit (Isaiah 63.7-14; cf. Ephesians 4.30) and that the Spirit “guided” the people in the wilderness points to the hypostatization (personalization) of the Spirit as is later made clear in the Trinitarian references in the New Testament (e.g., Matthew 28.19)
  2. The Spirit is the executive of the salvific action of God
    - a. as the executor of the Exodus-redemption by God the Savior (Isaiah 63.8)
    - b. the Spirit provides moral re-ordering of God’s people (Psalm 51)
      - 1) to lose the Holy Spirit is to lose the presence of God
      - 2) the restoration of the presence/Spirit is to have the joy of salvation restored
      - 3) this will result in the renewal of a steadfast, willing spirit
  3. Is there a dichotomy between the Old Testament and New Testament ministries of the Holy Spirit?
    - a. any biblical theology of the work of the Holy Spirit (indeed, of any part of God’s redeeming activity) must recognize the redemptive – historical nature of it; i.e., the progressive and cumulative character of revelation
    - b. the conversation between Jesus and Nicodemus indicates that Nicodemus ought to have understood the need for a work of renewal and the promise of a new covenant
      - 1) this new covenant involved heart-change (Jeremiah 31.33), enacted by circumcision of the heart as in the old covenant (Deuteronomy 30.6)
      - 2) new life from God’s hand was a reality in the old covenant, though not as full as and only foreshadowing its perfected reality in the resurrection life of Christ
    - c. though we must guard against a false dichotomization of the Spirit’s work under the old and new covenants, we also must recognize a diversity and development in his work under the two covenants (2 Corinthians 3)
      - 1) the covenants are described as ‘of the letter’ (i.e., written, referring to the law of Moses) in the old covenant and ‘of the Spirit’ in the new covenant (6)
      - 2) therefore, the new covenant is written by the Spirit on hearts, not in letters on stone (3)
      - 3) this manifests an epochal development from the old to the new, by the working of the Spirit
- F. Spirit and word
1. The work of the Spirit in the giving of the Old Testament Scriptures
    - a. recognized in and by the prophets
      - 1) Jeremiah: the word of the prophet was the word of the LORD
      - 2) the parallel between the Spirit of the LORD and the words of the LORD are a clear indicator of this (Isaiah 59.21)
    - b. recognized in the New Testament (2 Peter 1.21)
  2. This was also seen in the “prophetic” ministry of David (2 Samuel 23.2)
  3. The written record of God’s dealings with his people, of his mighty deeds and interpretive words – the Scripture – represents the ongoing activity of the Spirit of the LORD
  4. How does the Spirit give the word?

- a. variety: dreams, visions, individual illumination through research, extraordinary providences
  - b. yet the mode of the Spirit's involvement remains mysterious, in large part because the authors (and Author) display a greater interest and emphasis on the product than the process
  - c. the activity of God does not minimize the personal individuality of the human authors
  - d. Scripture does itself testify to its divine authorship (*autopistic*: self-attesting)
- G. Hypostatic Spirit?
1. The Spirit of God is not merely a synonym for the power or activity of God (as in much modern biblical and systematic theology)
  2. Use of the neuter pronoun for the Holy Spirit is a no argument since the Greek noun (*pneuma*) is a neuter noun and in Hebrew *ruach* appears as feminine and masculine (rules of grammar ought not to be confused with theological dogma)
  4. On the other hand, the use of the *demonstrative* pronoun in John 14.26 (He will teach you = this [masculine] one will teach you) and John 15.26 (He will bear witness = this [masculine] one will bear witness), express personal being
  3. Do we better think of the Spirit of God in the sense of a *mode* of God, or in a personal (hypostatic) sense?
    - a. the Spirit's activity is divine activity
    - b. the Spirit's activity is personal activity
      - 1) only a person could engage in high-level rational activity in relationship with other persons
      - 2) only a person could engage in high-level emotional activity (e.g., be grieved) in relationship with other persons
  4. The activity of the Spirit is hypostatically distinct
    - a. modal understanding: God as viewed from the perspective of his immanence in creation in distinction from his transcendence (i.e., analogous with "the hand of the LORD")
    - b. the Holy Spirit – just like the Father – is more fully revealed in the person of Jesus Christ
    - c. the partial character of the ministry of the Holy Spirit in the old covenant is anticipated *in the Old Testament* to reach its fullness in the new covenant Messiah (Isaiah 11)
    - d. only in the revelation of the Spirit in the Messiah in the New testament does the mysterious testimony of the Old Testament (e.g., that a root of Jesse [human] may have divine prerogatives such as creation, reversing the Fall)
    - e. B. B. Warfield's analogy of the Old Testament as a chamber "richly furnished but dimly lighted" that is not *corrected* by fuller revelation of the New Testament but "*perfected, extended and enlarged*" (emphasis added) in it
    - f. the nature of the ministry of the Spirit in the Old Testament adumbrates (foreshadows) the clear hypostatization (revelation as a person) in the New Testament, but it is probably saying too much to say that the Old Testament clearly enunciates the personhood of the *ruach Yahweh* in a trinitarian sense
      - 1) the incompleteness of the revelation of the Spirit in the old covenant was known within that dispensation (see, e.g., Ezekiel 36.26-27; Joel 2.28ff)
      - 2) this is both *because of* Christ and *in* Christ
        - a) the Spirit declines to disclose Himself in any other way (John 16.7, 13-15)
        - b) He will not be known as He is in Himself apart from the Son
    - g. in the New Testament the personal divine nature of the Spirit becomes clear (at last)
      - 1) engages in divine activity
      - 2) has knowledge of divine things

- 3) exercises divine prerogatives
- 4) beside Father and Son with equity in apostolic writings (Romans 15.19; 1 Corinthians 2.10-11; 2 Corinthians 13.14)
- 5) the trinitarian formula in the baptismal prescription (Matthew 28.19) would render baptism in the name of God and his creature(s) if the Holy Spirit does not have hypostatic status

## II. The Spirit of Christ (John 13 – 16)

### A. Introduction

1. Spirit as witness about Christ (John 15.26-27)
2. And you – you! – must bear witness
  - a. redemptive – historical nature and theological significance of this statement and command
  - b. the witness motif is legal in nature – Jesus is on trial before the world
    - 1) John 1 – 12 is a ‘book of signs’ that has various witnesses giving their testimony re Jesus
    - 2) John’s purpose in writing is to give witness that the reader may believe the testimony (20.31)
    - 3) the witness-testimony motif appears more commonly in John than the rest of the New Testament combined
    - 4) the evidence presented to the reader by John must be continued by the believing reader as a witness (*martus*) sent out (*apostolos*) to the world
    - 5) the future tense – He will testify – indicates that the witness of the Holy Spirit will continue after Jesus returns to glory and *will be active in the witness to which the believer is compelled*

### B. The Paraclete

1. Paraklētōs: comforter, counselor, helper, mediator, intercessor, advocate (from *para* – beside, along (alongside) and *kaleō*– to call)
2. Forensic (legal) connotation: advocate
  - a. in Jesus’ earthly time, an advocate was an eyewitness (note: the apostles would be witnesses because they had been with Jesus from the beginning)
  - b. the advocate went with the accused to the judge to give vindicating testimony; this could be eyewitness or character witness; in either case it was authoritative because the relationship of the advocate with the accused rendered his testimony true
    - 1) the Spirit, because He was with Jesus as intimate companion during his earthly ministry, is an ideal advocate (from before the foundation of the world to womb to tomb to throne)
    - 2) the Spirit that comes to Christians is the Spirit of Christ (Romans 8.9, 10: Spirit of God in you . . . Spirit of Christ in you . . . Christ in you)
3. Recognize the influence of the Holy Spirit upon the ministry of Jesus Christ  
Old Testament prophetic witness: Messiah would be a man of the Spirit *par excellence* (Isaiah 11.1, 2; 42.1; 61.1)
4. Stage I: conception, birth and growth
  - a. there was a pre-incarnate cooperation between the 2<sup>nd</sup> and 3<sup>rd</sup> Persons of the Trinity
  - b. conception by the Holy Spirit (Luke 1.35)
    - 1) continuity by analogy with Old Testament work
    - 2) He “came upon” Mary as He had come upon David, her “father” (1 Samuel 16.13)
    - 3) He would “overshadow” her as the glory overshadowed Israel in the Wilderness (the same Greek word is used both in Luke and the LXX<sup>1</sup> of Exodus 40.35)
    - 4) this overshadowing or hovering of the Spirit occurred at creation (Genesis 1.2)
    - 4) the *Shekinah* glory had departed from Israel until the new temple emerged (Ezekiel 43.1-5): Jesus Christ is the promised glory
    - 5) this overshadowing occurs at the Transfiguration where the pending sacrifice of Jesus is discussed with Moses and Elijah as his “exodus” (*exodos*)
    - 6) echoes of creation and the Exodus suggest a two-fold viewpoint for interpreting the work of the Holy Spirit in the life of Jesus
      - a) it is a divine work of creation in which, just like at the original creation, when the Spirit took of the existent materials and produced the ordered world, including

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<sup>1</sup> LXX = Septuagint, the Greek translation of the Old Testament that tradition says was the work of seventy (LXX) rabbis. Its oldest manuscripts pre-date the oldest extant manuscripts of the Hebrew Old Testament

- the “first man,” now He takes of the humanity of Mary and produces the “second man”
- b) it is the beginning of the new exodus – the perfect work of redemption; God would call his Son out of Egypt as He had called Israel out of Egypt (Matthew 2.15)
  - 7) that the conception was of the Holy Spirit provided for the sinlessness of Jesus, who would be none other than the Son of God (Luke 1.35)
  - 8) theological insights from the spiritual conception
    - a) action by the Holy Spirit (not the will of man [John 1.13]) points to the sovereign newness of the work God is accomplishing in Jesus
    - b) human nature assumed by the Son was not *ex nihilo* (out of nothing) but inherited through Mary; it is *our* human nature, sanctified by the working of the Holy Spirit upon Mary, so that He could come “in the *likeness* of sinful man” (Romans 8.3, emphasis added), not ‘*as* sinful man’
    - c) Spirit-empowered conception rules out Gnostic adoptionism (that the man, Jesus, was adopted by God as son)
    - d) Jesus, thus-conceived, identifies with our humanity (frailty) and is *essentially* distinct, not liable to the guilt and curse of Adam; therefore, He is one of us, but can still bear our guilt substitutionally because He was not personally liable for it
    - e) each person of the Trinity is involved in the conception of Jesus: the Father sends the Spirit to work the conception of the Son
  - c. growth (Luke 2.52)
    - 1) fulfillment of Isaiah 11.1-3
    - 2) wisdom and knowledge of the word of God to an amazing degree (Luke 2.47)
    - 3) how the Spirit produced this
      - a) daily, constant communion with God
      - b) the Spirit gave understanding to the word and empowered Jesus to be sensitive and obedient to it
5. Stage II: baptism, temptations and ministry
- a. the coming of the Spirit at baptism
    - 1) anointed by the Spirit while praying after his baptism
    - 2) marked Jesus’ entrance into public ministry
    - 3) at age 30 indicated entrance into a **priestly** ministry; as the high Priest prepared for the Day of Atonement with cleansing and anointment, so Jesus was cleansed by baptism and anointed by the Holy Spirit as He began his approach to his atonement day
    - 4) the allusion to Psalm 2.7 by the voice from heaven points to the **regency** of Jesus
    - 5) He comes as the long-awaited **prophet** of God ‘like Moses’ (Deuteronomy 18.18)
    - 6) three-fold messianic office of **prophet – priest – king**
    - 7) Jesus’ baptism with the Spirit was of such an unmeasured possession that He would be able to baptize others with the Spirit (John 1.33)
  - b. divine revelation indicated by the opening of the heavens and the heavenly voice of commendation
    - 1) a characteristically apocalyptic phenomenon
    - 2) equipped for service by the commending word of the Father and the indwelling of the Spirit identifying Him as the Son of God and Suffering Servant (note allusions to Psalm 2.7 and Isaiah 42.1)
  - c. wilderness temptations
    - 1) led (Matthew 4.1; Luke 4.1) or driven out (Mark 1.12) by the Spirit into the wilderness *to be tempted* by the Satan
    - 2) epochal nature of the event: the tempting of the Last Adam, the True Israel
      - a) this is a proactive (offensive) attack by Jesus upon the Satan, a holy war in which He entered the enemy’s domain

- b) Luke's setting in the context of the genealogy of Jesus back to Adam suggests the connection between the two tempted ones; as the first Adam failed in his temptations *in the paradisaic garden*, bringing sin and its effects upon creation, so the Last Adam succeeded *in the barren desert wilderness that creation had become*, and would undo the effects of sin
- c) the 40 days also suggests the 40 years of wilderness wanderings because of the first Israel's sin
- d. ministry
  - 1) Spirit's role: divine strategist that devises the battle plan for the Warrior - King to dispose the prince of this world
  - 2) Jesus returned to Galilee in the power of the Spirit (Luke 4.14) and cast out the legions of Satan (Luke 4.36) and healed the diseases introduced into creation by Satan's ploys (Luke 4.40)
  - 3) blasphemy of Spirit is so heinous because it is a direct rejection of the Spirit who empowers Jesus in ministry, identifying Him (the Spirit) with Satan
  - 4) fulfillment of Isaiah 61.1ff
  - 5) experienced the gifts of the Spirit: miracles; word-gifts (teaching)
  - 6) Jesus experienced true knowledge of God through communion with the Spirit
- 6. Stage III: death, resurrection and ascension
  - a. Spirit's ministry in the sufferings of Jesus (Hebrews 9.14)
  - b. though the resurrection is chiefly attributed to the Father (Acts 2.32) and the Son Himself (John 2.19-22), the Spirit also participated (Romans 1.4)
  - c. at his ascension, Jesus so possessed the Spirit that He became a life-giving spirit (1 Corinthians 15.45)
  - d. there is an identification of Son and Spirit after the resurrection – ascension (2 Corinthians 3.17)
    - 1) as Spirit is paraclete, so is Son (John 14.16 – the Spirit is “another” helper)
    - 2) to have the Spirit is to have Christ, to be indwelt by Christ
    - 3) Jesus Himself comes back to believers when the Spirit comes upon believers (John 14.18)
    - 4) there is a functional equivalence, though a personal and essential (?) distinction maintains
  - e. having completed his earthly ministry and effected redemption, Jesus Christ is now *Lord of the Spirit* (2 Corinthians 3.18 [*apo kuriou pneumatos*])
    - 1) from the Spirit of the Lord (cp. KJV, NKJV: “by the Spirit of the Lord”)
    - 2) from the Lord who is Spirit (cf. ESV, NIV: “from the Lord who is the Spirit”; NASB: “from the Lord, the Spirit”)
    - 3) from the Lord of the Spirit (dominion) (Ferguson)
    - 4) from the of the Lord Spirit (origin)
  - f. the ministry of the Spirit of Christ will reshape us like Christ (2 Corinthians 3.17-18), from one degree of glory (Psalm 8.5) to another (1 Peter 5.1, 4, 10)

### III. The Gift of the Spirit

#### A. Introduction

1. Pentecost publicly identifies the transition from the old to the new covenant
2. It signifies the “now” of the day of salvation (2 Corinthians 6.2)
3. It is the threshold of the last days, the fulfillment of the ages
4. It inaugurates the new era in which the eschatological life invades the present evil age in a proleptic manner (manner anticipating a future occurrence)

#### B. The Lukan testimony

1. Spirit and fire
  - a. intimate relationship between Jesus’ baptism and the baptism of Pentecost
  - b. Jesus’ baptism intimated a baptism of fire (Luke 3.16)
    - 1) He would baptize others with the Holy Spirit and fire
    - 2) He himself would be baptized with the fire of his suffering and death (Luke 12.49-50)
2. Promise fulfilled
  - a. ascension – exaltation of Christ (Acts 2.33) as the basis for what was seen at Pentecost
  - b. two aspects of the promise
    - 1) gift of the Spirit is the central element of the new covenant promise that God gave to his people
    - 2) the gift of the Spirit was promised to Christ in order to fulfill the messianic promises
  - c. Pentecost public revealed that the exalted Christ had asked the Father, He had received the Spirit, and He had poured out the Spirit on the church to inaugurate the messianic age
3. New creation: the sound like the blowing of the wind echoes the activity of the *ruach elohim* in creation, suggesting a new world order
4. Judgment reversed
  - a. reversal of Babel: each heard the gospel in his own language; Luke includes a table of nations as in Genesis 10
  - b. the number 120 as the minimal number required to form a community with its own council, so the Pentecostal Christians formed a new community
  - c. served as a judgment on the covenant nation of Israel (Jeremiah 5.15); the kingdom was being taken from her and given to the nations, to a people who would produce fruit appropriate to it (Matthew 21.43)
5. Pentecost and Sinai
  - a. first century Jewish tradition to associate Pentecost with the giving of law at Sinai
  - b. Moses ascended the mountain, descended with the law written on tablets of stone
  - c. Christ had ascended and at Pentecost descends with the gift of his Spirit to write the law on fleshly hearts and empower them to fulfill its demands
6. The significance of prophecy (Joel 2.28-32)
  - a. the long-awaited day of the Lord had arrived; its powers released
  - b. Spirit poured out by Christ in unrestrained measure, without geographical or ethnic restriction – on all peoples
  - c. the divinely-given, but temporary, stipulations of the Mosaic (national) economy were obsolete (Acts 2.17-18); in Christ, old distinctions are nullified and all the Lord’s people possess the knowledge of God formerly experienced only by the prophets
  - d. to prophesy is to share the messianic Spirit and experience the knowledge of the Lord which only the Spirit of God could give
  - e. that which only came through “official” channels (priests, prophets, kings) in the Mosaic economy now belonged to all God’s people
  - f. Pentecost and first fruits
    - 1) Pentecost 50<sup>th</sup> day (a week of weeks) after Passover; celebrating first-fruits of the harvest
    - 2) the first-fruits of the gospel in the new epoch

- 3) as a commemoration of the law of Moses, Pentecost now rendered it obsolete because of its fulfillment

C. Johannine testimony

1. Johannine Pentecost? (John 20.21-23)
  - a. the coming of the Spirit is dependent on Christ's ascension and exaltation (John 14.16-17)
  - b. Jesus' breathing on his disciples is analogous to God breathing the breath of life into man: a new creation; new humanity
  - c. Jesus equipped his apostles for a new stage of ministry, serving in his "absence"
  - d. John focuses on their authority to forgive sins; this is prophecy-fulfilling (Jeremiah 31.34)
2. Spirit and cross (John 7.37-39)
  - a. Feast of Tabernacles celebrating harvest and remembering the years in the wilderness desert
  - b. drink of Jesus and never thirst again
  - c. streams of living water flowing from within them
    - 1) = the Spirit
    - 2) later received, not yet given because Jesus not yet glorified
  - d. from whence the Scripture citation (38)?
    - 1) do the streams flow from the believer or from Christ?
    - 2) Jesus Himself is the source of the living water (John 4.10; 1 Corinthians 10.4)
  - e. until the exaltation of Christ the Spirit could not be received as the Spirit of the ascended Lord
  - f. from the Spirit *with* to the Spirit *in* (John 14.17)
    - 1) not an Old Testament – New Testament contrast of the manner of inspiration
    - 2) Spirit *with* because Christ was with them
    - 3) Spirit *in* because Christ could now, from his throne on high, fill them
3. Four aspects of the Spirit's ministry
  - a. conviction and conversion
    - 1) John 16.7-11
    - 2) look forward to when the Spirit would be given: Pentecost
    - 3) conviction (Acts 2.37) and conversion (Acts 2.41) fulfilled at Pentecost
  - b. inspiration
    - 1) apostles' function in writing the New Testament
    - 2) they would be taught all things by the Spirit (John 14.26); the Spirit would testify about Christ and so, the apostles would, too (John 15.26-27)
  - c. communion
    - 1) communion with Christ wherein the Spirit who had dwelt in Him now dwelt in believers
    - 2) why it was better for Jesus to go away (John 16.7)
    - 3) the Spirit is the Spirit of the Lord Jesus Christ
  - d. procession
    - 1) from the Father (John 15.26)
    - 2) sent by the Son upon request of the Father
    - 3) trinitarian significance of the outpouring of the Spirit
    - 4) dual procession
    - 5) does this same relational structure characterize the essential inner relationships of the persons of the Godhead?
      - a) major theological issue which divided Eastern and Western Churches since 1054
      - b) Creeds of Nicea (325) and Constantinople (381) affirmed the procession of the Spirit from the Father
      - c) there was a growing understanding of a double procession within the Western Church, especially with Augustine

- d) procession from the Son is what is referenced by the so-called Filioque ('and the Son') clause
- e) rejected by the Eastern Church (she felt it threatened the unity of the trinity by positing two sources for the Spirit and was suspicious that it was a ploy to elevate the status of the vicar of Christ [pope])
- 6) Calvin exposed the heart of this difference
  - a) the Son and the Spirit possess non-derived deity (they are *autotheos*)
  - b) mutuality exists in the inter-personal relationships: Father – Son mutually dependent but the same non-derived deity
  - c) Eastern position contained an inherent tendency toward an *essential* (rather than merely economic) subordination of the Son to the Father
- 7) two-fold theological advantage of double procession
  - a) God in his very being is what He reveals Himself to be: the economic trinity is a true, though accommodated, view of the ontological Trinity
  - b) it indicates a relationship between Son and Spirit that is more than economical
- 8) witness of the Scriptures
  - a) refers to the economic activity of the Spirit
  - b) Augustinian – Anselmian – Thomistic view
    - i. the Father sends the Spirit in the name of the Son (John 14.26)
      - aa. the Son sends the Spirit in the name of the Father (John 15.26)
      - bb. the Spirit comes in the (single) name of the Father and Son, rooted in the personal, ontological relationships of the Trinity
      - cc. the future aspect that the Son will send, and the proceeding (present continuous), point to the sending being a future, specific event and the proceeding being constantly true of the Spirit
      - dd. sending by the Father mirrors the proceeding from the Father and this suggests that the sending by the Son mirrors a procession from the Son
    - ii. the Spirit is the Spirit of the Father and also the Spirit of the Son
    - iii. without the Filioque, we have knowledge of the Father's ontological as well as economic relationship to the Son and the Spirit, but knowledge of only the economic relationship between the Son and the Spirit
- 9) if the economic relationships in the Trinity illumine the ontological ones, then, since the Spirit proceeds on his mission from both the Father and the Son, it is appropriate to think of Him as proceeding personally within the God head from both Father and Son
- 10) conclusion for us: the mystery of the Spirit's ministry points to the glory of the Christian's communion with God – our fellowship in the Spirit is with the Father and the Son

#### IV. Pentecost Today?

##### A. Pentecost and the disciples

1. The disciples uniquely span the period of transition from old to new covenant faith
  - a. therefore, their experiences cannot necessarily be paradigmatic for the church
  - b. their experience is epoch-crossing, atypical and non-paradigmatic
2. Their experience reflects a pattern of both continuity and discontinuity
  - a. continuity: same Spirit
  - b. discontinuity: only at Pentecost did He come in his capacity as the Spirit of the exalted Christ
  - c. as the experience of the Older Brother, the First Fruits was unique; there was a singularity about the disciples' experience at Pentecost

##### B. Caesarea, Samaria, Ephesus

1. The household of Cornelius: an echo of Pentecost
  - a. outpouring of the Holy Spirit (Acts 2.17f; 10.45)
  - b. baptism with the Holy Spirit (Acts 1.5; 11.16)
  - c. gifts of the Holy Spirit (Acts 2.38; 11.17)
  - d. speaking in tongues (Acts 2.4; 10.6)
  - e. Peter recognized an analogy between the two events: the Holy Spirit fell upon them, just as *He did* upon us at the beginning. (Act 11.15)
2. A two-stage experience of the Holy Spirit among the Samaritans and Ephesians
  - a. Samaria: believed Philip, were baptized, but only received the Spirit when Peter and John came (Acts 8.12, 15-17)
  - b. Paul asked Ephesians if they had received the Holy Spirit when they believed and they indicated that they had not even heard of a Holy Spirit; he preached *Christ* to them and the Holy Spirit came upon them, they spoke in tongues and prophesied (Acts 19.1-7)
  - c. do these experiences standardize a two-stage entrance into the fullness of the Spirit's blessings - regeneration followed by baptism or filling with the Spirit?
  - d. Pentecost is portrayed by Luke as a redemptive – historical event
  - e. it must not, then, be interpreted existentially and pneumatologically, but eschatologically and Christologically: it shares in the once-for-all character of the Christ-event
  - f. we need to see the Acts of the Apostles as the (Continuing) Acts of Jesus Christ through the Holy Spirit (see the imperative of Acts 1.4 to see the context of Christ's lordship over the events of what follows)
  - g. this Christological framework sets the events of Samaria and Caesarea as the stages of the fulfillment of the spread of the apostolic Gospel as promised in Acts 1.8: in Jerusalem (Pentecost), Judea and Samaria, and unto the ends of the earth (Caesarea; i.e., to the Gentiles)
  - h. the devotion of such a large amount of material about the events at Caesarea seem to mark a decisive development for Luke: the Gospel would not be limited to the Jews, but would also include Gentiles
  - i. the events at Ephesus do not belong to this same order of fulfillment of the program of Acts 1.8
    - 1) Paul encounters "some disciples" (Acts 19.1)
    - 2) these were *not* Christians according to Luke's signals
      - a) there was an inadequate understanding of the Gospel
      - b) they had been baptized only into the baptism of John
      - c) their description as "some disciples" (12 in number, Acts 19.7) in a region where there were most likely a larger number of Christians indicates they were not mainstream
      - d) they were probably disciples of John the Baptist
      - e) they had not received Christian baptism
      - f) Paul preached *Christ* to them and *called them to belief in Him*, they were baptized, he laid his hands on them, they received the Holy Spirit, spoke in tongues and prophesied

- g) this marks a transition from the old covenant and John's baptism to the new covenant
  - j. the tongues and prophecy manifested in Caesarea, Ephesus and, presumably, Samaria (seeing something amazing made Simon desire to buy the ability to repeat it) were not evidences of a second act of grace, but signs of the redemptive – historical breakthrough of the new covenant era reaching further significant staging-posts
  - k. we must not focus on personal experiences of the Spirit in these events, but in the way individuals participated in the new paradigm of the Spirit's coming that was the effect of the outpouring at Pentecost
3. Pentecost was a unique event in the history of the early church and can not any more be repeated than can the cross – resurrection – ascension of Christ
  4. As we participate in the redemption-through-atonement of Christ's death, so we participate in Pentecost in such a way that the Spirit is poured out into our hearts through faith in Christ, not a laying on of hands
  5. When we correctly see Pentecost as an aspect of the work of Christ rather than as a Spirit event separate from the work of Christ and in addition to it, a real understanding becomes clearer
    - a. the outpouring on Pentecost was a visible manifestation of Christ's coronation at the Father's right side
    - b. a public display of the hidden reality that Christ has been exalted as the Lord of glory
    - c. a manifestation that the Father has granted the messianic request for the Spirit (John 14.16)
    - d. the evidence of the enthronement of Christ; analogous to the resurrection as evidence of the efficacy of the death of Christ as atonement
  6. Pentecost was an event in the history of redemption (*historia salutis*), not an application of redemption (*ordo salutis*)
- C. Different Spirit-baptisms?
1. All who believe in Jesus Christ as Lord receive the same gift as the disciples did at Pentecost
  2. We enter into the implications of Pentecost just as we enter into the implications of Christ's death, resurrection and ascension
  3. The once-for-all elements of Pentecost
    - a. the waiting of the disciples
    - b. physical manifestation of the sound of the rushing wind and the visible tongues of fire
    - c. tongues
      - 1) repeated at Caesarea, Ephesus and probably Samaria as idiosyncratic events
      - 2) not reported with, e.g., the Ethiopian treasurer, Saul of Tarsus, or the Philippian jailer
      - 3) the narrative of Acts does not report the tongues of Pentecost as a normally repeated element in the initiation experience of believers
  4. Repeatable aspect of Pentecost
    - a. realization of the promised coming of power and resulting witness throughout the earth (Luke 24.49; Acts 1.8)
    - b. Spirit-filled empowerment repeated throughout Acts
    - c. Luke – Acts speaks of being filled with or being full of the Holy Spirit as an ongoing experience for believers
      - 1) Luke 4.1; Acts 6.3
      - 2) these instances use the *plēroō* family of words
      - 3) refers predominantly to exhibiting the fruit of the Spirit in a life under the lordship of the Spirit
    - d. Luke – Acts also describes particular occasions of distinct fillings
      - 1) Luke 1.41, 67; Acts 2.4; 4.31; 9.17
      - 2) these instances use the *pimplēmi* family of words
      - 3) refer to a special influx of ability and power in the service of the kingdom; it seems to be invariably related to the speech of those so filled: they receive the power to be witnesses of Christ

- e. the power-evoking filling with the Spirit is not seen as an isolated phenomenon for Pentecost only, nor is it tied to the specific gospel program of Acts 1.8
- D. Revival
1. Definition
    - a. arousing of professing believer and conversion of non-Christians in large numbers
    - b. individual sense of sin and need
    - c. widespread sense of the presence and power of the Holy Spirit
  2. Pentecost as the inaugural revival of the New Testament epoch
  3. Further revivals when the proclamation of Christians appears to possess a special access of power as the Spirit bears witness to Christ, convicts and converts, along with and through the witness of disciples
    - a. Philip's ministry evidences this (Acts 8)
    - b. Paul has numerous such occasions (1 Corinthians 2.4; 1 Thessalonians 1.5)
    - c. Great Awakenings
  4. Fulfillment of Acts 3.19: in order that times of refreshing may come from the presence of the Lord
  5. Two phenomena in the pattern of Acts
    - a. case studies in the Spirit's activity in personal regeneration and conversion (personal – existential; aspects of the ongoing ministry of the Spirit; e.g., Ethiopian eunuch)
    - b. the signal empowering of the Spirit in which monumental advances in the kingdom of Christ take place (redemptive – historical; once-for-all; unrepeatable)
- E. The goal
1. Restoring glory to a fallen creation
  2. 2 Corinthians 3.18: But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.
  3. The reproduction of the image of God, transforming us into the likeness of Christ who is himself the image of God

## V. The Spirit of Order

### A. Introduction: the present activity of the Spirit

1. Eschatological: it marks the inauguration of the last-day glory
2. Sub-eschatological: marked by incompleteness
3. Soteriological, communal, cosmic, eschatological, individual, ecclesiological

### B. Order of salvation (*ordo salutis*)

#### 1. Justification as a process

##### a. Medieval theology

- 1) preparation for grace
  - a) *justitia*: prevenient grace moved the will to hate sin and desire justification
  - b) the individual was then disposed to receive habitual grace
- 2) imperfect sorrow for sin (*attritio*), which lacked the qualities of perfected grief (*contritio*), was compensated for by means of the sacrament of penance
- 3) penance became a regular feature in the ongoing process toward *justitia*
- 4) righteousness self-attained

##### b. Augustinian justification (root of medieval concept of justification)

- 1) to be *made* righteous; righteousness infused
- 2) justification confused with internal righteousness, viewed subjectively
- 3) short of perfect, personal holiness, justification was never complete

##### c. biblical theology of the Reformation

- 1) to be justified is to be *declared or counted* as righteous on the basis of the imputed righteousness of Christ, not infused
- 2) forensic (legal) justification
- 3) alien righteousness (not our own, but Christ's)
- 4) justification was complete and assured
- 5) de-sacramentalization of the application of redemption (no sacrament of penance)
- 6) restoration of the role of the Spirit in redemption: the Holy Spirit brought the individual directly into fellowship with Christ
- 7) the sacraments of baptism and Eucharist were seen as signs and seals of this fellowship

#### 2. Which order?

##### a. logical order (order of nature), not a chronological one

##### b. reformed view: new birth causally precedes faith

- 1) Calvinistic construction
- 2) emphasis on the necessary priority of divine action in view of the depravity of human nature

##### c. Arminian (semi-Pelagian) view: faith and repentance precede regeneration and lead to it

- 1) Arminius' view
- 2) held that the responsibility to believe meant there must be a natural ability to do so

##### d. Romans 8.28-30

- 1) order for the application of redemption?
- 2) reflecting the fullness and richness of the blessing of salvation?
- 3) if Paul meant merely to give an order or "categories" of redemption, he surely would have included sanctification
- 4) does not the idea of "conformed to the image of His Son" (v. 29) not depict sanctification?
- 5) we must not allow a presumed "chain" that "issues" in a subsequent event of redemption coming out of a foregoing one in a cause-and-effect sequence to displace the work of the Spirit in bringing us into union and communion with Christ himself
- 6) each event is related to Christ himself
  - a) we are elected *in* Christ Jesus (Ephesians 1.4)
  - b) predestined *through* Him (Ephesians 1.5)
  - c) we are called *of* Jesus Christ (Romans 1.6)
  - d) we are justified *by* his blood (Romans 5.9)

- e) we are glorified *with* Him (Romans 8.17)
  - e. we must not replace a medieval sacramental chain of causes and effects with a post-Reformation chain of subjective causes and effects; in both, the ministry of the Spirit of Christ may be dislocated from his central role
  - f. this having been said, we must realize that when we speak of the notion of the *ordo salutis*, we cannot avoid orderly thinking, for regeneration and conversion, justification, sanctification and glorification are not randomly related
3. Union with Christ
- a. the heart and soul of the Spirit's ministry is to sustain us in Christ, uniting us to Him and to all those who participate in his body
  - b. the indwelling of the Holy Spirit is the indwelling of Christ
  - c. whatever model we use of the Spirit's ministry, then, should be structured on union with Christ
  - d. every facet or aspect of the Spirit's work in salvation ought to be placed in the context of the way in which the Spirit unites us to Christ, seen as directly issuing from personal fellowship with Him [see 2d(6) above]
  - e. we need to grasp the blessings of redemption not so much as having their ultimate cause in Christ (they do), but as being ours because of direct participation in Christ – in union with Him through the Spirit
  - f. Ferguson: the blessings of salvation become ours through the Spirit, *exclusively*, *immediately*, *simultaneously*, and *eschatologically* in Christ
  - g. we cannot experience the blessings of the gospel – not even think of them – isolated from each other or from Christ
  - h. this Christ-centeredness as the framework for interpreting the Spirit's working in the various aspects of redemption allow them to retain the New Testament eschatological dimension and tension
    - 1) those in union with Christ also live in the world, dominated as it is by the flesh
    - 2) salvation in all its aspects has an already – not yet character
      - a) there is a yet-to-be-consummated aspect to every facet of salvation
      - b) GSS: I don't see how this applies to regeneration; Ferguson's appeal to Matthew 19.28 does not seem to refer to an individual's regeneration, but with the eschatological new heaven – new earth regeneration when the church rules (sits on thrones) in glory with the Son of Man; I can agree with the already – not yet character of all the other aspects of redemption, but one is either born again or not, one is made alive or remains dead in trespasses and sins; there is no 'not fully alive'
- C. Christ as paradigm and source
1. The foundation of our redemption lies in participation in the death and resurrection of Christ, realized (existentialized) in the believer at regeneration (marked sacramentally by baptism)
    - a. when Christ died, we died in Him
    - b. we were raised with Christ in his historical resurrection; Christ's resurrection and ours belong *logically* together (though chronologically separate)
  2. Paul views the resurrection of Christ as his "redemption"
    - a. He experienced death as the wages of sin, separation from life, judgment under God's wrath, alienation from the Father
    - b. He was vindicated (justified) by the resurrection (by the Spirit) (1 Timothy 3.16)
  3. The categories Paul uses to describe the application of redemption to the believer are the categories that explicate the meaning of Christ's resurrection; the application of redemption to us is rooted in the application of redemption to Christ
    - a. Jesus' resurrection is viewed as his justification (1 Timothy 3.16); dying as the condemned one, He was raised as the justified one
    - b. Jesus' resurrection can also be viewed as his adoption (descendant of David, declared to be the Son of God by his resurrection; Romans 1.4)
      - 1) not contrast between two natures but two states of Christ

- 2) humiliation (according to the flesh) and exaltation (according to the Spirit)
- c. Jesus' resurrection can also be viewed as his sanctification (Romans 6.9-10)
  - 1) characteristic Pauline language speaks of sanctification as definitive rather than progressive (but the definitive sanctification can be worked out" – Philippians 2.12)
  - 2) it is a radical deliverance from the *dominion* of sin (though not its influence)
  - 3) this deliverance from sin's dominion lays the foundation for our progressive deliverance from the influence of sin
  - 4) in death Christ came under the dominion of sin; in his resurrection he was delivered from that dominion
- d. Jesus' resurrection also constituted his glorification (1 Corinthians 15.20, 42-44)
- 4. To be in Christ is to share in all that He has accomplished; we share in his justification, adoption, sanctification and glorification because we have been raised with Him and united to Him; these are ours immediately, eschatologically, simultaneously
- 5. Though justification, adoption, sanctification and glorification are distinct categories in the application of redemption, and should never be confused, neither should they be viewed as separate events; they are aspects or facets of the one event of our union with Christ in his risen glory, effected by the power of the Spirit, worked out progressively through the Spirit's ongoing ministry
- 6. One element of the various levels or orders of nature may be a *logical* prerequisite for another, but never as a string or chain of cause and effect
- 7. Set in the covenantal understanding of Scripture, the application of redemption is a monergistic work of God in covenant establishment leading to the mutuality of covenant fellowship in faith and obedience
- D. Bonding to Christ through the Spirit
  - 1. Christ died *for* believers (Romans 5.6, 8; 8.32; 2 Corinthians 5.21); what He did is theirs
  - 2. In the central redemptive moments in Christ's work, believers are united to Him so that they may be said to be *with* him
    - a. present with Him (Philippians 1.21)
    - b. participation with (Romans 6.4, 8; Galatians 2.20)
  - 3. The supreme idea for Paul is that believers are *in* Christ; this summarizes all that it means to be a Christian
  - 4. Union with Christ
    - a. believers were chosen in Him before the foundation of the world (Ephesians 1.4, 11-12)
    - b. union with Christ is rooted in his incarnation in our flesh
      - 1) he took our flesh in order to provide to us the salvation we require (*Cur Deus Homo?*)
      - 2) to bear our sins for us
      - 3) to be the *archēgos* of our salvation
      - 4) to accomplish obedience and righteousness in order that these might then be accomplished in us (imputed to us) through the Spirit (Romans 8.3-4)
    - c. this union becomes an existential reality through the indwelling of the Spirit of Christ
    - d. its full realization takes place in our own existence when the Spirit unites us to Christ by faith: we believe *into* (*eis*) Christ (Philippians 1.29)
  - 5. New creation (2 Corinthians 5.17): brought into the sphere of regeneration of all things
  - 6. There is a mutuality or covenantal bond (synergy), so that the Spirit's work and the believer's faith are absolutely correlative in the union
    - a. this synergism or covenant mutuality does not in any degree compromise the sovereignty and sheer grace of God in our salvation
    - b. it is always because of Him that we are in Christ (1 Corinthians 1.30)
- E. Concluding implications
  - 1. The work of the Spirit is essentially a ministry of uniting us to Christ, then unfolding to us and in us the riches of God's grace that we inherit in Christ
  - 2. While we continue to be influenced by our past life in the flesh, it is no longer the dominating influence in our present existence

3. Our union with Christ by the Spirit is grounded in his union with us in our flesh
  - a. the goal of the Spirit is our transformation into the image of God as that is expressed in the humanity of Christ
  - b. we become progressively more truly and fully human

## VI. *Spiritus Recreator*

### A. Introduction: life in union with Christ

1. Monergistic roots: God is its author (regeneration)
2. Bilateral nature: regeneration and faith as its polarities (recall from the last chapter that there is a mutuality or covenantal bond (synergy), so that the Spirit's work and the believer's faith are absolutely correlative in the union)
  - a. the holy Spirit is active in both dimensions
  - b. the two strands cannot be existentially separated
  - c. neither can they be identified each with the other
  - d. still, we cannot mark a joint where the monergistic action of God ends and the faithful activity of the believer begins
  - e. *both* regeneration *and* the elements of conversion (faith, works) are gifts of God (Ephesians 2.8-10)

### B. Regeneration

1. Union to Christ is begun by the regenerating work of the Spirit
  - a. begins the transformation into the image of Christ (sanctification)
  - b. completed at (in) the eschaton (parousia)
2. Regeneration, a brief historical review
  - a. by the 2<sup>nd</sup> century there was such a close association with its symbol, baptism, that the two were thought of as coincident
  - b. a sacramentalist view came to dominate church theology
    - 1) i.e., Christian baptism brought regeneration
    - 2) even Augustine was unable to consider regeneration apart from water baptism
  - c. mainstream Reformation thinkers rejected "baptismal regeneration"
    - 1) Calvin used the term 'regeneration' to refer to the renewal that the Spirit effects throughout the whole Christian life
    - 2) during 17<sup>th</sup> century reformed teaching, it became common to identify regeneration and effectual calling
    - 3) the term (regeneration) now has developed (at least in evangelical theology) to refer to a more limited and particular sense of the inauguration of new life by the sovereign and secret activity of God
  - d. there has been a recent return to baptismal regeneration

From *The Human Condition*, by Udo Schnelle (1991)

In Paul the solid connection between baptism and bestowal of the Spirit is emphatically attested . . . In 1 Cor. 6:11 the calling out of the name of the Jesus Christ . . . and the presence of the Spirit . . . effect the baptismal event: washing, sanctification, and justification. (46)

The salvific character of baptism is stressed by . . . "we have been buried" [Romans 6.4], for here baptism is effective participation in the whole salvation event, including the resurrection of Jesus Christ. (75)

In baptism as rebirth 'from above' . . . the existence of the believer experiences a new orientation. (130-131)

. . . baptism, is the condition for participation in eschatological salvation. . . . Baptism alone conveys the eschatological, salvific gift of the Spirit. . . . baptism has a salvific reality in that it is the place where the transition from the sphere of *sarx* and death to the sphere of God occurs. (134-135)

- 1) in the teachings on the ‘New Perspective on Paul,’ especially from the Anglican Bishop N. T. Wright
- 2) this has spilled over into American conservative Presbyterianism through a movement called Federal Vision theology that began at a Monroe, LA conference at Auburn Avenue Presbyterian Church (PCA until 2008; now Confederation of Reformed Evangelical Churches)
- 3) though their teachings are conflicting (see excursus), it seems to contain at least a nuanced baptismal regeneration
- 4) it also seems to negate preservation of the saints, and has a confused understanding of what being a “Christian” means

Excursus on recent promotion of baptismal regeneration in the Federal Vision, the New Perspective on Paul, etc.

The Teaching of the Auburn Avenue Presbyterian Church (Monroe, LA) on Covenant, Baptism and Salvation (from the report of an ad hoc committee of The Presbytery of the Mississippi Valley (PCA))

4. This covenant is made with believers and their children. It is publicly manifested in the Church, the body of Christ which we formally enter by means of baptism. The Church is not merely a human community, and the Church’s enactments of the means of grace are not merely human works. They are God’s works *through* His ordained ministers. The Church herself *is* God’s new creation, the city He promised to build for Abraham. The Church is not merely a means to salvation, a stepping-stone to a more ultimate goal. Rather, the Church herself *is* God’s salvation (WCF 25.1, 2), the partially-realized goal in history that will be brought to final fulfillment at the last day. When someone is united to the Church by baptism, he is incorporated into Christ and into His body; he becomes bone of Christ’s bone and flesh of His flesh (Eph. 5:30). Until and unless that person breaks covenant, he **is** reckoned among God’s elect and regenerate saints.

7. By baptism one is joined to Christ’s body, united to Him covenantally, and given all the blessings and benefits of His work (Gal. 3:27; Rom. 6:1ff; WSC #94). This does not, however, grant to the baptized final salvation; rather, it obligates him to fulfill the terms of the covenant (embracing these blessings by faith, repenting of sins, and persevering in faithful obedience to God). One can only fulfill the terms of the covenant by faith, not by works. And even this faith is the gift of God, lest anyone should boast.

10. Once baptized, an individual may be truly called a “Christian” because he is a member of the household of faith and the body of Christ (I Cor. 12). However, not all who are “Christians” in this sense will persevere to the end. Some will fall from grace and be lost. . . .

12. It appears that the Bible speaks of salvation, more often than not, in relational and covenantal categories, rather than in metaphysical ones. "Salvation" is not a thing we possess that can be lost and found, like car keys. It is a matter of being rightly related to God through Christ. But relationships are not static, unchanging entities. They are fluid and dynamic. Our salvation covenant with the Lord is like a marriage. If we persevere in loyalty to Christ, we will live with Him happily ever after. If we break the marriage covenant, He will divorce us. It may not be wise to call this “losing one’s salvation,” but it seems contrary to Scripture to say that *nothing at all* is lost. To draw such a conclusion appears to deny the reality of the covenant and the blessedness that is said to belong even to those who ultimately prove themselves reprobate (Heb. 10:26ff).

3. A New Testament understanding of regeneration
  - a. *palingenesia*: “beginning again”
    - 1) Matthew 19.28 – refers to the renewal of all things in the final resurrection

- 2) Titus 3.5-7: He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration (*palingenesia*) and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to *the* hope of eternal life. (NAS)
  - a) washing *consists in* rebirth (washing is a term describing rebirth)
  - b) washing *effects* new birth (baptismal regeneration)
  - c) washing symbolizes new birth
  - d) does this refer to two actions (washing and regeneration), or is it a hendiadys (two expressions denoting a single reality)?
  - e) Ferguson favors the latter (hendiadys) understanding and sees a connection between the regeneration and the dawning of a new day: Paul sees regeneration within a broader context as a share in the renewal – resurrection that was inaugurated by the Spirit in Christ
- b. regeneration is not merely an inner change (though it is that); it is the incursion of the new covenant order into the present order of reality
- c. it is *symbolized* by baptism
- d. not merely a spiritual change from within (as if that were possible) but a transformation from without and from above (*anagennaō; gennēthēnai anōthen*; see John 3)
  - 1) brought about by participation in the power of the new age
  - 2) consisting in fellowship through the Holy Spirit with the resurrected Christ
- e. *suzōopoieō*: to make alive together with
  - 1) Ephesians 2.4-6; Colossians 2.13
  - 2) more clearly pictures the monergistic manner of regeneration
4. New creation – new life
  - a. new birth is the work of the Spirit (John 3.5-8)
  - b. regeneration is rooted in the resurrection of Christ (1 Peter 1.3)
    - 1) like produces like: our regeneration is the fruit of Christ’s regeneration
    - 2) He is the first-fruits of the resurrection – regeneration of the end time
    - 3) regeneration has an eschatological nature (it is an aspect of the end times)
5. Divine monergism
  - a. sovereign, monergistic manner of the Spirit’s activity in regeneration
  - b. man’s inability (Ephesians 2.4, 5; cf. John 3.3, 5)
  - c. this is because man is “flesh” and can only beget flesh, not that which is spiritual
6. Aspects of regeneration
  - a. intellectual illumination
    - 1) the kingdom of God becomes clearly visible, understandable
    - 2) we can know because of the Spirit’s anointing (1 John 2.20)
    - 3) immediate knowledge of the LORD (Jeremiah 31.34)
    - 4) this understanding is not perfect, but it increases with the maturation of the believer (cf. the “brain-training” necessary after a cochlear implant: the ear must first be blocked so as not to “frighten” the child at the introduction of sounds, then gradually the sound is “turned up”)
  - b. the will is set free from bondage to sin: Spirit-empowered orientation toward the kingdom of God
  - c. cleansing
    - 1) water and Spirit (John 3.5)
    - 2) Spirit: new life; water: cleansing
  - d. regeneration is as all-pervasive as total depravity: not as holy as we could possibly be, but there is no part of us that remains uninfluenced by regeneration’s cleansing renewal
7. The sovereignty of the Spirit
  - a. mysterious, sovereign manner of the Spirit’s regeneration work
  - b. at the same time we must see the integrity of the human person

- c. regeneration does not compromise either the integrity of the human person (free will), or divine monergism: the elect are not “forced” by external pressure to have faith, but, being spiritually dead they neither can bring their own new life by an act of the will

## CHAPTER X. - Of Effectual Calling.

1. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call, by His word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace.

- d. the tension encountered: the unwilling are made willing
    - 1) not resolved by dividing the activity between the Spirit and man (Arminianism)
    - 2) not a compulsion
    - 3) there is a simultaneous activity of the Spirit and the will of man, a free coming to Christ in faith that is dependent nevertheless on the sovereign drawing of the Spirit
    - 4) the Spirit must work in us the ability to freely respond
    - 5) sovereign divine activity *grounds* human activity; it does not negate it
  - e. because the individual is a whole person – thinking, willing, feeling – the Spirit works within the broad context of mind, will and emotions
    - 1) appeal of the word of the gospel to the mind
    - 2) the senses are affected by Christian testimony and care
    - 3) faith is effected
    - 4) the individual changes his mind (repentance)
    - 5) the believer turns to Christ (faith)
  - f. the sovereignty of the Spirit is *not* antithetical to a thoroughgoing emphasis on the individual's faith in salvation
    - 1) faith is born within the context of the word (Romans 10.14)
    - 2) regeneration takes place, then, by means of (through the instrumentality of) the word (James 1.18)
    - 3) the two-fold nature of the cause of regeneration
      - a) divine *originating* cause (*ek*: by; John 3.5; 1 John 3.9, 5.1)
      - b) *instrumental* cause (*dia*: through, by means of; 1 Peter 1.23)
    - 4) there is an accompaniment of an internal illumination from the Spirit by the external revelation of the word
      - a) since faith involves knowledge it ordinarily emerges from the teaching of the gospel as it is found in the Scriptures
      - b) regeneration and the faith birthed by it take place within a matrix of the preaching of the word and the witness of the (lives of the) people of God
      - c) the instrumentality of the word and witness do not impinge on the divine sovereign activity of the Spirit: word and Spirit belong together
  - g. eschatological regeneration – resurrection will take place through the undiluted act of God's sovereign intervention; but it will be effected by means of the word of God: For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel, and with the trumpet of God; (1Thessalonians 4.16; see also Revelation 19.15)
8. Faith a gift
- a. faith is the fruit of the Spirit's ministry, a gift of God to the elect
  - b. faith is an activity of the whole man; the *believer* "faiths"
  - c. yet it is only by God's grace that we believe
  - d. *simul donum et action* (at the same time a gift and an action)
  - e. Ephesians 2.8: what is the gift of God?

Though impotent of himself, he can do this through the renewing work of the Spirit

*Tē gar chariti este sesōsmenoi dia pisteōs; kai touto ouk ex humōn, theou to dōron*

- 1) both grace (*charis*) and faith (*pistis*) are feminine nouns and this (*touto*; form of the demonstrative pronoun, *houtos*) is neuter
- 2) not only in Greek, but in any language in which the gender of a noun may differ from the gender of the thing itself (e.g., faith is not created male and female), the gender of the pronoun may agree with the gender of the *thing* itself (e.g., faith, having no maleness or femaleness, is neuter) rather than the gender of the *word* that denotes it (*pistis* is feminine)
- 3) grace and faith (the “things” not the words) are gender-neutral
- 4) therefore, philologically either might serve as the antecedent of “this”
- 5) the probability of *pistis* as antecedent
  - a) it is the immediate antecedent
  - b) to call grace a gift of God is to be redundant (“unusual tautology”), since grace by definition is *charitable* (in the two possible examples of such a redundancy from Romans 3.24 and 5.15, in both cases there is a description of a gift *by* grace, not grace as the gift)
  - c) this a coherent reading to Paul’s thought-pattern:
    - God made us (who were dead) alive: by *grace* you have been saved (2.5)
    - God raised us up: to show his *grace* (2.6-7)
    - Indeed, by *grace* you have been saved (2.8a)
    - But this *grace* engages our active response in *faith* (2.8b)
    - Yet this active *faith* does not prejudice or compromise *grace*, for even the ability to believe is not ours independently (2.8c)
    - Faith is a gift of God (2.8d)
    - Salvation is by *grace* and by *faith*
    - But it should be clear that this salvation by *faith* is not thereby by works (2.9)
    - Though it engages our action, it gives no basis for boasting (2.9)
    - Therefore, salvation is not our work, but we are God’s workmanship (2.10a)
    - The place of works in salvation is as a result: it is part of the reason for which God saved us (2.10b)
    - That we might be able (subjunctive mood) to walk in them (2.10c)
  - 6) Calvin’s position (being saved through faith is the antecedent) still suggests that faith is a gift (passive, being saved)
- f. repentance is also seen as a gift (Acts 5.31; 11.18; 2 Timothy 2.25)
- g. still, we actively exercise faith and actively receive Christ and justification in Him, though without contributing to it
- h. herein is the “genius of salvation by grace”: it actively engages us without in any way diluting the graciousness and divine sovereignty of salvation received

#### C. Implications

1. This divine regeneration by grace and human action in faith mirror our union with Christ
2. We were raised to new life (by grace we have been saved); but we ourselves are to crucify the flesh (sinful nature; Galatians 5.24) – to lay aside the old and put on the new (Ephesians 4.22ff)
3. We are to work out our salvation because and as God the Spirit works in us to will and act according to his good pleasure (Philippians 3.12-13)
4. As a consequence, our relationship with the present world order (in rebellion against God, under the control of the evil one, in darkness and sin) is transformed
  - a. it is crucified to us (Galatians 6.14)
  - b. we have overcome it (1 John 5.4)

#### D. Preparation?

1. Faith and repentance are the “phenomenological side” (existential aspect) of the Spirit’s work in regeneration
2. Though reformed theology rejects the Romish concept of preparation for justification (through penance), it does not deny the work of the Spirit prior to conversion and justification

3. The Spirit brings the elect sinner to conviction of sin, righteousness and judgment (John 16.8)
    - a. this is evidence from the beginning of the new age at Pentecost (Acts 2.37)
    - b. is this conviction preparatory, in the sense of disposing an individual to justification?
  4. Faith and repentance are inseparable
    - a. we might see a “*logical*” preceding of knowledge of sin, conviction of sin, and repentance to the coming of faith
    - b. Scripture testifies nowhere to a dichotomy of faith and repentance
    - c. they are both essential elements in the Spirit’s work in bringing about conversion that cannot be separated; they cannot exist one without the other
    - d. faith will always be penitent; repentance will always be believing if it is true repentance
    - e. we may realize one existentially – consciously – more than the other (usually, conviction and need for repentance)
- E. Repentance
1. Repentance involves recognition of offence against God and his covenant
    - a. we are all under the covenant judgment of God for rejecting our covenant obligations of faith and obedience
    - b. recognition of this leads to repentance
  2. Repentance also involves a turning away from sin in response to the gracious provisions of God’s covenant
    - a. ungodliness is rejected
    - b. righteousness is embraced
  3. Repentance is as necessary as faith for salvation
    - a. salvation is more than forgiveness
    - b. it includes sanctification
    - c. there is no salvation without changed patterns of living in reference to sin
  4. Repentance is related to justification differently than faith
    - a. justification is not by repentance (*sola fides; sola gratia*)
    - b. but it is necessary for salvation (as the beating heart is to the use of the eye for vision)
    - c. faith is the individual trusting in Christ; repentance is that believer quitting sin
  5. Marks of repentance
    - a. new attitude to sin, accompanied by a sense of shame and sorrow
      - 1) not a momentary, isolated act
      - 2) an ongoing permanent lifestyle
    - b. changed attitude toward oneself
      - 1) dying to old self; crucifying one’s flesh
      - 2) mortification that is a deeply radical change
      - 3) concurring with God’s judgment; justifying his righteousness and condemning one’s sinfulness
      - 4) simple understanding: new persons in Christ
      - 5) but complex: our new life is as yet imperfectly realized
    - c. changed attitude toward God
      - 1) we see Him truly
      - 2) this includes seeing his righteous wrath
      - 3) his perfect, gracious, merciful love
      - 4) a right view of God as holy and merciful is the only foundation for a genuine evangelical repentance
        - a) his holiness grounds its necessity
        - b) his grace and mercy ground its possibility
    - d. Psalm 51
      - 1) a comprehensive analysis of the nature of sin (1-6)
        - a) rebellion (transgression), distortion (iniquity), failure (sin as missing the mark), contrariness (against you), filth (cleanse me), falsehood/lack of authenticity and integrity (truth in the inner parts); deep-seated, of our nature (in sin conceived)
        - b) recognition of the danger of sin (God’s judgment justified)

- 2) repentance inevitably involves a broken spirit (17): self-sufficiency and self-defense are broken down
- 3) repentance arises within the matrix of the Spirit's illumination of our condition and the hope of pardon to which He draws us; only in the Lord is this possible (1, 14)
- 4) the reality of repentance is evidenced in a new concern for holiness, purity, cleanliness, renewal (6, 7, 10)
- 5) there is a turning outward from self to serve and save others (13)
- 6) an energized worship (15)
- 7) only the Spirit's present ministry allows for a joy of salvation

F. Conclusion

Faith and repentance, as expressions of regeneration, are not merely inaugural, one-time aspects of the Christian life but characteristics (fruits) of the Spirit's ongoing ministry in our lives. The entire progress of sanctification is but regeneration doing its work – and faith and repentance becoming increasingly dominant in our lives in the Spirit.

## VII. The Spirit of Holiness

### A. Introduction

1. Sanctification or holiness is Christlikeness, and the goal of the Holy Spirit's activity in our lives is to transform us into the likeness of Christ
2. Created in God's image, we fell from that estate
  - a. Ferguson does not qualify this fall from the estate of God's image in any way as to its absolute or limited character
  - b. we are still images of God, however poorly that may be
    - 1) Genesis 9.6 – creation in God's image the basis of capital punishment for murder
    - 2) James 3.9 – man made in the likeness of God
3. Salvation and sanctification have in view the restoration of man as the image of God
4. As the image of God, man was created to reflect, express and participate in the glory of God
  - a. restoration to this is the goal of sanctification
  - b. expressed by 1 Peter 1.4 as being partakers of divine nature
  - c. this is not to become more than human (e.g., Nietzsche's *ubermensch*), but fully and truly human (as is Christ in his humanity)

### B. Holiness in the Old Testament

1. The covenants re-create or restore the "family" bonds between God and his children
  - a. they aim at producing a family likeness (godliness or God-likeness)
  - b. I am holy, therefore, you be holy (Leviticus 11.44, 45; 19.2; 20.7; 1 Peter 1.16)
2. Goal: being holy as He is holy
  - a. expressing the divine image
  - b. governed under the levitical law code by regulations and directives which were specific, comprehensive, and often negative: thou shalt not
  - c. considered in terms of slavery from perspective of new covenant (Galatians 4.1-7)
3. Motive: because He is holy, his children are to be holy
4. Agent: God is the agent of this sanctification
5. Pattern
  - a. given in imperatives of obedience arising out of indicatives of grace
  - b. God redeemed, therefore obey and be conformed to his patterns (Exodus 20.2ff)

### C. Holiness in the New Testament

1. Summary: the motive, goal and pattern of sanctification in the New Testament have the same basic structure as in the Old Testament, but the content of each is now more fully defined, because they are defined Christologically
  - a. Motive: the holiness of Christ becomes our reason to be holy
  - b. Goal: restoration to the divine image by being conformed to the image of Christ who *is* the image of God
  - c. Pattern: the indicatives of God's gracious self-revelation in Christ give rise to the imperatives of heart and life conformity to Him
2. Christ sanctified for us, the first element of sanctification
  - a. Jesus, the author (*archēgos*) of our sanctification (Hebrews 2.10-12)
  - b. the human holiness that becomes ours through the Spirit has its origin in the holiness wrought out by Christ throughout his earthly life
  - c. God-likeness, in human form, is Christlikeness: the full expression of the image of God in man – true humanness
  - d. our sanctification is the progressive application to us of Christ's self-sanctification, realized through the ministry of the Holy Spirit
3. Participation in Christ, the second element of sanctification (Romans 6)
  - a. background (Romans 5.12-21)
    - 1) where sin abounded, grace abounded all the more (20)
    - 2) the greater the sin, the greater the display of grace
  - b. false conclusion: go on sinning in order that grace might be displayed even more impressively: may it never be! (6.1-2)

- c. Paul expresses our participation in Christ as belonging to a certain class of people: we who died to sin (1); therefore, it is inconceivable that we would go on sinning (2, 15)
- d. we cannot continue in sin because we have died to sin
  - 1) baptized into Christ = buried with Christ (4)
    - a) water baptism is in mind
    - b) physical sign of that which is of the Spirit a reality
    - c) public identification of belonging to the people who are the covenant community
  - 2) buried with Him leads to resurrection with Him (4, 5)
    - a) baptized into his death, they share the significance of that death
    - b) baptized into his resurrection, they share the significance of it
  - 3) therefore, new life in Christ (4)
    - a) having died to sin, we now live to God (10)
    - b) rather than living to sin, we are alive to God (11)
  - 4) crucified with Him → body of sin done away with → no longer slave of sin (6, 7)
- e. no longer subject to death: never to die again, therefore death is no longer master (9)
  - 1) death is the wages of sin (23)
  - 2) Christ paid the wages when He submitted to death on the cross
  - 3) all sin's wages have been paid on the cross for those who are in Christ
- f. sin shall not be master over you (14)
- g. old self
  - 1) context: life as a child of Adam
  - 2) in the flesh, under the dominion of sin, under the condemnation of the law, destined for death
  - 3) old man has been crucified with Christ
    - a) redemptive – historically this took place at Calvary
    - b) existentially, its significance and implications were realized in us in, by and through the Spirit in regeneration, repentance and faith
    - c) now it is not we who live, but Christ in us (Galatians 2.20)
      - i. so we live a life of faith
      - ii. in the Son of God who loved us and gave Himself for us
- h. Body of sin
  - 1) the physical body, not as *physical* (Jesus' incarnation disproves this)
  - 2) the physical body as the *instrument of sin*
- i. Rendered powerless
  - 1) no longer the property of sin
  - 2) no longer under its dominion
  - 3) no longer freely available to sin to serve its purposes
  - 4) no longer its slave
- j. Freed from sin
  - 1) we are not immune from sin
  - 2) literally, what Paul says is that we have been "justified from sin" (7): freed from its guilt
  - 3) but in the context of Romans 6, more is meant than just freedom from sin's guilt
    - a) he says we are freed from its mastery or dominion; we are, then, no longer answerable to sin; we are freed from obligation to it
    - b) no longer slaves to sin, but slaves to righteousness
    - c) sin seems to be an alien power that Paul almost personifies; a king that reigns
    - d) Paul focuses on the reign of sin, not its guilt
  - 4) the presence of sin is not eradicated; already its reign is ended, but not yet has its presence been eliminated
- k. indicatives of verses 3-10 lead to the imperatives of 11-14
  - 1) realize that in Christ the reign of sin has ended and you have died to sin (11)
  - 2) do not let sin reign existentially since it has no authority (12)
  - 3) do not let your body serve sin, attracted by the immediate pleasures that it offers (13)

- 4) yield to the Lord as one who recognizes your new identity as someone brought from death to life 913)
- 5) the demands (duties) of grace are co-existent with the divine work of grace
4. Imitation of Christ, the third element of sanctification
  - a. the immediate goal of sanctification is our conformity to Christ
  - b. our corresponding responsibility is to become like Him
  - c. this means taking up the cross and denying self (Mark 8.34; Luke 9.23)
  - d. Christ as our *hypogrammos*
  - e. examples of our imitation
    - 1) Philippians 2.1-11
    - 20 Romans 15.1-7
5. Spirit against flesh, the fourth element of sanctification
  - a. we are not only in Christ, but in the world and the new life in the Spirit is lived out in the flesh
  - b. we live in a new eon, but in the sphere of the world that is still under the dominion of the old
  - c. in addition to the conflict against the world and the devil, there is a second dimension of conflict of flesh against spirit
    - 1) we did live in the flesh, but now live in the S/spirit
    - 2) for Paul, the idea of a “sarkic” (carnal) Christian is unthinkable
    - 3) the flesh continues to stand as a threat to life in the Spirit, for it is not yet lived in the context of the final resurrection order
    - 4) life *kata pneuma* is lived *kata sarka* (belonging to the community of the resurrection order but living in the context of the present order)
    - 5) this is a radical and deep-seated conflict that should never be ignored or minimized
  - d. Who is the wretched man? (Romans 7)
    - 1) the “I” of Romans 7 as a rhetorical character, as a Jew under the law, but from the perspective of being a new man in Christ
    - 2) another suggested understanding is Paul’s life before regeneration
    - 3) however, Ferguson (along with Augustine and Calvin) holds to the autobiographical – existential view
    - 4) personal, autobiographical elements cannot be absent from Paul’s thinking
      - a) it is too intense
      - b) the force of the argument is personal
      - c) the continuity of the subject of the passage (“I”) in the context of the transition from past tense (6-13) to present tense (14-25) is dramatic and significant
      - d) to ignore these facts, even in face of the difficulties of untangling some of the exegetical details is avoiding the obvious
    - 5) in chapter six, Paul has argued that the believer is delivered from the dominion of sin, but not its presence
    - 6) chapter 7 gives similar argument
      - a) the believer has died to the law (4)
      - b) he is no longer under its condemnation, but released from it (6)
      - c) yet the law, as the expression of God’s holiness, has not died and no believer is perfect according to its standards
      - d) so long as he is in the flesh, there remains in the believer that which the law condemns
      - e) there is both an ongoing struggle with sin (11-14), and an inevitable sense of frustration in relation to the law, until the final resurrection
    - 7) key considerations
      - a) when he distinguishes between his true self and the sin that dwells in him he does not seek to absolve himself from responsibility, but distances himself from sin in a way characteristic of a believer who is already in Christ but not yet fully like Christ

- b) the understanding of corruption “in the flesh” (18) insinuates that there is another perspective from which life may be viewed (i.e., in the Spirit); this dual perspective is possible only for a believer
- c) Paul speaks of his delight in the law (22) and serving the law in his mind (25); neither is true of a man without Christ (see 8.7)
- d) Paul recognizes that Christ will save him from this body of death (24), and this is not an assurance separated from his previous argument
- e) the final resolution – “So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin” (25) – reveals again the duality that is only present in the believer, left as an ongoing contradiction *this side of the parousia*
- 8) there is an apparent contradiction here, but it is not between what Paul has said in chapter 7 or what he will say in chapter 8; it is within himself as a regenerated believer who has been made live in Christ, no longer under the dominion of sin, but still under its influence
  - a) Paul is not contradicting himself, but anguishing over the contradiction within himself living in the already – not yet of the begun but non-consummated eschatological life
  - b) only when Christ finally delivers him from the body of death (24) will the contradiction finally be resolved (see 8.23)
- 9) Paul’s cries are not so much cries of despair as cries of frustration, frustration that increases as sanctification increases because I am more antagonistic to sin in my life
- 10) summary
  - a) the internal aspect of the flesh – Spirit conflict is real
  - b) this is an ongoing reality this side of the parousia, but not necessarily always experienced with the same level of acuteness
  - c) the resolution of the conflict is never in doubt!
- 6. Spirit and law, the fifth element of sanctification
  - a. the relationship between the law and the Spirit is complex
  - b. a hallmark of the life in the Spirit is that the righteous requirements of the law are fulfilled (8.3-4)
  - c. in what sense (if any) does the coming of the Spirit of Christ end relationships with the law?
  - d. civil, ceremonial and moral law
    - 1) in the Mosaic law, these are tightly interwoven
    - 2) the Mosaic law was always intended to be a temporary, divine administration of law
    - 3) it served God’s purposes
      - a) governing a distinct people until the promised Messiah arose among them
      - b) prescribing a way of atonement for those who breached the law of God
      - c) in its moral requirements, this revealed the need for a Redeemer
      - d) in its ceremonial requirements it gave hope of redemption
      - e) in its civil regulations it preserved for God the nation from which the Redeemer would come
  - e. the Mosaic law basically expounds and applies the perpetual law of God for humanity in a specific, robust but temporary context
  - f. we must be careful not to sever the law into distinct categories without junction, but see them as a seamless garment
  - g. this premise does justice to Jesus’ insistence that He fulfills rather than abolishes the law (Matthew 5.17-20)
  - h. the old covenant experience was that the law should have been upon their hearts (Deuteronomy 6.6), but in fact, sin was on their hearts (Jeremiah 17. 1)
  - i. the new covenant was promised in the old, when the law would indeed be written on the hearts (Jeremiah 31.33-34; Ezekiel 11.19-20)

- j. law in the heart and indwelling of the Spirit are two aspects of the one new covenant reality
  - k. the new covenant believer receives the law in Christ – fulfilled by Him – as well as in the power of the Spirit who empowers Christ’s people to fulfill it in their own lives
  - l. to be ‘not under the law’ means not to have the law as witness against one as a sinner
  - m. the believer who is not under the law is “within-lawed” by Christ (*ennomos Christou*; 1 Corinthians 9.21)
7. Kingdom against kingdom (the sixth element of sanctification)
- a. the in-Christ life is set in the heavenlies (Ephesians 1.3, 2.6), where the eschatological conflict of the kingdoms takes place (Ephesians 6.12)
  - b. Christ’s defeat of Satan in the wilderness was an advance incursion of the final victory; but the end is not yet
  - c. there is a point of contact for Satan in our indwelling sin
  - d. the central imperative of this element of sanctification is to watch and pray so that we will not fall into temptation (Mark 14.38; cf. Matthew 6.13)
  - e. Satan, knowing he cannot destroy our relationship with God, endeavors to rob us of the enjoyment of it and to pervert it from one of filial communion to one of slavish bondage
8. The dying and rising of the “outer person,” the seventh element of sanctification
- a. dying to sin and rising to new life are accompanied by the dying and rising of the outer person (2 Corinthians 4.16)
  - b. this will be consummated in physical death and resurrection
  - c. there is a process in which the believer’s life is conformed, inwardly and outwardly, to the life of Christ: death and resurrection
  - d. our resurrection body is the consummation of this, transformed into a body like that of Christ’s resurrection body of glory (Philippians 3.21)
    - 1) Calvin: *mortification et vivification* (dying and being made alive)
    - 2) death to sin, rejection of sin, consecration to new life in God in the inner being
    - 3) the mortification of bearing the cross in afflictions and persecutions, and the resurrection externally
  - e. conformity to the risen Christ is only possible when conformity to the crucified Christ is present
  - f. one consequence of this is that life in Christ in his death and resurrection is salvation for others when we bring forth much fruit

## VIII. The Communion of the Spirit

### A. Christian life is characterized by what Paul calls *koinōnia*

#### 1. Fellowship of the Holy Spirit

- a. the genitive form can have many nuances
    - 1) cause or source (fellowship *from*)
    - 2) association (fellowship along with)
    - 3) possession (fellowship belonging to the Holy Spirit)
  - b. 2 Corinthians 13.14: the trinity of divine characteristics makes source more likely in this verse
  - c. Philippians 2.1: though only 2 persons of the trinity are mentioned, there is a clear trinitarian formula here also, making source more likely
2. We can't be absolutist on this and it is surely true that it is in fellowship with the Spirit that we can truly have fellowship with one another because this fellowship belongs to Him and He shares it with us

### B. Eschatological structure

#### 1. Fellowship with the Spirit underlines the already – not yet nature of our Christian experience

- a. Its mysterious nature
    - 1) the Spirit *personally* indwells the believer
    - 2) the exact character of this is never fully fleshed out in the Bible
    - 3) it parallels the mystery inherent in the divine – human engagement in providence, inspiration, incarnation
      - a) how can the divine and the non-divine interact?
      - b) how can something immaterial (spirit) interact with the material?
    - 4) just as there is a mutual indwelling of the Father and the Son revealed by the Spirit, there is a uniting of the believer with Christ by the same Spirit (John 14.20)
  - b. Presently, the Christian is indwelt by the Spirit in his mortal body
  - c. In the eschaton (in resurrection), the body will be “Spirit-ized,” not in the sense of becoming spirit (this would belittle bodily existence which the incarnation does not allow); the body will be transformed into one that is suited for life in the new age under the dominion of the Spirit
    - 1) now the Spirit dwells in weak, mortal, shame-touched physical beings
    - 2) then, He will dwell in these, but also transform this physical existence into “spiritual bodily” existence; the nature of his life will suffuse and transform the nature of our lives in some mysterious way
      - a) we must be careful to keep this mysterious continuity – discontinuity tension intact
      - b) there will be a continuity *of the body* in the resurrection state (1 Corinthians 15.42-44, 53-54)
      - c) there is also a discontinuity that reveals a transformation to a state whose glory far surpasses that of the already state of grace (2 Corinthians 4.17f)
      - d) this final, radical work of the Spirit invades the present in a proleptic (anticipatory) manner by indwelling the believer
2. Three metaphors describing the already – not yet nature of the Christian experience in the Spirit
- a. Earnest
    - 1) *arrabōn* (2 Corinthians 1.22; Ephesians 1.14)
      - a) pledge, down payment, guarantee
      - b) the fullness of the Spirit belongs to the future
      - c) it is not so much that we have a limited amount of the Spirit now and will have more later (as if the divine nature could be portioned)
      - d) we have indwelling us now the one who belongs to the future but has become proleptically present
    - 2) in the present the Holy Spirit gives life to those in mortal bodies of death (Romans 8.9-11)

- 3) there will be a future, final deliverance, not from bodily existence, but from body-of-death existence
  - b. First fruits
    - 1) *aparchē* (Romans 8.23)
      - a) *apo* + *archē*: from the beginning
      - b) the initial harvest that is harbinger of the full harvest to come (Pentecost was the celebration of first fruits)
    - 2) what is now and what is to be mysteriously belong to the same order of reality
    - 3) to have the Spirit is to already possess Him who is not yet finally indwelling
    - 4) we *really* experience life in the Spirit, the riches of heavenly existence, just as they who eat of the first fruits really experience of the harvest to come
  - c. Seal
    - 1) *sphragis, sphragizō*
    - 2) that which secures (Revelation 5.1), authenticates (1 Corinthians 9.2), signifies (Romans 4.11; Ephesians 1.13)
    - 3) sealing and believing are twin aspects of the same initiation event of the Christian
    - 4) this involves both an objective, indwelling of the Spirit within the Christian and a subjective, conscious experience of the Christian
3. Spirit of sonship
    - a. adoptive sonship (Romans 8.14-21)
    - b. led by the Spirit
      - 1) sharing (exhibiting) the family trait of holiness
      - 2) putting sin to death
    - c. the passionate communion that the Son had with the Father is shared by adopted sons as well, so that we can *cry*, “Abba, Father”
    - d. sons, brethren with Christ, fellow heirs testified to by our spirits (subjective; Romans 8.16) and the Spirit (objective; see Galatians 4.6) → assurance
    - e. sub-eschatological: though we already experience this sonship, still – along with the rest of creation – “even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons” (Rom 8.23)
    - f. communion with the Spirit, then, implies a familial knowledge of Him
    - g. but it is not to Himself that the Spirit draws our attention; it is to Christ
      - 1) but this does not mean that we are not to know the Spirit as well
      - 2) as the Son glorifies the Father, does his will, speaks only his words, we seek to know the Son
      - 3) Jesus told his disciples that it was to our advantage that He departed so that the Spirit could come
  4. The Paraclete
    - a. “another” one (John 14.16): in addition to Christ, who is our Paraclete supreme
    - b. transition from being “with” (in the person of Jesus Christ, the Son) to being “in” (John 14.17)
      - 1) distinction of the ministry of the Spirit in Christ and his subsequent ministry as the Spirit of Christ in the disciples
      - 2) in a real sense this means that Christ is still with them
      - 3) Jesus is the Truth, the Paraclete is the Spirit of truth; Jesus is the Holy One of God, the Paraclete is the Holy Spirit; Jesus is the Teacher, the Paraclete will teach them all things; Jesus bears witness, the Paraclete is a witness
      - 4) as Jesus goes to the Father to prepare a place for our dwelling, the Paraclete comes from the Father to prepare a dwelling place for the Father and the Son (compare John 14.2 and 23)
    - c. The teacher
      - 1) redemptive – historically, in terms of the giving of the (New Testament) Scripture (John 14.26, 16.13)

- 2) existentially, bringing illumination to all believers of their relationship to Christ, Christ's relationship to the Father, their relationship to the Father (John 14.20)
  - a) *perichoresis* (Gr.); *circumincessio* (Lat.)
    - i. a 'dancing around'
    - ii. the mutual indwelling of one another by the persons of the Trinity
  - b) the Spirit teaches believers that they are in Christ and He in them
- d. Spirit of intercession
  - 1) praying in the Holy Spirit (Ephesians 6.18; Jude 20) is a normal (not ecstatic) experience
  - 2) as walking in the Spirit characterizes the Christian's lifestyle, so praying in the Spirit characterizes his praying: conforming to the will and purpose of the Spirit as established in the word of God (such is "legitimate prayer")
  - 3) prayer is an admission of weakness and need (even incoherence); so when we do not even know how to pray, the Spirit prays for us (Romans 8.26f)

## IX. The Spirit & the Body

### A. Introduction

1. Christ is calling not only individuals to himself, but an *ekklēsia*, an entire community
  - a. He does not call us *merely* individually (though He does that), but he calls us corporately
  - b. the exhortations of the New Testament that must be lived individually are expressed corporately
    - 1) we can never live independently as Christians, though we are individually responsible for living in Christ
    - 2) we live as sheep in a flock, branches on a vine, friends of the bridegroom, stones in a temple, the new Israel
    - 3) we never act outside of the church, but the church only acts as its members act
2. The Spirit does not isolate individuals as new creations, but creates a new community for individuals to participate in

### B. The body of Christ

1. Roman analogy of seeing a group of people as a body
2. Sacramental understanding of the loaf as the body of Christ
3. A common description among the church that Paul uses
  - a. Christ is head of cosmos (Ephesians 1.22) and head of the church (Colossians 1.18)
  - b. as He is head (ruler over) creation, He is head over the new creation (church)

### C. Baptism with the Spirit

1. Six of seven New Testament occurrences of baptism and Spirit refer to Pentecost
  - a. Matthew 3.11; Mark 1.8; Luke 3.16; John 1.33; Acts 1.5; Acts 11.16
  - b. Christ is the baptizer, the Spirit is the medium
2. 1 Corinthians 12.13
  - a. *en* may denote instrumentality or agency (“by”)
  - b. it may also denote place (“in”) or company (“with,” “among”)
  - c. it is better in light of the overwhelming understanding of the New Testament witness to take *en* as denoting the medium (with or in the Holy Spirit) rather than the agent (by the Holy Spirit); this allows for a consistent understanding that Christ baptizes
  - d. Paul’s argument is that we are all of one body, sharing in the one Spirit whom we received simultaneously with our incorporation into the body
    - 1) this is not a reference to a work authored by the Spirit
    - 2) neither is it a subsequent experience of the Spirit

### D. Baptism

1. Water baptism is a sign of inauguration
2. Spirit baptism inaugurates us into the life of union with Christ
  - a. water baptism is an outward seal (mark) of this inner truth
  - b. in Acts 2.38, repentance, water baptism, the forgiveness of sins, and reception of the Holy Spirit are described as correlative aspects of entrance into Christ
3. The Spirit functions as the inward bond of all God’s covenant relations with his people; each covenant has a sign or seal
  - a. Noahic: rainbow (the use of the rainbow as sign/seal does not imply that the rainbow did not occur prior to God’s use of it as sign/seal)
  - b. Abrahamic: circumcision (circumcision was used by other ANE peoples, but it was made a covenant sign by Yahweh)
  - c. the sign acts as a physical and visible confirmation (seal)
  - d. Jesus’ baptism points to the inner meaning and to confirm this to Him
    - 1) the fulfillment of what his baptism signifies came on the cross (Mark 10.38f; Luke 12.50)
    - 2) attended by the word of the Father to explain its significance
    - 3) attended by the (visible sign of the) Holy Spirit coming upon Him to equip Him (He immediately is led by the Spirit out into the wilderness to confront Satan, whose gates could not stand against Him)
4. New covenant baptism is into the name of Jesus

- a. it signifies and seals the substance of union by faith with Christ
- b. in it, the Spirit draws our “eyes” to the inner meaning of the baptism of Jesus on the cross
- 5. To be baptized into Jesus is to be baptized into his death, buried with Him, and raised with Him in his resurrection to newness of life (Romans 6)
  - a. the work of the Spirit in generating and activating faith is the *tertium quid* (“third which,” i.e., third thing) between the sign – seal and the reality it signifies and guarantees
  - b. the rite does not effect what it signifies (sacramentalism)
  - c. in baptism, the Spirit illumines our faith as to the meaning of union with Christ and its significance to us
    - 1) this (baptism) is analogous to his ministry in relationship to the word
    - 2) both are objective signs
    - 3) in both the Spirit unfolds and applies their meaning
    - 4) in both He effects the reality to which each points
- 6. Baptism: mirror of conversion?
  - a. is its core significance to testify to our faith in Christ, a sign of our response to the gospel?
  - b. this minimizes the illuminating ministry of the Spirit in relation to baptism
  - c. it points toward self rather than toward Christ
  - d. baptism is first and foremost a sign and seal of *grace* (rather than faith)
    - 1) a divine activity in Christ, of the riches of his provision *for* us
    - 2) not our response *to* Him
    - 3) faith is not the thing signified and sealed; grace is
    - 4) the gospel is sealed by the sign to which, as to the promise of the word, faith responds
- 7. The Spirit bears witness to Christ in baptism  
Only in this sense does it realize what it signifies, as the word of God “accomplishes” that for which He sends it
- 8. Twin errors of sacramentalism
  - a. so subjectifying the symbolism of the rite that our use of it throws us back onto our own actions, decisions, experiences; this distorts the function of faith as that which turns us away from our own resources and abilities to the grace that is ours in Jesus Christ
  - b. so objectifying the effectiveness of the blessing of the symbol that we identify the reception of the sign with the reception of what it signifies and by doing so, give no place to the faith that finds Christ Himself unveiled in the sign or to the ongoing ministry of the Spirit
- E. The Lord’s Supper
  - 1. Sign of ongoing communion with Christ received repeatedly (whereas baptism signifies union with him and is received once)
  - 2. Reception of bread and wine (as symbols of Christ’s body and blood) is a means of communion with Christ as the one whose body was broken and blood was shed for us
  - 3. Should be understood in covenantal terms
    - a. it is a seal of the new covenant in Christ’s blood (1 Corinthians 11.25)
    - b. analogy with the Passover lamb (1 Corinthians 5.7f) whose taking the curse implied protection from the curse of God’s judgment for those who ate of it
    - c. participation in Christ’s protection from God’s judgment is implied in the partaking of the Supper
    - d. the fundamental dynamic of God’s covenant is operative
      - 1) He takes the judgment curse to his own heart
      - 2) those who believe receive instead the covenant blessing through faith
      - 3) this is, in essence, communion with Christ – crucified, risen and exalted
  - 4. The role of the Spirit is so vital in the Supper that only by understanding his work can we avoid the mistakes that have plagued both Roman Catholic (*ex opera operato*; by the doing [communion] is the thing [communion with Christ]done) and evangelical (memorialist; it only helps us remember) misunderstandings

- a. we do not experience communion with Christ through the church's administration of the elements
  - b. we do not experience communion with Christ merely by the activity of our memories
  - c. the Spirit brings the experience of communion with Christ – crucified, risen and exalted
  - d. Christ is not the elements (trans-substantiation – Catholic) or localized in the elements (con-substantiation – Lutheran), but is known through the elements by the Spirit
  - e. there is genuine communion with Christ
  - f. analogy with the word: He is not present in the Bible, or by believing the preached word, but by the ministry of the Spirit
  - g. by the power of the Spirit we are brought into his presence
5. Calvin's understanding gives us pause to realize a mystery involved in this communion
- a. its immeasurableness is beyond all our sense
  - b. what our mind cannot comprehend, let faith imagine and apprehend
  - c. the Spirit truly unites that which is logically and spatially separated
  - d. we can hold to a *real* "eating" and "drinking" (partaking) of Christ without holding to a *carnal* eating and drinking
  - e. Calvin's focus on the work of the Spirit is paramount in his understanding
    - 1) He closes the gap between Christ in heaven and us on earth
    - 2) He gives us real communion with the exalted Savior
  - f. we commune with Christ clothed in the humanity in which He suffered, died, was buried, rose and is now ascended in glory
    - 1) there is no other Christ than the enfleshed Word
    - 2) it is the person of Christ in his hypostatic union (deity and humanity) with which we commune through the power of the Spirit
    - 3) we must not but take seriously the continuing reality of the humanity of Christ
6. The Spirit's role in the Supper
- a. by taking from Christ what is Christ's and making it known to the apostles (John 16.14) (the Spirit fundamentally reveals through the Scriptures)
  - b. nothing is revealed in the Supper that is not already revealed in the Scriptures
  - c. but in the Supper there is
    - 1) visual representation
    - 2) simple, specific focus on the broken flesh and outpoured blood of Jesus Christ
  - d. the center of the Spirit's ministry is to illumine the person and work of Christ
  - e. we may not get a better Christ (as if that we even conceivable) in the Supper than in the word, but we may get the same Christ in a way that we better experience his sacrifice as the Spirit ministers to us by the testimony of the elements being joined to the word

## X. Gifts for Ministry

### A. Introduction

1. The sacraments are the ascended Christ's gifts to his people to mark entrance into continued fellowship in one body of which Christ is head
2. The ascended Christ also strengthens body unity of the diverse members by other gifts given through the Spirit
3. The ascension of Christ and the descent of the Spirit signals that the gift of (which is) the Spirit and the gifts of (from) the Spirit come from the exaltation of Christ
4. Together the two "classes" of gifts (sacraments, diverse body-gifts of the Spirit) serve as the external manifestation of the triumph – enthronement of Christ
5. The outpouring of the gifts of the Spirit marks the downfall of Christ's enemies and the onset of the building of the church
  - a. gifts of the Spirit are given to equip the people of God and to enable them to display the glory of God
  - b. this is similar to the way workmen were gifted to build the Tabernacle of God (Exodus 31.3)

### B. The gifts of the Spirit in general

1. Central to the exercise of any spiritual gift is the ministry of the word given to God's people
  - a. the ministry of the revelatory word of God governs the use of all other gifts
  - b. it stabilizes and nourishes them
  - c. they give expression to the word in various ways
  - d. the revelatory word through the apostles and prophets is foundational; all else is informed by and flows from this
  - e. the word exercises the dominant role in the life of the church and it alone occupies canonical status
  - f. the word equips the people of God to employ specific gifts, individually received, corporately evidenced, for the benefit of the community of faith
2. The second emphasis of the New Testament is on the role that love plays in the exercise of the spiritual gifts (Romans 12.3-8; 1 Corinthians 13; Ephesians 4.16; Peter 4.10-11)
  - a. mutual up-building of the body (1 Corinthians 12.7) occurs when the gifts are expressed in love
  - b. though the *fruits* of the Spirit (love, joy, peace . . . [Galatians 5.22-23]) remain distinguished from the *gifts* of the Spirit, they must never be absent in their manifestation
  - c. the gifts are to allow members of the body to serve one another; to display the unity of the body in the context of its diversity
3. Two basic principles
  - a. spiritual gifts reflect more about the grace of the Giver than they reveal the gracious condition of the recipient
  - b. the New Testament suggests that it is possible to experience and exercise spiritual powers yet lack grace and salvation (Matthew 7.22; cf. Hebrews 6.5, 9)
  - c. gifts are given to enable their recipients to minister *to others*; there is a two-fold dependency on Christ and service to and for others
4. There is not one, comprehensive list of the gifts of the Spirit; just lists of some of the gifts (Romans 12.6-8; 1 Corinthians 12.8-1, 28; Ephesians 4.11; 1 Peter 4.11)
5. Basic groupings
  - a. gifts related to the ministry of the divine word of revelation (apostle, prophet, evangelist, pastor, teacher)
    - 1) apostles: directly appointed by Christ and gifted with the Spirit to bear witness to his resurrection
    - 2) prophets: foundational ministry (Ephesians 2.20); probably a specific group within the early church who received the gift of speaking the divine word of revelation as contemporaries of the apostles
      - a) apostles and prophets may be a hendiadys: "apostles who are prophets"
      - b) Paul distinguishes between the two (1 Corinthians 12.28; Ephesians 4.11)

- c) in the hierarchically-arranged lists, the role of prophets stands closer to the apostle than that of the evangelist, suggesting a revelatory character of the prophet's ministry)
    - 3) pastors and teachers
      - a) hendiadys: the definite article appears before each of apostles, prophets, evangelists, and pastors, but not before teachers, suggesting that it is controlled by the same definite article as pastors
      - b) non-revelatory exposition of the word
    - b. gifts of healings; Ferguson suggests that this identified the direct healings of the apostles (e.g., Acts 3.6-8); in other words, it is a non-continuing gift in terms of an individual believer "having" the ability to bring healing (see below)
    - c. gifts of quasi-word ministry (word of wisdom and knowledge, exhortation)
      - 1) wisdom: practical insight into the ways of God
      - 2) knowledge: insight into the revelation of God in Christ
      - 3) a hendiadys: the one does not come without the other; one is the practical outworking (application of) the other
      - 4) exhortation would be ethically-oriented teaching or counseling
    - d. ecstatic gifts (tongues, prophecy)
  - 6. The relationship between spiritual gifting and natural gifting (abilities, dispositions, talents)
    - a. no direct teaching of the New Testament
    - b. the manner of the relationship of the two in the giving of the written word suggests that the Spirit does not bypass the Christian's "natural" gifts and abilities in the distribution of the spiritual gifts
- C. Controversy over specific gifts: tongues, prophecy
1. Two paradoxical circumstances
    - a. decline of these gifts with the end of the apostolic era (only "spasmodic" evidence for their continuance throughout the history of the church until the 20<sup>th</sup> century)
    - b. dramatic surge in instances of their expression (restoration or continuance) in the past century (and now especially in the new rapid-fire advance of Christianity in the "Global South")
  2. If the gifts continued after the apostles, why did they occur so sporadically, and by so few?
    - a. most Christians from the 2<sup>nd</sup> to the 20<sup>th</sup> century did not exercise faith in an appropriate way
    - b. but if tongues comes unbidden, by sovereign empowering, what has this to do with faith; why did it not come sovereignly in these 18 centuries?
  3. Rather than a continuation, maybe there has been a restoration or reappearance of the gifts
    - a. this would presage the dawning of the final days (eschatologically)
    - b. this implies a distinctive eschatology that is not clearly enunciated in the Scriptures (of that day and hour no one knows; Matthew 24.36; Mark 13.32)
  4. There are two issues that must be explored
    - a. the nature of these phenomena in the New Testament
    - b. the question of continuation or restoration
- D. Tongues
1. Four New Testament narratives with speaking in tongues
    - a. Day of Pentecost (Acts 2.4, 11)
    - b. house of Cornelius (Acts 10.46)
    - c. some "disciples" at Ephesus who had only received the baptism of John (Acts 19.6)
    - d. the church at Corinth (1 Corinthians 12, 14)
  2. Questions
    - a. why, unlike all the other gifts, is tongues found only in the New Testament and not in the Old?
    - b. why does only one New Testament letter mention this phenomenon?
    - c. is the phenomenon identical in every New Testament instance?

- 1) the natural reading of the happening at Pentecost is that each was hearing their native language, not an ecstatic utterance with a miracle of hearing (each listener in his own tongue)
  - 2) the tongues spoken at the house of Cornelius and at Ephesus seem clearly to be the same kind of phenomenon, but what about that which Paul refers to in 1 Corinthians?
  3. Paul recognizes the need for interpretation (translation), even recognizing a gift of interpretation (1 Corinthians 12.10)
    - a. the tongues “message” communicates a coherent meaning
    - b. the use of a tongues gift at Pentecost and in Corinth do not seem different in this regard
    - c. one difference, however, is that at Pentecost, each listener acted as his own interpreter, knowing the languages as their native tongues
    - d. in Corinth, an interpreter was necessary
    - e. it is not necessary, therefore, to differentiate between two “types” of phenomena in these two contexts (Suits: though it cannot be ruled out either)
  4. Were these tongues identifiable human languages?
    - a. were tongues the tongues of angels (1 Corinthians 13.1)?
    - b. was this just Paul quoting back to the Corinthians their own expression as he did on a number of occasions?
  5. How are uninterpreted tongues a sign, not for believers, but for unbelievers (1 Corinthians 14.21-22)?
    - a. quoting Isaiah 28.11-12, which is a statement of judgment against the covenant people, referring to the LORD speaking to them in non-covenantal languages
    - b. if the LORD spoke to Israel in foreign stammering, they would not understand
    - c. if God, rejecting the (formerly) covenant Israel, used languages other than the covenant tongue, it was a sign of divine hostility
  6. Conclusion
    - a. it is more consistent to see the tongues in Corinth as foreign languages requiring translation than ecstatic utterances needing interpretation
    - b. when translated, tongues were equivalent to prophecy (Acts 2.17-18; 1 Corinthians 14.5)
- E. Prophecy
1. Old Testament: the words of the LORD became the words of the prophets; divine revelation
  2. In the New Testament this idea continued, but the widespread conviction arose that the Scriptures constituted a unique and completed repository of divine revelation
  3. It then became common to interpret many New Testament references to “prophecy” as preaching
  4. Recent development of the idea that in the New Testament there are two levels of prophetic ministry
    - a. first, that associated with the apostles and characterized by an implicit claim to infallibility
    - b. second, divinely given insight, but not necessarily infallibility of utterance
    - c. this is somewhat based on a Greek understanding of the term “prophecy” that had a broad meaning
    - d. Ferguson argues that a Hebraic understanding ought not to guide our understanding of the gift, which understanding has an implicit, and at times explicit, claim to divine inspiration
  5. The case of the prophecy of Agabus (Acts 21.10-14)
    - a. not a distinction between levels of prophecy or prophetic authority
    - b. a distinction between divinely-revealed prophecy and an erroneous conclusion drawn from it
  6. Is there room for agreement?
    - a. both cessationists and continuationists experience “feelings, impressions, convictions, urges, inhibitions, impulses, burdens, resolutions”
    - b. must these be claimed as biblical prophetic experiences?
    - c. as long as these are seen to be fallible, there can be agreement

- d. if some continue to call this “prophecy,” it must be clear that it is not of the same authority as that which is divinely infallible
- F. A case for continuation?
1. Agreed upon facts
    - a. signs and wonders attended the witness of the early church
    - b. this included healings, prophecies, tongues, exorcisms mentioned in Acts
    - c. shortly after this period, these phenomena gradually began to disappear
  2. Why did they not disappear conclusively with the passing of the last apostle? (Ferguson’s “explanation on page 226 does not completely satisfy)
  3. Frequent attestation within the Roman Catholic tradition
    - a. common element in the process of canonization of a saint
    - b. Roman Catholicism also holds that revelation continues beyond the Scriptures
  4. Resurgence among Protestants during the past century
    - a. prophecy, tongues, healings, “slaying in the Spirit”
    - b. 350 million identify themselves as Pentecostal or charismatics at the end of the 20<sup>th</sup> century
  5. The case for continuation
    - a. contemporary experience, especially among the rapidly growing churches of the “Global South”
    - b. there is no clear statement that any spiritual gifts would be withdrawn
    - c. the cessationist view seems to identify two distinct or distinguishable “dispensations” within the new covenant era (‘apostolic’ and post-apostolic); the New Testament does not allow such a distinction
    - d. though Paul does say that prophecy will cease, he says that this comes when perfection comes (1 Corinthians 13.10), and this has the eschaton in view (see G.3. below and Ferguson’s discussion of those who hold otherwise)
- G. A case for cessation?
1. The “restoration” of spiritual gifts in current times does not have an adequate theological explanation for the disappearance of certain gifts for the greater part of church history
    - a. to claim a lack of faith is an egregious charge against our brethren in the church without ground
    - b. to hold that the lack of a Scripture that teaches cessation establishes continuation is an hermeneutical fallacy
  2. Contrary to the claim of continuationists that extraordinary gifts are biblically normal, they appear to be limited to a few brief periods in the Scriptures themselves
    - a. in these periods, they act as confirmatory signs of new revelation and its ambassadors
    - b. a means of establishing and defending the kingdom of God in epochally significant ways
    - c. outbreaks of unusual gifts in the Old Testament were limited to periods of redemptive history in which a new stage of covenantal revelation was reached during which the kingdom of God required special defense against annihilation by the powers of darkness
      - 1) Exodus from Egypt, entry into and conquering of Promised Land, the time of Elijah and Elisha, the exile
      - 2) these sign-deeds were never normative
      - 3) where are the miracles of Jeremiah, Amos, Obadiah, Malachi. . . ?
    - d. the work of Christ and the apostles was confirmed by such signs and wonders (Acts 2.22; 14.3)
    - e. these unusual phenomena served as confirmatory signs of genuine apostolic ministry (2 Corinthians 12.12; cf. Hebrews 2.3-4)
    - f. though non-apostles also evidenced such signs, they “appear to have acted as apostolic delegates, *i.e.*, as what the New Testament describes as ‘evangelists’”
      - 1) the issue is not that *only* apostles exhibited the gifts, but that they acted as confirmatory signs of apostolic ministry, establishing the reliability of the new revelation given

- 2) the apostles exercised a foundational ministry, and the signs gave appropriate attestation of this
  - g. this primary purpose of the gifts suggests their impermanence
  - h. Ferguson suggests an analogy between the gradual disappearance of the gifts and the process of canonization [the real analogy, however, would be between the *writing* of the Scriptures and the expression of the gifts, not the canonization, which was a non-apostolic process]
  3. Paul's reference to perfection coming is a reference to the completion of the canon, not the eschaton
    - a. though this understanding has been widely rejected by the majority of New Testament scholars – and not only liberal and non-reformed ones – because it is inconsistent with Paul's usual understanding of perfect in eschatological terms, Ferguson finds it “still arguable”
    - b. if the tongues and prophecy disappear when the perfect comes (and are, therefore, seen as imperfect), then to hold for an eschatological understanding would also mean that the apostolic writings were characterized as imperfect [how? Of course, there will be no need of the Scriptures when we all see clearly and know perfectly and see Him face-to-face]
    - c. ‘when perfection comes, the imperfect disappears’ may be little more than an appeal to a general proverbial saying [perfection seems more eschatological to me]
    - d. it must be admitted (and has been admitted by scholars on opposing sides) that the passage states no more than that at some future time these gifts will cease
    - e. in the absence of clear teaching about when this perfection occurs, it is best to determine the continuation or cessation of these gifts by their function
    - f. the New Testament *does* divide the new age into apostolic and post-apostolic dimensions or periods
      - 1) Ferguson argues this based on Ephesians 2.19-22  
So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the *cornerstone*, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.
      - 2) Ferguson concludes that it should not be surprising to see phenomena in the former period that are not seen in the latter
      - 3) [that the post-apostolic period would be divided from the apostolic makes about as much sense as the building proper being separated from the foundation; not even postmodern architects have achieved this]
  4. Contemporary glossalalia is not characterized by foreign languages needing translation as the New Testament evidence of the gift insinuates [circular argument?]
    - a. outside of 1 Corinthians there is no record of the occurrence or regulation of the phenomenon of tongues
    - b. [this, of course, excludes the Acts narratives, especially in Acts 19, which was generally contemporary with 1 Corinthians]
    - c. Paul's pastoral letters contain no teaching regarding the regulation of the ecstatic gifts, though they are full of teaching that regulate church behavior
    - d. tongues interpreted is on the level with prophecy (1 Corinthians 14.6), and therefore, revelatory in nature; since revelation ceased with the apostles, such phenomena have ceased [Ferguson's best argument for cessation]
- E. Revelation versus illumination
1. Illumination is a biblical distinction (2 Timothy 2.7); though it may be called “revelation”
  2. Revelation is given in a special sense to the apostles and Paul (Ephesians 3.3-5)
  3. Authoritative revelation is categorically distinct from non-authoritative illumination that comes to all of those who are in Christ through the Holy Spirit

4. The issue at stake is the sufficiency of the Scripture for directing the church and the individual Christian (2 Timothy 3.16-17)
  5. During the apostolic era, there was a multiplex authority for the church: Old Testament, teaching of the Lord, apostolic teaching, prophecies, interpreted tongues, those parts of Scripture already completed (2 Peter 3.15-16)
  6. This gave way to a single source of authority: the Scriptures as contained in the Old and New Testaments
  7. The logical conclusion is that there is now no new revelation from God; all that is needed is illumination
  8. Claims of new prophecies by implication state that additions are being made to the canon, even though those making such claims may insist that they understand the closing of the canon of Scripture
  9. It is also a hidden danger amongst cessationists to reject genuine illumination, even if it is presented in terms of revelation
  10. The recognition that what occurs today is not genuine prophecy in a biblical sense would go a long way to resolving differences without the threat of quenching the Spirit
- F. The 'brute facts' of personal experiences must not be ignored or denied
1. To distinguish this experience from biblical, authoritative prophetic activity does not deny the experiences
  2. We can hold to the reality of the experiences while holding a different interpretation of the phenomena
  3. As least partly the problem is one of categorization
    - a. all Spirit-given illumination and insight must be received and welcomed for what it is
    - b. to categorize it as prophecy is to confuse the completed with the ongoing work of the Spirit and to divert the people of God from the sufficiency of Scripture
    - c. there is a difficulty in accepting current happenings at face value, especially when they contradict one another
    - d. no right-thinking person denies God's providential activity within creation
    - e. He continues to do wonderful things for his people, especially to answer their prayers in keeping with his Scriptural promises
    - f. it is still appropriate for the sick to call on the elders for prayer (James 5.14-15)
    - g. God might on some occasions put forth his power in some miraculous operations
    - h. this does not imply that certain believers are gifted to effect such miracles repeatedly
    - i. this would not make such occurrences normative
    - j. it might explain what is happening in the Global South
- G. An explanation?
1. A truly experienced reality, but not a self-interpreting reality
    - a. Ferguson includes in this tongues, prophecy, words of wisdom and knowledge, working miracles, healing by human hands
    - b. an important element of interpretation is involved in the position of continuation
  2. What of the recurrence of the New Testament gift of healing?
    - a. God continues to answer the prayers of his people for healing (James 5.14-15)
    - b. a cessationist position should not be taken to imply that God no longer works in glorious, wonderful, supernatural ways on behalf of his people
    - c. Ferguson graciously suggests that healings may be more frequent among continuationists not because of a certain interpretive grid, but because of the faith which seeks and anticipates the intervention of God
    - d. the gifts of healing as exegeted from the New Testament (1 Corinthians 12.9, 30) portrays a phenomenon with little resemblance to what happens in contemporary times
      - 1) massive healings were effected

- 2) no record of failures – either partial or total, and no relapses
  - 3) congenital defects were healed
  - 4) God is still a God who heals, but He has no new revelation to give that is attested to by gifts of healing
3. Experience of “baptism with the Holy Spirit”
    - a. a divine experience is not denied by cessationists, only the contemporary interpretation of it by continuationists
    - b. what has been interpreted as post-conversion baptism with the Spirit may well be a new fullness of assurance and joy, a new boldness in giving expression to faith in Christ
    - c. these are not experienced once for all with initial filling with the Spirit that takes place in regeneration, conversion and Spirit baptism
    - d. a reinterpretation that anchors experience in more biblical categories would provide a broader theological harmony on the doctrine of the Holy Spirit; it will also marry experience to truth in a way that provides greater stability and richer fruit of the Spirit in the life of the church and individuals – the goal of the gifts of the Spirit (Ephesians 4.7-16)
- H. The Spirit and preaching
1. A central place is given in the New Testament’s lists of gifts to the teaching and preaching of the word of God
    - a. Paul’s ministry in Ephesus (Acts 19) illustrates this
      - 1) it was marked by God’s doing “extraordinary miracles by the hands of Paul” (11)
      - 2) it was characterized by daily lectures in the lecture hall of Tyrannus
    - b. Paul later instructed Timothy in his ministry at Ephesus to give attention to the teaching of the word (1 Timothy 4.13) and to devote himself to handling the word accurately (2 Timothy 2.15), in order to show the word useful for teaching, for reproof, for correction, for training in righteousness (2 Timothy 3.16)
  2. At Pentecost, it was not the tongues-speaking but the preaching of Peter that brought conviction and effected the conversion of 3000
  3. Spirit-empowered preaching was characterized by:
    - a. focus on the person and work of Christ (1 Corinthians 1.23, 2.2) – Christ crucified as the power and wisdom of God
    - b. Spirit-given function of the Scriptures (rebuking, correcting and healing, training in righteousness)
    - c. grounded in the context of the life of the preacher (Paul’s powerful preaching seems to correlate with his experience of trial and suffering)
    - d. boldness is the hallmark of Spirit-effected preaching

## XI. The Cosmic Spirit

### A. Introduction

1. *Spiritus creator*: His work in the life, ministry, death and resurrection of Christ is an inauguration of a new creation through both the Second Adam and the first Adam
2. *Spiritus recreator*: What was accomplished in Christ is being reduplicated in the new humanity
3. What, then, is the relationship between the redeemed order of things and the created order of things?
  - a. is the Spirit also the cosmic Spirit?
  - b. will He also bring the world to consummation?
4. The loss of the knowable transcendent God
  - a. the major epistemological impact of the Enlightenment
  - b. loss of the Holy Spirit as a personal, knowable Being who serves as the “executive” of the Father and the Son
  - c. Spirit came to be thought of more as a characteristic or attitude or mood that is Christ-like
  - d. the Spirit is God identifying Himself with the world
  - e. panentheistically, in God as Spirit we live and move and have our being

### B. Universalisms associated with such Enlightenment thinking

1. The Spirit is at work unifying all peoples and religions
  - a. this rendered obsolete the old radical displacement missionary theory that Christ must “replace” all other rival deities and religions
  - b. such exclusivism is contrary to the real Spirit of God and is intolerant, colonialist, patronizing
  - c. international boards of world missions have become boards of world mission and unity (especially true of the World Council of Churches and its American ‘daughter’ organization, the National Council of Churches)
2. General benevolence of God
  - a. his sustaining of cosmic order, guarding creation from chaos
  - b. his redemptive grace towards all
  - c. concept of the ‘anonymous’ Christian
    - 1) widespread salvation
    - 2) though not necessarily universal in the sense that Origen (early church theologian who blended Christian theology with Greek philosophy) taught
    - 3) summary: the Christian must not hold that the “overwhelming mass of his brothers [*sic*] . . . are unquestionably and in principle excluded . . . and condemned to eternal meaninglessness”
    - 4) the Noahic covenant is sealed in Christ for all and thus provides salvation to all
      - a) as Paul said, God is savior of all (1 Timothy 2.4)
      - b) in Christ, it is what takes place in the heart by the Spirit, *not* in the cognitive understanding of theological propositions about Christ, that salvation is found
      - c) since man is ordered to the “unsurpassably Absolute,” when he truly accepts himself, he is accepting revelation and so he accepts Christ, who is God’s revelation

#### Excursus on the eisegesis of the universalist theologian (1 Timothy 2.1-6)

Does the fact that God “desires all men to be saved” necessitate universal salvation?

1. Context: prayer for all men
2. To be saved linked with “to come to the knowledge of the truth”: cognitive understanding is *not* excluded
3. The exclusivism of Christianity is clear: “one mediator also between God and men, *the* man Christ Jesus”
4. This is because He alone is He who gave Himself as a ransom for all, the testimony *borne* at the proper time

3. Roman Catholic expressions of this
    - a. the “Augustinian” emphasis on love
    - b. wherever love is manifested, the Spirit of God is at work
    - c. this is tantamount to secularism (“the religion of the man on the street”)
  4. The New Testament places the Spirit and the world in an antithetical, not conciliatory, relationship
    - a. the world cannot see or know the Spirit (John 14.17)
    - b. the Spirit convicts the world of *sin*, *righteousness*, and *judgment* (these do not sound conciliatory!) (John 16.8-11)
    - c. there is opposition between the spirit of this world and the Spirit of God (1 Corinthians 2.12-14; 1 John 4.3)
  5. But this does not mean that the Spirit is not at work among the “heathen”
    - a. in the Old Testament this is clear in the anointing of Cyrus to fulfill the will of God (Isaiah 45.1)
    - b. ought this not to be even more so in the epoch in which the Spirit is poured out on all flesh?
  6. Does the Spirit work in this way without reference to the revelation of Christ and his work, and the evoking of living faith?
    - a. does all human giftedness reflect the Spirit’s gifting of Bezalel (Exodus 31.1-15)?
    - b. we must not conflate the gifting of men with the marks of the covenant bond of salvation
    - c. we can, however, understand that all truth is God’s truth, even when it is found in the mouths of the ungodly, and all gifts are from above
    - d. but this is not to assume that such are evidences of the Spirit’s saving or transforming presence (any more than to assume that Cyrus was saved)
    - e. the Spirit (God) indeed works in all things for good (Romans 8.28), but it is for those who love Him, who are called according to his purpose
    - f. the Spirit ministers the kindness of God to the just and the unjust (Matthew 5.45)
      - 1) without such restraining mercy the world would either destroy itself or be destroyed (by the Judge of the world)
      - 2) the mercy is real, but it is not without limits
      - 3) it has a view to repentance (Romans 2.4; 2 Peter 3.9)
      - 4) this alone is the context for understanding the general ministry of the Spirit in the world
    - g. Calvin distinguishes between the general and the special gifting of the Spirit, and the saving activities of the Spirit: not all divine activity is saving activity
    - h. the present limited indwelling of the Spirit will one day become an unlimited redemptive activity
- C. Cosmic and eschatological Spirit
1. Renewal of all creation and all flesh through the outpouring of the Holy Spirit has been evidenced throughout the redemptive – historical testimony of the Scriptures
    - a. the Spirit is poured out on us from on high (Isaiah 32.15; Ezekiel 36.27)
    - b. the Spirit will be poured out on all mankind (Joel 2.28)
    - c. the whole creation will be re-created (Isaiah 65.17; revelation 21.1-4)
  2. There will be a regeneration of all things
  3. Adam was created as the image of God and for knowledge of and communion with Him in righteousness
    - a. that this was not his final condition or state is evidenced by the test given to him, which would thereby be without purpose
    - b. the protological fellowship was a type of the future eschatological condition that remained unrevealed because it was unattained

- c. *posse peccare et posse non peccare* (able to sin and able not to sin) would have issued forth into *non posse peccare* (not able to sin) if Adam had remained faithful
- d. the resulting final state was one of glory
  - 1) when man sinned he fell short of the glory of God
  - 2) created to reach the mark of God's glory, we missed it
- 4. The task of the Spirit is to bring us to this glory, to create glory within us, to glorify us together with Christ, to transform our very constitution so that we become glorious
- 5. Such glorification is seen to have begun in believers, but its consummation awaits the eschaton and the Spirit's ministry in resurrection
  - a. the Spirit accomplished this first in Christ as the Second (and last) Adam
  - b. He alone passed through the period of testing unscathed; He was comprehensively obedient
  - c. He is the first to enter the intended eschatological destiny to which the first Adam was purposed
  - d. He was the first to be glorified *in our humanity* by its resurrection and transforming
  - e. therefore, in the glorification of his humanity as *archēgos* is grounded the pattern, the resources and the cause for our glorification
- D. The Spirit and the Last Adam
  - 1. The resurrection of Christ
    - a. Spirit wrought
    - b. his justification (1 Timothy 3.16; vindicated = justified)
    - c. coterminous with sanctifying deliverance from sin
    - d. simultaneous with his glorification so that his justification, sanctification and glorification are one
    - e. the declaratory (forensic or legal justifying before God), transformatory (from bearer of sin to sinless), and consummatory (final, perfect righteousness) coalesce in his resurrection
  - 2. The transformation that takes place in the resurrection of Christ (into a body of glory) is the firstfruits of a final harvest of his people (1 Corinthians 15.20)
    - a. when Christ appears in his glory we will be one with Him in that glory
    - b. we are raised in Christ, with Christ, by Christ, to be like Christ
  - 3. 1 Corinthians 15
    - a. Adam is a type of Christ: he is the first man, Christ is the second man
    - b. Adam is the first of the old human race; Christ is the first of a new race (new humanity; see Ephesians 4.24; Colossians 3.10)
    - c. Adam is the first representative man, Christ the Second Adam (and last, since there would be no need for another Adam-like figure after Him)
    - d. the origin of Adam was of the earth, from the dust; Christ is from heaven
    - e. Adam was given the breath of life by God; the last Adam was the source of the Breath (Spirit) that gives life to mankind: a life-giving Spirit
      - 1) the resurrected Christ, the "Adam of the Spirit," now creates life of a new order
      - 2) this life is like his own
        - a) in the power of the Spirit
        - b) eschatological life
        - c) characterized by S/spirituality
        - d) sown in the grave as natural body (*sōma psychikon*); transformed through resurrection as a S/spiritual body (*sōma pneumatikon*)
- E. The spiritual body
  - 1. A S/spiritual body is a body appropriate to the world of the Spirit
    - a. a body of dust returns to dust because it does not possess self-sustaining powers within its nature

- b. that which belongs to the heavenly (the realm and order of the Spirit) cannot be reduced to anything other than what it is in itself (by the transforming power of the Spirit): as S/spiritual, it is imperishable
  - c. the resurrected body, as belonging to the heavenly realm of the glory of God, constituted by that glory, is itself glorious
  - d. and so, it is powerful – expressing the energy of God in the Spirit
- 2. This power is what will give us the ability to serve God fully and perfectly to the full capacity of our being
- 3. In the present, believers are indwelt by the Spirit; we are energized in the context of our weakness to better serve God (Philippians 4.13)
  - a. we live in the tension of the ‘already’ and the ‘not yet’
  - b. the weakness of the (earthly) flesh and the power of the Spirit coalesce
- 4. In the resurrection body, the tension is resolved
- 5. The Spirit is not only the source of the resurrection body, but also the element or atmosphere of the coming new eon: in Him we will really live and move and exist (Acts 17.28)
- 6. The resurrection body is simultaneously our adoption as sons, the redemption of our bodies (Romans 8.23) and our comprehensive vindication; it is our crown of righteousness (2 Timothy 4.8) and glorification
- 7. Resurrection – transformation by the Spirit will also bring about cosmic transformation, the glorification of the whole of creation
  - a. creation is subject now to frustration, sharing the consequences of Adam’s sin (Romans 8.19-20)
  - b. such frustration anticipates a day of liberation from the curse – the principle of entropy –when it participates in the freedom of glory of the children of God (21)
  - c. this coincides with our adoption as sons, the redemption of our bodies (23) and constitutes the final harvest of which the present experience of the Spirit is the firstfruits
- 8. The indwelling of the Spirit will then give way to something integrally related to it yet even greater in magnitude, just as the firstfruits point to a full harvest
  - a. the Spirit will not then ‘merely’ indwell our mortal bodies, but will ‘give life’ to them
  - b. not life ‘merely’ like the original life of Adam, which was conditional
  - c. it will be transformed, reversing the curse of the Fall
  - d. the “re-creation and eschatologization” of our existence will result in the “re-creation and eschatologization” of the whole of the fallen world – with no more decay (Romans 8.21)
- 9. Cleansing of the world will take place through judgment (2 Peter 3.7, 10-13)
  - a. will this be an annihilation of the present universe and creation of a new one (as Lutheran theology holds)?
  - b. on analogy with creation’s destruction by the flood, it is better to see a continuity between the old cosmos and the new
  - c. on analogy with the continuity of the old body and resurrection body, the continuity of the old and new world orders ought to be held
  - d. Romans 8.20ff points to a liberation and renewal, not a destruction and creation *ex nihilo*
- 10. A new heaven and a new earth (2 Peter 3.13; Revelation 21.1)
  - a. heaven and earth will form one seamless domain of righteousness in which the Spirit of God will be the all-pervasive atmosphere (what post-Enlightenment theologians claim for the present with such puny manifestations will be true then with glorious power!)
  - b. the Lord God Almighty and the Lamb will be the temple (Revelation 21.22)
  - c. they will be its light, its lamp (23)

- d. then the role of the Spirit of God, who has throughout history exercised the executive energy of God the Father and brought glory to the Son, will be seen in its consummate state
11. What else could we, along with the Spirit, proclaim other than, “Come. Amen. Come Lord Jesus!”