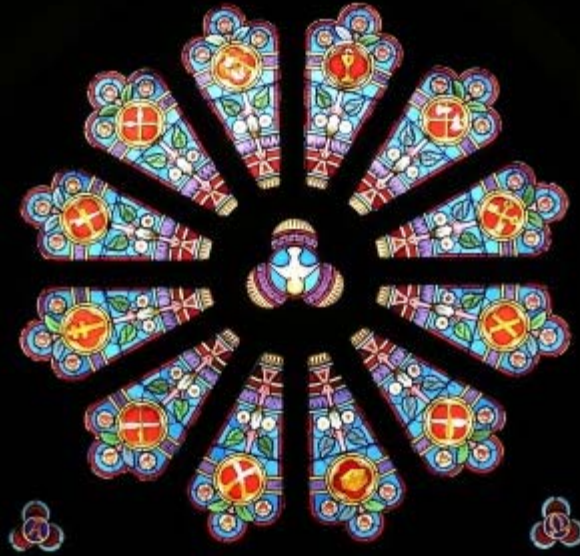


The Holy Spirit in the Life of the Believer



Series Outline:

- Overview on the Holy Spirit (tonight)
- Inductive study: Rom 5-7; 1 Cor and Acts; Jn 15-17 [Tim]
- The psychology of the Spirit and the believer [Andy]

Outline

- **Why is the Holy Spirit important to understand?**
- **Why is the Holy Spirit hard to understand?**
- **The Spirit in Scripture**
- **The Spirit in history**
- **Discernment**
- **An exercise in discernment: Close moments**

The Holy Spirit is important to understand

- “The Holy Spirit is the point at which the Trinity becomes personal to the believer ...the Holy Spirit is active in the lives of believers, and resident within us. He is the [primary] person of the Trinity through whom the entire Triune Godhead currently works in us.” (Millard Erickson)
- “We live in the period in which the Holy Spirit’s work is more prominent than other members of the Trinity. The Father’s work was the most conspicuous within the OT period, as was the Son’s within the period [of the Gospels]. The Holy Spirit has occupied the center of the stage from the time of Pentecost on...”
- “Current culture stresses the experiential, and it is primarily through the Holy Spirit’s work that we feel God’s presence within and the Christian life is given a special tangibility.”



El Greco, *Pentecost*
Museo del Prado, Madrid

It is almost impossible to overstate the centrality of the Spirit to Christian life

- Activities of the Spirit (to name a few):
 - **Brought us to salvation** (Jn 3:1-8)
 - **Speaks to us** (Acts 8:29; 13:2; 1 Tim 4:1) and **Leads us** (Gal 5:18)
 - **Dwells with us** (Jn 14:16-17) and **Fills us** (Acts 2:4; Eph 5:18)
 - **Is injured** by our sin (Mk 3:29; Acts 5:3-4)
 - **Convicts** of sin (Jn 16:8-11) and **assures us** of forgiveness (Ps 51:10-12)
 - Is the one by whom we **approach the Father** (Eph 2:18)
 - **Sanctifies us** (2 Thess 2:13; 1 Pet 1:2)
 - **Teaches us** the mind of Christ (Jn 14:26; 1 Cor 2:16)
 - **Pours the love of God** into our hearts (Rom 5:5)
 - **Empowers** our new life (Rom 8:11)
- “The Holy Spirit is the bond by which Christ effectively binds us to himself... Until our minds are intent on the Spirit, Christ is in a manner unemployed, because we view him coldly [outside of] us, and so at a distance from us... [The Spirit] himself may be properly termed the key by which the treasures of the heavenly kingdom are unlocked...” (Calvin)
- The Spirit is as central to life with God as air is to physical life
- **Can we ignore the Spirit as we (typically) ignore air?**

There are barriers to understanding the Holy Spirit

- The Holy Spirit receives much less explicit attention in the Bible than the Father and the Son
- The Spirit is primarily revealed in Scripture not by his *attributes* but by his *actions*
- The Son is the image of the Father and the Spirit glorifies the Son (Jn 16:14) but there's no direct image of the Spirit except the church, which testifies to the Spirit's *work* rather than his person
- Unlike the Father and the Son, the Spirit is hard to visualize, leading to marginally useful metaphors such as water, oil, fire, a dove, the wind, etc.
- **Q: How do you think of the Spirit?**



Leonardo Da Vinci,
The Annunciation

The NT speaks of the Spirit in an astonishing variety of ways

- **The Spirit is *divine***
 - “The Lord is the Spirit” (2 Cor 3:17)—the same word *kyrios* used in Greek for YHWH in the Hebrew Scriptures, and also used in the NT of Jesus and the Father
 - “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” (2 Cor 13:14)—several times the Spirit is listed with the Father and Son. See also 1 Thess 1:1-5, 1 Cor 12:4-6
 - “Ananias, how is it that Satan has so filled your heart that you have lied to the HS... You have lied not to men but to God.” (Acts 5:3-4)
 - The Spirit shares the attributes of divinity: omnipotence (Acts 1:8), omniscience (1 Cor 2:10), omnipresence (Ps 139:7), etc.

The NT speaks of the Spirit in an astonishing variety of ways

- The Spirit is *divine*
- **Yet the Spirit is never invoked in prayer, as are the Father and the Son**
 - He is the one *through whom* we pray, not the one *to whom* prayer is directed (Gordon Fee)

The NT speaks of the Spirit in an astonishing variety of ways

- The Spirit is *divine*
- Yet the Spirit is never invoked in prayer, as are the Father and the Son
- **Some verses make the Spirit sound like a *substance***
 - “[John the Baptist] will be filled with the Holy Spirit” (Lk 1:15)
 - “In the last days, God says, I will pour out my Spirit on all people” (Acts 2:17 / Joel 2:28)
 - “For in the one Spirit we were all baptized... and we were all made to drink of one Spirit” (1 Cor 12:13)

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- The Spirit is *divine*
- Yet the Spirit is never invoked in prayer, as are the Father and the Son
- Some verses make the Spirit sound like a *substance*
- **The Spirit also is referred to like a way of life**
 - “we serve in the new way of the Spirit” (Rom 7:6)
 - “we walk according to the Spirit” (Rom 8:4)
 - “if we live by the Spirit...” (Gal 5:25)

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- Some verses make the Spirit sound like a *substance*
- The Spirit also is referred to like a *way of life*
- **The Spirit is unambiguously a *person***
 - “And do not grieve the Holy Spirit of God” (Eph 4:30)
 - “It seemed good to the Holy Spirit and to us...” (Acts 15:28)

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- The Spirit is unambiguously a *person*
- **The Spirit is a person separate from God**
 - “He will not speak on his own; he will speak only what he hears [from the Father]” (Jn 16:13)
 - “And he who searches our hearts knows *the mind of the Spirit*, because the Spirit intercedes for the saints in accordance with God's will.” (Rom 8:27)
 - “But the Counselor, the Holy Spirit, whom the Father will send in my name...” (Jn 14:26)

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- **We can be forgiven if we are a little confused!**

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- **Q: One author categorizes views of the Spirit as follows:**
 - Unitarian: The Holy Spirit is an impersonal gift**
 - Binitarian: The Spirit is a personification of the unity of the Father and Son**
 - Trinitarian: The Spirit is a full person within the Godhead**
 - Nonsectarian: Lack of clarity regarding the Spirit leads one to avoid the subject altogether**

How do you, consciously or unconsciously, regard the Spirit?

The Spirit is an agent of creation*

- The Spirit moves over the face of the deep in creation (Gen 1:2, Ps 104:30, Job 26:13)
- Ezekiel prophesies spiritual life in the new covenant (also Isa 32:14-15, Isa 44:3-5)

Then he said to me, "Prophecy to these bones and say to them, `Dry bones, hear the word of the LORD! This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; **I will put breath in you**, and you will come to life. Then you will know that I am the LORD.'" (37:4-6)



- The Spirit raised Jesus (1 Pet 3:18) and Jesus in turn breathes on his disciples
- The Spirit brings about *new creation*

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the **first fruits of the Spirit**, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies... (Rom 8:22+)

* The Word (Jn 1:3) and the Father (Gen 2:2) also participate

God's presence by his Spirit sets his people apart

- Moses pleaded for this:

If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth? (Ex 33:15-16)

- God's presence, once withdrawn, is now in the midst of his people, the church

Don't you know that you yourselves are God's temple and that **God's Spirit lives in you**? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple. (1 Cor 3:16-17)

- God's goal of **saving a people for himself** is unchanged: "...[you] were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people..." (Eph 1:14)

- Previously entered by birth; now by **new birth in the Spirit**

- In Paul, "To '**get saved**'... means to be joined to the people of God by the Spirit; to '**be saved**' means 'to live the life of the saved person'" (Gordon Fee)

- This explains Paul's continual emphasis on **holy living in community by the Spirit**

The Spirit acts in many ways in the NT

- **Acts: The great moving Spirit**
 - The Spirit comes like a wind when the disciples are in need (Pentecost)
 - The Spirit drives missionaries out to spread the Gospel
 - When the Council of Jerusalem has to decide about the Gentiles, the conclusion is “It seemed good to the Holy Spirit and to us...”
 - The Spirit acts externally to gift and direct the church
 - Example: The period of the Judges
 - **Q: Can you think of any other times in history when the Spirit moved in this way?**

The Spirit acts in many ways in the NT

- Acts: The great moving Spirit
- **1, 2 Corinthians: The gifting Spirit**
 - The Spirit dispenses gifts (*charismata*) for the edification of the body
 - These reflect the multi-faceted nature of the Spirit
 - Examples: The early church; the Pentecostal movement in the 20th century and in modern Africa
 - **Q: Can you think of any other times in history when the Spirit moved in this way?**

The Spirit acts in many ways in the NT

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- **The Pastoral epistles (1, 2 Tim, Titus)**
 - The church is facing crisis as the first generation's authority wanes
 - The offices of elder and deacon are used for stability; tradition is the measuring stick
 - *The Spirit empowers* these office-bearers and works through them
 - Examples: King David; N. T. Wright
 - Q: Can you think of any other times in history when the Spirit moved in this way?

The Spirit acts in many ways in the NT

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- The Pastoral epistles (1, 2 Tim, Titus)
- **The Gospel and epistles of John**
 - The Spirit is the Advocate (*Paraclete* rather than *Pneuma*)
 - The Spirit convicts the world of sin
 - The Spirit teaches and enlightens the believer
 - Similar to the Spirit in Romans, where the Spirit works *internally* to bring about sanctification
 - Examples: Evangelicalism; the Puritans

The Spirit acts in many ways in the NT

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- The Pastoral epistles (1, 2 Tim, Titus)
- The Gospel and epistles of John
- Q: Which of these feels like the best fit for our tradition?



Baptism of Christ, Cimada Conegliano, 1493, San Giovanni in Bragora, Venice

The Spirit acts in many ways in the NT

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- The Pastoral epistles (1, 2 Tim, Titus)
- The Gospel and epistles of John
- Q: Which of these feels like the best fit for our tradition?
- Q: Which feels like the best fit for your relationship with the Spirit?



Baptism of Christ, Cimada Conegliano, 1493, San Giovanni in Bragora, Venice

Each way of relating to the Spirit has strengths and weaknesses

- **Acts: The great moving Spirit**
 - **Strength: the Spirit's actions are unambiguous and powerfully empowering**
 - **Strength: The Spirit directs growth and expansion of the church**
 - **Weakness: What do you do when the Spirit isn't acting? Or when the apostles are gone?**
 - **Weakness: May de-emphasize sanctification and growth**

Each way of relating to the Spirit has strengths and weaknesses

- Acts: The great moving Spirit
- **1, 2 Corinthians: The gifting Spirit**
 - Strength: An empowered church, especially for witnessing
 - Strength: A sense of the immediacy of, and aliveness in the Spirit
 - Weakness: Divisiveness; over-elevation of personal revelation; de-emphasis of in-depth Bible study
 - Weakness: What if the gifts are absent in the next generation?

Each way of relating to the Spirit has strengths and weaknesses

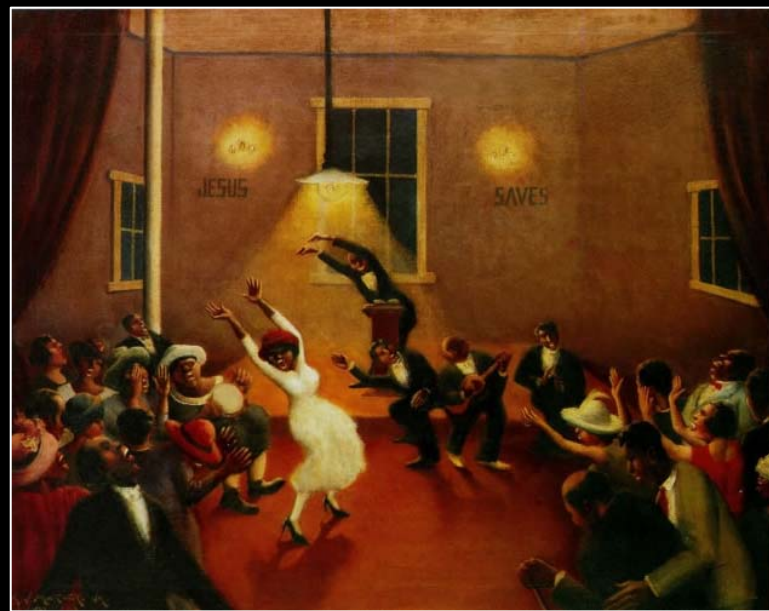
- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- **The Pastoral epistles (1, 2 Tim, Titus)**
 - Strength: “Such a Spirit-endowed structure has a great advantage: *it will continue*” (R. Brown)
 - Weakness: The Spirit will not be confined to hierarchy; Example: “Apostolic succession”

Each way of relating to the Spirit has strengths and weaknesses

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- The Pastoral epistles (1, 2 Tim, Titus)
- **The Gospel and epistles of John: The indwelling Spirit**
 - Strength: The church is not crippled when the apostles die
 - Strength: The Spirit is not limited to the specially gifted or the apostles or the elders—no second-class Christians
 - Weakness: Lone-ranger-ism (Example: Mainline drift)
 - Weakness: What if two Christians disagree?

Each way of relating to the Spirit has strengths and weaknesses

- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- The Pastoral epistles (1, 2 Tim, Titus)
- The Gospel and epistles of John: The indwelling Spirit
- Q: What strengths and weaknesses do you see in our tradition?



Archibald Motley, *Tongues (Holy Rollers)*,
1929 (Harlem Renaissance)

A brief history of the theology and expression of the Holy Spirit

- In the OT, the Spirit is given primarily to certain people: kings, priests, judges, prophets; the Holy Spirit's presence is not felt globally
- In the intertestamental period, the Holy Spirit is not in evidence in Israel. The Temple has been rebuilt but has no *shekinah* glory as in Solomon's Temple. Israel is forced to make do with the *bath qol*—the “daughter of the voice”

“When the last of the prophets, died, the Holy Spirit ceased in Israel... It once happened that the sages entered a house in Jericho and they heard a *bath qol*, saying, ‘There is a man here who is worthy of the Holy Spirit, but there is no one in his generation righteous.’ Thereupon, they set their eyes upon Hillel.”
(*Tosefta*, 4th cent.)

- In the Gospels the Spirit is manifested in prophecy—John the Baptist, Elizabeth, Simeon, et al.—as well as in Jesus' healings, exorcisms, etc.



The Prophet Ezekiel, Michaelangelo

The Spirit continues to work powerfully in the sub-apostolic period

- During the two major plagues in the 1st-4th centuries, Christians radically demonstrate the fruit of the Spirit ministering to plague victims, in stark contrast to the abandonment practiced by Romans
- Irenaeus of Lyon (c. 130-202) describes charismatic gifts, esp. prophecy, in his church in southern Gaul, warning against Gnostics who fabricate the gifts to win the naïve
- Tertullian, Justin and Origen all describe healings and exorcisms in the church, especially as forms of outreach
- Montanus (2nd cent.), at his baptism, speaks in tongues and prophesies. Initially his gifts are approved by church authorities. He and two female disciples declare themselves spokespersons of the Holy Spirit, announcing Christ's imminent return, declaring second marriages sinful, and calling for a high standard of holiness
- **They *also* teach that their prophecies supersede Scripture**
- As the power of the episcopacy increases and the canon is established, prophecy declines—to the point that bishops eventually claim to absorb the prophetic role



The 2nd c. Latin Father
Tertullian
converted to Montanism

The Holy Spirit is affirmed as divine at the Council of Constantinople in 381

- Just a year before, Gregory of Nazianzus complains of the wide range of beliefs regarding the Spirit:

Some consider the Holy Spirit to be a force; others perceive him as a creature, still others think of him as God. And because of the vagueness of Scripture some decline to commit themselves. Even among those who consider the Spirit to be God, some hold it as a private opinion, others declare it openly, while still others maintain that the three persons of the Trinity possess deity in varying degrees.

- “In the first millennium... at the great Councils the churches could agree on God and, for the most part on Jesus Christ; but East and West ultimately split apart over the Spirit.” (Raymond Brown)
 - “The West adhered to the notion that the Spirit comes forth from the Son (*filioque*) as well as from the Father, a view rejected by the East as an intrusion in the... creedal faith”



Disputation on the Trinity by Andrea Del Sarto, c. 1520, Galleria Palatina, Florence. The altarpiece features Augustine, Sebastian, Lawrence, Peter martyr, Francis and Mary Magdalene below a compact image of the Trinity

Protestant scholasticism's focus on doctrine de-emphasizes the dynamic role of the Spirit

- In the Reformation, the Church is further divided
 - Catholic: The Spirit works **through the hierarchy** of bishops
 - Reformed: The Spirit speaks also **through the Scriptures** and can *challenge* hierarchy
- Calvin (1509-1564) emphasizes a role of the Spirit—superior to that of reason—in convicting us of the inspiration of Scripture
- Protestant scholasticism, with its emphasis on doctrine, tends to minimize role of the Spirit
 - **Enlightenment rationalism → materialist reductionism → a tendency to devalue those things not available to natural theology**
- John Wesley emphasizes a “**jump discontinuity**” in sanctification as a special act of the Spirit, similar to what Pentecostals later term ‘the baptism’

In the 20th century the Pentecostal movement is born

- **Azusa St. revival** marks the start of explosive growth of the Pentecostal movement typically among the lower economic classes (turn of the 19th-20th centuries)
 - Marked by the gifts of tongues, prophecy and healing
- In the early 50s the **charismatic movement** in the Episcopal, Catholic and Lutheran churches begins among middle and upper classes
- In the late 1980s the **“third wave” Pentecostal movement** is launched by John Wimber, with an emphasis on healing and spiritual discernment; leads to the Vineyard Church
- The Pentecostal movement is currently second only in size to the Catholic church with ~35,000 members joining a Pentecostal church *daily*
- The Protestant church is thus **further divided** on the way the Spirit speaks
 - In the **church** (affirmed by Calvin and Luther)
 - In the **heart** of the individual (e.g. charismatic traditions)



Pentecost, 12th cent.,
illumination on parchment
(Bibliothèque Nationale,
Paris)

The Pentecostal and charismatic movements raise important questions

- We often write off these traditions because of occasional abuse (e.g. animal noises in the Toronto blessing, *glossolalia* “lessons”, “Tony’s prophecy”)
- These traditions often couple a higher level of vulnerability and perhaps a foreign worship style
- It is sometimes said that Pentecostals “exegete their lives rather than the Bible”



- **Yet when done properly these traditions model collaboration with Spirit sometimes reminiscent of the early church...**
- ...Using gifts Paul advocated: “Earnestly desire the greater gifts”, “Now I would like all of you to speak in tongues, but even more to prophesy” (1 Cor 12:31, 14:5)
- **Q: What interactions have you had with the Pentecostal/charismatic traditions?**

The CRC recognizes needs in both the charismatic tradition and its own

- “At the same time that synod acknowledged a **painful lack of assurance of salvation and a lack of overt displays of joy and power** among the members of the CRC, it also firmly rejected some teachings and practices of the neo-Pentecostal movement, including the second blessing of baptism by the Holy Spirit.”¹
- All gifts are welcome when they are used to build up the body of Christ, don’t become the central feature of Christians life, and don’t elevate prophecy above Scripture

29. The Spirit renews our hearts and moves us to faith, leads us into truth, and helps us to pray, stands by us in our need, and makes our obedience fresh and vibrant.

God the Spirit lavishes gifts on the church

in astonishing variety—
prophecy, encouragement, healing,
teaching, service, tongues,
discernment—

equipping each member to build up the body of Christ and to serve our neighbors.

*-Our World Belongs to God
(adopted 2008)*

Richard Foster has four suggestions for those who want to foster “charismatic living”

- **“Draw near to those who have some history and experience** in this area of life and learn from them
- **“Rest easy with your fears that some aspect of what you are doing is in the flesh.** I can guarantee you there will be flesh in it! We will not be totally free from that problem until heaven. But God can still use us in our fumbling, stumbling ways. To be sure, we never want to manipulate others or be manipulated by others. But we should not be afraid to step out and exercise the gifts that we feel God has given us. God will receive us, flesh and all, and teach us how to walk more and more in the power of the Spirit
- **“Follow your leadings without fear** of being misled. If your spirit is teachable, God will show you the way. Press in where you feel the need for more, especially in the area of spiritual gifts. **Have a kind of dissatisfied satisfaction**—glad for all the good God has given you and yet longing for more. **More love. More power. More grace. More gifting.** Paul himself urges us to ‘strive for the greater gift’ (1 Cor 12:31a). Perhaps you feel drawings to pray for someone. Or to prophesy, or to bring a healing touch. If so, step out confidently knowing that God is with you and will be your strength
- **“Regularly test your leadings** and experiences in the Spirit with those you trust.

Scriptural guidance for discernment: *Test everything; Hold onto the good* (1 Thess 5:21)

- It can be very challenging to discern whether a gift, idea, path, etc. is from the Spirit, or from us, the world, Satan, etc.

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- 1. **Compare to Scripture and apostolic teaching** (e.g. 1 Jn 4:1, 1 Cor 12:3)
 - When the Thessalonian church is badly shaken by teaching about the Day of the Lord, Paul advises them:

“So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter” (2 Thess 2:15)

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- 1. Compare to Scripture and apostolic teaching (e.g. 1 Jn 4:1, 1 Cor 12:3)
- 2. **Look for the fruit of the Spirit** (e.g. Gal 5:22, Eph 5:9)
 - “A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. ... Thus, by their fruit you will recognize them.” (Mt 7:18,20)

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 3. **The Spirit builds up the body of Christ** (e.g. 1 Cor 12:3)
 - “But everyone who prophesies speaks to men for their strengthening, encouragement and comfort” (1 Cor 14:3)

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- 4. **Discernment is a *community activity***

“Two or three prophets should speak, and the others should weigh carefully what is said” (1 Cor 14:29)

In the context of discipline: “If he refuses to listen to them, tell it to the church...” (Mt 18:17)

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- 4. Discernment is a *community activity*
- 5. **As we mature, the Spirit changes our patterns of thought, enabling discernment**

“‘For My thoughts are not your thoughts, Neither are your ways My ways,’ declares the LORD. ‘For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts’” (Isa 55:8-9)

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:2)

“But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (Heb 5:14)

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- 6. **One might add:** the gift of discernment of spirits (1 Cor 12:10); use of visions (e.g. in Paul's journeys; Acts 16:9); the role of the conscience (2 Cor 1:12; Rom 9:1); the Lord's will discerned through events (the oft-heard language of God closing a door but opening a window), etc.

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 - 4. Discernment is a *community activity*
 - 5. As we mature, the Spirit changes our patterns of thought, enabling discernment
- **Q: What things call for discernment in our lives and our church—and what means of discernment are used?**



St. Francis in Ecstasy, 1480, Giovanni Bellini

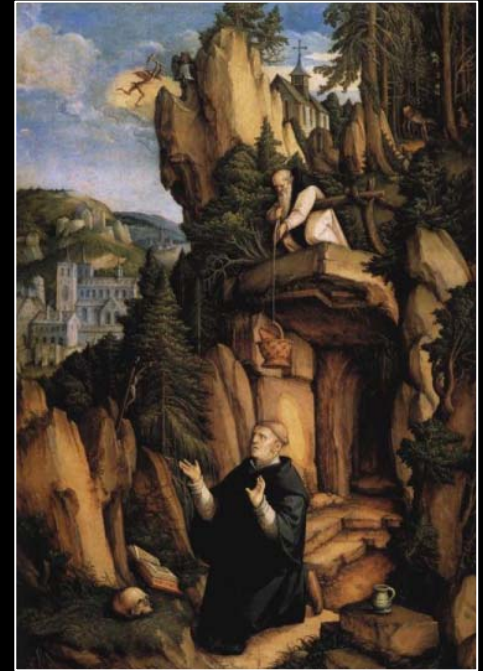
An example of discernment: Francis Schaeffer and the L'Abri spiritual community

- Francis Schaeffer (1912-1984) was an influential theologian and pastor
- With his wife Edith he founded the L'Abri community in Switzerland to promote evangelical discussion of culture, philosophy and the arts

There are two things to be leaned against simultaneously: the first is living as though God did not exist and as though He could not or would not lead us; the second is living as though God's leading were almost magic without any use of the mind.

Another thing to lean against is [the idea]...that we can know God's leading with the same finality that we have concerning the teaching of Scripture, for example, about the deity of Christ. When we are led, we must acknowledge that since we are both finite and sinful we can be mistaken. Thus, the Lord can lead us so clearly [in a particular moment], and yet we can never say at that moment that we personally know this to be truth on the same level as Scripture.

-Francis Schaeffer



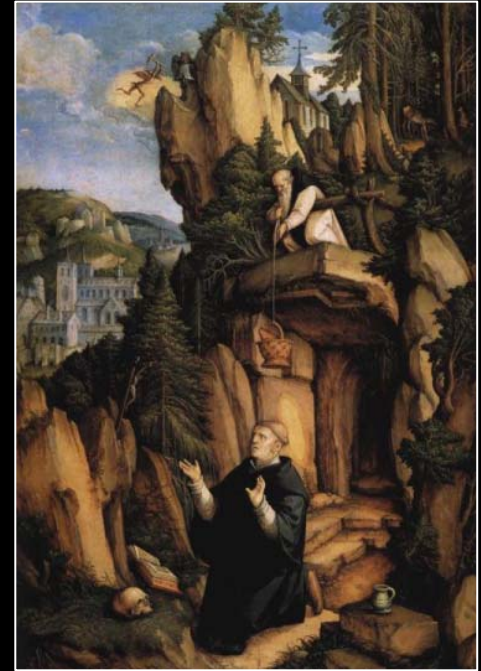
St. Benedict in Prayer,
Master of Messkirch, 1538

An example of discernment: Francis Schaeffer and the L'Abri spiritual community

When the Lord led my wife and myself to begin L'Abri, the leading was so clear that not to have moved forward would have been disobedience. And yet if you had asked me at that time if I was as sure of this as I was that which Scripture taught, I could not have said yes. But as the years have passed there is no doubt that we did understand the leading of the Lord [in beginning L'Abri]

I personally could not live for twenty-four hours without looking to the leading of the Lord, and this is how I live my life, not in theory, but in practice. But I also know the freedom I have of knowing there is no mechanical formula given in the Scripture, but that it must be a day-by-day closeness to God...And I have the freedom of knowing that if I honestly miss this way somewhere, God will still deal with me gently.

-Francis Schaeffer



St. Benedict in Prayer,
Master of Messkirch, 1538

Discernment has been practiced in a variety of ways

- **Jonathan Edwards** (1703-1758) develops 12 principles for recognizing the genuine movement of the Spirit, especially in conversion
 - For example, do you see the fruit of the Spirit? Does the “affection” bring you closer to God? Does it convict you of your sin?
 - E.g., from Edwards’ case notes: Did God bring Sarah Edwards (his wife) to a conviction of God’s mercy?
 - E.g., a practical question he sought to answer: Is the Great Awakening a Spirit-led movement?



*The Annunciation, with
Saint Emidius*
1486, Carlo Crivelli

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- **Ignatius of Loyola** (1491-1556) writes his *Spiritual Exercises*, a four-week process for discernment of one's calling.
 - Focuses on distinguishing movement of the Spirit from other sources, especially the tactics of Satan
 - Distinguishes “consolation,” which draws us closer to God, from “desolation,” which draws us toward sin and the world
 - **E.g.: Is God calling me [Ignatius] to the ordained ministry?**



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- **The Anabaptist movement** (began ~1523)
 - Emphasis here on community discernment in light of Scripture, especially in “discipline” cases
 - This process is *creative*, resulting in novel directions: believer's baptism, pacifism, rejection of oaths, the ban
 - **E.g.: Should Christians use the sword?**



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- **Quakers**
 - Community discernment: individuals wait for a movement of the Spirit, and the group confirms it through prayer and discussion, with an eye toward tradition
 - Consensus is required:
 - **E.g.: Should we reject slavery? (Took American Quakers 80 years to decide this!)**



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- The Anabaptist movement (began ~1523)
- Quakers
- **Charismatics and Pentecostals** (20th cent.)
 - Prophecy judged by Scripture, the fruits of the Spirit, community judgment, and building of community
 - Verbal responses—Amens, Scripture readings, etc. — confirm inspiration; often *silence* denies
 - E.g.: Is God calling us to repent of our disunity? [An actual prophecy from a 1977 ecumenical charismatic conference]



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- Charismatics and Pentecostals (20th cent.)
- **Q: What can we learn from these traditions? How could we improve our practice of discernment, either personally or corporately?**



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How well do these pass the discernment tests?

1. Imagine that your church Council is divided on whether to change the worship style of the church. Both sides feel the leading of the Spirit. **Who's right?**
2. You are considering a proactive career change to avoid a possible future layoff. How might discernment provide guidance? Or, as Barbara Brown Taylor perceived God saying her discernment process, should you “do anything that pleases you and belong to [God]”? **How do you decide?**
3. A prophecy website (generals.org) reports that many prophets around the U.S. have had dreams indicating that there will be a “shaking” on Saturday, October 17—potentially including floods and earthquakes. **Should you start stockpiling?***
4. A young woman whose boyfriend Pete is dying of cancer is approached by older charismatic neighbors. They share words of knowledge containing information from the Pete's childhood which they had no way of knowing, as evidence of their inspiration. They then say the message from God is that if she has enough faith Pete could be healed—but if so, he would walk away from God. **How should she pray for Pete?** (true story)



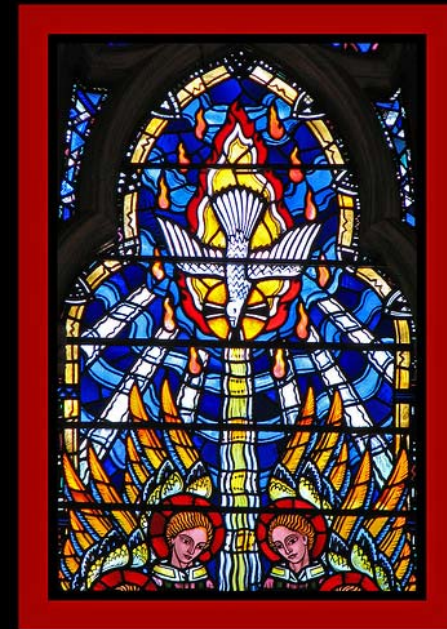
19th cent. painting of a Quaker family prayer meeting

* You'll be relieved to recall Oct 17 passed without incident.

In the coming weeks, we have the opportunity to address many interesting questions

1. **Sanctification**: How much is *psychological* and how much is *supernatural*?
2. Is a focus on our helplessness in sanctification psychologically **self-defeating**?
3. Should gifts like tongues, healing, prophecy, &c. operate **here and now**, or are they just for (a) the early church; (b) the poor and oppressed; (c) the mission field; (d) non-Western cultures?
4. What is the balance between the role of the Spirit in the **individual v. the body**?
5. Should we try to **relate to the Spirit**, or should we rather focus on relating to Jesus and the Father allowing the Spirit to aid that process?
6. What can we learn from the way **other Christians** in history and in the world relate(d) to the Spirit?

Q: What questions or passages would you like to address?



Detail from the east window of St Etheldreda's in London, depicting the Holy Spirit sending forth seven rays which represent the seven gifts of the Spirit

A training exercise: The *Cursillo* practice of tracking “close moments”

- **Method:** Take time to think about when you felt closest to God/Jesus/the Spirit in the last day/week/month (you choose)
- **Goals:**
 - To see the Spirit at work
 - To be sensitive to what the Spirit is doing in order to participate and contribute
- **What if I am fooling myself?** (Requires training—e.g. the still small voice)
 - Discern using Scripture (“when I crushed my opponent at work?”—maybe not!)
 - *Pray for the Holy Spirit to guide you*
- **Examples: “I felt closest to God...”**
 - While studying Isaiah (the Spirit in revelation)
 - While listening to/singing *the Messiah* (the Spirit working through gifts)
 - When Mary went out of her way to do me a favor (the Spirit building community)
 - When convicted that I shouldn’t gossip (the Spirit convicting us of sin)
 - When God gave me courage in a tight spot (the Spirit’s provision)
- **Let’s reserve ten minutes at the end of each meeting for this**

Resources for further reading...

- **In the New Testament:** Raymond E. Brown, “Diverse Views of the Spirit in the New Testament,” *Worship*, 57, no. 3 (May 1983) 225-236 (**insightful and short**)
- **In Paul:** Gordon Fee, *God’s Empowering Presence* (**excellent**)
- **In Acts:** Michael Green, *Thirty Years that Changed the World* (**well balanced**)
- **In the early church:** Michael Green, *Evangelism in the Early Church*, esp. pp. 200-201; 180-184 (**excellent depth**)
- **On Pentecostalism :** Grant Wacker, *Heaven Below* (**top-notch history**) (also: *Christian History Magazine*, issue 58)
- **3rd-wave charismatic** movement: John Wimber, Kevin Springer, *Power Healing* (**unique view of the start of the movement**)
- **Theology:** Millard Erickson, *Christian Theology* (also: Robert Crossley, *The Trinity - good basics*)
- **Spiritual gifts:** David Pytches, *Spiritual Gifts in the Local Church* (**practical**)
- **Discernment** practices: Nancey Murphy, *Theology in the Age of Scientific Reasoning*, ch. 5 (**brief and interesting**)
- **The “Charismatic tradition”:** Richard Foster, *Streams of Living Water*, ch. 4

Examples of discernment in the NT

- The “Gentile question” as decided by Peter (lunchtime vision) the Jerusalem council (Acts 15)
- The need for discernment regarding end-times prophecy (Mk 13)

During the medieval period there is little emphasis on the Holy Spirit

- **Simeon the New Theologian (b. Galatia; 949-1022), an Eastern mystic, reports his most intimate spiritual experiences, including a 'baptism in the HS' distinct from those graces received in the sacraments. This Spirit baptism is accompanied by compunction, penitence, copious tears, and an intensified awareness of the Trinity as light dwelling within**
- **Hildegard of Bingen (German, 1098-1179) experiences ecstatic visions, gifts of tears and compunction, wisdom, knowledge, and prophecy. Numerous miracles are attributed to her. She also in said to sing 'concerts' in the Spirit and to write entire books in unknown languages**
- **Gregory Palamas (1296-1359), archbishop of Thessaloniki, emphasizes the laying on of hands for reception of the gifts of healing, miracles, foreknowledge, irrefutable wisdom, diverse knowledge, diverse tongues, and interpretation of tongues**