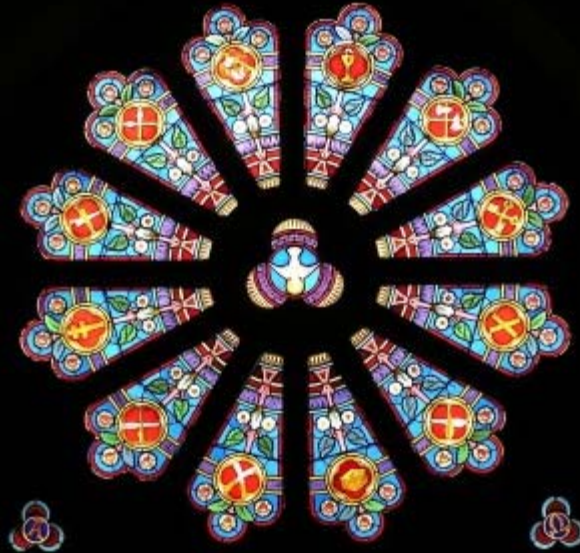


The Holy Spirit in the Life of the Believer



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**
- **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

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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- 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*
- **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+)

* With 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**

- "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, Cima da 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

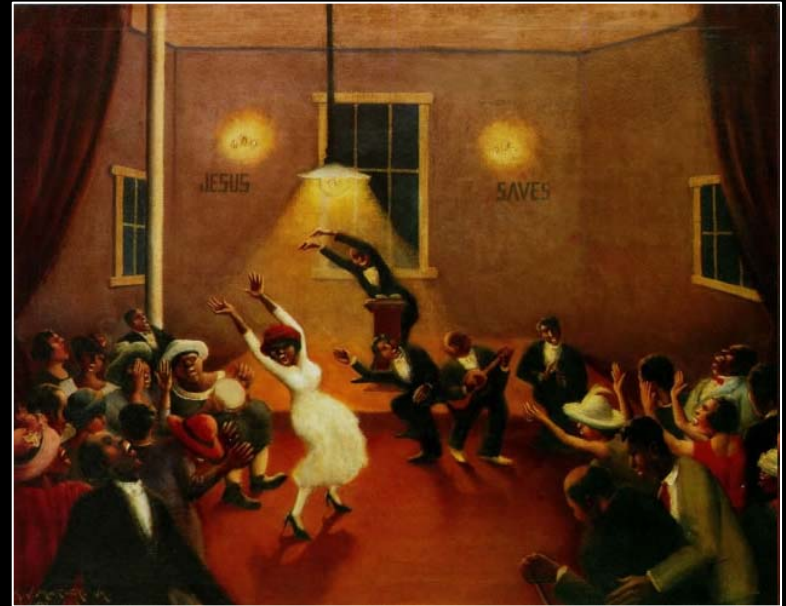
- Acts: The great moving Spirit
- 1, 2 Corinthians: The gifting Spirit
- **The Pastoral epistles (1, 2 Tim, Titus)**
 - Strength: “Such a Spirit-endowed structure has a great advantage: *it will continue.*” (R. Brown)
 - Weakness: The Spirit will not be confined to hierarchy; Example: “Apostolic succession”

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**
 - 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
- 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, exorcism, 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 minister to plague victims, in stark contrast to the abandonment practiced by the surrounding culture
- 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 supercede 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 declared 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 person 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 emphasis 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 join 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)*

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?



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

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

The *Cursillo* practice of tracking “close moments” is a training exercise for interacting with the Spirit

- **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**

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**

Hans Multscher, Hans, *Pentecost*, 1437; Staatliche Museen, Berlin

The third scene, the Feast of Pentecost, shows the Virgin and the Apostles in a chapel-like room. Above them is suspended the dove of the Holy Spirit, which is poured out over the faithful.

