

THE WORK OF THE HOLY SPIRIT IN THE CHURCH

by

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A Summary of the thesis submitted as part of the requirements for the
degree of S.T.M.

A Biblical study was made of the Work of the Spirit in the Church of
the Old and New Covenants:-

The Old Testament: The Spirit worked to create the People of God.

But the Spirit was given only to certain individuals to work for the
welfare of the Nation-Church. The prophecies concerning the Messianic
Age included the belief in the full outpouring of God's Spirit upon
the whole Church.

The New Testament: Christ Jesus worked in the power of the Spirit.

After the Ascension, the Father, in Christ's Name, sent the Spirit to
be with the Church. The witness of the Spirit to Christ is made to
the world through the Church, which He guides, teaches, and sanctifies.
The Church is open to all peoples. Thus the work of the Spirit in,
and through, the Christian Church, fulfills the Divine, universal
purpose expressed in the Old Covenant with Israel.

April 1960.

Introduction

The central fact of the Biblical record is the existence of the Church, the People of God. Our word "Church" is derived from the Greek κυριακόν which means "belonging to the Lord", and was used to designate the building in which Christians gathered for worship. The New Testament term ἐκκλησία, which we translate as "Church", does not refer to a building but to the company of Christians. In the Septuagint ἐκκλησία is used to translate Qahal ¹ which denoted the congregation of Israel. In this thesis "Church" will be used in the sense of Ecclesia and Qahal to designate the People of God.

This thesis is a consideration of the work of the Holy Spirit in the Church. A Biblical study has been made of the work of the Spirit in the Old and New Testaments. The study has been made to clarify, in some measure, the Divine, universal purpose in electing a special people - Church -, and to show the implications of the Covenant-relationship for the Church. The consideration of the work of the Spirit in the Church leads directly to the question of the relation of the Spirit and the Church to the World. A consideration of this question was regarded by the writer as a fitting conclusion to the thesis.

1. Vide, H. Burn-Murdock, "Church, Continuity and Unity", p-16.

The plan of presentation is as follows:

SECTION I. OLD TESTAMENT

- A. The concept of the "Church".
- B. The work of the Spirit in the Church.

SECTION II. NEW TESTAMENT

Introduction: The identity and continuity of the
Church in the Old and New Testaments.

- A. The Holy Spirit and the Messiah.
- B. The Spirit of Christ and the Church.

Conclusion: The work of the Spirit through the
Church in the World.

SECTION I.

Chapter One.

A. THE CONCEPT OF "CHURCH" IN THE OLD TESTAMENT.

The Founder of the Church is Yahweh, the one, true God, Creator of the heavens and the earth. He founded it by His selection of Abraham. Concerning the Call of Abraham, Dr. Eric Milner-White wrote: "Whether the call of Abraham be history or legend, it bears undeniable witness to a sense of special vocation and divine guidance, implanted at an early date in this obscure Semitic tribe".¹ The Call reads: "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless them who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves".²

The Call of Abraham and the forming of Yahweh's own people must be understood against the background of Creation and the pre-historical portrayal of Genesis I - XI. The God who created the heavens and the earth and mankind, who replenished the earth and divided it among many peoples is the same Yahweh who chose Abraham and his descendants. At the beginning the whole of Yahweh's Creation, including mankind, was good, but, man was corrupted through the Fall, and with him the rest of Creation. Yahweh punished sinful mankind by destruction in the Flood, but the descendants of Noah's family, who

1. "Essays Catholic and Critical", edited by E.G. Selwyn: 'The Spirit and the Church in History', by Eric Milner-White, p-326.

2. Genesis 12: 1-3.

had been saved in the Ark, were also corrupt. The incident of the tower of Babel illustrates the pride of man in trying to create a centre of unity for himself and to seek his own glory, rather than to glorify the Name of Yahweh and to find unity in His will for human life.¹

The account of the tower of Babel and the confusion of tongues is immediately followed by the record of how Yahweh acted to initiate the long process of reuniting the peoples of the earth, by calling one man, Abraham, and his family. Although the term 'remnant' does not occur in this context, the idea is clearly expressed. Abraham, the one man, family or tribe, went into exile at Yahweh's command, and from him descended the People of Yahweh. Moreover, Yahweh guaranteed the formation of his own people by the intervention of his creative power. Abraham and his wife were both old when the divine promise of an heir was fulfilled. Through a divine miracle, a son who should inherit the blessing, was born to them. The blessing is passed on from one generation to another in one person, Isaac, Jacob, Joseph, and often preserved for the nation in the faithful remnant. For instance, it is clear that Joseph illustrates the 'remnant' idea which later was prominent in the writing prophets. The episode of Joseph in Egypt is similar to that of the nation in exile in Babylon. The son in exile provided the new beginning through which the family was saved and renewed, so that it might grow into a great people. Also the theme of suffering on the

1. Genesis 11: 1-9.

part of one or the few for the sake of the many occurs here, as it continued to recur throughout the history of Yahweh's people.

In later centuries the Hebrews generally looked back, not so much to the Call of Abraham as the beginning of the Church, but to their deliverance by Yahweh from bondage in Egypt. In this attitude is expressed the belief that the birth of the nation as Yahweh's People or Church is the result not only of a Divine Call, but also of a Divine deliverance or redemption. It was through their experience of Yahweh's redemption that they understood themselves to be His particular people. At first, Yahweh asked for faith alone: Israel must believe in Him and in His servant Moses. Sinai and the law came afterwards; for it is only when moral obedience is made possible that moral obedience is demanded.¹ Israel did not become the Church by the probation of obedience to Yahweh's will. Rather she became the Church by the Covenant of His grace. When the Covenant had been given obedience was essential for the fulfilment of present and future blessedness. Here are seen the abiding principles of the Church's life: Yahweh's unmerited, loving kindness or grace, justification by faith in Him, separation from the world, and obedience as the proper response to the Divine deliverance. In these principles are contained both the particularity of Israel's Election, and the universal purpose of the Covenant.

Yahweh said to Moses concerning the Covenant: "If you will obey my voice and keep my covenant, you shall be my own possession among all peoples: for all the earth is mine, and you

1. Rom 8: 1-4.

shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."¹ In the terms of the Covenant, Israel occupied a unique position with the God of the whole earth. Also, her position among the peoples of the world was like the position of the priestly tribe of Levi in her own midst. Israel was the first-born of the nations. The Levites represented the first-born of Israel, and their duty was to conduct the worship of Yahweh and to make atonement for the whole of Israel. The work of the priestly tribe of Levi showed how the holiness of Israel was to be understood. As the priestly people of the earth, the nation of Israel was separated from the other nations in order to be Yahweh's special people. As there were laws concerning the holiness of the Levitical priests, so there were laws of holiness for Israel which were not demanded of the other nations.² As the Levites served in the tabernacle and made atonement for the whole of Israel³, so the special task of Israel among the nations was to render to Yahweh, the one true God, the worship and obedience which He could rightly claim from all the nations which He had created. To worship, to obey and to serve, is the summary of all His commandments. Against the background of the Fall, and its result in the apostasy of the whole of mankind from the true God, the meaning of the Election of Israel is clear. Yahweh chose one people that they might worship and serve Him. Through the Covenant-relationship they would partake of His holiness. "You shall be holy; for I the Lord your God am holy!"⁴

1. Exodus 19: 5f.

2. Lev. 21: 16ff.

3. Num. 8: 8ff

4. Lev. 19: 2.

The Election of Israel was corporate, and the Covenant was made with the nation, not with individual Israelites. The individual shared in the redemption and its abiding consequences by membership in the Nation - Church.¹ Though the individual, in the early days seemed to be little regarded, yet this is not the reason that the redemption was considered as corporate. The corporateness of redemption is a fundamental principle of the life of the Church. Later, the Christian Church was to know that God cares for the individual as well as for the group. St. Paul was able to say, "Who loves me, and gave Himself for me".² But, there is no experience of redemption apart from membership in the redeemed community. "Your people shall be my people" goes necessarily with "your God my God".³ Thus it was national or corporate, rather than individual sin, in particular, that the prophets denounced. When Yahweh's judgement fell, it was national or corporate deliverance which was sought and expected. It is true that Yahweh revealed Himself to chosen individuals in ways that He did not reveal Himself to all the people. He drew certain persons into a closeness of fellowship with Himself, which He did not share with all the Covenant-People. But these individuals were members of the Church, and were called to do a special work on its behalf. The central fact is the People of Yahweh, the Church. For the individual, it was enough to be numbered in Israel. "Pray for the peace of Jerusalem! May they prosper who love you!" "For Zion's

1. Rom. 9: 4,5.

3. Ruth 1: 16.

2. Gal. 2: 20.

sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication goes forth as brightness, and her salvation as a burning torch."¹

The Church and the Kingdom of God.

Ideally, the Nation-Church was regarded as the Kingdom of Yahweh, the sphere of His personal Rule. It was upon its relation to Him, that its characteristics of holiness and unity depended. The Church in the Old Testament was not sent to witness by its preaching, but by its life as Yahweh's People. When Gideon, or Samuel, or First-Isaiah stated that Yahweh was Israel's King, far more was meant than that Israel should obey Him.² What was meant was that the Church was a theocracy. The paradox of a visible Body with an invisible Head belongs to the Old Testament, as it does to the New.

Israel was commanded to separate herself from the idolatrous nations. They tempted her to worship their gods. Thus the early history of Israel was depicted as a war against false gods of the neighbouring nations, so that her wars were regarded as Yahweh's battles. Yahweh's war was the same as that proclaimed in the beginning between the serpent and the seed of the woman.³ His war was a fight to gain dominion on earth through His People, Israel, and thus finally to gather all nations to Himself. The narrow and intolerant particularism was brought into a wider relation with the universal aim implied in the Covenant. Israel's war became part of the Divine warfare for the existence of the Kingdom of Yahweh on earth, and for a right knowledge

1. Ps. 122: 6f; Isaiah 62: 1f

3. Genesis 3: 15.

2. Judges 8: 22f; 1 Sam. 12: 12; Isa. 33: 22.

and worship of the One, True God. The value of this particularism was that it consolidated the position of the Kingdom of God, and promoted in Israel true faith in Yahweh.

The universalism of the Kingdom of God was part of the vision of the future expressed by some of the Prophets.¹ This World-Kingdom was regarded as being centered in Jerusalem, with the Son of David as its Leader, and Israel as reigning victoriously over the nations. Israel's victory would be Yahweh's victory. Through Israel, Yahweh would reign over all the nations of the earth. But the supremacy of Israel was not based upon mere subjugation. There are hints that all nations would come to know and to worship Yahweh through Israel. This is clearly stated in Isaiah 2: 2-4: "All the nations shall flow to it, and many peoples shall come, and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths'. For out of Zion shall go forth the law and the word of the Lord from Jerusalem."

The same universal idea of the Kingdom is expressed in the Servant-Songs. The Servant of Yahweh will be the light to the Gentiles.² The universal character of Israel's vocation was most clearly stated by Deutero-Isaiah, and appears to be connected with his strong emphasis upon Yahweh as the One, True, Living God, Lord of the whole earth.³ But here, also, Zion-Jerusalem is the center.⁴

1. Isa. 2: 2-4; Micah 4: 1-5; Isa. 11.

2. Isa. 42: 6; 45: 22; 49: 6.

3. Isa. 51: 4; 54: 5.

4. Isa. 42: 26-28; 45: 13; 52: 2,8.

Ideally, Israel was regarded as the Kingdom of Yahweh on earth. But the writing Prophets began to distinguish between the ideal and the actual reality. They declared that not all who are of Israel, are of the Kingdom, and they proclaimed the judgement of Yahweh upon disobedient Israel. Thus, very often, the hope of the universal fulfilment of the Covenant-relationship was accompanied by the announcement of the severe judgement of Yahweh. Because Israel was His own particular people their disobedience merited stern punishment. Amos expressed this principle of Yahweh's dealing with His people: "You only have I known of all the families of the earth; therefore I will punish you for your iniquities".¹ The prophets did not insist that Israel was more evil than the other nations, but that her sin consisted primarily in being disobedient to the Covenant, and in desiring to be like the other peoples: "Let us be like the nations, like the tribes of the countries, and worship wood and stone".² Her sin was greater than that of the other nations because she ought to have known better. Whenever Israel exhibited an attitude of privilege as Yahweh's chosen people without a corresponding attitude of obligation to keep the Covenant, she frustrated His purpose both for herself and for the other nations of the world. Because of her sin, the Nation-Church was purged by punishment, and Yahweh rebuilt His Church through the faithful Remnant. The Remnant was not the Church in its entirety, but it was the group within Israel through whom Yahweh restored or rebuilt His People.

1. Amos 3: 2.

2. Ezekiel 20: 32.

The idea of the Remnant has a Messianic significance. For example, in the Emmanuel prophecy in Isaiah, the hope is expressed that, when Israel was renewed from the Remnant, she would be ruled by a son of David.¹ The Messianic figure was described as the Remnant, out of which, the New People would evolve. The idea of the Remnant explains why the Servant of Yahweh, in some passages, has a collective character and represents the whole of Israel. However, in the Servant-Songs, there are many indications that the figure is individual, but this is a matter of conjecture.² The Servant-Messiah is the True Israel, the Remnant - possibly concentrated in one person - who will establish Yahweh's Rule over His scattered peoples, and draw all nations to worship and to serve Him.

In connection with the Messianic thought, the idea of the New Covenant expressed by Jeremiah and Ezekiel must be considered.³ This idea is closely associated with the Servant, who will himself be the covenant of the people.⁴ In this way Yahweh will give His people a new mind to obey Him, and to accomplish His universal purpose as set forth in the Old Covenant. The purpose of Yahweh is unchanged, but He will empower His people that they may obey Him, so that His will may be achieved, both for Israel and for the rest of mankind. The Servant will break down the barriers which divide nations, and become a light to the Gentiles.⁵ This is the highest point in the Old Testament 'doctrine' of the Church. However, popular Messianic expectations did not include

1. Isa. 9: 7.

4. Isa. 42: 6; 49: 8, cf Jerem. 31: 31f.

2. Isa. 42: 6; 49: 6.

5. Isa. 42: 6; 49: 6.

3. Jeremiah 31: 31f; Ezekiel 11: 19f;
36: 26ff.

the idea of a Suffering Messiah, so that Isaiah 53 did not figure in these expectations of the Messianic role. What was hoped for was an unmistakable act of Divine intervention, and the Coming of the Messiah who would establish the New Covenant and the Kingdom with Jerusalem as its center. Israel would once more be a united people, and supreme among the nations, giving unity to the peoples of the world through Zion, the center of Yahweh's worship and law.

This consideration of the concept of "Church" in the Old Testament has been mainly descriptive. But the question as to how Yahweh manifested His purpose, communicated His will, and worked out His purpose must be considered.

Yahweh, the One, True, Living God was regarded as supremely Personal. This is illustrated by His Covenant with Israel. But He is the transcendent God, distinct from His Creation, but immanently present, working in the world and in human life. In the Old Testament, there are several expressions which are used to describe His active presence, but at the same time they preserved His transcendence. Sometimes, in the early stages, it is said that He appeared in human form, or used the 'cloak' of Nature to testify to His presence, as in the Burning Bush to Moses; and in the use of wind, earthquake and fire to herald His presence to Elijah on Mount Horeb. There are several standard expressions for His manifestations, such as "the Angel of Yahweh", who was His representative or messenger; "the Face of Yahweh", which expressed His Presence, favour, or judgement; "the Glory of Yahweh", "the Name of Yahweh", and "the Hand of Yahweh".¹

1. Angel: Gen. 48:15-16; Jud. 6:22;13:22; 2 Sam:24:16; 1 Chr.21:16.
 Face: Gen. 4:5; Exod. 33:3-5; Isa. 63:9; Ps. 80:4,8,20.
 Glory: Gen. 31:1; Isa.10:3; Exod.14: 4-7; 40:34ff; Ps. 57:6-12.
 Name: Exod. 23:19ff; 1 Kgs.11:36; Jer. 7:12; Ps. 103:1.
 Hand: Exod. 7:4; 8:18; Deut. 2:15; Job 2:10; 19:21.

There are two other realities or media by which Yahweh acted, and they are met with in varying intensity throughout the process of His revelation. These are the Word and the Spirit. The Word stands for the creative activity of Yahweh. The Word is True and Powerful, and achieves what Yahweh has spoken. It might be said, that the Word stands especially for Yahweh's revelation, and that the Spirit stands for His power of inspiration. Yahweh gave His people His revelation through His Word, but they needed His assistance to understand the revelation. This process of inspiration, entering into the life of the Church goes forward with all the stages of revelation, and is the work of the Spirit of Yahweh.

We have seen that the highest point of the Old Testament doctrine of the Church was reached in the Messianic hope of the New Covenant, and the establishment of the universal Rule of Yahweh. It must be added, that this hope also contained the expectation of the full outpouring of the Spirit upon the Church. We must now consider the work of the Spirit in the Church under the Old Covenant.

Chapter Two

SECTION I. OLD TESTAMENT.

B. THE WORK OF THE SPIRIT IN THE CHURCH.The Early Period.

Holy Scripture does not present a reasoned, systematic 'doctrine' of the Holy Spirit. The setting forth of formal doctrine concerning the Spirit was one of the problems of the Christian Church at the Council of Constantinople in A.D. 381, and appears in the writings of the Cappadocian Fathers of that period. Though the Bible contains little in the way of formal, doctrinal statements about the Spirit of God, it does contain many references which give definite ideas as to the nature and work of the Spirit. These statements or references are the materials from which later Christian doctrine was developed.

At this point our concern is with the references in the Old Testament to the Spirit of Yahweh. The study is complicated by the composite nature of the Old Testament writings. Nearly every book has been re-edited and in parts rewritten at widely separated periods in Hebrew history. Thus, it does not follow that because a statement appears in Genesis it is, therefore, written before one which appears in 1 Samuel.

A study of the passages in the Old Testament concerning the Spirit reveals an increasing development in revelation about the nature and work of the Spirit. The Hebrews' understanding of the Spirit depended upon their experience of Yahweh's dealings with them. As

their understanding of Yahweh deepened, changes occurred in their conception of the Spirit. The significance of the Spirit of Yahweh in their religious outlook depended upon their total religious experience, or upon particular religious emphasis at certain times in their history.¹

Without doubt, the idea of Spirit or spirits, and the term 'Ruach' are derived from primitive times. In the earliest Old Testament writings several examples of the more primitive ideas of spirit are found, but, with the constant reminder that the Spirit - or spirits - is or are associated with Yahweh and under His jurisdiction. A spirit may be mischievous, as is the case in 1 Kings 22: 19f, where a spirit obtained Yahweh's permission to deceive the King's prophets. There are references to spirits of madness, of slumber, and of error, but, ultimately, due to the increasing influence of monotheistic belief, all spiritual action was reserved to its Divine source, the Spirit of Yahweh. From the very earliest Old Testament records we learn that Yahweh has an ethical character.

1. "Spirit", in Hebrew, רוּחַ, ruach; in the Septuagint (LXX) πνεῦμα.

The word also means 'wind' or 'breath'. It is used in the Bible to indicate the Spirit of Yahweh, the spirit of man, and, the realm of 'spirits', good and evil. H.W. Robinson, "Inspiration and Revelation in the O.T.", page 74ff, considers that of the 378 uses of 'ruach' in the O.T.:-

131 indicate 'wind' in the literal or figurative sense,
 39 refer to the 'breath' of animals or of men, and
 74 refer to the psychical state of human behaviour, such
 as anger, fear, etc.

In the earlier periods 'ruach' was never used to designate the "spirit of man". 'Nephesh' and its variants were always used in those times to indicate man's spirit or life-principle. After the exile, however, 'ruach' was used as a higher synonym for 'nephesh', and was used both of the 'Spirit' and of the 'spirit of man'.

He judges between right and wrong and punishes the evil-doer. However, the ethical factor was not paramount in the idea of the Spirit, but the emphasis was placed upon the marvelous, invasive power which entered into certain individuals. E.F. Scott writes; "It is significant that in the earlier literature the Spirit has nothing to do with ethical ideas. It is simply the power whereby a man is made capable of marvelous action, without regard to the moral value of what he does".¹

To this earlier period belong the incidents of the Spirit's action upon Gideon, Samson, Saul, David, and Elijah:-

"The Spirit of the Lord took possession of Gideon."
Judges 6: 34.

"The woman bore a son, and called his name Samuel...
and the Spirit of the Lord began to stir him ... and
the Spirit of the Lord came mightily upon him ..."
Judges 13:24f; 14:6.

"The Spirit of the Lord came mightily upon him (Saul),
and he prophesied among them."
1 Samuel 10:10.

"Now the Spirit of the Lord departed from Saul, and an
evil spirit from the Lord tormented him."
1 Samuel 16:14.

"These are the last words of David ... 'The Spirit of
the Lord speaks by me'..."
11 Samuel 23:1f.

"And Elisha said (to Elijah), 'I pray you, let me inherit
a double share of your spirit'."
11 Kings 2:9.

1. E.F. Scott, "The Spirit in the New Testament", p-15.

The power and wisdom of the Spirit could be directed to high, moral ends, and in most instances, as above, they were so used. But the emphasis was placed upon the "possession", the "mighty" power which came upon or entered into the person. The manner in which the person used the power depended upon his own will. But there was a limit to the abiding inspiration of the Spirit. When the character of King Saul deteriorated the Spirit departed from him. The activity of the Spirit was manifested in abnormal energy, or exceptional behaviour; its power was sudden, spasmodic, and not a permanent endowment. The Old Testament did not give up this idea of the Spirit's action as being sudden and spasmodic.

However, while Hebrew thought did not renounce the idea of a power which worked intermittently, yet there are, even in the early period, indications of regarding it as constant. Only now and then did Samson display the strength with which the Spirit had endowed him. Yet he was chosen as its vehicle, and in some sense was endowed with it always. Great leaders were endowed with power, which at certain times, was manifested and at ordinary times, was dormant. This can be said of both Elijah and David. It seems that the need was felt for a permanent possession of the Spirit of Yahweh. But this higher conception was not possible until the teachings of the great prophets had deepened the religious understanding of Israel.

In the earliest period the Spirit of Yahweh worked towards the fulfilment of His purpose, but was regarded as a mysterious force which raised men above their fellows and caused them to act in extraordinary ways. It must be remembered that the primary fact of Israel's religious experience was that Yahweh, the Lord of the whole earth, had chosen her for his people, and had made a Covenant with

her. Her understanding of the Covenant-relationship with Yahweh was deepened and enlarged by her experience of His dealings with her. Thus the idea of the Spirit conveyed the truth of Yahweh's activity within the life of the nation. His Spirit rested upon certain chosen individuals who were empowered to work for the good of the Chosen People. This fact is apparent, in this early period, in the instances already stated, concerning the Judges, Kings Saul and David, and the prophets Samuel and Elijah.

The Spirit was associated with the destiny of the Nation-Church, and in this respect it is important to observe that the work of the Spirit was directed to persons and not things. J.E. Fison writes, "Animistic theories may claim the last word about Jacob's revelation at Bethel, but the Old Testament itself most significantly says nothing whatever about 'ruach' in this connection or indeed in any connection with stones, trees, streams or any such normal animistic media of revelation".¹ It was not a spirit localized in a stone or in a bush which encountered Jacob or Moses, but the Living Yahweh. It is not stated that the People as a whole were endowed with the Spirit. Rather, it is easily apparent that they did not have the power of the Spirit in the same way that "possessed" persons did. The hope that all Yahweh's People would possess the fullness of the Spirit was later expressed in the prophecies of the Messianic Kingdom. Also, although the Hebrews were sensitive to the works of Yahweh in nature, and attributed all

1. J.E. Fison, "The Blessing of the Holy Spirit". p-64.

the wonders in heaven and earth to Him, yet in this early period they did not associate the function of the Spirit to this area of the Divine activity. The explanation may be that belief in the Spirit of Yahweh was linked with their actual human experience of faith in Yahweh and in His proven care for Israel. E.F. Scott writes, "In the earlier period all thought about the strange power was confined to its known operations in the life of man".¹

We have already noted that the expressions "word of Yahweh" and "Spirit of Yahweh" are ways of describing various phases of the Divine activity. Though they do not appear as fully personal or as hypostases of the Godhead, yet they seem to be living powers capable of accomplishing Yahweh's purpose. Part of the difficulty about the relation of the Spirit to Yahweh arises from our modern idea of personality, which draws sharp, clear lines between personalities. In the Hebraic mind, personalities were not so rigidly and distinctly separated. A man's personality was regarded as the sum-total of himself, his family, his possessions, and the nation. Because of this sense of corporate personality, a man could be said to live in his sons, who might thus collectively be given his name. This conception is illustrated in the name of the nation, 'Israel', and in the expression 'sons of Abraham'. Also, a man might receive a portion of another man's 'spirit', and could in this way be identified with the other man. Elisha, who received a double portion of the spirit of Elijah, became almost the same person as Elijah. Elijah acted through Elisha, and again in the

1. E.F. Scott, "The Spirit in the New Testament", p-25.

New Testament was said to live again in John the Baptist.¹ In a like manner, the Spirit of Yahweh acted through those persons upon whom it came. Alan Richardson shows the association between *πνεῦμα* (spirit) and *δύναμις* (power). "The pneuma of a man is his dunamis, his person in action; and the same is true of God's Pneuma. It is his Dunamis, i.e. it is God acting."²

The Spirit of Yahweh worked to build up the Nation-Church. Yahweh sent His Spirit to raise up leaders. The skill of Joseph as a ruler was attributed to the Spirit, and also the military leadership of Joshua.³ The ability, intelligence and knowledge entailed in the craftsmanship of Bezalel and Oholiab were regarded as due to the activity of the Spirit in these men.⁴ Also, all moral excellence was attributed to the influence of the Spirit.⁵ Israel continually stood in need of Yahweh's protection, discipline and instruction. Yahweh raised up men in Israel as prophets to teach and to warn His people. Thus prophecy, in its more developed sense, was considered to be the characteristic sphere of the work of the Spirit. The Biblical view of prophecy is stated by a New Testament writer. "First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."⁶

1. Matthew 11: 14.

2. "An Introduction to the Theology of the N.T.", p - 104.

3. Gen. 41: 38; Num. 27: 18.

4. Exodus 31: 2-6.

5. Ps. 51: 10f; 143: 10; Neh. 9: 20; Isa. 30: 1.

6. 11 Peter 1: 21.

Inspiration of the prophets.

In the early period, prophets (ne'bi'im) were ecstasies, and their utterances were given in a mood or trance induced by music, dancing, and probably intoxicating drink. Their actions were wild and their speech often incoherent babblings. The work of the Spirit was regarded as "possession", or as providing the 'afflatus' or mood of the prophets. E.F. Scott writes, "In Israel as elsewhere, the prophet was originally an ecstatic, and the same Hebrew word continued, even in later times, to denote the raving of the madman and the afflatus of the prophet".¹ But even in those early times, the Spirit of prophecy was regarded as being associated with Yahweh. In a composite passage in Numbers, chapter eleven, written probably at the end of the ninth century B.C., this relationship is clearly stated:-

"And the Lord said to Moses....I will come down and talk with you there; and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you....Then the Lord came down in a cloud....and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied.... Now two men remained in the camp....and the spirit rested upon themand so they prophesied in the camp. And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp'. And Moses said (to Joshua).... "Would that

1. "The Spirit in the N.T.", p - 23.

all the Lord's people were prophets, that the Lord would put his spirit upon them!'"¹

In this passage the Spirit is Yahweh's possession. It can be divided among the group, equipping them to bear the burden of governing and advising the people. It is an infectious power that may leap upon persons within the orbit of its immediate activity, as in the case of Eldad and Medad. Being the power of Yahweh, it is the highest gift to be hoped for in the life of Israel: that Yahweh would put His Spirit upon them.

Later, through the work of the great writing prophets, there developed a higher and more spiritual conception of the role of the prophet. But prophecy never lost the tendency to vision, ecstasy, and unusual behaviour. The writers of Deuteronomy make only one distinction between true and false prophets, namely, that the prophecies of the former come to pass. "When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously."² The Spirit of Yahweh is the Spirit of Truth.

A reference in the Book of Numbers associates the Spirit with lyrical inspiration. Balaam "took up his discourse" when "the Spirit of God came upon him".³ It is generally agreed by Biblical scholars that the speeches attributed to Balaam are among

1. Numbers 11: 16, 17, 25-27, 29.

2. Deuteronomy 18: 22.

3. Numbers 24: 2, 3.

the oldest sections of the Old Testament, and do imply inspiration. Thus from the earliest times of the Biblical record the equipment of the prophet for his role was regarded as due to the work of the Spirit of Yahweh.

Chapter Three

The Period of the Great Prophets: Reformation and Development.

The next great stage of development belongs to the age of the great prophets, and begins around the eighth century, B.C. There is evidence of an internal struggle in the heart of the Hebrew religion. It was a conflict between the primitive and amoral ideas in the conception of the Spirit of Yahweh and the ethical teaching of the early writing prophets. These men endeavoured to make known their understanding of the righteous and holy Yahweh. Through their teaching the Spirit of Yahweh was regarded as partaking of the Divine righteousness and holiness. But it is a striking fact that these prophets rarely spoke of the Spirit as the inspiration of their mission, or of the religious life to which Yahweh called His people through their teaching. Rather, they claimed to speak in the authority of the "Word of the Lord", or of Yahweh Himself: "Thus the Lord God showed me...".¹ Amos was the first prophet to evince this attitude, and it became more marked in the writings of the prophets following him before the exile: Micah, Isaiah, and Jeremiah. Later ages regarded these men as being inspired by the Spirit of Yahweh, but why were they reluctant to claim the Spirit as the source of their inspiration?

These men were not the prevailing type of prophet. John Bright, in his book "The Kingdom of God", in the section dealing with the Old Testament, describes the historical setting of the several prophets. The Covenant-people were divided into the two kingdoms of Israel and Judah who often warred with each other. Also these kingdoms were threatened with destruction at the hand of either Egypt

1. Amos 7: 1; 8: 1.

or Assyria. But even more serious to their existence as the People of Yahweh, was the tendency in times of internal prosperity to grow morally lax and to neglect the obligations of the Covenant. Moreover, when the monarchy became an hereditary institution, the idea of the leader as the man upon whom the Spirit had come, was narrowed to the King. "The leader designated by Yahweh's Spirit had given way to the anointed son of the anointed king."¹ There was the danger under the monarchy, with the attendant growth in nationalism, of equating the Kingdom of Yahweh with the State of Israel in a mechanical way without regard to the binding demands of the Covenant. During the reign of Ahab, an overt attempt was made on the part of the monarchy to force paganism upon Israel. Prophets were persecuted. Many submitted and were paid by the State or by the shrine, and uttered oracles which pleased the king. Others, like Micaiah and Elijah, would not compromise. They called the State to judgement. There was a crying need of a religious revival. Prophecy was at a low ebb. It was taken for granted in the popular mind that the man who spoke by the Spirit was either a madman who uttered meaningless words, or the official 'seer' whose business it was to give pleasing pronouncements. People had become suspicious or contemptuous of all spiritual utterings, and dismissed them, as Hosea stated, with the summary verdict: "The prophet is a fool, the man of the Spirit is mad".² For this reason the great writing prophets of pre-exilic times hesitated to claim possession of the Spirit, knowing that such a claim was liable to be misunderstood.

1. John Bright, "The Kingdom of God", p - 40.

2. Hosea 9: 7.

The great prophets recalled Israel to loyalty to the Covenant of Yahweh.¹ They endeavoured to shatter their pride as the Elect-people by warning them that they were Yahweh's special people only if they kept His Covenant. They preached that the Day of Yahweh, which in the popular understanding of the event was regarded as the Day of Israel's victory and glorification before the Gentiles, would in reality be the visitation of Yahweh's punishment upon Israel for her wilful disobedience. The prophets distinguished between the whole membership of Israel, and the Israelites who were faithful to the Covenant. The idea of the Faithful Remnant through whom Yahweh would redeem Israel and would further His purpose for all mankind was given great emphasis, especially by Deutero-Isaiah.

The teaching of the prophets thoroughly ethicized the Hebrew religion, and this in turn completely ethicized the conception of the Spirit of Yahweh. Moreover, the role of the prophet in the life of Israel reached its highest point of development in the lives of these men. They carried out a thorough reformation of the concept of the Spirit and that of the prophet. They did this in their life, and by the implications of their teaching. J.E. Fison writes, "For them, both words (Spirit: ruach; prophet: nabi) were part of a debased coinage; not therefore to be scrapped but to be redeemed. And this redemption had to be demonstrated in life and message before either word could safely be readmitted into the theological vocabulary of the Old Testament".² C.K. Barrett shows that the reluctance of these

1. The teachings of Amos, Micah, Hosea, First-Isaiah and Jeremiah prepared the way for Deutero-Isaiah and Third-Isaiah; Ezekiel during the exile; and the post-exilic prophets Zechariah and Joel.

2. J.E. Fison, op. cit., p - 67.

prophets to use the term 'ruach' is also paralleled by their caution in the use of the term 'nabi' (prophet).¹ He concludes his study of their writings with these words, "Amos and Hosea made a rather tentative use of it ('nabi'), but after their time even the word 'nabi' seems to have been suspect, until it came back into use at a much later period, when Hebrew religion had been so thoroughly ethicized that there was no longer any reason to fear a reversion to the old ways".²

1. C.K. Barrett, "The Holy Spirit and the Gospel Tradition", p-145f. His study of the texts to show the Prophets' association of the Spirit with prophecy reveals the following facts:-

Pre-exilic: Amos: does not refer to the Spirit.

Hosea: one reference, 9: 7, concerning the 'man of the Spirit' as being mad.

Micah: 3: 8, "But as for me I am filled with power, with the Spirit of the Lord..."

Isaiah: 'ruach' occurs over 50 times. Only twice, in late parts of the book does it refer to prophetic inspiration: 59: 21; 61: 1.

Jeremiah: nowhere refers to the Spirit as the source of his own office as prophet.

Exilic: Ezekiel: often uses the term in reference to his mission. In 11: 5, the Spirit is said to be the cause of his speech. 13: 3 states that false prophets 'follow their spirit, and have seen nothing'.

Post-exilic: ✦ Zechariah: Spirit regarded as source of prophecy: 7: 12.

Joel: 2: 28 refers to the future outpouring of Spirit.

N.B. Neither of these men[^] claims to have the Spirit.

2. Barrett, op. cit., p-150.

The effect of the Prophetic Teaching upon the conception of the
work of the Spirit.

The effect of the teaching of the great pre-exilic prophets, in regard to the conception of the work of the Spirit, can be seen in the exilic writings of Ezekiel and Deutero-Isaiah. These men no longer thought of the Spirit as an amoral power. They closely identified the Spirit with Yahweh, and considered it as partaking of the Divine holiness and moral character.¹ But the Spirit was regarded, not so much as the source and measure of the truth of the prophetic message, as the explanation of the prophet's psychological condition and experiences.² However, the moral content of the message was of greater importance than the outward manifestations of ecstasy. It was not the "rushing, mighty wind", but the "still, small voice" of Yahweh which the prophet sought to hear.³ This conception marked a great step forward, and 'ruach' returned to the religious vocabulary refined of many of its former, crude associations.

The righteous, holy Spirit was depicted essentially as Yahweh in action, giving to Israel something of the Divine power and wisdom. At times the Spirit was described in personal terms in the later prophets. The Spirit can be grieved. "They rebelled and grieved his holy Spirit", wrote the Third-Isaiah concerning Israel's behaviour.⁴ The Spirit is self-taught and needs no counsellor.⁵ Ezekiel also

1. The O.T. never uses the expression 'Holy Spirit' absolutely. But twice it speaks of God's Holy Spirit: Psalm 51: 11 and Isa. 63: 10.
2. Ezekiel 2: 2; 3: 12; 11: 1, etc.
3. 1 Kings 19: 11.
4. Isaiah 63: 10-14.
5. Isaiah 40: 13,14.

referred to the Spirit in personal terms. But throughout the writings, the language was mainly figurative and does not clearly imply an hypostasis of the Godhead. The Spirit appeared to be more than an extension of Yahweh's personality, but here we need to remember the Hebraic idea of personality discussed earlier in this thesis.¹ Moreover, Hebrew monotheism refused to consider the idea of Yahweh Himself as taking possession of any person. The concept of the Spirit safeguarded the idea of the transcendence of Yahweh, and also preserved the idea of intimate communion with Him. Thus the Spirit was thought to be His medium of activity and presence in the life of Israel. The Spirit was regarded as working to further Yahweh's righteous ends. Israel had need of the Spirit of Yahweh, for in her frailty she could not perfectly obey Him. "Not by might nor by power, but by my Spirit, says the Lord of hosts."² Thus it is seen that the primary effect of the pre-exilic prophetic teaching was an emphasis upon the moral quality of the work of the Spirit. And as the work of the prophet was to make known the will of Yahweh to His people, the Spirit was regarded above all as the Spirit of prophecy.

The Spirit consecrated the prophet to Yahweh's cause of holiness and righteousness. As the medium of Yahweh's purpose for Israel and the world, the Spirit was believed to be closely associated with the life and destiny of the Nation-Church. Because Yahweh had elected Israel and thereby had given her a special mission to the world, He continually gave His Spirit to certain of her members to enable them to work for her welfare by helping her to be true to her calling. Thus, the nation as a

1. Thesis, p-19.

2. Zechariah 4: 6.

whole had been under the guidance of the Spirit of Yahweh since the inception of the Covenant. Even the individual Israelite, though not a prophet, might become conscious of the presence of the purifying, ennobling Power which he knew as the Spirit of the good and holy Yahweh.¹

The work of the Spirit in connection with the restoration of Israel.

Yahweh's Covenant was with the nation of Israel rather than with individual Israelites. However, in the teachings of Jeremiah and later of Ezekiel, the individual, personal aspects of religion were emphasized in the idea of the "new heart" and the "new spirit" to be given by Yahweh. Ezekiel gave insight into Jeremiah's idea of the new covenant: "A new heart I will give you and a new spirit I will put within you....I will put my Spirit within you and cause you to walk in my statutes....".² The great prophets announced Yahweh's judgement upon Israel's disobedience but did not despair of the final restoration of Israel through the faithful Remnant. First-Isaiah spoke confidently of the nation's restoration by the Spirit of Yahweh.³ Ezekiel, writing during the exile, looked to the time when Yahweh would have mercy upon his scattered people and enliven them by His Spirit, and restore them to their land. In chapter 37, the parable of the Valley of Dry Bones, he expressed to the fullest extent the expectation of the Spirit's achievement, no less than the resurrection of Yahweh's people: "I will put my Spirit within you and you shall live".⁴ This is a most striking

1. Vide, H.B. Swete, "The Holy Spirit in the New Testament", p - 3.

2. Ezekiel 36: 26f; cf. Jeremiah 31: 31f.

3. Isaiah 28: 6, 32: 15.

4. Ezekiel 37: 14.

expression of the creative activity of the Spirit in the redemption of Israel. Deutero-Isaiah wrote when the promised restoration had become a certainty, and he saw the work of Yahweh in the events leading up to it.¹ It is not written that the Spirit of Yahweh worked in Cyrus of Persia, but that Yahweh had grasped his right hand to subdue the nations before him. The expectations for the future of Israel were securely centered in the work of the Spirit.

The hope of the restoration of Israel was grounded upon the belief in the faithfulness of Yahweh, and especially upon His promise to David: "Thy kingdom shall be established for ever".² Yahweh's faithfulness to His promise to David was a common theme among the prophets, and was developed into the hope of the Messianic Kingdom.³ Since the time of Isaiah the figure of the Messiah, Prince of David's line, had been linked with the hope of the kingdom. In one way or another the prophets built the hope of Israel upon the idea of the faithful Remnant, through whom the nation, purged and purified, would be restored. This idea reached its highest development in the expectations of the coming of the Davidic Messiah, and in the Deutero-Isaianic descriptions of the Servant of Yahweh.⁴ Thus, the Hebrews who returned from the exile regarded themselves as the faithful Remnant. They looked for the coming of the promised Messiah, but neither Zerubbabel nor any other of their rulers could fulfil the hope of the Kingdom. But the hope, though disappointed, burned steadily and continued to be an obsession with Israel, for that hope expressed the

1. Isaiah 45: 1f : concerning Cyrus, "his anointed".

2. 11 Samuel 7: 16; Psalm 89: 28, 34, 39.

3. Davidic theme: Amos 9:11; Hos.3:5; Mic.5:2; Isa.9:7; 11:2,10; 16:5; 37:35; Jer.23:5f;33:15f;Ezek.34:23f;37:24f;Zech.12:7ff.

4. Isaiah 42:1-4; 44:1-3; 49: 3f; 53.

faith that Yahweh's purpose as expressed in the Covenant would be achieved. Yahweh's final victory would be achieved by His own power in the future Messianic Kingdom. The future Kingdom would be established by Yahweh, not won by Israel.

The fulfilment of Yahweh's purpose for His Church was closely associated with the work of the Spirit. The Messiah would be endowed with the Spirit. Isaiah said of the Messiah: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord".¹ Deutero-Isaiah wrote of the Servant of Yahweh, who may easily be identified with the Messianic figure or remnant, "I have put my Spirit upon him".² Later the prophet showed that the work of the Spirit was not confined to the Servant, but would be given to the Servant's people. "But now hear, O Jacob my servant, Israel whom I have chosen...I will pour my Spirit upon your descendants, and my blessing on your offspring."³ If the two themes are combined we may say that it is through the Messiah-Servant that Yahweh would finally accomplish His purpose in and through the Church. To this end the Messiah would be filled with the Spirit, and the same Spirit would be poured out upon the Church.

1. Isaiah 11: 2f.

2. Isaiah 42: 1.

3. Isaiah 44: 1,3. Term "Messiah" for expected leader is not found in prophetic writings, but found in 1 Enoch.

Chapter Four

The Post-exilic Canonical Writings.The cosmical work of the Spirit.

In the earlier period of Israel's history the Spirit was not associated with the physical world, but only considered as working within the sphere of Israel. However, in the post-exilic writings the Spirit is regarded as working in Nature. The chief expression of the creative activity of the Spirit is in the Creation Myth in Genesis 1:2, which is considered to be the work of the "Priestly" editors of the fifth century B.C.: "The Spirit of God was moving over the face of the waters". The Spirit was considered, together with the creative Word of Yahweh, as being an agent by which the present world developed out of the primeval chaos. The Creation Myth was interpreted in this way by other Old Testament writers, and some of the later apocryphal and pseudepigraphic authors. However, the Septuagint (LXX) translates 'ruach' by 'wind'.¹

The author of the book of Job saw the Spirit as the sustaining power of all life on earth: "Who gave him (Yahweh) charge over the earth, and who laid on him the whole world? If he should take back his Spirit to himself.....all flesh would perish together."² In Psalm 104: 27 - 30, the Spirit is described as the life-principle of all creatures: "These all look to thee.....when thou takest away their breath they die and return to their dust. When thou sendest forth thy Spirit they are created; and thou renewest the face of the ground".

1. Vide, Barrett, op. cit., p - 18ff.

2. Job 34: 13-15.

Sometimes the idea that all forms of life are derived from the Spirit is expressed: "They all have the same breath, and man has no advantage over the beasts."¹ Generally it is conceived that to man alone the Spirit communicates life. "My breath is in me, and the Spirit of God is in my nostrils ..."² The life of man was regarded as being of a higher nature than that of the animals, and that at death this life returned to its Divine Giver.³ Also there is evidence that the Spirit is believed to work in all men everywhere and that it is the source of all moral and intellectual life. These ideas are clearly stated in the Wisdom literature where the concept of Wisdom incorporated all that was understood of the function of the Spirit.⁴

The above references show the creative activity of the Spirit especially in the work of sustaining and renewing what Yahweh had created. As the transcendence of Yahweh was increasingly emphasized, the Spirit was understood to be the medium of the 'presence of Yahweh', but with much deeper significance than in the early days: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?"⁵

In view of the understanding of the wider aspects of the Spirit's work, it might have been expected that the concept of the Spirit of Yahweh would become so deeply imbedded in the religious consciousness of the Church as never to be neglected. However, it

1. Eccles. 3:19; Job 34:14.

2. Job 27:3.

3. Vide, Scott, op.cit., p - 39.

4. Wisd. 1:7; 'the Spirit of the Lord has filled the earth'.
12:1; 'Thy incorruptible Spirit is in all things'.
7:22,23, 'In wisdom is an understanding Spirit..intelligent'.

5. Psalm 139:7.

appears that the Hebrews had just begun to consider the cosmic work of the Spirit, when another development took place: that of the Law. We shall later consider the effect of Judaism upon thought concerning the Spirit. Also, those Hebrews living outside the borders of their homeland, especially at Alexandria, came into contact with Greek thought concerning the Logos as the creative principle of the world. There the idea of the Spirit was merged with that of the Logos. J.E. Fison writes "Post-canonical emphasis upon the Logos in Alexandrian thought ... really crowded out the Spirit and prevented any further deepening of the conception of its cosmic activity before New Testament times".¹

The Spirit of Yahweh and the spirit of man.

One aspect of post-exilic thought concerning the work of the Spirit was the relation of the Spirit to the spirit of man. This inner association of the Spirit with man's spirit emphasized the importance of the individual, personal fellowship with Yahweh. It was apprehended that it was by the Spirit of Yahweh that men were sustained and led into holiness and righteousness of life. Yahweh was regarded as omnipresent and omniscient: His Spirit made contact with man's spirit and initiated that fellowship which was the chief end of the Covenant-relationship with Israel. This psychological aspect of the Spirit's work was illustrated by the post-exilic use of the word 'ruach' which formerly had designated only the Spirit of Yahweh but during this period was also used of the spirit of man.

The post-exilic writers used 'ruach' for both the Spirit of Yahweh and the spirit of man.² But this did not mean that they had

1. Fison, op. cit., p - 74.

2. 'Man' here means 'members of Israel'.

discovered a third constituent in human nature. Rather, 'ruach' was used as a synonym for the term 'nephesh', which regularly indicated the spirit of man. Because 'ruach' had formerly been reserved to indicate the Spirit's influence upon man and then was extended to designate the spirit of man, this wider use of the term showed a development in the understanding of the close affinity between man and Yahweh. However, a clear distinction was made in thought and context between the Spirit of Yahweh and the spirit of man. There was no danger of the obliteration of the human spirit by the Divine Spirit. But as a result of the teaching of the great prophets the Spirit was regarded as the medium of intimate communion between Yahweh and His people. Yahweh's people must serve Him, not so much ~~as~~ to gain his favour, as from the knowledge that fellowship with him is the greatest blessedness. Earlier petitions might stress long life and deliverance from all manners of troubles, but now they prayed:

"Create in me a clean heart, O God, and put a new and right spirit within me".¹ The Psalmist was aware that sin was not countenanced by Yahweh but received his punishment. He also perceived that sin destroyed fellowship with Him: "Restore to me the joy of thy salvation, and uphold me with a willing spirit". He sought forgiveness in order that fellowship might be restored. The holy Spirit of Yahweh motivated this fellowship, for the Spirit came forth from Yahweh, represented him, and made him an abiding 'presence' in the hearts of his people.

1. Psalm 51: 10f.

The Hebrews, in their desire for closer fellowship with Yahweh, refrained from seeking it through mystical communion, the way offered in the pagan cults. They recognized Yahweh's will and initiative in this matter, and rather prayed that he would draw near to them, and lift them up to himself by bestowing His Spirit upon them.¹ Moreover, to be in fellowship with Yahweh, in terms of the Covenant, meant to worship, to serve, and to obey him. Fellowship was not understood primarily as mystical contemplation, but obedient service.

We shall now consider the period between the Old Testament and the Christian era. In many ways this period was decisive for Jewish religious thought, and brings us to an understanding of the state of the Church of Israel when Jesus the Messiah appeared.

The Spirit in Judaism.

During and after the exile a number of religious and very practical men worked upon Israel's Faith and transformed its structure into what is known as Judaism. The prophets, especially Jeremiah and Ezekiel, as well as the Deuteronomic Law and the Histories had clearly showed that the national tragedy was really manifested in Israel's failure to be faithful to the Covenant obligations. Thus the aim of the post-exilic leaders was to assure that Israel should become a holy people by means of the scrupulous observance of the Law. The Apocalyptic writers longed for the Kingdom which only Yahweh could establish. On the practical level of daily life, the aim of the Law was to achieve this hope by strict observance of the religious obligations, so that when Yahweh sent his Messiah, a holy people would be prepared for him.

1. Vide, E.F. Scott, op. cit., p 42-44.

During the exile, scribes had collected, codified, and studied the Law and laid down the lines along which the Covenant-people ought to live. The two primary obligations of the Covenant must be kept, namely; to worship only Yahweh, and to obey his will. Yahweh would not establish his kingdom over a people who did not keep his Covenant. This warning was strongly expressed by the post-exilic prophets, especially Haggai and Malachi, in their concern for the temple, sacrifice and tithing. Haggai appears to believe that Yahweh would not intervene until the temple was rebuilt. Ezekiel, writing during the exile, set forth in the concluding chapters of his book the ideal for the restored Church as the holy community gathered around the cleansed temple and its worship.

The reformation of the restored nation was begun by Ezra, "a scribe skilled in the law", about one hundred years after the return from exile. From his efforts developed a strong nationalism in later generations. The succession of scribes sought to guarantee that the ethical teaching of the prophets would be preserved in the requirements of the Law, and that their warnings should not pass unheeded. Henceforth, to be religious meant to know the Law, to discuss it, to teach it, and to keep it. The Law was elaborated to cover every situation of daily life, and was regarded as Yahweh's will for his people. In the third century B.C., the Law had come to be conceived as the final and supreme revelation of Yahweh's will. Thus there was no further room for independent representatives of Yahweh to speak his words. According to the official teachers of the Church, Yahweh had spoken his last and final word through the Law. The Law assumed the functions of the prophets, and made the revival of prophecy well nigh impossible. It was widely

taught that the revelation given in the Law was mediated not by the Spirit but by angels.¹ But the doctrine of the Spirit was not entirely forgotten or suppressed. However, its work was relegated to the past, and confined to the future Messianic Kingdom. Thus religious authors wrote under pseudonyms, like Enoch, Daniel, etc., so that their writings would be accepted. The activity of the Spirit was also projected into the future to the Messianic Age when the Spirit would be the possession of every member of Israel, as foretold by the prophets Ezekiel, Isaiah, Zechariah, Jeremiah and Joel.² In this way developed the thoroughly eschatological conception of the Spirit. For the present, the Law was a sufficient guide. To go beyond it was an offence worthy of death. In time, "the peculiar notion was to emerge that even Yahweh allotted some time to its study, and it was felt that if Israel could only keep it perfectly for a single Sabbath, the Messiah would come".³

Jewish nationalism was based upon the Covenant, and the unity of the nation was derived from the common observance of the Law. Ideally the Law was not an end in itself, but the purpose of its observance was fellowship with Yahweh, as well as a preparation for the Messianic Kingdom.

By the time of our Lord the meaning of the Election and Covenant had been largely obscured in rabbinic Judaism. Alan Richardson writes concerning this period, "Israel, it was held, was holy and would therefore always enjoy the favour of God (e.g. Pss. Sol.9:17f; 14:3),

1. Jubilees 1:27; Test.Dan.6;cf Deut.33:2; Acts 7:38,53; Gal.3:19.

2. Ezek.11:19; 36:26f; 37:14; Isa. 32:15; Zech. 12:10, Jer. 31:34; Joel 2:28f.

3. John Bright, op.cit., p - 175.

whereas sinners (i.e. Gentiles) were to be destroyed from before his face (12:7f). So far were the rabbis from holding that Israel existed for the service of the nations that they taught that the world was created for the sake of Israel (11(4) Esd. 6:55; 7:11; 9:13), and the question of the salvation of the Gentiles did not arise".¹ However, in spite of later perversions, and temptations to self-righteousness, the Law kept alive the idea inherent in the conception of the faithful Remnant, that Yahweh's purpose would only be fulfilled in a people who obeyed his commandments. Also the Law was strongly ethical and monotheistic. John Bright writes concerning the Law: "It was an armor plate, rigid indeed; but we may well wonder if an armor less stout would have saved Israel from assimilation in the Gentile world, and her heritage from dissipation like so much water poured on the sand".² Because of the stout armour of the Law, the Persian and Greek influences left little mark upon the heart of Judaism.³ In regard to the doctrine of the Spirit, no foreign influences can be detected within the eschatological conception of its work in the Messianic Age. 'Messiah' and the 'Spirit of Yahweh' are so essentially Hebraic that the whole structure of the Covenant-faith would lack purpose and motivation if these concepts were radically changed. The hope of the Coming Messiah and the Spirit-filled Kingdom was essential to the existence of Israel's

1. A. Richardson, "An Introduction to the Theology of the N.T.", p - 272.
2. John Bright, "The Kingdom of God", p - 177.
3. From 539-332 B.C. the Jews were subject to Persia. Next 100 years or so they were under the Ptolemies. 198-168 B.C., they were under the hard hand of the Seleucids.

In these turbulent times they met all the dangers and influences to their nation and religion, and finally won their freedom under the Macabees.

faith. The hope of fulfilment was hidden in the future, and because of this, further thought concerning the Spirit awaited the time of the full-outpouring in the Age of Messiah. It seems that Israel had reached the limit of her experience of the Spirit. Her knowledge of the Spirit of Yahweh was grounded in her experience as God's people, and was not a concept of speculative thought. It was felt that a further revelation was necessary, and Israel considered this revelation in terms of the hope of the Spirit-endowed Messiah and the Spirit-filled Kingdom. For these reasons the doctrine of the Spirit was preserved from great change by foreign influences. E.F. Scott writes, "it cannot be proved that the conception of the Spirit, as it meets us in the New Testament, was modified in any essential respect by alien modes of thought".¹

Palestinian Writings.

Here, very briefly, our concern is with the Apocalyptic writings. In these writings there are several references to the Spirit, but they are chiefly used in speaking of the past and in association with the prophets. The Book of Daniel, first of the Apocalyptic writings, reiterates the old belief in the Spirit as the power of wisdom, and of imparting the quality to interpret dreams.² The Testament of the Twelve Patriarchs speaks of the Spirit in the usual prophetic way as engendering moral qualities.³ There are a few rare references to the cosmical activity of the Spirit as the agent

1. Scott, op. cit., p-47

2. Daniel 4: 8; 5: 11, 15; 6: 3; interpret dreams, 5: 12.

3. Test. Benj. iv.

in creation and the natural order.¹ There are some references to the Messiah as the Spirit-filled Man along the lines of Isaiah 11: 2, but in the Psalms of Solomon the writer suggests that the Messiah will be a divine person. The same view is also expressed in the Testament of the Twelve Patriarchs.² However, these references add scarcely anything to the conception of the Spirit found in the preceding period. Rather, we see in this period a constricting of the concept of the Spirit's work. The prophetic work of the Spirit has ceased. Irving F. Wood, commenting on this literature, wrote, "It is notable that in all this literature there is not one claim made of the actual possession of the Spirit by or on behalf of any contemporary".³ Its work, in relation to the external world, was not generally stressed. The writings rarely refer to the Spirit's present work in or upon man. Rather, a hierarchy of angels had been developed and were believed to be Yahweh's messengers to Israel.⁴

The association of the Spirit with the life of the Nation-Church was disregarded. The Spirit was considered in a far more abstract way as the power of Yahweh, and not as the present medium of his will to his people. This essential office was performed by the Law. The few references which we have considered indicate the extent of the awareness of the Spirit in Palestine during this period.

1. Judith 16: 14; Enoch 60: 12.

2. Test. Judah 24: 2.

3. Irving F. Wood, "The Spirit of God in Biblical Literature", p - 71.

4. Enoch 67: 10.

Alexandrian Writings.

The literature of the Dispersion originated mainly in Alexandria. In it are found echoes of the Old Testament thought, but also a new development aided and influenced by Greek thought. The dominant philosophy at this time was Stoicism with the idea of the Logos, universal Reason. God is interpreted in terms of 'Spirit', but for the Stoics God is Spirit inasmuch as 'God' is only the name for that principle 'into which all things can be resolved'.¹ But this is not the Hebraic conception of Yahweh, or of His Spirit. Jewish scholars of the Diaspora were much interested in the Stoic theory of the immanent Logos through whom God had created the world, but they did not correlate it with the Spirit, but with the Old Testament ideas concerning Wisdom and the Creative Word. Generally speaking, they were content to let the concept of the Spirit of Yahweh lie dormant, except for certain traditional allusions to its work. They speak of Wisdom as Yahweh's agent in Creation and the overseer of all his works.

The Book of Wisdom stresses the cosmical significance of the work of the Spirit: "The Spirit of the Lord has filled the world; it holds all things together; it is in all things".² The Spirit was practically identified with Wisdom. Wisdom is "a holy spirit of discipline", intelligent, good, omnipotent and omniscient.³ It might be inferred from the writer of the Book of Wisdom that he regarded Yahweh's agent Wisdom, as working in all men everywhere.⁴ On this

1. Scott, op. cit., p - 54.

2. Wisdom 1: 7; 7:21ff.

3. Wisdom 11: 24; 12: 2.

4. Footnote, Thesis, p - 34.

point Philo is definite: "the pure wisdom of which every man partakes".¹ However, it is apparent that Greek thought had a negative effect upon the concept of the Spirit. A striking example of this is seen in the Commentaries of Philo, where of necessity, in an exegetical manner, he made many allusions to the Spirit. But in Genesis 1: 2 he interpreted 'ruach' as 'wind', and did not see in the context an indication of the creative work of the Spirit. In his own original thought he attributed the function of the Spirit to the Logos. Sometimes 'Spirit' in this context meant the rational principle. However he did not consider that the prophetic afflatus ended with the canonical prophets. He described his own experience of the Spirit in terms of ecstasy, and the sudden flood of illuminative power. But his understanding of the experience was different from that of the prophets, for whom the bestowal of the Spirit meant insight into the righteous will of Yahweh, and power to perform their mission. To Philo, however, it meant an intellectual illumination, giving him deeper knowledge of the Divine.² Moreover, Philo's idea of possession by the Spirit was an experience in which the prophet's reason is overwhelmed, turning him into a mere instrument upon which the Spirit played. He seemed to be unaware of the elevation of the moral and spiritual life of man by the Spirit. He reasoned that the Spirit did not come more readily to man because of the barrier of the 'flesh', meaning the body with its mortal weaknesses and desires.

1. De Gigant. 5f, 12.

2. De Migrat. Ab. vii.

Conclusion of the Literary Study.

Throughout the Old Testament the Spirit is referred to in personal terms, but cannot be regarded as fully personal. At times, from the language used, one could think of the Spirit as a potent liquid which Yahweh 'poured out' upon chosen persons. But this is figurative language which is also used in the New Testament.

We have noted the development in the understanding of the work of the Spirit because of the ethical teaching of the Prophets, and how the work of preservation, conservation and renewal of Nature was attributed to the Spirit. In the Wisdom literature there is much to suggest that the Spirit is regarded as working in all men everywhere. But in the canonical books, the Spirit is confined to the People of God. This view is based upon the concept of the Fall which rendered mankind generally incapable of apprehending the Spirit of Yahweh. Thus Yahweh chose Israel, and because they were his people, He gave His Spirit to certain chosen persons to work for the welfare of His Church. His Spirit raised up leaders, and prophets, rulers and skilled craftsmen. His Spirit bestowed wisdom and inspired the moral and spiritual life of Israel. The chief work of the Spirit in the Church was the inspiration of the Prophets who taught the people the revealed will of Yahweh. Judaism, which eclipsed prophecy, lost the consciousness of the present activity of the Spirit.

The work of the Spirit was regarded as creative in two instances, namely, at the original Creation, and in the expected 'New Creation' of the Messianic Kingdom. However, the Spirit does not

create, in the sense of originating, but enlivens, and develops that which Yahweh initiates, as in Genesis 1: 2. Also, in Ezekiel's parable of the restoration of Israel (37), it is Yahweh who will redeem, and His Spirit which will revive and give new life. In the New Life in the Messianic Kingdom, the Church would be recreated through the full power of the Spirit of Yahweh.

Chapter Five

SECTION IIINTRODUCTION TO NEW TESTAMENT SECTIONThe Identity and Continuity of the Church in Old and New Testaments.

In principle, the Church is one, and continuous, throughout the Old and New Testaments. If the two dispensations are contrasted, great differences are noted. But the differences are between the state of the Church which looked forward to the new redemption, the 'new creation', in the Kingdom of Messiah, and the Church when it is transformed by the Coming of Messiah and the Holy Spirit, and can say that the Kingdom has come, and continues to come in power. In principle, there is no change in the calling and the mission of the Church after Christ had come. But through the work of Christ and the outpouring of the Holy Spirit, the universal purpose of the Father is at last being fulfilled.

It is as a member of the Church that Christ Jesus appeared. His faith in the Church was the same as the prophets who preceded him. He taught that the Kingdom of God at the present belonged to the Jews;¹ that Jerusalem was the city of the Great King;² that salvation was from the Jews.³ His Messianic work presupposed the existence of the Church whose destiny he came to fulfil. It was as a prophet that he came preaching the Kingdom of God, and called the Church to repentance.⁴ He went to every section of the Church: to the observers of the Law, to the less instructed Galileans, and to the outcasts of Israel. If Israel, as a whole was not gathered to him, it was not his fault.

1. Matt. 21:43.

2. Matt. 5:35.

3. John 4:22.

4. Mk. 1:15.

But Christ Jesus was more than a prophet. He was the Bringer of the new redemption to the Church of the New Covenant, and of the new creation to be accomplished by his Death and Resurrection and by the Gift of the Holy Spirit. When this had happened, the transformation wrought by Christ and the Holy Spirit in the Church constituted a new dispensation, a new beginning. But it is a new dispensation and a new beginning dependent upon and fulfilling the first Creation, the Call of Abraham, and the Covenant with Israel. Thus the writers of the New Testament presupposed the identity and continuity of the Christian Church with the life of the Church under the old dispensation. The language which the Old Testament used to describe the people of Yahweh, is now applied to the Church of Christ without any explanation being thought necessary.

The writer of 1 Peter declared, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light".¹ St. Paul described the Christian dispensation as the 'true circumcision',² and the 'Israel of God'.³ "It is men of faith who are sons of Abraham."⁴ Israelites of ages past are 'our fathers'.⁵ The Church, one, both before and after the coming of Christ, is like a 'cultivated olive tree'.⁶ Some of the branches, the unbelieving Jews, have been cut off and the believing Gentiles have been grafted in and partake of the life of the roots and trunk of the 'olive tree'. The idea of a new Church, absolutely severed and unconnected with the past

1. 1 Peter 2:9.

2. Phil. 3:3.

3. Gal. 6:16.

4. Gal. 3:7.

5. 1 Cor. 10:1.

6. Rom. 11:16-24.

Israel, did not occur to the mind of St. Paul.

The Johannine writings express the same view. The Church is the 'flock' and the 'vine' of God, as it has always been.¹ In the Apocalypse, the Church which brought forth the Messiah is identical with the Church which is persecuted after his Ascension.²

Our Lord's statement after St. Peter's confession of His Messiahship may give a different impression of the new order: "You are Peter, and on this rock I will build my church".³ It seems that the building of the Church is in the future, and that it will be a completely different Church. But 'to build', in the Biblical sense, does not presuppose that what is built has never been built before. Yahweh had rebuilt his Church many times through the faithful remnant. It may be said that Jesus found the Church in ruins. This idea is expressed at the Council of Jerusalem by St. James who quoted from the prophet Amos: "After this I will return, and I will rebuild the dwelling of David which has fallen: I will rebuild its ruins, and I will set it up".⁴ In the ruins of Israel, Jesus found the rock on which the New Israel could be built. Peter and his fellow-disciples are the 'remnant'. The Jews who refused to believe lost their membership in the Church. Believing Jews remain members of Israel, and believing Gentiles have become children of Abraham by faith. Our Lord transformed the Church so greatly by his life and work that it may be spoken of as the Church of Christ. He may be said to be the Founder of the Church as it is known after Pentecost.

1. John 10:16; 15:1.

2. Rev. 12:2,13.

3. Matt. 16:18.

4. Acts 15:16, cp, Amos 9:11,12.

But it is more correct to say with the writer of Ephesians, that God the Father "has made him the head over all things for the Church".¹

The Church had existed centuries before the Coming of the Messiah.

The nation of Israel had long been conscious of itself as the Qa'hal or Ecclesia of Yahweh, and it was in this setting that the Messiah Jesus, the Saviour of the world, was born, and in no other.

1. Eph. 1:22.

Chapter Six

SECTION II. NEW TESTAMENTA. THE HOLY SPIRIT AND THE MESSIAHThe immediate preparation by the Spirit of God.

In the study of the Old Testament, it was stated that the work of the Spirit was closely linked with prophecy. It was pointed out that the culmination of prophetic insight was to look forward to the new creation in the Kingdom of Messiah. Jesus said to the Jews "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me".¹ This was definitely the long-range work of the Spirit in preparation for the Messiah.

When the time was right in God's plan to send His Son, immediate preparation was made within the life of the Church. The Spirit of God began to stir certain persons. St. Luke reveals in his Gospel that the birth of John Baptist, the Forerunner of Messiah, was attended by an outburst of the Spirit not experienced for many generations.² It is implied that the power of the Spirit renewed in the parents the gift of life. Elizabeth said, "Thus the Lord has done to me...."³ It is foretold concerning John that "he will be filled with Holy Spirit, even from his mother's womb".⁴ After the birth of John both parents shared at times the inspiration of the Spirit. As John grew "the hand of the Lord was upon him",⁵ and he "became strong in spirit".⁶ His Ministry began when "the word of God came to him".⁷ In this narrative St. Luke

1. John 5:39

2. H.B. Swete, "The Holy Spirit in the New Testament", p-12; not "since the days of the Maccabees" had such a manifestation of the Spirit been experienced in Israel.

3. Lk. 1:28. 4. Lk. 1:15. 5. Lk. 1:66. 6. Lk. 1:80. 7. Lk. 3:2.

used Old Testament phraseology. The Holy Spirit is the same power of God which came upon Old Testament individuals. John is a true successor of the old Hebrew prophets. He possessed the Spirit in the same way as they did. Swete writes concerning the Baptist: "In John the prophetic Spirit uttered its last testimony to Him that was to come, completing the witness of the Old Testament at the moment when Christ was ready to enter upon His work".¹

The Incarnation.

The fact of the miraculous Conception of Jesus, would most probably be the last item of information concerning the life of her Master that the Church would receive. Naturally it would be a family secret, and was not recorded in any sayings of Jesus. The obvious source was the Blessed Mother. She is mentioned as being with the group after the Ascension.² When the earthly life of Christ was ended, there would be no need to guard this secret which fitted so well into the framework of faith in Jesus Christ, the Son of God. St. Luke said he followed 'all things closely'.³

At the Annunciation the Angel said, "Holy Spirit will come upon you, and power of the Most High will over-shadow you ...". A.J. MacDonald states that almost always in the Greek when the definite article is used with 'Holy Spirit', it describes the Spirit as a personal agent, but when the article is not used the meaning is that of endowment, the subjective work of the Spirit. This is a helpful observation, but it is difficult to say in this narrative whether such a distinction can be made. Here the Spirit is spoken of in Old Testament

1. Swete, op. cit., p - 22.

2. Acts 1: 14.

3. Luke 1: 3.

terms as the "power of the Most High", so that the Spirit is not referred to as a personal agent. But MacDonald maintains that the consistency with which the article is used, or omitted, illustrates the fact that the writers (and so early believers) had a clear conception of the distinct personality of the Spirit and were able to distinguish both His objective (as agent) and His subjective (endowment, inspiration) work.¹ According to this observation, as the article is omitted in this narrative, the emphasis is here placed upon the endowment of the Virgin to enable her conception. The Spirit is not the 'Father' of Jesus, but the work of the Spirit in the Conception is creative. The Child is to be 'holy', even 'Son of God'. Here we see that act of divine intervention in the life of the Chosen People which was expected to usher in the Messianic Age. The intervention was not in accordance with popular expectations. Rather, it involved the Creation of the New Man in whose sinlessness, complete dedication, sense of fellowship with God, the bonds of sin were finally broken.

St. Matthew gave a different account of the "annunciation". But both accounts agree in ascribing the Conception of Jesus, Son of Mary, to the Divine Power.

It must be stated that the Incarnation reveals the Trinity of Relationship: the Father's purpose for the Son, and the Conception by the Holy Spirit. The Father cannot be separated from the Son, or the Spirit be separated from the Son, or from the Father. The glorious mystery of the Church is that because of the life and work of Christ, the Spirit admits believers in Christ to the Divine Fellowship.

1. "The Interpreter Spirit in Human Life". p - 66ff.

In the beautiful picture which St. Luke presents of the Childhood of Jesus,¹ we are aware of the abiding influence of the Spirit in His life and development. He remained in Jerusalem because of love for His Father's House: He sat among the teachers, listening and inquiring: He displayed deep understanding in His answers: replied to His Mother with Divine wisdom, revealing the consciousness of a unique relationship with God and a zest for the things of the Father: "How is it that you sought me? Did you not know that I must be in my Father's House?" But there was no retreat on his part from the obligations of life. "He was obedient to them", and in the routine of daily life continued to advance "in wisdom, and in stature and in favour with God and man". "Thus the Spirit in the Boy is seen at once illuminating thought and promoting to duty; opening the mind to the mysteries of God, and at the same time urging the regular discharge of the responsibilities of an obscure and monotonous life."²

The Baptism of Jesus.

The ministry of John Baptist provided the necessary background for the ministry of Jesus. John is presented as God's Messenger sent to prepare the way before him.³ He is also spoken of as Elijah whose return was expected before the coming of the Messiah.⁴ He called the Church to repent and to prepare for Messiah.

1. Luke 2: 41-52.

2. Swete, op. cit., p - 37.

3. Mk. 1: 2f; Mt. 3:3; Lk. 3:4.; cf. Malachi 3:1.

4. Lk. 1: 13, 17 (infancy narratives) relates John to Elijah in reference to Mal. 3: 1, 2 cf; 2 Kgs.2:9,15.

John, like the Old Testament prophets, preached the judgment of God upon sinners and called them to repentance and trust in God's mercy. The essence of his preaching was his call to a baptism of repentance. This baptism was symbolic of the purpose of his ministry which was to make ready a people prepared for God. By baptism, penitents were constituted as a faithful remnant waiting for the imminent judgment of God. John was motivated by an overwhelming conviction that the End was near, and saw the Day of the Lord in the ancient prophetic terms of God's wrath and judgment. His preaching and baptism were directed to this End. A remnant must be prepared, for all who are of Israel are not the "true Israel". He cut deeply into the pride of Judaism when he announced to the Pharisees and Sadducees who came to him, "do not presume to say to yourselves 'We have Abraham as our Father'; for I tell you, God is able from these stones to raise up children to Abraham".¹

John made a great impact upon Judaism. Messianic hopes were rekindled. Many came to him and were baptized "confessing their sins".² Because John's baptism was a preparation for the Messianic Age, it has been called an "eschatological sacrament".³ When "the people were in expectation and all men questioned in their hearts concerning John, whether perhaps he were the Christ",⁴ John told them that his mission was to prepare the way for the coming of the Messiah.

1. Matt. 3:7-9.

2. Matt. 3:6.

3. A. Schweitzer, "Mysticism of Paul the Apostle", p-229: of Barrett, op. cit., p-33.

4. Lk. 3: 15.

His teaching and baptism were a preparation for Messiah who would then take over from him with far greater power and dignity. Messiah's coming was also spoken of in terms of 'baptism'. In Mark 1:8 John says "I have baptized you with water; but he will baptize you with Holy Spirit". Matt.3:11 and Luke 3:16 add "and with fire". Several scholars think that the term "baptism" here is used in a metaphorical way to express the idea that as John's baptism was in preparation for the coming judgment of God so it will be the mission of Messiah to enact God's judgment. Thus they maintain that the "Holy Spirit" in this instance is a reading-back of Christian experience into this context, and that the original phrase was "wind and fire" which denotes the language of judgment.¹ However, it is impossible to discover the exact words used, but the context is true to the teachings of Jesus and to Christian experience of the Holy Spirit. Likewise, the idea that the Bringer of Redemption is also the Enactor of God's judgment is true to the teaching of Jesus. "I have not come to bring peace, but a sword"; "If I had not come they had not had sin, but now they have no cloak for their sin." "He who does not take up his cross and follow me is not worthy of me."² The universal Saviour is also the universal Judge. His very presence in the Church of Israel was a sign that God's judgment and salvation were being accomplished. The eschatological outlook of the New Testament is described in terms of judgment and salvation,³ and the basic fact of Christian experience is that the Spirit-filled Messiah 'baptizes' with the Holy Spirit.

1. J. Wellhausen in commentary on MT.3:11f and Bultmann "Die Geschichte der Synoptischen Tradition" p-116, and Barrett agrees here that "holy Spirit" is a reading-back of Christian belief into the documents.
2. Matt. 10: 34-38.
3. Matt. 23: 37; Lk. 13:34; 19:41.

Jesus shared the same prophetic and eschatological ideas as the Baptist. According to the Marcan account Jesus presented himself for baptism like any other faithful Jew who wished to prepare for God's Kingdom by renouncing disobedience and unfaithfulness, and to pledge allegiance to God. Swete writes, "It was appropriate to his present earthly life that he should omit no act of homage that man can pay to the ordinance of God".¹ There is no admission in the Gospels of Jesus's need of repentance. Jesus, in meeting John's reluctance to perform the rite, said, "Let it be so now, for thus it is fitting for us to fulfil all righteousness".² Who is to say that Jesus was not fully aware of the significance of his baptism, and that he did not acquaint his disciples with its meaning?³ It is most probable that this account is based upon Jesus's teachings to his disciples and is not solely the product of their interpretation. The significance of the event is clear to the Synoptic writers. It represents the anointing of Jesus of Nazareth with the fulness of Holy Spirit to the office and mission of the Messiah-Servant of God.

All the Evangelists insist that at the baptism of Jesus, the Spirit descended upon him as a dove. The meaning of this symbolism is not definitely known.⁴ But the creative activity of the Spirit is

1. Vide, Swete op.cit., p-43.

2. Matt. 3:15.

3. Vide, Richardson op.cit., 180: He puts forth the idea that the sinless Jesus is baptized with John's baptism "of repentance unto the remission of sin" (Mk 1:4) for the same reason that he died: "the Lord hath laid on him the iniquity of us all" (Isa.53:6). "The baptism of Jesus is, then a foreshadowing of his death".

4. Gunkel, "Zum religionsgeschichtlichen Verstandnis des N.T." 1910 p 70. 'this is so far unexplained.' cf, Barrett, op.cit. p-35 'after more than 30 years it remains unexplained'

clearly indicated. A new thing was wrought in the waters of baptism comparable with the First Creation of heavens and earth out of the primeval chaos.¹

Some scholars think that the 'voice from heaven' is similar to the expression 'Bath-Qol' found in the Rabbinical writings. The expression means literally 'the daughter of the voice' or the echo of the voice, but not the direct voice. The reason the Rabbis used this expression was because they believed that the action of the Spirit had ceased in Israel. The Law was regarded as the medium of the will of Yahweh. Prophets, directly inspired by the Spirit to speak his words, no longer appeared, or were considered necessary. Since the days of the last prophets, the Spirit had not spoken directly, so that Israel had only the 'Bath-Qol'. It was sometimes compared to the sound of a bird. Many rabbis had heard the 'bath-qol', but the direct voice of the Spirit had not been heard in Israel since the days of the prophets.

The significance of "the voice from heaven" for the ministry of Jesus was that He was the Prophet who spoke what He received from the Father.²

The Synoptic records of the Voice read:-

Mark 1: 11 "Thou art my beloved Son (my Son, the Beloved),
 with thee I am well pleased."

Matthew 3: 17 "Thou art my beloved Son, with whom I am well pleased."

Luke 3: 22 "Thou art my beloved Son, with thee I am well pleased."

(Some ancient authorities for Luke render, "to-day I have begotten thee".)

1. Genesis 1: 2.

2. John 14: 10.

Two titles are ascribed to our Lord: the Son, the only, the chosen Son of God; and by inference the elect Servant of God.¹ The latter title is shown in the clear reference to Isaiah 42: 1 and 44: 2, concerning the Servant. The connection between the Servant and the Spirit is stated: "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him". Together with this passage should be taken the references in chapters 11: 2 and 61: 1, which were most certainly regarded as referring to the same person. The declaration that Jesus is the Servant was accompanied by the Gift of the Spirit equipping Him for His ministry.

It is more difficult to connect the title 'Son of God' with the Spirit. It is considered that this is the language of adoption. "Similar formulae are known to have been in use among other Semitic people."² An old Western text reading for Luke is "Thou art my Son, to-day have I begotten thee". "To-day", as in Psalm 2:7, would refer to adoption, and not to actual birth. Thus, it may be reasoned, that at the baptism Jesus became, or was revealed as, Son of God, not as the result of divine begetting, but because he was then 'anointed' as the Messiah-King of Israel, the true successor of David.³ If the words, "Thou art

1. ὁ ἀγαπητός is equal to ὁ ἐκλεκτός, as a comparison of Isa. 42:1 and 44:2, and the variants in Luke 9:35 show.

2. Barrett, op. cit., p - 41.

3. $\pi\psi\delta$ (mashad: from which 'Messiah' is derived) means 'to smear' and hence 'to anoint'. The anointing is always with oil. The expression 'to anoint with the Holy Spirit' is unknown in the O.T. but in Isa. 61:1 is written, "The Spirit of the Lord is upon me, because the Lord has anointed me". Also in 1 Sam. 10: 1,6,10, and in 16:13 when David is anointed with oil, the Spirit began to work in him. In Acts 10:38 - an allusion to baptism: God anointed (ἐχρίωεν) Jesus with the Holy Spirit. Acts 4:26f, words: χριστός, χρίω are closely associated with the description of Jesus as the Servant, as in the account of his baptism. The Greek equivalent for Messiah χριστός means Christ, Anointed One.

my Son" were addressed to Jesus because of the Messianic office, which from the time of his baptism he assumed, the connection with the descent of the Spirit is easier to understand.

The Baptism is thoroughly Messianic in significance. The Spirit is the creative activity of God inaugurating the Messianic Age. According to Mark, the beginnings of the Age are found in the Baptism of Jesus; Matthew and Luke trace its beginnings in the Conception and Birth; and John sets forth the belief in the pre-existent Son of God. The record is essentially the same: the descent of the Spirit at the baptism, and the beginning of the ministry of Messiah.

Christian Belief is that the Spirit is inseparably associated with the Messiah as the anointing Power working in and for Jesus in his supreme role as Prophet, Priest and King of the New Israel of God.

John's ministry was a public preparation for the Messiah, and those who had received his baptism looked earnestly for His coming, yet Jesus's baptism was not a public proclamation of His Messiahship. It passed unnoticed except by John himself. The vision and the Voice that followed the baptism did not serve as a witness to the nation that Messiah had come. All we can infer, is that Jesus had a new consciousness of the Father's acceptance as a constant source of strength: "The Father sent me".¹ Jesus was endowed with new powers and a new mission. It was a spiritual, invisible, and effective anointing by the Spirit with power for His unique work.

1. John 5: 37.

The Ministry of Jesus.

The immediate effect of the outpouring of the abiding Spirit upon Jesus was seen in His withdrawal into the wilderness.¹ Without doubt, the time spent in the wilderness was, in part, a joyous exaltation in the Spirit in the fellowship of the Father. But the divine obligations were upon him, together with the realization that the whole forces of evil stood in the way of the accomplishment of his mission. Hence it was a time of temptation: temptations to misuse the powers bestowed upon him in his baptism.

At the beginning of his Messiahship, the final routing of evil had begun. The struggle would be most intense. If the victory of God was to be assured, that victory must be accomplished in the human soul of One Man. His sinlessness was no guarantee against temptation. Evil, in his case, worked from without in the form of the most subtle suggestions. Being human, he needed, here, and all through his ministry the abiding strength of the Holy Spirit to give insight to discern the temptations, to give strength of will to work patiently, to give humility in his human limitations, and to give dependence upon the fellowship of the Father. His sinlessness meant that his nature was perfectly in accord with the Spirit. But he remained sinless throughout all temptations and weakness of his mortal flesh because he resisted and overcame in the power of the Spirit. The Spirit does not over-ride the human will, but cooperates. This factor made the temptation of Jesus an agonizing, intense experience. Herein, lies the hope for all who turn to him that they too can conquer, for he gives the same Holy Spirit, in whose power he himself overcame temptation. The victory over Satan in the temptation

1. Mk. 1: 12,13; Mt. 4:1f; Lk. 4: 1f.

was the foundation of all that followed in the ministry. It was also the victory of the Holy Spirit of God.

The temptation showed that the Son of God could not compromise with evil, but that his work was aimed at the destruction of the power of Satan. The Messianic Hope, though variously interpreted in the popular mind, did include the idea of the final victory of God over all His enemies. Jesus's victory over the temptations of Satan meant that the victory was won throughout his ministry in the towns and villages of Galilee until outside Jerusalem the final "It is finished" was uttered. The victory had to be achieved in the life of the New Man before others could really share that victory in sure hope and confidence in the Spirit.

The Return from the Desert.

"Jesus returned in the power of the Spirit."¹ It was in the power of the Spirit that Jesus worked henceforth. St. Luke placed at the beginning of the ministry, our Lord's visit to the synagogue of Nazareth. On this occasion he read the passages from Deutero-Isaiah where the prophet described the greatness of his own mission: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted.."² Then Jesus announced, "Today this scripture has been fulfilled in your hearing".³ Thus he ascribed to the Holy Spirit the whole of the redemptive work from the Baptism to the Passion. The consciousness of the power of the Spirit was the authority and the strength of his preaching, of his wondrous works, and of his personal life.

1. Luke 4: 14.

2. Isaiah 61: 1f.

3. Luke 4: 21.

Our Lord's preaching was in the power of the Spirit. His discourses with his disciples and the multitudes give point to the words, "He whom God has sent utters the words of God, for it is not by measure that he gives the Spirit".¹ He spoke with such authority that the crowd exclaimed, "What is this? A new Teaching!".² His words were full of spirit and of life.³ It was plain that the Spirit spoke by his life. The Word of the Lord did not come to him occasionally as it did to the ancient prophets, but with him it was a continual inspiration. He appealed to the Old Testament prophets in support of his teaching. As with them, his eschatology was of a radically ethical nature. He announced the Kingdom of God as present in himself and called men to himself as the Way into the Kingdom. It was in the consciousness of perfect and continuous inspiration that he said before his Passion "Heaven and earth shall pass away, but my words will not pass away".⁴

The Spirit gave him insight into the hearts of men and the confidence of the abiding Spirit gave wisdom in his answers to inquirers, and to those who would trap him in his speech.

His miracles, works or 'signs' which attended his ministry were complementary to his teaching. Jesus ascribed them to the Holy Spirit. "If it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you."⁵ All his works may be regarded as a sign that God has visited his people and that the Kingdom is being established. The work of calling and training the disciples was

1. John 3: 34.

2. Mk. 1: 27.

3. John 6: 63.

4. Mk. 13: 31.

5. Mtt. 12: 28.

undertaken after a night in prayer which suggests dependence upon the Father and the aid of the Holy Spirit. According to the Fourth Gospel, Jesus said "The Father who dwells in me does his works".¹ It has been seen in the Old Testament study and in the Gospel records that the agent by which God works in or upon human life is his Spirit. This was clearly understood after Pentecost, for St. Peter explained to Cornelius how "God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses to all that he did both in the country of the Jews and in Jerusalem."²

The Work of the Spirit in the Personal Life of Jesus.

The personal life of Jesus revealed a perfect harmony with the Spirit. His consciousness of being the Servant of God and his obedient subjection to that role derived from the Spirit. Jesus asked, "Which of you convicts me of sin?",³ and further exclaimed, "I always do what is pleasing to him" (Father).⁴ In his life of private prayer and devotion to the Father he was sustained by the Spirit. St. Luke records an instance of His exultant joy in the Holy Spirit, when he rejoiced in his spirit when the disciples reported to him the success of the preaching mission on which he had sent them.⁵

His life was lived to the praise and glory of the Father. This fact was increasingly manifested toward the end of his ministry when he entered on his Passion. He prayed for his disciples that they might be one.⁶

1. John 14: 10.

2. Acts 10: 38-39.

3. John 8: 46.

4. John 8: 29.

5. Luke 10: 21

6. John 17: 11.

He told Peter that he had prayed for him.¹ In the Garden, the Suffering Servant "being in an agony prayed more earnestly".² He taught his disciples how to pray, and that prayer is the secret of fellowship with the Father and the means of strength. "And he told them a parable, to the effect that they ought always to pray and not lose heart."³ When he was being nailed to the cross he kept on praying, "Father forgive them...".⁴ In later Christian writings "to pray" means definitely "to pray in the Holy Spirit".⁵ In the life of Christ it was the prayerful assimilation of the fullness of the power of the Spirit that issued forth in the attitude of constant dedication to the Father's will. "My food is to do the will of him who sent me, and to accomplish his work."⁶ The Sacrifice of Christ can only be rightly understood in terms of his consecrated will whereby he was lovingly "obedient unto death, even the death of a cross".⁷ In the human nature of Jesus the work of the Spirit was supremely and perfectly accomplished. The Messiah, the Servant-Son of God, lived his earthly life and achieved the work he was sent to do by the Father in the power of the Holy Spirit.

The Resurrection of Jesus was the work of the Holy Spirit. St. Paul declared that Jesus was "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead",⁸

1. Luke 22: 32.

2. Luke 22: 44.

3. Luke 18: 1.

4. Luke 22: 34.

5. Jude - Verse 20.

6. John 4: 34.

7. Phil. 2: 8.

8. Rom. 1: 4.

and "if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you".¹ A comparison of these statements reveals that in the writer's mind there is no doubt that the Holy Spirit is the power of Christ's resurrection. The Holy Spirit is truly the Lord, the Giver of Life.

1. Rom. 8: 11.

Chapter Seven

SECTION II. NEW TESTAMENTTHE HOLY SPIRIT AND THE MESSIAH

The section of this thesis concerning the work of the Spirit in the Old Testament, concluded with the presentation of the fervent expectations of the Messianic Kingdom, and the outpouring of the Spirit in the Age of the New Covenant.

The New Testament writers announced that this "Good News" had come to pass: "The beginning of the Gospel (euangelion, good news) of Jesus Christ (Messiah), the Son of God...". This belief is unanimously proclaimed in the Christian writings. Jesus is the Messiah, the Lord, the Son of God. It is clear that Jesus is regarded as being more than man. He is the Son, in whom, God's power is uniquely revealed. Of this fact, his resurrection is the undoubted proof.¹ He is the very image of the substance of God, far above all angels, and sits on the right hand of God.² He is the Cosmic Logos, existing from all eternity with God.³ He is God.⁴ Clearly, the writers did not invent this faith. It derives from Jesus, and is based upon his life and claims.⁵ It is a confident proclamation that God has intervened, as the prophets promised he would do, and that his purpose is being accomplished in the New Covenant of His Son. In the Son, the Old Covenant has been fulfilled in the New, and to this new order the Father has set the Seal of the Spirit.⁶

1. Rom. 1:3-4.

2. Hebrews 1:1-4.

3. John 1:1-3.

4. John 1:1; 20:28; Titus 2:13; 11 Peter 1:1.

5. The Liberal Protestant School of Theology concluded from their studies of the New Testament that writers, especially St. Paul, turned the simple teachings of Jesus, and his person, by a process of interpretation into the theology of the Catholic Faith.

6. Eph. 1:13.

The foregoing paragraph is a very brief statement of the New Testament belief concerning the person of Jesus. His Divine Messiahship is dogmatically declared. The writings also display a profound belief in the power and work of the Spirit. This fact appears in the Gospel records as well as in the other writings. However, when the Synoptic Gospels - Mark, Matthew, Luke - are closely studied, a distinction must be made. It is evident that the Evangelists were careful to preserve the record of the Lord's earthly life and teachings. But they looked back in the light of the great events of the Resurrection and of Pentecost. It was natural that they should speak of Jesus in terms of their new understanding of him, and should make certain alterations in some of his sayings in the same way. New Testament scholars have shown that this is especially so in regard to references to the Spirit.

According to the Synoptic Gospels, Jesus displayed a disciplined reticence concerning his own person and mission. He did not advertise his Messiahship, or the fact that he was filled with the Spirit. This characteristic has often been called the "Synoptic Silence", which really means our Lord's own reticence concerning his Messiahship and the Spirit. If he had openly and consistently claimed possession of the Spirit, he would thereby have proclaimed his Messiahship, for there appears to have been a general belief that the Messiah would be endowed with the fulness of the Spirit of God.

Our Lord's reticence concerning his Messiahship and the Holy Spirit are discussed under the following headings:-

- (a) Jesus's reinterpretation of Messiahship.
- (b) The need for the revelation of the Holy Spirit in his life: a reinterpretation of Holiness, and thereby of the work of the Holy Spirit.

- (c) The work of Jesus was necessary before the Holy Spirit could be outpoured upon the Church; "the Spirit had not been given, because Jesus was not yet glorified".
John 7:39.

(a) Jesus's reinterpretation of Messiahship.

It did not suit the purpose of Jesus to publish the fact of his Messiahship. Though, according to Scripture, he was of Davidic descent, he did not stress the point, and only on certain rare occasions permitted others to address him as "the Son of David".¹ He did not make public declaration during his ministry that he was the Messiah, and discouraged his disciples from doing so.² Thus, at his trial, it was difficult to prove that he had ever made the claim. All the Gospels record that when Pilate asked him, "Are you the King of the Jews?", his only answer was, "You have said it". Though a cryptic answer, this was not a definite denial. However, when he was put on oath before the Sanhedrin, his answer to the question was a definite, "I am".³

If Jesus had proclaimed his role as the expected Son of David, it would certainly have involved great misunderstanding in the minds of the Jews, and would have been more of a hindrance than a help in his ministry. The Messianic hope had almost completely become a longing for political freedom, and this hope would have attracted to him a multitude of followers whose expectations he could not have fulfilled. Thus public proclamation of his Messiahship would have been a deception on his part.

1. Mark 10:47,48.

2. Mk. 8:29f; Mtt. 16:15-20; Lk. 9:20f.

3. Mk. 15:2; Mtt. 27:11; Lk. 23:3; Jn. 18:33-37.

On one occasion his followers did attempt to make him king.¹ Even his disciples retained the popular Messianic conception to the very end: "Lord, will you at this time restore the Kingdom to Israel?"² He rejected any attempt to make him a political leader. When the Fourth Gospel recorded the words of Jesus to Pilate, "My kingship is not of (or from) this world",³ the writer expressed the profound truth that Jesus's conception of the Messianic Kingdom was not the popular hope.⁴ Thus it is apparent that because Jesus knew how different was his Messianic role from the popular expectations, that he refrained from proclaiming himself as the Messiah. But he did refer to himself as the "Son of Man", and it is what he said of himself under this title that presents his reinterpretation of Messiahship.

1. Jn. 6: 15.
2. Acts 1: 6.
3. Jn. 18:36.
4. Messianic hopes had crystallized into certain major patterns, not mutually exclusive or contradictory:-
 1. Hope of the Zealots: political restoration, military action led by the Messiah.
 2. Hope of the Pharisees: exaltation of Israel under Messiah: other nations subordinate to Israel. God would intervene first, thus very suspicious of pretenders to Messianic office.
 3. Apocalyptic hope: Based on Daniel 7: 9; 1 Enoch: catastrophic intervention by God, coming of the Son of Man in clouds and glory to receive an eternal Kingdom.
 4. In some circles: A prophet like Moses: New Covenant: Deut. 18: 15-19.

'Son of Man'.

It is striking, in view of the Old Testament prophecies concerning the Davidic Messiah, how little the New Testament makes of the matter.¹ The reason is, that Christ Jesus is the Divine Son, far greater than any earthly potentate, and his Kingdom cannot be reduced to the dimensions of a merely Davidic empire. One important point only is set forth as an article of belief: the descent of Jesus from the royal house of David. This preserves the continuity of the New Israel with the Old Israel, and the fulfilment of Yahweh's covenant with David.

The title, "Son of Man" was used by Jesus to describe himself and his work. The term occurs in several Old Testament and Apocryphal writings.² But there is no definite evidence that the title was used as a synonym for 'Messiah' when Jesus began his ministry. Alan Richardson thinks that the Similitudes of Enoch, or the Ezra Apocalypse is not of much help in discovering the basis of our Lord's conception of the Son of Man. He writes, "It is not necessary to go beyond these (canonical scriptures) for the raw materials out of which the Gospel figure of the Son of Man is constructed - provided of course, that there

1. Prophetic theme of Davidic Messiah: Amos 9:11; Hos. 3:5; Mic. 5:2; Isa. 9:7; 11:10; 16:5; 37:35; Jer. 23:5f; 33:15f; Ezek. 34:23f; Zech. 12:7f.
2. 'Son of Man', a Semiticism for 'man': Ps. 8:4. Ezekiel used it over 90 times as applying to himself.

Daniel 7:13f: "one like unto a son of man...came to Ancient of Days...given dominion and glory and a kingdom, that all peoples, nations and languages should serve him"...kingdom is eternal.

Apocryphal: 1 Enoch; 11(4) Esdras 13. 1 En. 51:3; 62:3,5; 69:27,29: The Kingdom of God, established through supernatural Son of Man (not of human descent, Davidic, or otherwise), universal ruler, judge. 11(4) Esdras 13: vision of Man from the sea.. 'this, my son', finally revealed after wondrous happenings as leader of Israel; judge and destroyer of nations; assembles Israel.

is a highly original mind which is capable of selecting and reinterpreting what is there to hand".¹ R.H. Fuller, in his book, "The Mission and Achievement of Jesus", has shown that at the time of our Lord there were no well-defined ideas of the Son of Man.² Thus it is apparent that the term 'Son of Man' meant, for the disciples, what Jesus taught them it should mean.³ Through it, he taught them the conception of a Messiah who would suffer. The Christian Church taught the doctrine of the suffering Son of Man as fulfilling the scriptural doctrine of the Messiah.⁴ It seems certain that the basis of the doctrine of the suffering Son of Man was Isaiah 53. The New Testament writers used the title 'Son of Man' interchangeably with that of 'Servant'. Jesus had made this clear in his use of the term: "The Son of Man goes as it is written of him..."⁵

1. Op. cit., p-132.

2. Fuller, op. cit., p-98.

3. There are three kinds of Son of Man sayings attributed to Jesus in the Gospels: Vide, A. Richardson, op. cit., p-132-135.

(a) Referring to himself at the time of speaking: power to forgive sins; lord of the Sabbath. (Mk. 2:10,28) Eating and drinking, (Mt. 11:19; Lk. 7:34); sower of the good seed, (Mt. 13:37); to seek and to save, (Lk.19:10).

(b) Referring to the coming suffering and resurrection: Prediction of the Passion: Mk. 8:31; 9:12; 10:33,45; 14:21; Lk. 17:25 (where the exalted Son of man is identified with the suffering Son of Man); Lk. 22:22; 24:7.

(c) Eschatological vision of the future glory of the exalted, triumphant Son of Man: common to all the Synoptic Gospels: Mk. 8:38; 9:9; 13:26; 14:62; Mt. 12:40, Lk. 11:30; Mt.24:27, Lk. 17:24; etc.

R. Bultman, "Theology of the N.T.", p-31f, does not allow that Jesus gave any such teaching, or had any Messianic consciousness, but insists that this is a Christian interpretation of the life and ministry of Jesus.

4. Acts 3: 18.

5. Mtt. 14:21.

In the light of our Lord's teaching, the New Testament writers made "a brilliant new synthesis of Old Testament themes - Son of Man, Suffering Servant, Messiah not merely as a new theological teaching, but as the programme of action for the ministry of Jesus The bold new teaching about the Son of Man, i.e. a Messiah who should suffer, was the original work of Jesus himself, and no other plausible suggestion has ever been put forward".¹

- (b) The need for a revelation of the Holy Spirit in his life:
a reinterpretation of Holiness, and thereby of the work
of the Holy Spirit.

In Judaism, the Law was supreme as the medium of the will of God, and as a preparation for the Coming Age. This meant that the work of the Spirit was relegated to the past, and associated with the Future Messianic Kingdom, but divorced from the present age. The eschatological conception of the Spirit was important because it connected the Spirit to the work of the Messiah, and it explains why the doctrine of the Spirit was part of a private teaching to the disciples, as well as the teaching concerning the Suffering Messiah. His disciples were with him from the beginning of his ministry, and they would learn of the work of the Spirit from the holiness of his life and works. It was a doctrine that had to be lived before it could be taught. Dr. Newton Flew writes, "There are few sayings about the Spirit (in the Synoptics), because Jesus saw that a richer and profounder understanding of the Spirit was needed than any which his disciples with their lack of insight could glean from the Old Testament; and this interpretation of the Spirit's work could only be lived out in his own ministry".²

1. Alan Richardson, op. cit., p-135f.

2. N. Flew, "Jesus and His Church", p-70f.

It may also be reasoned that Jesus refrained from speaking openly of being endowed with the Spirit of God, because of the popular ideas concerning spirits.¹ The Jews believed in the work of spirits: both good and evil. All evils, whether of disease or sin, were attributed to the work of evil spirits who were unified under the control of Beelzebul, the prince of devils. They also believed that God had under his control legions of angels, who were his agents. It is clearly stated in the Gospels, that Jesus accepted these popular beliefs. He was familiar with this spirit-world, and was capable of holding converse with evil spirits and angels. He is regarded as their Lord. The demons recognize him as their Vanquisher, come to destroy their kingdom. But all this is part of the eschatological aspect of the work of the Spirit in the New Testament.²

Even as the prophets of the eighth and seventh centuries B.C. worked through their teaching and their lives to reform the popular ideas concerning the role of the prophet, and of the Spirit of Yahweh, so Jesus, in his life, reinterpreted not only the role of Messiah, but also the work of the Holy Spirit. However, in the Old Testament, the combination of 'holy' and 'spirit' had been very rare.³ Before they could be combined in the New Testament thought and writings, the Holy Life had to be lived, and the work of redemption finished. The life of Jesus was the perfect expression of Holiness, and of the work of the Holy Spirit.

1. Vide, E.F. Scott, "The Spirit in the N.T.", p 77 - 80.

2. Vide, C.K. Barrett, "The Holy Spirit in the Gospel Tradition", p 114 - 117.

3. Thesis, p - 28 Footnote 1.

Jesus's controversy with the Pharisees was mainly concerned with the meaning of holiness. In Judaism, ceremonial uncleanness was considered to be a moral offence. Ritual observances and moral obligations were regarded as one in the Judaistic concept of holiness. Fundamentally, the aim of the holiness prescribed in the Law, was fellowship with God. But among the Jews of our Lord's day, especially among many of the Pharisees, there was a strong tendency to forget this main purpose of the Law, and to be over-concerned with ritualistic and moral purity. This obsession did not lead to a humble, consecrated life of fellowship with God, but to a self-righteous attitude which despised others. To Jesus, this was utterly wrong.

Jesus opposed the Pharisaic idea of holiness, and with 'authority' reorientated the Law.¹ He was well versed in the knowledge of the Law, and was accorded the title of "Rabbi". But he was not subservient to the Law. He was not rigid in the observance of the Sabbath, the very standard of Judaistic holiness.² He was not strict about ceremonial cleanness,³ and he did not separate himself from sinners: tax-collectors, harlots, and other like persons. Since the time that the prophet Jeremiah had spoken in the Temple, no one had dared to censure the official religion as Jesus did.

1. Matthew appears to regard Jesus as the "New Moses", the new law-giver of the New Covenant, as promised in Deut. 18:15-19, and expected in some circles in Judaism.
2. Mk. 2:23-28; Mtt. 12:1-14.
3. Mk. 7:1-15; Lk. 11:37-41.

Jesus denied any intention to destroy the Law or the teachings of the prophets, but rather he claimed to "fulfill them".¹ He warned, that "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven".² With authority, he said, "Moses said unto you...but I say unto you...." He reduced the complexity of the Law to the simplicity of love toward God and toward the neighbour.³ The Pharisees did not object to this, for certain of their teachers had summarized the Law in the same formula. But they did object to the attitude of Jesus in disregarding the smaller points of the Law. This, they felt, would destroy the whole Law and with it the People of God. Jesus did not attack the demand for righteousness, which was the aim of the Law. He did imply that holiness is not a matter of law-keeping, but essentially the total dedication of the human will and life to the Father. In the life of Jesus, love was the fulfilling of the Law, and the holy life is seen in that inward compulsion of love expressed outwardly in obedience to the will of the Father.

The Pharisees rightly saw that Jesus's attitude would mean the abrogation of the Law. He had broken with the ceremonial laws of Judaism. This, to them, could only mean the beginning of the end if he were not destroyed. Moreover, he reinterpreted the use of the Sabbath Day, the most prominent symbol of Judaistic holiness. This seemed like the destruction of the very idea of holiness itself. Jesus showed that the Sabbath, like all other holy things, is to help man to fellowship

1. Mtt. 5:17-20.

2. Mtt. 5:20.

3. Mk. 12:28-31.

with God, and is not an end in itself. This was the Pharisaic misconception concerning the Law and the Sabbath. Jesus showed that holiness is fellowship with God, and a life motivated by that fellowship.

The sin of the Pharisee was often self-righteousness, whereas Jesus 'humbled himself'.¹ Jesus was accused of being a glutton, a drunkard, a friend of publicans and sinners.² This was most natural, and deliberate behaviour on Jesus's part. It was an expression of that identification with sinful human nature which he had come to redeem. Love can do no more, nor less, by its very nature. For this reason, the Son of Man must suffer. In Jesus, holiness is oneness with the Father, wholehearted dedication to the Father's will.³ In Jesus, love and holiness are one. His Messianic role followed the pattern of the Suffering Servant of Deutero-Isaiah (53) whose suffering and death are the salvation of the people. "Father, not my will, but Thine be done" was the prayer of the Holy One. Thus holiness is not a way of separation from sinners, or a way of safety-first, or the preserving of one's own reputation. It is the way of him who is willing to lose his life in the Father's will to be done here on earth. Thus holiness shone forth more and more as the end of his earthly life approached: in the events of the Last Supper, the awful agony in the Garden, in betrayal, rejection, and the cross. Here is a life which rendered its all for God and for man. In Jesus, Holiness and the Spirit are perfectly revealed.

The Jews asked Jesus for a sign, because they expected the Spirit-filled Messiah to manifest unusual behaviour. But perfectly

1. Phil. 2:8.

2. Mtt. 11:19; Mk.2:14ff.

3. The two marks of the Covenant-relationship: fellowship, obedience.

attuned as Jesus was to the Fellowship of the Father and the Spirit, "the abnormal becomes for Him the normal; the ecstatic, the controlled; the intermittent overpowering from without, the permanent welling up from within".¹ It is not recorded that he spoke with 'tongues', or displayed the frenzied behaviour of the ecstatic. The 'normality' of Jesus points to the very significant fact of his Divine Nature. Only God can reveal God, as the revelation is in Jesus. The mystery of the person of Christ is the mystery of the Blessed Trinity. Philip said, "Lord, show us the Father, and we shall be satisfied". Jesus answered, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father I do not speak on my own authority; but the Father who dwells in me does his works I am in the Father and the Father in me"² Here is expressed the wondrous mystery of the Divine relationship and revelation. It is not essential to the purpose of this thesis to discuss the nature of the relationships in the Blessed Trinity, but to accept the revelation of the Godhead as the Blessed Trinity of Father, Son, and Holy Spirit. It is taken for granted, that an economic Trinity of revelation also implies an essential Trinity of relationship. Thus, if Jesus revealed the Father, He also revealed the Holy Spirit.³

1. J.E. Fison, op. cit., p - 100.

2. John 14: 8-11.

3. Vide, Fison, op. cit., p - 101.

- (c) The work of Jesus was necessary before the Holy Spirit could be outpoured upon the Church: "The Spirit had not been given, because Jesus was not yet glorified". John 7:39.

The life and work of Jesus was the necessary background for all the wondrous events of Pentecost and afterwards. These events can only be understood in the light of Who He is, and What He did. The statement of John 7:39 does not deny the fact of work of the Spirit in the Church of the Old Covenant. In the Old Testament writings the Spirit is always the Spirit of Yahweh. But Jesus revealed Yahweh to be the Father, and Himself to be one in the mystery of Godhead with the Father and the Holy Spirit: not a Trilogy of Gods, but the mystery of the Blessed Three in One. In this mystery of Godhead, the Spirit is the Spirit of the Father, and in a very special way the Spirit of Christ. The Spirit is One, said Jesus, "whom the Father will send in my name".¹ It is the Spirit who "will glorify me, for he will take of mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."² These passages state the Divine unity of purpose and revelation. The Son does not work in his own authority but in the authority of the Father.³ Jesus also said of the Spirit: "He will not speak on his own authority..." .. but the authority is of the Father and the Son ... "all that the Father has is mine ... he (Spirit) will take of mine and declare it unto you".⁴

1. John 14: 26.

2. John 16: 14f.

3. John 14: 10.

4. John 16: 15.

In view of what has been said, it can now be dogmatically stated that the work of Jesus had of necessity to be accomplished before the Spirit could be outpoured upon the Church. Jesus had to gather a faithful band of believers, and finish his eternal, once - for - all act of redemption. It was only after the redemptive work of the Son had been completed, that the Spirit could operate fully, for what He offers is redemption through Christ Jesus. So it was only after the Ascension of the Risen Christ that the Spirit could be given in the full sense of the Pentecostal experience.

Chapter Eight

The Teaching of Jesus concerning the Holy Spirit.

In view of what has been written beforehand concerning our Lord's interpretation of Messiahship, it is not surprising that there are few references to the Holy Spirit in the Synoptic Gospels, except in the accounts of the birth and the baptism.

In Matthew 12:28, Jesus stated that He cast out demons "by the Spirit of God". This may mean nothing more than "by divine power". St. Luke changed the expression to read, "by the finger of God", which means the same thing.¹ St. John's Gospel records the formal teaching which Jesus gave to his disciples concerning the Holy Spirit. Jesus regarded his own death as establishing the new covenant with the New Israel, and it hardly seems possible that he would omit to give some teaching to the disciples to prepare them for the coming of the Holy Spirit. St. Mark recorded that Jesus prophesied the imminent coming of the reign of God with power: "There are some standing here who will not taste of death before they see the Kingdom of God come with power". St. Mark must have understood God's βασιλεία ἐν ὑμῖν to mean the Spirit-filled Christian Church.²

Jesus spoke of blasphemy against the Holy Spirit. In the Markan account of the Beelzebul controversy Jesus warned that all human

1. Lk. 11:20, cp. Exod. 8:19; 31:18; Deut. 9:10; Ps. 8:3.

2. *δυνάμις* 'Power', means 'God acting'. Rabbinic writings used 'Power' as a synonym for the Divine Name. In the N.T. there is a close association and even identification of *δυνάμις* with the Holy Spirit, as in Mtt. 26:64; Lk.22:69; Mk.14:62, and this reference Mk. 9:1. Vide, Richardson, op.cit., p - 63.

sins and blasphemies may be forgiven, "but whoever blasphemes against the Holy Spirit never has forgiveness but is guilty of an eternal sin".¹

If ἁἰώνιος is regarded as meaning "pertaining to the Coming Aeon or Age" and not primarily 'eternal' or 'everlasting' then Jesus meant that rejection of His exorcisms on the ground that they were the work of Beelzebul was to misunderstand the whole evidence of the Coming Kingdom. His mighty works and exorcisms were signs of the present reality of the Kingdom and that the Kingdom of Satan was being overcome. Failure to read the 'signs' was to reject the salvation which God's Kingdom was bringing to men. Thus men shut themselves out from forgiveness and salvation which is offered to those who repent and believe. Matthew 12:32 and Luke 12:10 give slightly variant readings of the account:

"Whoever says a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven (Matthew's version adds) either in this age or in the age to come". This means essentially the same as the Marcan rendering, but with the addition that it is pardonable not to recognize the Son of Man in the role of the Servant-Messiah. Alan Richardson points out that the Christian Church regarded blasphemy against the Holy Spirit as being apostasy: the sin of those who had believed and entered the Church and shared the gifts of the Spirit and then had fallen away from the Fellowship.² But the problem is to ascertain what meaning can be given to the teaching about blasphemy against the Holy Spirit before the outpouring at Pentecost. The meaning must be contained within the context: "for they said, 'He has an unclean

1. Mk. 3: 29f; cf. Matt. 12:32; Lk. 12:10.

2. Hebrews 6: 4-6.

spirit'". To ascribe the holiest works to Satanic power, to call the good and holy, evil, is to express an attitude which can never reach the stage of repentance, and so can never know forgiveness and the life of the Church of God. In view of the whole of the New Testament teachings, it would be wrong to think that all sin against the Holy Spirit is unforgivable. 'Resisting' or 'grieving' the Holy Spirit of God are ever-present attitudes of members of the Church.¹

St. Mark's Gospel records that Jesus taught his disciples that the Holy Spirit would be with them in their work of preaching the Gospel and in their times of trial before earthly authorities. "When they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit".² The Lužan account reads "for I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict". St. Luke, in the Book of the Acts of the Apostles, described the fulfillment of this promise in many instances in the Ministry of the Apostles, and especially in the witness of Stephen: "They could not withstand the wisdom and the Spirit with which he spoke". Here, the similarity of language with that of the promise made by Jesus indicates the direct fulfillment of the prophecy.

1. Acts 7: 51;1. Thess.4:8. Eph. 4:30. cf Isa. 63:10. In Acts 5:1-11: Ananias and Sapphira 'lied to the Holy Spirit'... 'tempted the Spirit of the Lord' and their punishment was extreme. In the Gospels, Peter blasphemes the Son of Man, repents and serves and obeys 'in the Spirit'.
2. Mark 13:11.

However, it is impossible to know the exact words which Jesus used in this instance, but each variation is true to the paradox of the Church's experience: the activity of the Holy Spirit and the operation of the Risen Christ are so closely associated as to be identical. The action of the Spirit is the action of the Risen Lord himself who comes to his disciples in the coming of the Holy Spirit whom he sent from the Father.¹

There is no reason to doubt that Jesus expected the imminent outpouring of the Spirit. The Synoptic Gospels give sufficient evidence for believing that he did teach the disciples to expect the Gift of the Spirit. St. Luke records the final statement of the Risen Christ concerning the Spirit. "Behold I send the promise of my Father upon you; but stay in the city until you be clothed with power from on high."² These words are repeated at the beginning of the Acts.³ In both references, the contexts show that the "promise of the Father" is the Holy Spirit, and indicate a promise already made by Jesus to his disciples. The Synoptic Gospels do not contain a definite promise made by the Son in the Father's name. But the Fourth Gospel does record such a promise made by Jesus before his Passion.⁴

As long as the four Gospels could be equally regarded as historical records of the exact teaching and as undisputed records of his works, the Fourth Gospel could be introduced to make up for the

1. John 14:16. The Father "will give you another Paraclete" ... and in Verse 18 ... "I will come to you".

2. Luke 24:29.

3. Acts 1:4, 8.

4. Vide, Swete, op. cit., p - 127; Barrett, op. cit., p - 131.

Synoptic 'blanks' in certain areas of Jesus's teachings and works. The four Gospels could then comprise a composite whole. The work of textual critics has shown clearly that we cannot return to a dictaphonic idea of inspiration of Scripture. A deeper meaning of inspiration has to be understood: not of an over-riding of the intellect of the writer so that he became an amanuensis of the Spirit, but the idea of a mind guided by the Holy Spirit to interpret the truth as it is in Jesus. The contribution of biblical scholars like Sir Edwyn Hoskins, C. H. Dodd, T.W. Manson and others has arrested the Liberal tendency to discard the Fourth Gospel as an historical source altogether. Synoptic scholars have shown that it is difficult to separate Scripture and tradition. It is being understood that each of the Evangelists wrote from a 'theological' point of view, and that their presentation of Jesus is an expression of their theological interpretation of his life and work. But the guidance of the Spirit of Truth is implicit on every page. Only a belief in the Spirit as witnessing not to Himself but to Christ, and being Himself the Spirit of Truth to illuminate the things concerning Jesus, could justify John in undertaking such a daring reinterpretation of the Gospel as he undertook. This interpretation was vitally needed at the end of the first century if the Church was not to become a narrow obscurantist sect, or be dissolved in the speculations of the Gnostics. Thus the Fourth Gospel must be considered as a true interpretation of the life and teachings of Jesus. The words of St. Ignatius are pertinent here: "He who has the word of Jesus (e.g. in the Fourth Gospel) for a true possession can also hear his silence (e.g. in the Synoptic Gospels)".¹ The teaching of our Lord concerning the Holy

1. Letter to the Ephesians 15:2.

Spirit, as recorded in the Fourth Gospel must be taken into consideration.

The Johannine Account of the Spirit.

In the earlier chapters of the Fourth Gospel (3-7), the Holy Spirit is revealed as the author of the spiritual life in mankind. Our Lord is the Giver of the Spirit to those individuals who come to him. The following is a brief account of our Lord's teaching concerning the Spirit in these chapters.

In the conversation with Nicodemus Jesus spoke of the Spirit as the creator of the new humanity. The new birth into the Kingdom of God is through the work of the Spirit. The Spirit is the source of the spiritual life in man. The spiritual life is not hereditary, but given by a process of spiritual regeneration. This is a great mystery, and in reality can only be shared by those who enter through Christ into the Kingdom.¹

The Holy Spirit is not mentioned in the discourse with the Samaritan woman.² But in speaking of true worship, Jesus explains that "God is Spirit, and those who worship him must worship him in spirit and truth".³ Elsewhere in his teaching Jesus described the Holy Spirit as the 'Spirit of truth'.⁴ Thus a part of the Spirit's work is to prepare true worshippers.

1. John 3: 15.

2. John 4:21 ff.

3. John 4: 24.

4. John 14:17.

In the Eucharistic discourses, the gift of eternal life is inseparably connected with, or conditioned by belief in Jesus.¹ By inference, the gift of eternal life is also the gift and work of the Spirit to, and, in believers. Christ offers his manhood, full of Spirit, and in its risen and glorified state completely spiritualized, as the food of men. These words are 'spirit and life'.²

In chapter 7:8f, Jesus again speaks of the living waters welling up in believers. As in the discourse with the Samaritan woman, this describes the Spirit who will indwell, and be the source of spiritual life in those who believe in Christ. In the later chapters (14 - 20), in the discourses before his passion and after his resurrection, Jesus instructed his disciples about the work of the Holy Spirit in the Church. Here the Holy Spirit is called the "Paraclete".³ The coming of the Holy Spirit, means that the consolation of Israel is fulfilled in the Christian Church. Hence the Holy Spirit is appropriately called the Paraclete, Comforter or Counselor. "But the Spirit is not sent to the world, at least in the character of the Paraclete; the mission of the

1. John 6: 54f.

2. John 6: 63.

3. This term has an eschatological meaning. In Greek ὁ παράκλητος means technically "Advocate", one who defends in a Court of Law, or in a more general sense "Helper". But the words παράκλητος, παρακαλεῖν in the LXX and in the N.T. have a distinctly biblical meaning. At the time of Jesus, faithful Jews expected the παράκλησις of Israel (Isa 40:25), i.e., the fulfillment of the prophecies concerning the "comforting" or "consolation" of the faithful remnant who looked for God's redemption. (cf Isa 40:1; 51:12; 66:13). The Book of Isaiah concludes with the eschatological description of the consolation of faithful Israel "as one whom his mother comforteth" (66:13), when Yahweh will come in the wind and the fire to judge and to redeem; and the nations will be gathered in the day of his glory and the new creation. The coming of the Holy Spirit, the Paraclete, is a fulfillment of these prophecies.

Paraclete is to the disciples of Jesus who have already learnt to apprehend spiritual things through fellowship with the Lord."¹

The following is an outline for a brief discussion of the teaching concerning the Holy Spirit in the later chapters of the Fourth Gospel:-

- i. Necessary for Jesus to depart: "If I do not go away the Counselor will not come to you". (16:7.)
- ii. "Another Paraclete": "I will pray the Father and he will give you another Counselor". (14:16.)
"I will not leave you desolate: I will come to you". (14:18.)
- iii. Abides forever: "to be with you for ever ... in you". (14:16, 17.)
- iv. The Spirit of Truth (16:13): Who will:
 - a. Guide to all truth. 16:13.
 - b. Teach. Remind. 14:26.
 - c. Bear witness to Christ: "ye are also witnesses". 15:26f.
 - d. Glorify Christ: "take of mine and declare it unto you". 16:14.
 - e. Convict the world: of sin, righteousness and judgment. 16:8.

Jesus taught his disciples that he must withdraw his visible presence from them before the Spirit would be given. Christ's final victory over death, his resurrection with the spiritualizing of his humanity by that event, and the ascension to the Father were necessary

1. Vide, Swete - op.cit. p - 151.

before the Spirit could be outpoured upon the Church.¹ Jesus gave them the necessary instructions as to the work of the Spirit in the Church. He told them that he would ask the Father to send them the Holy Spirit, the Comforter, Counselor. Jesus could not remain with them indefinitely: permanence belongs to the Spirit and to the realm of faith, not of sight. Such a permanent Spirit would be given to them. The unbelieving world would be unconscious of the invisible presence of the Spirit, but the disciples would know him. They would know him, because essentially through the Spirit, Christ would come to them again: "I will not leave you desolate: I will come to you". "You know him, for he dwells with you, and will be in you." (14:17.) During the earthly ministry of Jesus, the Spirit was in their midst in the person and presence of their Lord. But when the Spirit came after Jesus's departure, He would be in them as a permanent presence and power.

The Paraclete is the Spirit of Truth. He is not a new Spirit, but the same Divine Spirit that had ever worked in the Church from the beginning of its existence. But soon would come the full revelation and outpouring of the Spirit of God's Truth. Moreover Jesus is the Truth. He had come to reveal and to glorify the Father. But the Son was only partially understood even by his closest disciples. The Spirit would reveal the Son to the disciples. He would give them a deeper understanding of his life, work and teaching of Jesus. Christ came again, transfigured and glorified, in their experience of the Spirit at Pentecost. Part of the Spirit's work in the Church is to teach, to illuminate and to interpret the person and work of Christ to the Church.

1. Christ is also represented as an Advocate or Paraclete of men in the presence of the Father in Heaven: 1 John 2:1; Heb. 9:24.

"He will teach you all things." (14:26.) He will not teach general, universal knowledge but specific, spiritual truth, and will guide the life of the Church. "He will bring to your remembrance all that I have said to you." The records of the Gospels may be claimed as a fulfillment of this promise.

The Apostles' remembrance of the teaching and work of Jesus would be true to their experiences of His ministry, passion and resurrection. The records of Holy Scripture are a proof of the Spirit's work in witnessing to Christ. He is the guide to all truth, as the truth is in Jesus. If Jesus is the Way, the Truth, and the Life, the Holy Spirit is the Guide who leads into it. Jesus declared that even as he, the Son, spoke only in the authority of the Father, so the Spirit will not speak in his own authority but will make plain what the Son has already revealed in his life, person and teaching. The Father is the source of authority in the case of the mission of the Spirit as in the mission of Christ. But the Spirit's teaching will be one with the teaching of Christ, since the source is the same. He will continue the revelation of Christ and complete it. "He will declare to you the things that are to come." (16:13.) 'The things that are to come' concern the life of the Church opening up after Pentecost and reaching on through the interim of time to the Parousia, the Second Coming of the Son of Man in glory. This would include not only the revelations of the early Christian prophets - especially the Apocalypse of St. John - but also the whole process of understanding and illumination by the Spirit in the Apostolic writings, in the work of the Bishops and Doctors, and in the visible structure of the Church's life in the world.¹

1. Vide, Swete, op.cit., p - 163.

Part of the Spirit's work of guidance will be to glorify Christ. The Spirit's witness to Christ is not borne directly, but in and through the Church-members. The glorifying of Christ does not mean the shedding of more glory upon Christ from without but glorifying him in the members of the Church by revealing to them what is Christ's. All that Paul or John, or any other great Christian writer said under the inspiration of the Holy Spirit is but an illumination of what Christ essentially is or did. The Spirit takes what is Christ's and reveals it to the Church. And what is Christ's is the Father's as well. The Son interpreted the Father, and the Spirit interprets the Son, and the Father through the Son. Thus the revelation of God was completed in the coming of the Holy Spirit.

Jesus prayed before his passion, "Father ... glorify thy Son that the Son may glorify thee". (17:1.) Thus it is, that the glorification of the Son in the witness of the Spirit in the Church leads to the glorification of the Father.

Jesus instructed his disciples: "He (Paraclete) will bear witness to me; you also are witnesses, because you have been with me from the beginning". (15:26f) Jesus told his disciples that the Paraclete would be sent by him from the Father, or by the Father in the Son's name. The work of the Son was necessary before the Spirit could begin the full witness to the Son. But the witness of the Spirit is one with the witness of the disciples, for the witness of the Spirit must be to and within the minds and affections of the members of the Church. It must be given in the words, actions and lives of the members. It cannot go beyond the witness of the Church or in fact be distinguished from it. The witness of the Spirit has always to be mediated by persons.

In this it follows the principle of the Incarnation. Just as God by the Holy Spirit revealed Himself, and accomplished man's redemption in the human life of Christ, so by the Holy Spirit the revelation and redemption through Christ are mediated to the world through the Christian Church.

The Spirit is not a substitute for the labour, the personality or the experience of the disciple, but a cooperating Power. The qualification of the Twelve Apostles was that they had been with Jesus from the beginning of his ministry to the end of his earthly life. The Holy Spirit could not have supplied the lack of that experience.

Jesus also taught his disciples that the Spirit would focus the full light of God upon human sin; and would set up the standard of God's judgment and righteousness in the world.¹

Human sin would be known essentially in terms of rejection of Christ Jesus. The Spirit would reveal to the world the sinfulness of not believing on Jesus. On the day of Pentecost, Peter appealed to the crowd: "This Jesus ... you crucified and killed by the hands of lawless men. But God raised him up Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified". The hearers were "cut to the heart and said, 'What shall we do?'"² Thus the Spirit began the work of convicting the world of sin.

The Spirit will show that the life of Christ is the standard of righteousness. Yet the events of the Passion and Death of Christ made

1. John 16: 7-11.

2. Acts 2: 37.

"no impression on his own generation".¹ When Christ withdrew his visible presence from the disciples, they had nothing but the memories of the past ministry and the promise of the Invisible Spirit to sustain them. But it was this transition from sight to faith, from flesh to the Spirit, that led the Church to realize the glory of the life of Christ and of his person and work. The same Spirit, which convinces the world of sin, convinces it also that Jesus is the one perfect model of human righteousness, which alone is pleasing to God. It is the will and purpose of the Father, and the work of the Spirit through the Church that mankind attain to this righteousness through the Son.

The Spirit convinces the world of judgment. The life and death of Christ was a divine judgment upon human sin. He won the victory over sin and death. The Spirit brings to the minds of men the knowledge of Christ's victory over sin, and would lead them to the way of victory in Christ's Church.

Thus Jesus taught his disciples that the Holy Spirit would interpret sin and righteousness to the world in terms of man's relationship to him. "The Spirit was to do this, not for the Church only, or chiefly - for Jesus had already divided these fundamental points for his disciples - But for 'the world'".² Further attention shall be given to this aspect of the work of the Spirit in the concluding chapter of the thesis concerning the relation of the Church and the Spirit to the world.

1. Vide, Swete, op.cit., p - 159.

2. Vide, Swete, op.cit., p - 160.

Chapter Nine

B. THE SPIRIT OF CHRIST AND THE CHURCHThe Coming of the Holy Spirit: Pentecost.

The New Testament writers consistently agree that the coming of the Holy Spirit waited upon the completion of the earthly life and ministry of Christ. But they disagree about the time of the outpouring of the Spirit. Only two Evangelists, John and Luke describe the event.

First let us consider the Johannine evidence. The author of the Fourth Gospel infers that the Ascension took place sometime between the early morning and the evening of Easter Day.¹ At the evening appearance the Risen Lord gave the Holy Spirit to the disciples by insufflation: "He breathed on them, and said to them, 'Receive (take) Holy Spirit. If you forgive the sins of any, they are forgiven: if you retain the sins of any they are retained'".² John records the commissioning of the Apostles as leaders in the Church: "As the Father has sent me, even so I send you". They are given the power of the Holy Spirit to exercise their ministry of reconciliation and judgment. Thus according to the Fourth Gospel the Resurrection, Ascension and the Gift of the Holy Spirit occurred on the same day.

The Pauline evidence is more by inference than explicit, and would appear to agree with the Johannine view. Paul would not sharply distinguish between the Resurrection and the Ascension as separate events. He regarded the appearance of Christ to him on the Damascus road as being similar to the appearances to the other apostles and brethren, as if they were all post-ascension appearances.³

1. In the early morning occurred the appearance to Mary Magdalene (20:17). Some time after this event and before the appearance to the disciples in the locked room, in the evening (20:19) the Ascension took place.

2. John 20:22f. Vide Swete, op.cit., p - 166ff.

3. Cor. 15:5-7. Vide A. Richardson, op.cit., p - 116-120.

St. Luke regards the Resurrection, Ascension and the outpouring of the Spirit as separate historical facts. He points to an interval of forty days between the resurrection and the ascension, and the period of about a week between the Ascension and the coming of the Spirit. He records that on the day of Pentecost there occurred the strange and wonderful events of the mighty wind, the tongues of fire, the Spirit-filled company of the Apostles and disciples, and the speaking with tongues.

Many New Testament scholars agree that the Johannine account is the more primitive Apostolic teaching. Alan Richardson regards the Lucan account as being the product not of good historical reporting but of theological interpretation.¹ The writer of this thesis is inclined to follow the Lucan account rather than the Johannine. If the Johannine view is accepted as the more primitive, there remains the unfortunate situation of the absence of Thomas from the group on Easter Evening.² The outpouring of the Spirit is presented as "a hole in a corner" circumstance, when in the light of all consideration, and the subsequent events considered in the Acts, one would expect a definite experience which all the Apostles shared together with the other faithful disciples.³

1. Namely, the 'coincidence' of Pentecost, the Jewish First-fruits of the Harvest, and anniversary of the Sinaitic Covenant and the constitution of the 'Church in the Wilderness'. To many scholars this seems too much like theological typology to be historical appraisal.

2. John 20: 24.

3. Vide, A.M. Hunter, "Introducing New Testament Theology" P-75.

The explanation may be that the insufflation of the Holy Spirit on Easter evening must not be regarded as the same event described by Luke as occurring on the day of Pentecost. This would mean that the author of the Fourth Gospel did not record the Pentecostal outpouring, even as he did not record the institution of the Eucharist.¹ The writer of the Fourth Gospel, rather than Luke, might be more easily accused of not being historically minded. However, the point is not pressed that the Lucan account is literal history in every aspect.

It is uncertain whether the gifts of tongues mentioned by Luke means the ability to speak in a language other than one's own. But the inference clearly is that there are no language barriers to the work and power of the Holy Spirit. Luke regards glossolalia - ecstatic utterances, not intelligible lingualism - as an unmistakable sign of the gift of the Spirit.² If the 'speaking with tongues' on the day of Pentecost is understood by the people of various languages in the crowd, again the meaning is clear: the Christian Church is the reversal of Babel, in the parable of the confusion of the languages of mankind.³

1. Vide, Swete, op.cit., p 166ff. The Easter gift of the Spirit is not regarded as identical with the Pentecostal outpouring. It is part of the grace of the Risen Lord's first meeting with Ten of his disciples. He gives them the assurance of the continuity of his work begun with them in the time of his ministry, but now to be continued through them: He quickens them with the Holy Spirit, by a most intimate symbolic gesture. The power they receive is his, and through him. The peace and hope which his presence brought to them on this occasion is through the quickening power of the Holy Spirit. Later would come the full endowment of the Spirit.

2. Acts 2:4; 10:46; 19:6.

3. Genesis 11: 1-9.

The crowd which heard Peter on the day of Pentecost was entirely Jewish (with some proselytes). Later in the Acts, Luke records an outpouring of the Spirit upon the Gentiles as well. The Cornelius account represents the Gentile Pentecost: The Spirit fell upon those who listened to Peter, and they spoke with tongues, before they were baptized. The Holy Spirit took the initiative and clearly indicated God's will that the Gentiles should be members of the Church on equal terms with the believing Jews. The Messiah's baptism was universal and thus the prophecy of Joel 2:28 was fulfilled: Yahweh had poured out His Spirit upon all flesh.

The Holy Spirit in the Apostolic Church

We shall now take a closer look at the Apostolic Church-life as depicted by St. Luke in the Acts of the Apostles. This book may also be described as the "Acts of the Holy Spirit" for it is filled with the realization of the transforming experience of the Gift of the Holy Spirit through membership in the Christian Ecclesia. The life and witness of the Christian Church is the work and witness of the Holy Spirit. Thus this description of the events following the outpouring of the Spirit is important in drawing certain conclusions concerning the work of the Spirit in and through the Church.

St. Luke asserts by his account that the Spirit inaugurated the Mission of the Christian Church. The impact of the outpouring of the Spirit upon the waiting group attracted the crowd. When the crowd had gathered then the Spirit moved Peter to explain to them the cause of the strange events. Peter and the others knew that Jesus had fulfilled His promise to send the Holy Spirit. In Peter is seen the change wrought by the coming of the Spirit: that change is not to be explained in terms of a psychological experience alone, but in the corporate participation in the Spirit of their Risen Lord. There was the conviction that in receiving the Holy Spirit they had been reunited together in fellowship with Christ. In this conviction is seen the explanation for the change in Peter and the other Apostles who stood with him. They stood forth as men in whom the work of Christ was being perfected by the Spirit who in them and through them witnessed to Christ. Peter, in his speech, was naturally concerned to explain to the crowd the reason for what had happened: that this was the outpouring of the Spirit, prophesied of old. But, it is significant, that he could only

do so by proclaiming the Messiahship of Jesus of Nazareth. He explained that what had happened was the result of the work of the Risen, Ascended Christ: "having received from the Father the promise of the Holy Spirit he has poured out this which you see and hear". (2:33.) He concluded: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified". (2:36.)

Through Peter's preaching the Holy Spirit worked in the hearts of earnest listeners: their consciences were smitten and they asked, "What shall we do?". Unhesitatingly Peter advised: "Repent ... be baptized ... in the name of Christ Jesus for the forgiveness of sins; and you shall receive the gift of the Holy Spirit". (2:38.) With inspired insight he declared that this pattern of repentance and faith, expressed by the receiving of baptism in Messiah's name is the only condition of entrance into the Messianic Kingdom. This is God's promise to all whom He "calls to him". (2:39.) It is seen later that Peter did not understand fully the import of what he had uttered. The outpouring of the Spirit did not completely enlighten every corner of the understanding or solve every problem. But the Light had dawned unto the perfect day, and the ingathering of the scattered peoples of earth had begun. The New Age of the Holy Spirit had come. The new believers "devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers". (2:42.)

The witness began in Jerusalem, and the immediate ministry of the Church was the vindication of Jesus to the Jews. It was a witness of Jews to Jews. The form of the Apostolic preaching was to present Jesus as the Messiah, and their sermons are lessons in Hebrew history, always concluding with the theme of Jesus, crucified, risen, ascended, and the

Giver of the Holy Spirit. This is the tenor of Peter's Pentecostal address, and is the varied theme of all appeals to Palestinian and Hellenistic Jews.

The Power and Work of the Spirit in the Apostles.

The Gift of the Spirit to the Apostles did for them what the Coming of the Spirit did for Jesus at His Baptism. The Spirit came to abide with them and to give them every equipment according to the capacity of each personality, to work out the Ministry which their Lord had placed upon them.

J.E.C. Welldon wrote, "After Pentecost (they) were no more timid, shrinking, reticent, half-hearted men, no more gathered apart from society in a small room, but bold as lions, the strenuous advocates of the greatest of all causes, the invincible evangelists of the world".¹ They became more like Jesus in their attitude and behaviour. Through the Spirit, like Jesus, they wrought miracles of healing and exorcism. The Spirit empowered them with His Gifts, aided them in dreams which guided their labours and deepened their understanding, gave visions of Jesus in dreams, gave courage and perseverance to witness to Christ. The Spirit gave them a new attitude towards sufferings and hardships encountered in their work of witnessing to the name of Christ. Also the Spirit gave them exultant joy in times of refreshing when it is written "they were all filled with the Holy Spirit and spoke the word of God with boldness" (4:31), and "with great power the Apostles gave their testimony to the resurrection of the Lord Jesus and great grace was upon them all". (4:37.) The consciousness of the Holy Spirit was the abiding principle of their

1. "The Revelation of the Holy Spirit", p-153.

lives: "We are witnesses of these things (concerning Jesus), and so is the Holy Spirit whom God has given to those who obey him".¹ (5:32.) St. Stephen attributed the fact of Israel's long history of disobedience to the fact that they "always resist the Holy Spirit. As your fathers did, so do you". (7:51.) Before Councils, when they were called to account for their teaching, they were given wisdom and courage, and the explanation for these qualities is that they were "filled with the Holy Spirit". W.T. Davidson writes, "The early history of the Church recorded in the Acts is a kind of extended Pentecost".² A new life created by and in the Holy Spirit is revealed in the record of the Acts.

The Spirit mediates the Presence and Power of Christ.

The advent of the Spirit was the sequel of the Work of Christ. The work of the Spirit is to accomplish the work of Christ in the lives of believers: the Spirit in and through the Church proclaims the Lordship of Jesus. It appears that the early baptismal formula was "In the name of Lord Jesus". Through the Spirit, Jesus is present, drawing men to Himself, adding daily to the Church such as were being saved. The formula of healing and exorcism appears to be "In the Name of Jesus Christ of Nazareth". When asked for an explanation of the miracle of the healing of the impotent man, the answer was readily given: "His Name, by faith in His Name ... the faith which is through Jesus". (3:16.) The Jewish religious leaders asked "By what power, or by what name did you do this?". The answer given was: "In the Name of Jesus...crucified...

1. The way of obedience was: repentance, faith, baptism.

2. "The Indwelling Spirit", p-81.

risen". When the Apostles were arrested and beaten and charged not to speak in the Name of Jesus, the Spirit gave them joy, and they left the council "rejoicing that they were counted worthy to suffer dishonour for the name". (5:41). The Spirit had given to them the conviction of the presence of Christ leading and working with them still, so that at his death Stephen's most natural prayer was, "Lord Jesus receive my spirit ... Lord do not hold this sin against them". (7:59,60).

"The Company of those who believed." (4:32.)

Many of those converts who joined the group in the excitement of the Day, as described by Luke, might have been expected to fall away. But this was not so. They had all come into the Church the same way:-

Repentance.

Faith in Christ Jesus: baptism in his Name for the forgiveness of sins.

The Gift of the Holy Spirit.

Oneness in Christ was the expression of their life: "all who believed were together". The creator of the unity in Christ was the Spirit. They daily attended the Temple together. They were of "glad and generous hearts, praising God and having favour with all the people". (2:46,47.) At this time they were not a schism within Judaism. They were of one heart and mind in their witness and life together. They continued steadfastly in the Apostles' teaching and fellowship, the breaking of bread and the prayers. Without doubt the instruction was the facts of the Gospel of Jesus's life, works and teaching. They were taught how to pray. In the fellowship true worshippers were being prepared; the sacramental feast of the New Covenant in Christ's Blood

would be central to their worship. The prayers of the New Israel may have been derived from the synagogue, but a new content and meaning had been added. Acts 4:24-30 is an example of their prayers.

One great effect of their oneness in Christ and in the Spirit was their sharing of their possessions. This attitude cannot be entirely attributed to the expectation of the Parousia or the expected Return of Christ in Glory, but to their sense of fellowship in the One Holy Spirit. The Spirit is the Spirit of the Christ and through the Spirit they not only share in the forgiveness of Christ but also in His love. The spontaneous sharing of their goods would soon be misused, and when it could no longer be the expression of the total surrender to the Love of Christ, or became inconvenient in a large, growing community, that special manifestation of their unity passed away. But the principle that no Christian calls the things which he possesses, his own, remains, and is fundamental to the conception of the Christian's stewardship in regard to his worldly goods and the needs of the brotherhood. In this respect, Christians can still "lie to the Spirit" even as did Ananias and Sapphira.

While the sharing of possessions was practised in the Apostolic community, a problem of organization arose. The Hellenistic Jews complained that their widows were being neglected in the daily distribution of goods. The Apostles summoned the group. The result was that the disciples chose from their midst seven men, wise and filled with the Holy Spirit. Later, "They set (the Seven) before the Apostles who prayed and laid their hands upon them". (6:6.) Thus a problem was met and solved through the guidance and wisdom of the Holy Spirit.

Also the role of the Apostles in the Church was more clearly defined by this problem. "We will devote ourselves to prayer and to the ministry of the word." (6:4.) But the preaching was not restricted to the Apostles. Disciples witnessed in this way also. One of the Deacons, Stephen, was moved to preach and was stoned by his outraged audience and a persecution arose against the Church. Believers in the Name were scattered throughout the region of Judaea and Samaria. But the Apostles remained in Jerusalem.

Through the Holy Spirit, the appeal had been made to Jerusalem. The People of Messiah shared the Messiah's rejection and sufferings. But it was not the end of the Christian Mission, but the beginning of a new phase: the mission to Samaria. Here the same pattern is noted: The preaching of Christ, repentance, baptism, brotherhood. The Apostles at Jerusalem sent Peter and John who came and prayed that they might receive the Holy Spirit, and laid their hands on them and they received the Gift of the Spirit. From this time on the Apostles went to and fro from Jerusalem laying their hands on the new companies of converts which arose in Samaria and Judaea. Saul the persecutor became Paul the Believer and the Faithful had rest. But even yet, it was a mission of Jews to Jews and the problem of the acceptance of the Gentiles had not been met.

The mission to the Gentiles began with the call of Peter to the house of Cornelius the centurion in Caesarea. The Spirit goes before and leads the way. As Peter preached, the Holy Spirit fell on all who heard the word. It was a second Pentecost, and this time to the Gentiles. As at the first Pentecost the order was reversed:

The Gift of the Holy Spirit, followed by baptism in the Name of Christ Jesus. On his return, Peter faced the criticisms of the 'Circumcision' party, the group who persisted in the opinion that to belong to the New Israel meant being grafted into the Old Israel by circumcision and the holding of certain Jewish customs. Men do not easily let go of the old, and the guidance of the Holy Spirit was needed here as in all things. Men who were separatists had to be led by the Spirit to see that in Christ there is no Jew or Gentile, bond or free, male or female, but that all are equal in Him.

At the Council of Jerusalem the problem was solved, even though by way of a compromise, and the Gentiles were not compelled to be circumcised as a requirement for salvation in Christ. In this decision, the Apostles were able to say, "It has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols, and from blood and from what has been strangled and from unchastity. If you keep yourselves from these you will do well". (15:28,29.)

We shall conclude the account of the early Church at this point. It has been descriptive rather than interpretative. Luke described the wonders of the New Age, the extraordinary gift of tongues, prophesyings, miracles of healing and exorcisms, which marked the bestowal of the Holy Spirit at Pentecost, and later on the Gentiles, Cornelius and his companions. He also recounts the boldness and zeal displayed by the Apostles and certain disciples in preaching the word, and the wisdom, faith and generous heartedness which the Spirit gave

to members of the Church. The Spirit is recognized as the same Inspirer and Worker of the Church under the Old Covenant. But it is St. Paul who above all the other writers of the New Testament gives us the interpretation of the work of the Spirit: an interpretation of that which is described in the Acts. His interpretation provides a theology of Christ and of the Church.¹

1. Vide C. Gore, "The Holy Spirit and the Church", p-112f.

Chapter Ten

It is necessary now to interpret the New Testament evidence concerning the work of the Spirit. This will be done under the following headings:

1. Jesus, the Fulfiller.
2. The Gift of the Spirit: the identity of the work of the Spirit with the work of Christ; and the identity of the Church with Christ.
3. The corporate-man, the Fulness of Christ, the Body of Christ.
4. The work of the Spirit follows the incarnational pattern: The witness of the Spirit is not apart from Christ, or from the Church, but through the human witness of the Church-members.

1. Jesus, The Fulfiller

It has already been stated that the Divine Election of Israel, and the Covenant with the nation are based upon two fundamental facts: first, upon the fact of Creation, being the work of Yahweh, and secondly upon the universal Fall of Man which resulted in a general apostasy from God's Rule and a state of corruption in which the created order shared. This is the Biblical view. Thus in Holy Scripture, salvation is concerned with the whole of the created order. The failure of Israel to live up to the requirements of the Covenant would have led to an unrelieved despair, but for the fact that faith in the faithful, righteous Yahweh, looked to Him to achieve that which was impossible for Israel. It was realized by

men like Jeremiah and Ezekiel that Yahweh would have to act in such a way that would lead to the virtual recreation of the nature of men in the Church. Through the Church this redemption and recreation would be available to all people who joined her membership.

All this was wonderfully fulfilled in Christ. God the Son became Man. This was the first step in the final recreation of the nature of man and of the whole of creation. In human nature he offered the Sacrifice of a completely dedicated (holy), loving, obedient life, willed each moment to the service of the Father. He did what Israel had been chosen in the Divine Election to do, and by obligations of the Covenant ought to have done. In this sense He is Israel, as well as being Israel's God and Saviour. In obedience to the Father and for love of man the New Covenant is sealed in his Blood on the Cross. Thus his life given in death is an availing Sacrifice for the sins of the whole world. All that God can do to make possible the recreation of human nature has been done by Christ. Man can start again and the past be no more remembered against him. But how can sinful nature be regenerated, though forgiven? Man needs more than an example which evokes a response of love and gratitude. How can he get the strength to make that response and be transformed from strength to strength. The answer to this burning question is given after Christ is glorified. Only then is the New Creation, the New Birth made available to all men.

The manhood which is in Christ, the new humanity, can be shared in, and realized in every human being who comes in repentance and faith to Him, and this in a spiritual and therefore most real way. Christ lived and worked in the power of the Holy Spirit, and in the power of the Spirit

He established the New Covenant in His Blood - for in the Biblical sense forgiveness presumes sacrifice for sin, and reconciliation or restoration of the fellowship of trust and love which had been forfeited and spurned by the sinner. All this is available through Christ and is made possible by the fact that He gives the same Spirit which may be called His Spirit because only through Him is the Divine Spirit available to men. It might be said that the important point is not the actual receiving of the Holy Spirit, but the participation in the Holy Spirit, in His gifts, namely the receiving of what He brings or works in believers. He brings the virtues of Christ, which in the sense of the perfect, glorified humanity of Christ means Christ Himself. Thus it is that there is such a close identity between Christ and the Spirit, so that to say 'in Christ' is the same as saying 'in the Spirit'. This accounts for the fact that in the Acts there is no remembering of Jesus as a figure who once lived and departed by the natural way of death, but the unshaken belief that Christ is present, working with His Church and giving His Holy Spirit to all who enter. In this way He takes up into Himself all who believe in Him. To this experience the writers of the New Testament bear unanimous witness, and it is aptly stated by St. John: "We know that He (Christ) abides in us, by the Spirit which He has given us". (1 Jn. 3:24), or "By this we know that we abide in him and he in us, because he has given us of his own Spirit". (1 Jn. 4:13). Wherever the Spirit works, Christ works and abides, and makes possible fellowship with the Father. Thus the New Covenant of Christ is the fulfilment of the Divine Election. It was not

without deep significance that the training of catechumens in the early Church progressed until in baptism they were numbered with the "elect": those who had received baptism in the Triune Name.¹

2. The Identity of the Work of the Spirit with the Work of Christ.

Thus there are these facts to be deduced from the foregoing discussion: the close association between Christ and the Spirit, between Christ and the Church, and between the Spirit and the Church. Central to the earthly ministry of Christ was the choosing of Twelve men that they might be with him, and that he might send them forth. By living with him, seeing, hearing and touching him in whom the Spirit dwelt fully, they were prepared to be themselves the dwelling place of the same Spirit, to share the risen life of Christ, to know who he is, and to learn all things.² He appointed them, and in a wider sense all his disciples, and said unto them "You shall be my witnesses".³ In sending them forth to teach and to have power over the forces of evil, he gave them his own commission to represent his own Person in the fullest sense. As he represents the Father, they are to represent him to the world: "As the Father has sent me, even so I send you".⁴ "He who receives you receives me, and he who receives me receives Him who sent me." Because they are His Apostles they have his authority in the spiritual realm. They are given authority to command disease and the powers of evil as

1. J.N. Newland-Smith "Church Training for Church Children" (1908) p-164.

2. John 14:17-26; 16:13.

3. Acts 1:8.

4. John 20:21.

He did, and in the Acts it is recorded that they unhesitatingly exercised the authority. This sense of unity, almost of identity between Jesus and his Apostles and indeed of all who believe in him, is expressed clearly in his prayer on the night of his passion. He said He had given them the glory which He had with the Father in order that they might be one in the same unity with which the Father and the Son are one, and that by this perfect unity the world might know that the Father had sent him. It is in accordance with the thought of the identity of Christ and his Church that the same authority to forgive sins, which in him had been so scandalous to the Jewish leaders, should be bestowed upon the Church also.

The consideration of the work of the Spirit in the Church can easily be over-concerned with the organizational structure of the Church. These are important aspects of the Spirit's work, but it is far more important to point to the work of the Spirit in effecting the mystical union between Christ and the Church. It is from this unity in Christ or in the Spirit, that all else proceeds: true faith, order and witness. It was said earlier that Christ through His bestowal of the Holy Spirit takes up believers - the Church - into Himself.¹ We shall consider the work of the Spirit in the Church by examining these three expressions: 'The Corporate Son of Man', 'The Fulness of Christ', and 'The Body of Christ'. In this way it will be seen that the work of the Spirit is linked inseparably with Christ and His work, and also we shall see the nature of the Spirit's work in the Church.

1. Thesis p-109.

3. The Corporate Son of Man, the Fulness of Christ, the Body of Christ.

These three terms have much in common, for they are various ways of speaking of the Church. We shall consider each term to endeavour to understand its main emphasis.

The Corporate Son of Man.

This term does not appear in the New Testament writings, but is deduced from the teaching of Jesus and the interpretation of New Testament writers. It is not necessary to consider our Lord's use of the term 'Son of Man', for this has already been done. Jesus said that the Son of Man would give the Kingdom to the Saints, the blessed of the Father for whom it had been prepared from the beginning of the world.¹ Jesus, in the role of the lowly Son of Man, showed God's limitless love which can only be apprehended by faith. It is the work of the Holy Spirit to bring members of the Church "to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge..".² But the triumphant Son of Man enthroned in glory, is not cut off from his brothers in this world. In his glorified, spiritualized (risen) humanity he is identified with the whole of suffering mankind, the hungry, thirsty, outcast, naked, sick, imprisoned, everywhere, for he is the Saviour of the world. It is this identification of Christ with mankind and mankind with Christ which is the heart of the Christian Agape: "You did it to me".³ "Even as I have loved you, that you also love one another."⁴

1. Mtt. 25:34; cf. Dan.7:13f; Lk.17:32:22:28-30.

2. Eph.3:18f.

3. Matt. 25:35-46.

4. John 13:34.

The identification of Christ as the Divine Saviour who wrought salvation in our humanity is the basis of his Lordship. In this respect he must reign until he has put all enemies under his feet. He is the representative of all mankind and is present in every person. Therefore persons can be his representatives, whether they are aware of this fact or not, and to receive them means to receive Christ. This is the meaning of the Fellowship or Koinonia which the Spirit creates in the Church, and is the meaning of the unity of the Church expressing the corporate fellowship of the Son of Man. Members of the Church are linked to each other in the Fellowship of the Holy Spirit, and it is the work of the Spirit to build this in the life of every Christian and in the life of the Church, and by the zeal of the Love -Agape- of Christ to draw others from the world into the Unity. Herein is seen the great difference between the Church of the Old Testament and the Christian Church. The Church of the New Covenant is for all races of mankind. It is the 'one man', the 'new humanity' in Christ.

St. Paul on the Damascus road heard Jesus say, "Saul, Saul, why do you persecute me?". J.A.T. Robinson reasons that from this experience Paul learnt the understanding of the Church as the Body of Christ.¹ But the concept was from the first basic to the life of the Christian Church. Paul shows that the Church is Christ's representative in the world.² Christ and the Church are one body in which if one

1. Robinson, "The Body of Christ", p-58.

2. Phil. 1:29; 3:10; 11 Cor.1:6-7; Rom.8:7; Gal.6:17.

member suffers all members suffer with it.¹ All this was based upon the teachings of Jesus and it was the work of the Spirit to make it plain to the Church.

Paul's doctrine of Christ as the 'last Adam', or the 'man from Heaven' is another way of referring to the conception of the Son of Man.² He is the representative Man into whom the Church is incorporated. It is through the Church that the Spirit carries on the work of incorporating believers into Christ. Through the preaching of the Gospel, hearers are brought to repentance and faith. "No one can say 'Jesus is Lord' except by the Holy Spirit."³ But the Gospel has to be preached before the hearers can make this testimony. Thus the Church is the embodiment of the witness of the Spirit to Christ. Baptism is the sacrament of the incorporation into Christ. It is the identification of the believers with Christ in his death: the appropriating of his atoning Sacrifice for the forgiveness of sins, and the rising to the new life in Christ, or in the Spirit. Thus the new members do not stand alone, but in the midst of the fellowship, for baptism is the sacrament of reconciliation, the restoration to the Fellowship of God, an assurance of sonship through Christ. Also, it is the beginning of that sacrificial life: the offering of the life of the believer to the glory of God. The Spirit nurtures the believer in the fellowship of the Church to become the kind of person Christ was in his earthly life: to think, speak, and act as 'another Christ'. This is

1.1 Cor.12:26f.

2.1 Cor.15:45-47.

3.1 Cor.12:3.

made plain in the Holy Eucharist, the Sacrificial Sacrament of the New Covenant. The Spirit teaches the Church to offer up herself through her Redeemer; helps her to offer the sacrifice of true worship: true prayer in every aspect, true work and life. It is the work of the Spirit to give the riches of Christ in the Church, which may also be properly called the 'Fulness of Christ'.

The Fulness of Christ.

The writer of the Epistle to the Ephesians spoke of the 'new man', 'the mature manhood', as constituting the 'fulness of Christ': "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ".¹ In Ephesians 1:22f the Church is clearly defined as the Body of Christ, "the fulness of him who fills all in all", and in chapter 3:17-19 the alternate idea to being 'in Christ', that of Christ's indwelling of the hearts of believers is stressed:

"that Christ may dwell in your hearts through faith;
that you being rooted and grounded in love, may have
power to comprehend...and to know the love of Christ
which surpasses knowledge, that you may be filled
with all the fulness of God".

This is an expression of the intimate work of the Spirit in the hearts of the members of the Church. That work is to show that Jesus is Lord, and to give a deeper understanding of him as Saviour and Lord.

1. Ephesians 4:13.

The objective work of Christ has to be inwardly apprehended through the Spirit. But the Spirit does not bear an autonomous witness, but a witness which is mediated through persons, words, and works ordained by Christ and used by the Spirit for that purpose. Christ commanded his Apostles to teach and to build up his Church. The Ministry of the Church, whether of Apostles, prophets, evangelists, pastors and teachers, is given for one purpose only - the perfecting of believers. Order, in the sense of an official Ministry, is inherent in the work and witness of the Spirit to Christ. It is not our concern here to undertake a discussion of the 'Apostolic Succession' of the Ministry, but only to state that the Spirit may give many types of ministries within the Church, according to the need for such ministries. They may arise, and later pass away when they are no longer needed, or they may endure throughout time. The Spirit gives what is necessary for the Church, but He does not give rival ministries perpetuating rival parties or schisms which destroy the visible unity of the Church. St. Paul explained this fact in his first letter to the factious Corinthian Church.

The Church as the Fulness of Christ participates in the perfection and wholeness of Christ, by faith, but it is not yet whole or perfect. She will not be perfect in this world, because her membership is composed of redeemed sinners called to be saints. She is growing up to that 'mature manhood'. Christians are in a process of sanctification. Each Christian receives his justification by faith in Christ, and may be gradually transformed into the likeness of Christ,

through the grace of the Holy Spirit. Thus he is said to bring forth the fruits of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control".¹ The process is not completed in this life, even in the greatest saints. As the Christian advances in sanctification, the Holy Spirit reveals to him more and more of the breadth, and height, and length and depth of holiness to which he is called. Thus he becomes aware of sins which he had not hitherto perceived. The growth in holiness is also a growth in the awareness of sin, and in penitence. The Christian, being sanctified by the Spirit, realizes increasingly how utterly he depends on the righteousness of Christ and on His forgiveness of sins.

But the process of sanctification is not automatic. It can go wrong, for the Christian may fall into an attitude of self-righteousness. He may try to earn his salvation by good works, instead of regarding his worship - prayers, life and work - as being at best an inadequate offering of love to the Father, who through the Spirit has given him all things in Christ. The Church of the New Covenant would forget the purpose of her existence if she became a cultus of salvation, the advocate of a new technique for being good and religious. Rather she must enable men to live in the light and strength, in the love and humility of the forgiveness of sins. This constitutes the 'subjective work of the Spirit'.²

1. Galatians 5:22f.

2. Essay 5, 'The Spirit of Christ' in "Essay in Christology for Karl Barth", edited by Parker, page 139ff.

The Body of Christ.

It is impossible here to do justice to this subject, but an attempt is made to draw out certain points in this teaching of St. Paul. Much that is contained in this concept has been considered in what has been written concerning the other terms.

St. Paul's relation to Christ, his experience on the Damascus road, and the teaching of the Gospel which he had received, led him to this emphasis upon the doctrine of the Church as the Resurrection-Body of Christ. He confessed that in persecuting the Church he had persecuted Christ Himself.¹ He taught this truth to his converts: "Sinning against your brethren and wounding their conscience when it is weak, you sin against Christ".² Jesus had originally given the same teaching in sterner form in Matthew 25:40-45.

It is in 1 Corinthians 12:12-30, that St. Paul set forth his doctrine of the Church as the Body of Christ in greatest detail. "By one Spirit we were all baptized into one body, Jews and Greeks, slaves and free, and all were made to drink of one Spirit." He gives the illustration of the members of the human body to show that the Church is a living organism, an organic whole in which "if one member suffers all suffer together". Then he refers to what we would call the organizational structure of the Church:

"Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers,

1. Acts 9:4f; 22:7f; 26:14f.

2. 1 Cor. 8:12.

then workers of miracles, then healers, helpers,
 administrators, speakers in various kinds of
 tongues. Are all Apostles? Are all prophets?
 ... earnestly desire the higher gifts".

All these offices or ministries are called 'gifts', and here we are
 carried back to the beginning of the chapter where he speaks concerning
 "spiritual gifts":

"Now there are varieties of gifts, but the same
 Spirit; and there are varieties of service, but
 the same Lord; and there are varieties of working,
 but it is the same God who inspires them all in
 every one. To each is given the manifestation of
 the Spirit for the common good. To one is given
 through the Spirit ... wisdom ... knowledge ...
 faith ... gifts of healing ... miracles ...
 prophecy ... tongues All these are inspired
 by one and the same Spirit, who apportions to each
 one individually as he wills. For just as the
 body is one and has many members, and all the
 members of the body, though many, are one body,
 so it is with Christ." 1 Cor. 12: 4-12.

In chapters 12, 13 and 14 of the First Letter to the
 Corinthians, St. Paul discusses the nature of the life of the Church
 in relation to the various gifts of the Holy Spirit. In the foregoing
 passages the expressions, the 'one Spirit', the 'one body', and
 'Christ' all designate the Church. In the unity of the Church, the

members have diverse functions and gifts, but all are for the common good. St. Paul has described the ordinary daily life of the Christian brotherhood in Corinth, a congregation which was guilty of grievous sins of which he had spoken earlier. Yet he called them the Body of Christ. He explained to them that through the same baptism by which they became members of the Church, they also became sharers in the One Spirit. Therefore, it is unthinkable that Christians should be separated from each other, for it is contrary to the faith and redemption in Christ. Also, for Christians to be jealous of one another, or to vie with one another, is to deny the Holy Spirit who brings each individual to his fullest development in the process of sanctification. The sanctification of each member takes place within the fellowship. The members of the Body grow together: each member, without loss of individuality, comes to maturity, and each member complements the others by the development of his abilities in the Spirit-filled Fellowship. Thus the overall, "more excellent way" is the cultivation of the "higher gifts": faith, hope, and love.¹

In conclusion, it has been seen that the function of the Spirit is not purely an inward, subjective working in the hearts of individual Christians. If this were so, there would arise various types of Spiritual religions based upon the ideas of certain individuals who claimed to be inspired by the Holy Spirit. The work of the Spirit is, in part, inward or subjective, thereby helping the believer to receive, to apprehend, to appropriate the Gospel and the riches of

1. 1 Cor. 12:31; 13:13.

Christ. Also, the Spirit helps the believer to pray, to offer himself in Christian sacrificial living. But the standard of the Spirit's work and witness is Christ Himself.

The witness of the Spirit is made through the witness of persons. The gifts and offices described by St. Paul in 1 Corinthians 12 show that the witness of the Spirit is not apart from the Church, or the Church's witness apart^{from} or even complementary to the witness of the Spirit. Thus we must not be guilty of separating the Spirit from Christ, or the Spirit from the Church.

4. The Work of the Spirit follows the Incarnational Pattern.

In understanding the work of the Spirit, we must consider the two levels which correspond to the two natures of Christ: the divine and the human, the eternal and the historical. We must not separate them, for they comprise one witness. We must not deny the human in the interests of a 'free religion of the Spirit'; nor exalt the human forms and make the working of the Spirit an automatic, mechanical matter. Both must go together in the conception of the work of the Spirit: the Work of Christ and the preaching of the Gospel, works in which He had already been active; and the subjective work of illumination, enabling the individual believer to apprehend and to respond. Following the Incarnational pattern, the witness of the Spirit must be mediated by persons, in the manner that Christ became man and worked in the fulness of the power of the Spirit. Thus the Spirit works through the Church: its Ministry, Canonical and Apostolic Scriptures, Creeds, and Sacraments. In this way the revelation and redemption of Christ are mediated to each generation.

The testimony of the Spirit in the world is made through the forms of the Church: Gospel, Ministry and Sacraments, but this does not mean that the Spirit is mechanically 'outpoured' through these media. The presence of these forms does not guarantee a response of faith and discipleship and the receiving of his saving benefits. For instance, the Baptism of Infants rightly performed - in regard to externals - does not guarantee the Spirit in an automatic way. To the parents and God-parents it might mean no more than a 'naming' ceremony without due concern for the meaning of the New Covenant in Christ. The world may see in the Church only a human organization filled with unfaithful members, and not discern the Mystical Body of Christ. The fact that there may be the externals of orthodox statements of belief, Ministry, rightly administered Sacraments, does not mean that the Church is automatically a living witness of the Spirit. But the witness of the Church ought to be one with the witness of the Spirit. There can be no witness of the Spirit apart from the Church, so that if the Church is unfaithful, the witness of the Spirit to Christ is thwarted.

In the witness of the Spirit, the chief function of the Church is to worship God. The chief end of Christ in his earthly life was to glorify the Father and serve Him. It is this life which the Spirit was sent to reproduce in those who believe in Christ: to incorporate them into Christ, to sanctify them, to help them make the conscious offering of themselves as Christ's representatives in the world. This is the witness which the Spirit seeks to make through the Church in the world. The Spirit-inspired prayer of the Church must be:

"Therefore with Angels and Archangels, and with
all the company of heaven, we laud and magnify
thy glorious Name: evermore praising thee"

To these words may be added those from the Anglican Prayer of Oblation:

"We offer and present unto thee, O Lord,
ourselves, our souls and bodies, to be a
reasonable, holy, and living sacrifice unto
thee"

Chapter Eleven

THE SPIRIT OF CHRIST AND THE CHURCHCONCLUSIONTHE WORK OF THE SPIRIT THROUGH THE CHURCH IN THE WORLD.

This concluding chapter must of necessity be only a brief discussion of this very important topic of the relation of the Church to the World. This chapter may not be regarded as essential to the subject of this Thesis, but the writer presumes to conclude the study of the work of the Holy Spirit in the Church by relating it to the mission of the Church. The vocation to world-mission is inherent in the Divine purpose of the Church's existence.

We have seen that in the Old Testament, the concept of the People of God is firmly based upon Yahweh's Election of Israel, and the Covenant which He made with her. Through the act of Election and the giving of the Covenant, Yahweh revealed His purpose to gather fallen mankind into fellowship with Himself. It was the work of the Spirit of Yahweh to create the People of God. The work of creating a people for Yahweh is spoken of in terms of Covenant-holiness. Holiness meant separation from the surrounding nations, in the sense that they were obligated to be loyal and obedient to Yahweh, the One, True, God. Being His people, Israel must remember that the purpose of her Election is to worship Him, and to draw the nations into the Covenant-fellowship. We have considered the tragedy of Israel's disobedience. In the words of St. Stephen, "they resisted the Holy Spirit of God".¹ But Yahweh's

1. Acts 7:51.

purpose prevailed through the Faithful Remnant. His Spirit did not cease to strive with His disobedient people. Through His judgments upon the nation for her disobedience, and through His Spirit in the prophets, the universal purpose of her Election was not entirely forgotten. Thus, during the Babylonian exile, Isaiah wrote concerning the Servant of Yahweh; "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth".¹ The book of Jonah continued this theme, condemning Israel for her lack of zeal in her obligation to share her faith with other peoples. The writer insisted that her destiny could only be fulfilled in the mission to the Gentiles.

In the Church, transformed by Christ and the Holy Spirit, we saw that the fundamental idea of Election and Covenant as being fellowship with God is clearly revealed. Christ Himself is the Election and Covenant of His people, the New Israel. Election is through repentance, faith, baptism, and the sharing in the Holy Spirit, Who is the Life-Giver of the New Covenant in Christ. This life is open to all who come in penitence and faith to join the New Israel. We have seen that it is the work of the Spirit to gather mankind into this unity of faith and love, thus fulfilling the purpose of the original Election and Covenant. Thus, the work of Christ completed the Divine reconciliation, so that through the Spirit in the Church, the world is called into the redeemed fellowship.

1. Isaiah 49:6.

The Christian Church must also be separate from the world. Her members are called out of the world to be the Body of Christ. Sanctification of the members is the work of the Spirit, so that the corporate life of the Church and the individual life of its members is the embodiment of the witness of the Spirit in, and to, the world. But Sanctification is not a self-centered preoccupation with a technique of self-improvement, but is essentially salvation in terms of worship and service in the corporate fellowship of the Church, and the extension of that service - Christian love - to the world. The writer of 1 Peter stated that Christians are a holy nation, a peculiar people, "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light".¹

The witness of the Holy Spirit through the Church is given by ordinary members of the Church in their daily life. Only a few are called upon to witness in the Ordered Ministry of Word and Sacrament. The great majority of Christians spend their lives in various works, or secular occupations. In the proper fulfilment of these tasks they are called to humble obedience to Christ, and to witness to his glory in these activities. Christian action and witness in the world is the action and witness of individual Churchmen, but it must not be regarded as isolated action, but the activity of the Body of Christ as the Fellowship of the Holy Spirit "who apportions to each one individually as he wills".² The witness of the Holy Spirit to Christ in the world will be given, for the most part, at the point where faithful Christians,

1. 1 Peter 2:9.

2. 1 Corinthians 12:11.

in conscious dependence upon the grace of the Holy Spirit, seek to work out their calling in the routine of family, business, and community life.

Wherever the Church faces the world, the power and action of the love of Christ is manifested. This ministry of love must always be her attitude towards the world, even in persecution, for she is called to be the Body of Him, who is the Saviour of the world. In most countries today the main burden of caring for the poor, the sick, and the unfortunate has been shifted from the Church to the State. This principle of the responsibility of the community for the welfare of its members is the result of the direct witness of the Holy Spirit through the Church.

To the personal and corporate witness of the Church, and her works of mercy, must be added the direct charge to preach the Gospel to all the world. Christ's commission, "Go ... make disciples of all nations ..." ¹ must be obeyed. This mission to the world has no boundaries of time or race. The Church must take up and pursue this work in each generation. Today we must not make too strong a distinction between home and foreign missions, in the sense that 'this' Christian country seeks to evangelize 'that' heathen country. Rather the Church, in every country today, lives in the midst of a materialistic, and often antagonistic society, and often witnesses the defection of many of her members. Thus, today, it is the same task everywhere: to bring to every man the offer of the Gospel, by the power of the Spirit.

The work of evangelization cannot be undertaken by the Ministry alone, for it is the work of the whole People of God. The evangelist, as an individual, will not stand apart from the life of the Church, but

1. Matthew 28:19.

will speak in the name of the Church and with the Church's backing. He will not speak to men as individuals isolated from their social context, but will see them in a society estranged from God, and will seek to integrate them 'into Christ' in the new social relationships of the Family of God. For the salvation in Christ which the Holy Spirit offers to the world is both personal and corporate. Growth in the grace and knowledge of Christ Jesus is conditioned by relationships with the other members of the redeemed People of God. Thus the outward expression of the Christian Love (Agape) is a wholehearted concern for men and women who are without Christ in the world. This concern must be shared by the whole Body of Christ, inspired and empowered by the Holy Spirit.

A great deal may be written about the failure of Christians as the Body of Christ, in regard to the unfortunate associations of Church and State, the loss of consciousness of the Church's role as the Body of Christ and the Fellowship of the Holy Spirit, and the sins and conflicts resulting in the present state of disunity. The Christian Church, through the centuries has been guilty of many of the sins of the Church of the Old Covenant. The only hope is that "the powers of death (gates of Hades) shall not prevail against it".¹ For some time past there has been a growing awareness of the sin of disunity. The work of the Spirit is apparent in this move to restore the visible unity of the Church. Among Protestant groups, the Ecumenical Movement centered in the World Council of Churches, has been bringing many in these groups to the realization of the nature

1. Matthew 16:18.

and purpose of the Church, so that the rigid sectarian outlook which has endured for generations appears to be changing.¹ Many psychological barriers remain to make the approach to unity a slow process. Throughout the whole of Christendom prayer is offered that the Holy Spirit may give unity and peace to the Church.

The disunity of the Church frustrates her witness to the world. On the eve of his Passion, Jesus prayed for the Church:

"I do not pray for them (his disciples) only, but also for those who are to believe in me through their word, that they may be one; even as thou, Father, art in me, and I in thee, that they may also be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one". John 17:20-22.

The unity of the Church is essential to her mission and welfare: "That they may be one" in order that "the world may believe...." Anthony Hanson, in his book "The Meaning of Unity" (1954), describes an incident which occurred in the conversations between the Lutherans and the Church of South India. Bishop Lesslie Newbigin, in reply to a Lutheran who suggested that the mission of the Church was not necessarily hindered by disunity, so long as Christians worked peaceably

1. Other signs of the manifest working of the Spirit in the Church today are: The Ecumenical movement with its concern for the unity of the Church; Revival of Biblical Theology, reflecting the need to find the common roots of origin, over and above the formulations of Reformation and Counter Reformation; Liturgical Movement which desires to witness to Spirit in life of Church. Vide, A.R. Shands, "Lit. Mov. and Local Church", p - 14f.

together, said, "Our Gospel claims that God has reconciled us to Himself in Christ, and that we are to be ambassadors of that reconciliation. How can we expect people to believe us if we are not reconciled with each other?"¹

The times of recriminations have past, and there is need of penitence, faith, and a willingness to be led by the Holy Spirit to that outward and inward unity which can only be received on His terms. It is apparent that the Holy Spirit is convicting the Church of this sin and offence to her Lord. Worldliness and wickedness work havoc in the Church's membership. It has been so in varying degrees in each century. Nevertheless, she is the way into the Kingdom of God. She is God's Kingdom, even though on earth she is not perfect. Her existence in the world is an assertion of the Lordship of Christ; the visible pledge of the presence of the Kingdom in the world.

The task of the Spirit in the relation of the Church to the world is "to prepare the world for its last hour, for the coming of God's ultimate sovereignty", when Christ shall be acknowledged as King of Kings and Lord of Lords, and every knee shall bow before Him and every tongue confess that He is Lord.²

1. Hanson, op.cit., p - 63.

2. F.J. Taylor, "The Church of God", p - 200.

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