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Maple Glen Church

"Doing a Theology of the Holy Spirit"

Over-View-

- I The Need for Biblical Interpretation - the Spirit as Interpreter
- II Grammatical Interpretation - the Spirit and Inspiration
- III Historical Interpretation - the Spirit in History
- IV Christological Interpretation - the Spirit and Jesus
- V Confrontational Interpretation - the Spirit and the Believer

Introduction: This course arose out of the desire of the teacher to share the "lofty truths" of his seminary education with the local church. Particularly to set forth some basics of Biblical interpretation as they apply to the person and work of the Holy Spirit.

- I The Need for Biblical Interpretation - the Spirit as Interpreter
 - A Difficulty in Biblical Study
 - 1. Luke 24:25-32 - the Risen Jesus as Bible Teacher- These two, who were disciples of Jesus, were ignorant to the central theme of Scripture. (vs. 44-46)
 - 2. Acts 8:26-35 - Here is a Gentile convert to Judaism who needed a teacher to understand the Scriptures.
 - 3. Acts 18:24-26 - Even these "eloquent" and "mighty" in the Scriptures need to have the way of God explained more accurately.
 - 4. 2 Peter 3:15, 16 - Peter puts Paul's writings on equal authority with all the "rest of the Scriptures". Also, we learn that the problem of interpretation is not just with the reader, but the text itself is difficult and hard to understand.
 - B The Holy Spirit our Teacher
 - 1. John 16:4-16 - Jesus' immediate reference here is to the Apostles. But it has secondary application to the church which is built on Apostolic testimony. (Eph. 2:20)
 - 2. 2 Corinthians 3:12-18 - Paul contrasts the Old Covenant and the New. An aspect of the superiority of the New Covenant is the superior work of Jesus and the Spirit.

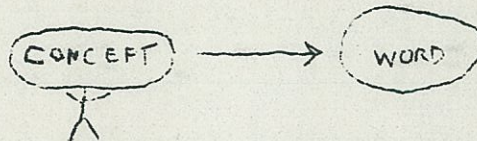
3. 1 Corinthians 2:10-16 - the Spirit reveals to us the thoughts of God and the Mind of Christ, i.e. the Word of God.
- ✓4. 1 John 2:20, 27 - We are not held captive to human teachers, although they may assist our study, we are taught of God the Spirit.

II Grammatical Interpretation - The Spirit as Interpreter

Since the Scriptures are the Words of God in the Words of Man, we are seeking to aid our interpretation by learning some principles of Grammar.

✓A Word/Concept Problem

Perhaps the concept which we have in our minds is not clearly communicated by the words we speak.



Individual words do not carry the same meaning in every single instance they are used. Examples:

1. Faith

- 1 John 5:1 - to believe in Jesus
- 2 Thessalonians 2:11 - to believe falsely
- 1 Thessalonians 2:4 - to be entrusted with the Gospel.
- James 2:19 - to give mental assent

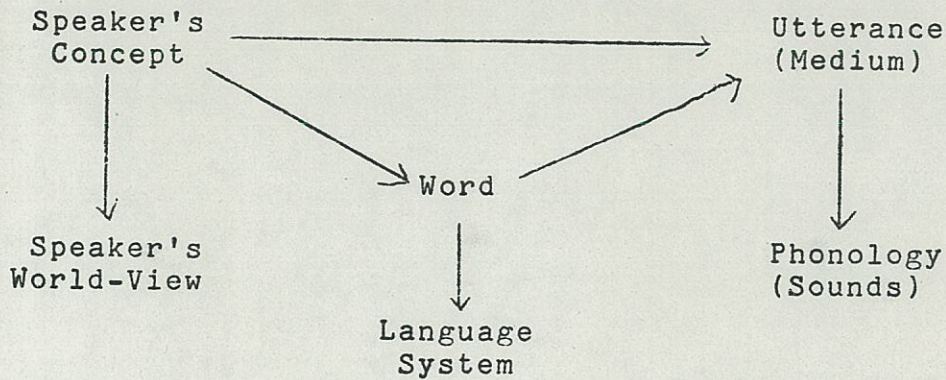
2. "Bark"

- see how varied the dictionary definitions of this word are.

3. Justification

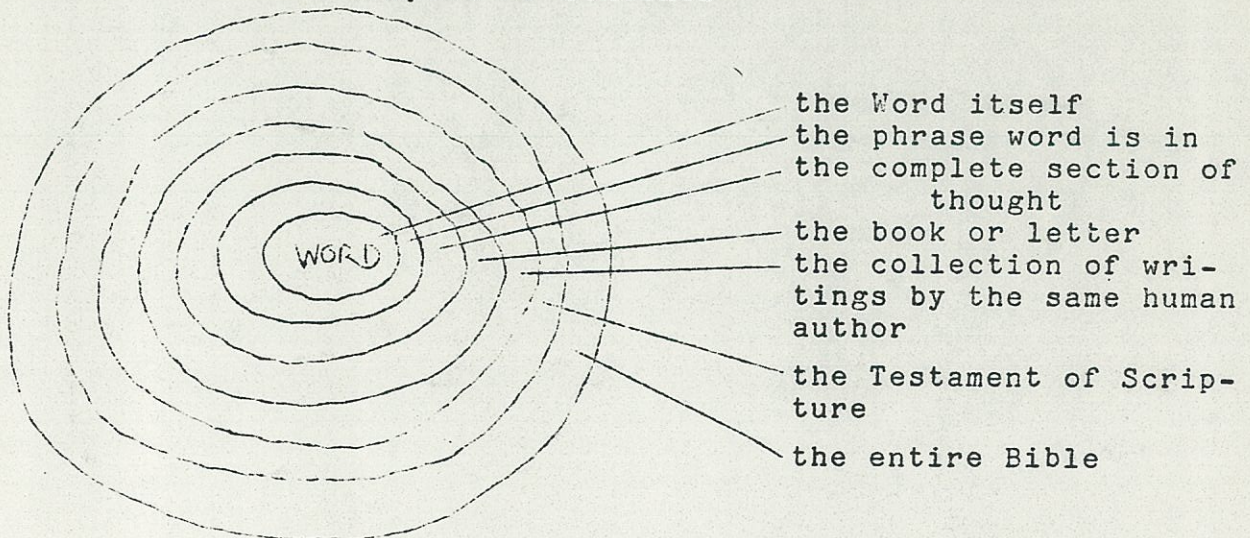
- a. Be alerted to trying to squeeze volumes full of systematic theological meanings into mere verses.
 - ✓ b. Compare the different ways the Greek term for Justification is used. δικαιος- δικαιωσθη
- Romans 3:24; 6:7; 1 Timothy 3:16

B Background Meaning of Words



This diagram is meant to show some of the complexity in the process of communication.

C Context - Words are not found in isolation but in a complex of contexts



Each of these seven "contexts" help us to more fully understand the Meaning of a Word.

D Theological Complications

1. Our understanding is limited since we are only creatures.
 - a. Rom. 11:33- God's judgements are "unsearchable"
 - b. 2 Cor. 9:15 The gift of God's Son is "incredible"
 - c. 1 Peter 1:8 our joy is "inexpressible"
2. Our understanding is distorted since we are sinners.
Genesis 11:1-8

Facing these, and other difficulties of Scripture is the task of anyone who wishes to honestly study Scripture. How shall we respond?

E Responses put forth by Non-believers

1. The Bible is an errant, fallible record about various Revelations men have had.
2. The Bible is an errant, fallible record which guides us to have our own Revelation experience.
3. The Purpose of the Bible is to record the "deeds of God"; not to make sure the precise words themselves are inspired or accurate.

F The Christian Starting Point (or Pre-Supposition)

1. We must acknowledge that the bottom line of all our thinking is the religious faith commitment we have made. All men have made such commitments to someone or something. The basic commitment we have made is to the Triune, Self-Revealing God of the Bible who has sworn that His Word is True.
2. Our belief that God is the primary Author of all of Scripture implies a basic unity to the message of Scripture.
3. Our belief that God our Creator is the Author of Scripture implies that there is a binding authority of Scripture that extends over all creatures.

G Incarnation and Inspiration

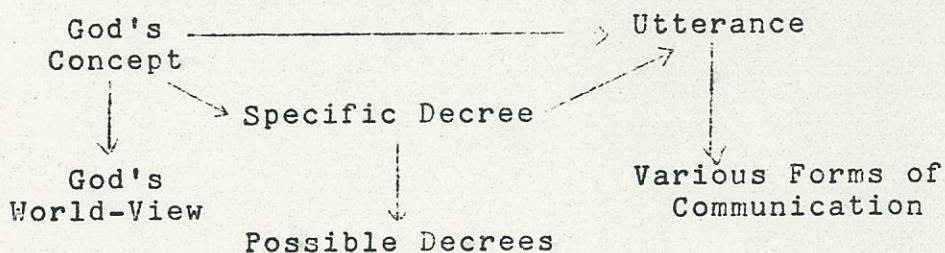
1. In Jesus. God became a first century Palestinian Jew who spoke plainly to the man on the street.
2. The Humanity of Jesus was limiting but not defiling
 - a. Incarnation- Word became flesh-without sin
 - b. Inspiration- Word was written -without error.

H Our Speaking God

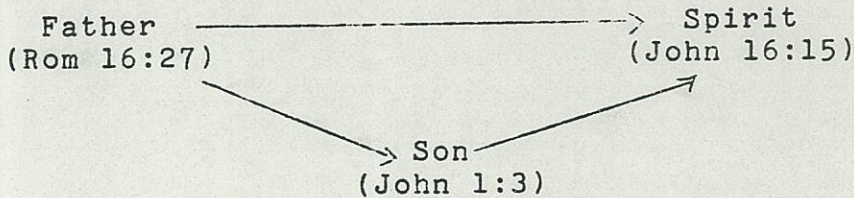
1. Some have wrongly proposed that speech is something unnatural to God; that He speaks only to communicate to man. This is precisely opposite of the truth. Men speak because they are made in the image of a speaking God.

Psalm 33:6; 115:5; Hab. 2:18-20; 1 Cor. 12:2

2. The Diagram of human language finds it's antitype in Divine language.



3. Ultimately the Diagram finds it's parallel in the Trinity.



If we are to ascribe error or confusion to the Word of God, then we must make a similar charge against the Triune God Himself.

I The Spirit uses Human Authors

1. 2 Peter 1:21 - God speaks through His prophets (cf 2 Timothy 3:16)
2. God's messengers are moved by the Spirit so that their own words and concepts convey the Word of God. Luke 1:1-4
3. The Apostle's were God's messengers
1 Corinthians 14:37; 1 Thess. 2:13
4. To reject the messenger was to reject the message.
Galatians 1:6; 2:20.

J Translations and God's Word

How can we be sure that the translations we have still communicate God's Word?

1. Scholarship employed through the centuries in Bible translation.
2. Archeological evidence (ie. Dead Sea Scrolls)
3. God's Promise to never leave His people.
John 14:18; Matt. 28:20; Hebrews 13:5
The incarnate Word is present as the Spirit preserves and unfolds the inscripturated Word to us.
Romans 10:14, 17
4. None of us have an "inerrant" translation, but the superintending work of the Spirit is protecting the Word links us to the original inerrant autographs of Scripture.

III Historical Interpretation - the Spirit in History

A Principles of Biblical History

1. Fact of God's Action in Space and Time.
Psalm 60:4; Psalm 119:46; Acts 26:26
2. A Biased Perspective
- reflecting the faith commitment of the author
(Mark 1:1); contrary to that of Jesus' family
(Mark 3:21), or the Pharisees (Mark 3:22)
3. God-centered History - "The Visitation of God"
Hebrews 1:1 - "Many times and various ways"
but climatically in Jesus (cf. John 1:14)
4. Primary Purpose - 2 Timothy 3:15
- to announce God's Salvation
5. Unfolding Clarity of the Message
John 1:17 - "Truths" = fulfillment (Psalm 80:8)
Gal. 3:23-25 - Moves to Climax in Christ
Col. 2:16-17 - Substance follows shadow
6. Form of the Message
 - a. Announcement / Event / Explanation
Example: Exodus 6:6; 14:1ff; 15:13
 - b. The Whole of Scripture is held together in
this form: OT Promises (Gal. 3:17, 22) Pre-Word
Gospel Fulfillment (2 Cor. 5:17) Deed
NT Explanation (2 Cor. 5:17) Post-Word
 - c. This is a strong argument for the closing of
the canon. When God acts for our Redemption
He gives a Word of Revelation. With the
"once for all" work of Redemption in Christ,
we have received God's final word of Revela-
tion to the church. Hebrews 1:1; Jude 3.

OT Promises / WORD

Galatians 3:15-22, 8

Gospel Fulfillment / DEED

2 Corinthians 1:20

Epistle Explanation / WORD

Romans 1:1-6

B The Spirit in History

1. Examples of the Holy Spirit in the lives of Old Testament people.
 - a. Joseph - Genesis 41:38
 - b. Elders of Israel - Numbers 11:16, 17, 24, 25
 - c. Bezalel - Exodus 31:3
 - d. Joshua - Deuteronomy 34:9
 - e. Othniel - Judges 3:10
 - f. Gideon - Judges 6:34
 - g. Samson - Judges 13:25
 - h. Elijah - 1 Kings 18:12
 - i. Elisha - 2 Kings 2:7-18

Summary thoughts:

1. Each of the recipients of the Spirit is a leader in the Covenant Community.
 2. At least part of the reason they are given the Spirit is for the good of the whole community.
 3. The focus is not on the spiritual condition of the individual as much as their role in the history of the whole people of God.
2. New Testament references about Old Testament Work of the Spirit.
 - a. Guidance for Covenant Community
 1. Ministry of Prophets Acts 7:51-53
 2. Writings of Prophets Acts 28:25
2 Peter 1:21 (cf Matt. 22:43; Mark 12:36; Acts 1:16; Heb. 3:7; 10:15; 1 Peter 1:10, 11)
 - b. Salvation: 2 Cor. 4:13; Gal. 4:28, 29; Titus 3:5
3. John 7:39
 - in the light of preceding texts, how do we understand "the Spirit had not yet been given"?
 - a. Acts 2:33 Tells us that at Pentecost the Spirit had come.
 - b. Thus, John 7:39 refers to the "once for all" historical coming of the Spirit at Pentecost.
 - c. The Salvation experience of the OT saint
 - just as the saints in both OT and NT benefit from the "once for all" sacrifice of Christ upon the cross.
4. Link of History and Experience
 - a. We are to respect the unique "once for all" aspect of the History of Salvation
 - Calvary- Easter- and Pentecost are unrepeatable events.
 - b. By faith we are called to experience this salvation. The Spirit links us to the saving events. Romans 6:3; Gal. 2:20; Eph. 2:5-7 Col. 2:20; 3:1-3.

5. Applications:

- a. Negatively - We must heed the warnings of OT experience. Luke 17:32; 1 Cor. 10:1-13; Hebrews 3:12-4:2
- b. Positively - We can be encouraged by the faithfulness of God in His people. Romans 15:4; Heb. 10:32-11:1ff; James 5:17
- c. Essential Unity of God's People
Ephesians 2:19; Hebrews 11:39, 40
- d. Greatness of the NT record evidences the greatness of God's work in Christ, not the superiority of NT believers.
(cf. 2 Corinthians 3)

IV Christological Interpretation - the Spirit and Jesus

A The Spirit's Focus on Jesus

1. In Inspiration, the Spirit focuses on the Words of Jesus. John 14:26; 15:26; 16:13-15.
2. The New Testament
 - a. Gospels: Mark 1:1; John 20:30, 31
 - b. Acts 1:1 "Jesus began" in the Gospels and Now continues
-"The Acts of the Exalted Jesus through the church by the Power of the Holy Spirit".
 - c. Epistles
 1. Salvations:
In the name/authority of Christ
 2. Apostles do not invent teachings but guard what has been taught. 2 Tim. 1:14
 3. God's Commands (Imperatives) are based on what God has done (Indicatives)
Phillip 2:1-11; 1 Peter 2:18-3:1, 7
 - d. Revelation 1:1 "of Jesus Christ"
-Reigning in His Church
-Ruling over the World for His Church
-Returning for His Church
2. Old Testament
-What the NT Says about the place of Jesus in the Old Testament
 - a. Luke 24:44-47; cf 18:31-34; 24:25-27
 - b. John 5:37-39 Jesus is voice and form of God

- c. Acts 3:18, 10:43; 13:27; 17:2, 3; 18:28; 26:22, 23
 - d. 2 Corinthians 1:20 (cf Gal. 3:17, 21)
ie All OT is promise and thus fulfilled in Christ.
 - e. 1 Peter 1:10-12
3. Applications
- a. Unity of Bible - focused on Jesus
 - b. Responsibility of Israel - 1 Corinth 2:8
 - c. "Truth" becomes flesh in Jesus. Thus we are not only to believe the truth but walk in it.
1 John 3:10.

B The Spirit and Jesus

- 1. OT Messianic Hope - Isaiah 11:2; 42:1; 61:1
- 2. OT Gloom - Malachi 1:6-10; 2:1-9
The History of Israel during the time of the Prophets grew increasingly gloomy. After Malachi there was 400 years of Prophetic silence.
- 3. Age of the Spirit
 - a. Signs among the People
Luke 1:15; 35:41: 67; 2:25, 27
 - b. The Sign - Luke 2:11
- 4. Jesus - The God-Man
 - a. Fully God - John 1:1, 14
 - b. Fully Man - 1 John 4:2
 - c. "laid aside His priviledges" Phillipians 2:7
 - d. Our Man in Heaven - Hebrews 4:14; 5:10
- 5. Ministry in the Spirit - Acts 10:38
 - a. Baptism "Christing" Luke 3:22, 23
 - b. Temptation - Luke 4:1, 14 (Mark 1:12)
 - c. Teaching - Luke 4:18
-with authority 4:32; Mark 1:22-27, 39
 - d. Healing - Matt. 12:28
 - e. Death - Hebrews 9:14
 - f. Resurrection - 1 Timothy 3:16
 - g. Teaching after Resurrection - Acts 1:2

6. Jesus' Submission in His Humility

- a. to the Spirit - Matt. 12:31-32
-their work cannot be separated so it is a mistake to think the Son of Man is inferior.
- b. to the Father - Matt. 24:36 (cf. Acts 1:7; Rev. 22:16, 20)

7. New Relationship after the Exaltation

- a. As the Victor of sin, death, and Satan; Jesus wins the Spirit as a prize of war.

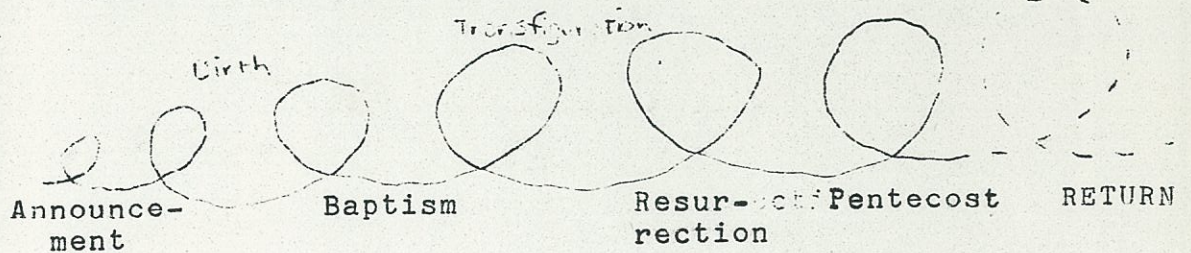
Acts 2:33 - "Promise" (cf. vs. 16:21; John 7:39; Isaiah 44:3)

Ephesians 4:7ff Christ shares His gift with the Church.

1 Corinthians 12:11 Notice that what Ephesians 4 describes as the work of Jesus is here explained as the work of the Spirit.

Acts 2:36 Jesus has always been Lord and Christ. But here Peter speaks of fuller manifestation of these things. In the light of His exaltation His Lordship is seen as even more glorious (Phil. 2:9) and this new relationship to the Spirit is displayed.

Increased awareness of Jesus' role as Lord and Christ from a human perspective:



- b. The Expectation of the Disciples

John 14:18, 23, 28; 16:16

Matthew 18:20; 25:40

Based upon these promises the disciples expected their Lord to actually be with them again.

c. These promises were fulfilled in the coming of the Spirit at Pentecost

1. 1Cor. 15:45 Jesus, the Last Adam, "has become a life-giving Spirit"

2. 2Cor. 3:12-18 the Lord Jesus is the Spirit.

Romans 8:9 "Spirit of God dwells in you" vs. 10 "Christ in you" (cf. Gal. 2:20)

The book of Acts records the works that the Exalted Jesus continues to do. Acts 1:1; 9:5.

d. Life in the Spirit Romans 8:12-16

-like Jesus our calling is to:

1. Obedience vs. 12. 13

2. Sonship vs. 14-16

3. Suffering vs. 17

But we follow Jesus, the Pioneer of our Faith, so we do these things with Jesus in the Spirit as Co-Heirs of Salvation.

Conclusions:

1. There are three distinct members of the Godhead (We are not Modalists!)

2. But God in His majesty thwarts any attempt to simplistically categorizes His person and work.

-Scripture is a wide river; so shallow and calm that a baby may safely play at it's edge, so deep and swift at the center that we must do our theologizing with a cautious fear of God.

3. Some have sought to help explain this relationship through making a distinction between the Ontological (who God is) and Economic (what God does) descriptions of the Trinity. But even this attempt does not fully explain the relationship.

4. We are to faithfully study God's Word to understand it as best we can. Yet when we in our limited understanding, reach a "dead end" we must humbly bow in worship and fear before our all-wise God.

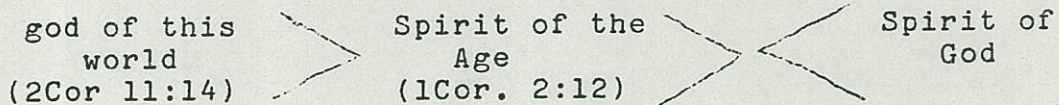
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Confrontational Interpretation - the Spirit and the Believer

A Confrontation with the Sovereign Spirit

1. We must strive to discern the conflict of "the Spirits" in our day.

1 Corinthians 2:12; 1 John 4:1-6



We must be aware of the changing ability of Satan to make sure the Church is not engaging in irrelevant battles.

2. The Accomplished Purposes of God
 - a. Isaiah 55:10, 11 God's purposes will come to pass according to His Counsel/Word
 - b. 2 Corinthians 2:14-16 We may be surprised at how God will accomplish His purposes.
(cf. Mark 4:11, 12 Luke 2:34, John 9:39)
3. God's Violent Invasion from Outside our Experience
Judges 3:9, 10; 6:34; 14:6; Ezekiel 2:2; 3:12; 37:1; John 3:8; Acts: 2:26, 34, 40
4. Response: We must avoid preemption and predictability in our faith. There is a great deal of change and diversity which we must handle by the grace of our unchanging God according to the sure foundation of His word.

Phillipians 2:12, 13 Matthew 7:24-27.

B Baptism in the Holy Spirit

1. Debate and Confusion in the Church Today
2. Great Importance - the Two-Fold Work of Christ
Ezekiel 36:25-27, Jeremiah 31:31-34, John 1:29-33; 19-34, Acts 2:38
3. What is it? Thy mystical union between the believer and the Lord through the Holy Spirit.
Romans 8:1-11; Ephesians 1:13, 14 2 Thes. 2:13
4. Who is it for? Acts 2:38, 1 Cor. 12:13, 3, 30

5. When does it occur? At the same time we are saved. ^{p. 5.}

(What we have studied earlier about the relationship between Jesus and the Spirit was not strengthened at this point.)

Romans 8:9; Galatians 3:2; 5:14

6. Exceptions - Baptism occurs after conversion
- a. Acts 1:12-15; 2:1-4; cf John 7:39
Historical event of Pentecost had not yet happened.
 - b. Acts 8:4-8; 12-17; cf John 4:9
Illustrates unity of the Church
 - c. Acts 19:1-7 in faith - These lived without knowledge of how God had already accomplished their salvations.

C Filling of the Holy Spirit

1. Continuous event which follows the Baptism of the believer.
 - a. Illustrated
 - 1 Church - Acts 2:4; 4:31; 13:52
 2. Peter - Acts 2:4; 4:8
 3. Paul - Acts 9:17; 13:9
 4. Stephen Acts 6:5; 7:55
 - b. Commanded - Ephesians 5:18
2. Common Reactions
 - a. Confusion of Sequence
 - b. Striving Against the "experiences" of other believers
3. Dangers
 - a. Blasphemy against Spirit - Matt. 12:31
 - b. Grieving the Spirit - Ephesians 4:30
 - c. God's blessing is more likely to attend even a mis-guided believer who is zealous for power to bring Him glory. Theological precision is a secondary issue to love.

1 Corinthians 8:1-3