

rejection of God's messenger was to reject God the Spirit.

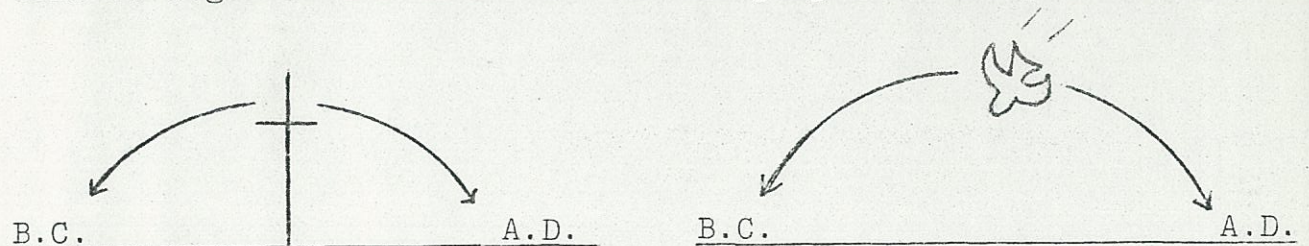
"...You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute?" (Acts 7.51,52). The Holy Spirit also employed the writings of the prophets for the guidance of Israel. Prior to quoting from the Scriptures, Paul said, "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet," (Acts 28.25). Peter said, "For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1.21). (The same truth is seen in the following passages: Matthew 22.43; Mark 12.36; Acts 1.16; Hebrews 3.7;10.15 and 1 Peter 1.10,11.) Through these passages we learn that the Spirit of God worked to lead God's people through the Prophets, in much the same way He did in the Early Church. For the rebukes of Stephen and Paul are grounded on the fact that they claimed to be continuing the work which the Spirit had begun under the Old Covenant. The names of Stephen and Paul are added to the long list of Israel's rejected Prophets. They follow in the pathway of suffering made by the footsteps of the Final Prophet. So we see an essential unity between Old and New Covenant guidance.

b) Salvation - The Salvation experience of the Old Testament believer is essentially the same as their New Testament brethren. Paul quotes from a statement of faith by the Psalmist, "I believed; therefore I have spoken." Then Paul comments, "With that same spirit of faith we believe..." (2 Corinthians 4.13). He also writes of our similar salvation experience in relation to Isaac, "Now you, brothers, like Isaac, are children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now." (Galatians 4.28,29). These passages undermine any attempt to portray Old Covenant salvation as inferior to that of the New. This is not to deny the added blessings or broader scope of the New Covenant. But the working of the Spirit in the life of believers in both Covenants is essentially the same. Descriptions of comparison which place the Spirit on Old Covenant saints and in their New Covenant brethren miss the mark of Biblical accuracy. Instead they slight the glory of what God did for His people prior to the coming of Christ. Consequently, they also cheapen the glory of Jesus who exceeds the Old Covenant glory so wonderfully that He makes the Old Covenant

seem like no glory at all (cf. 2 Corinthians 3.7-11). His redemption is the ground of the Salvation of all the people of God.

3) John 7.39 "...for the Spirit had not been given..."

If what I have just tried to establish - the unity between the guidance and salvation of believers in both Covenants - is true; then how do we understand this verse? This text could appear to be supporting just the opposite position than what I have defended. If Old Testament believers did not have the Spirit, how can this unity be understood? Or, how do we understand the references already cited? It is at this point that some unbelievers would possibly accuse the Bible of self-contradiction. The solution is to realize that John is speaking of the historical coming of the Spirit. In his Pentecost sermon, Peter proclaims the Exalted Jesus saying, "he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2.33). The fantastic display of wonders on Pentecost evidenced that the Spirit had indeed come. It is the death, resurrection, and exaltation of Jesus - recorded in the Scriptures between John 7 and Acts 2 - which is the ground of the coming of the Spirit. John writes of the historical "once for all" coming of the Spirit much the same way the author of Hebrews speaks of Christ's "once for all" sacrifice (7.27). The blood of Jesus made atonement for the sins of all believers prior to Christ's coming. So also, the Spirit did a work of regeneration and faith in the people of God prior to Pentecost.



We can now benefit from the gifts of Christ and the Spirit even two-thousand years after their coming. The Holy Spirit serves to apply the benefits of the redemption of God to the believer both before and after the coming of Christ. God really did enter history to accomplish our Salvation. Now the Holy Spirit really does come and apply that historical salvation to our accounts as we believe.

Through the Spirit, there is an intimate union between Christ and His people. Paul writes, "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Romans 6.4). He could also write, "I have been crucified with Christ and I no longer live, but Christ lives in me..." (Galatians 2.20). Even more, "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus." (Ephesians 2.6). In a sense too wonderful to fully comprehend, ~~we were~~ there in the redemptive acts of the God-man. Now the Holy Spirit applies those historical events to our lives through faith in Christ.

#### 4) Applications

There are several things we should learn through this study of the Spirit in history.

a) Essential Unity of God's People - This was a difficult thing for the Early Church to understand. The history of the Church has been marked by various schisms and fights. We have not done well at manifesting this unity, but God has established it. Paul tells his Gentile readers that, "you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (Ephesians 2.19). In his description of the Old Testament people of faith, the author of Hebrews concludes his argument saying, "These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect" (Hebrews 11.39,40). Certainly we must acknowledge diversity between Covenants and between various cultures, but the Scriptures teach a Spirit-wrought unity between the whole people of God.

b) Warnings - This unity is supported by the relevancy of Old Testament warnings to our experience. With three short words Jesus can strike fear into the hearts of every student of Old Testament Scripture, "Remember Lot's wife" (Luke 17.32). Paul speaks of the disobedience of Israel in the wilderness saying, "Now these things occurred as examples, to keep us from setting our hearts on evil things as they did" (1 Corinthians 10.6). The author of Hebrews comments on the same event saying, "For we also have had the gospel

preached to us, just as they did; but the message was of no value to them because those who heard did not combine it with faith" (Hebrews 4.2).

c) Encouragement - The Old Testament record should also encourage the New Covenant people of God. Paul wrote to the Romans, "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15.4). The same note of encouragement is struck by James who calls us to prayer for "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years" (James 5.17). So we see both the positive and negative applications of realizing the essential unity of God's people. It will help us to understand the work of the Spirit as we remember these principles of Biblical history. May we grow in the knowledge of Christ as we look for His coming to bring history to a close.

#### IV. Christological Interpretation - the Spirit and Jesus

When we speak of the Scriptures as a book of Salvation with a God-centered perspective, we are really saying that Scripture speaks of Jesus. He is the God-man sent to accomplish the Salvation of His people. This chapter will focus on some of the ways the Spirit makes Christ known through the Scriptures.

##### A. The Spirit's Focus on Jesus

###### 1) Inspiration - the Words of Jesus

We have looked at some of the significant statements of Jesus in His Upper Room discourse (John 13-17). It was here that the Spirit-endowed authority of the Apostolic ministry is confirmed. We learn more than that they will speak with unrivaled authority. We also learn about the content of their message. It is clear that Jesus Himself will be the focus of the Spirit's message through the Apostles. Jesus said, "the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (14.26). The fullness of Apostolic truth will never exceed the breadth of their knowledge of Christ. Jesus also said, "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me" (15.26). Jesus is all the fullness of God's truth to man. "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you" (16.13-15). All three of these passages elaborate on the fact that the Apostle's inspiration by the Spirit found its primary focus in Christ.

###### 2) The New Testament

The words which Jesus spoke that night in the Upper Room were spoken before any of the New Testament was written. The twenty-seven books of the New Testament were all written sometime between Pentecost and the end of the first century. All of them bear Spirit-breathed Apostolic authority. All of them focus primarily on the Lord Jesus Christ; the one who accomplished the great

Salvation they declare.

a) The Gospels - It is certainly quite obvious that the Spirit focused on the Lord Jesus as He moved the four evangelists. Each of the four Gospel records reflect the unique personalities and purposes of the Gospel writers. Matthew teaches that Jesus is the promised Messiah of the Old Testament. Mark's fast-paced portrayal shows Jesus as a man of unrivaled authority. Luke declares Jesus as the Saviour of the World. John exalts Jesus as the Son of God sent to reveal the Father. Though we appreciate this diversity, the unity of their testimony is most obvious. They all purposed to write, "the gospel about Jesus Christ, the Son of God" (Mark 1.1). The Gospel records are the Event of the structural form of Scripture. According to the Greek text of Mark, the first word Jesus spoke in His public ministry was "fulfilled" (1.15). The long expected Prophet, Priest, and King had now fulfilled all the Old Testament promises! The Kingdom had come because King Jesus was in their midst.

b) The Acts - Luke, the evangelist, has the same Christ-centered focus as he writes the book of Acts. Most often we hear this book referred to as "The Acts of the Apostles". This title is proper since Luke details the Apostolic ministry of the Early Church; especially the work of Peter and Paul. Nevertheless, this perspective slights the full glory of what Luke purposes to write. The introduction to the Acts implies that Luke's Gospel was an incomplete record of Jesus' ministry. It was only "all that Jesus began to do and teach" (1.1). The implication is that the Acts will continue to testify to what Jesus did and taught. But now Jesus acts through His Apostles by the Holy Spirit (1.2). Perhaps a better title of the book would be, "The Acts of the Exalted Jesus, Through the Church, in the Power of the Holy Spirit". Studying the book from this perspective will help us to understand it in a more proper focus. We can see what is meant by statements like: "And the Lord added to their number daily those who were being saved" (2.47); and "In the name of Jesus Christ of Nazareth walk!" (3.6) We realize why the Apostles were so quick to attribute the glory of their ministry to the Lord Jesus who was at work in and through them (cf. 10.26;14.11ff.).

c) The Epistles - The same focus on the Lord Jesus is evident in the Spirit-breathed letters of the Apostles. Their role itself reflects

this truth. The word "Apostle" means "sent one". They served as the commissioned Ambassadors of the Risen Christ who sent them (cf. 2 Corinthians 4.5). They did not invent their message but spoke as God their Lord instructed them. Their duty was as much to guard and defend Christ's Word as to proclaim it. Paul told Timothy, "Guard the good deposit that was entrusted to you - guard it with the help of the Holy Spirit who lives in us" (2 Timothy 1.14). The opening salutations of all the Epistles explain this truth. All their introductions explain that the letters come in the "name" of Christ. That is, they bear the authority and power of Christ. He Himself is the author of their words; the executor of the threats, and the giver of all the blessings. Paul wrote, "If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command" (1 Corinthians 14.37). The structure of Apostolic teaching also shows the Christ-centered approach of the Epistles. The Apostles did more than compile moralistic maxims. Their primary duty was to proclaim Christ; to herald the coming of God the King. Their ethical instructions are grounded on God's work of Salvation. We are to obey because God has acted on our behalf. Salvation is all of grace, not of works, lest we boast of what we might accomplish. The Apostles' commands of obedience (the imperatives) are grounded on what great things God has done (the indicatives). Because God has acted, we must respond in obedience (cf. Colossians 3.1,4; Philippians 2.1-11; 1 Peter 2.18ff). Of all the helpful instructions their letters contain, the message of Christ's Gospel is of "first importance" (1 Corinthians 15.3,4).

d) The Revelation - The final New Testament portrait of Jesus is given in The Revelation. The Apostle John was imprisoned on the isle of Patmos when he was given this Revelation (1.9). I would also like to take issue with the common title of this book, "The Revelation of John". It is actually a "Revelation of Jesus Christ" (1.1). John describes various glimpses which he has of Christ - the Glorious Son of Man in the midst of His Church, the Worthy Lamb slain for the World, the Rider on the White Horse bringing Judgment, and the Bridegroom of His Heavenly Bride in consummate bliss.

We see now more clearly how the Holy Spirit enabled the Apostles to speak of Jesus according to His teaching in the Upper Room. Paul lauds the greatness of Jesus saying, "And God placed all things

under his feet and appointed him to be head over everything for the church. Which is his body, the fullness of him who fills everything in every way" (Ephesians 1.22,23). This is the perspective from which the New Testament was written.

## 2) The Old Testament - Seen Through the New

Does Christ hold the same position of prominence in the Old Testament as He does in the New? Perhaps this seems like a silly question. The last book of the Old Testament was penned approximately four hundred years before Jesus was even born! However, surprising as it may seem, we will find the answer to our question is "yes". To begin with, we shall examine what the fuller New Testament revelation has to say about the place of Christ in the Old Testament.

### a) Luke 18.31-34; 24.25-27; 24.44-47

In chapter 18, Luke records Jesus' advance warning to his disciples. Jesus wants the disciples to be prepared for the horrible treatment He will receive at the hands of the Gentiles. He says that they should have anticipated this tragedy for "everything that is written by the prophets about the Son of Man will be fulfilled" (v. 31). But, "The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about" (v. 34). The Old Testament Scriptures did speak of Jesus, but the disciples were completely unable to see how this tragic event related to Messianic promises. Chapter 24 records that a similar confusion beset the disciples on the road to Emmaus. They received the rebuke of Christ, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" (vs. 25,26). This strong rebuke implies that they had missed a very obvious truth of Old Testament Scripture. Christ was spoken of by "Moses and all the Prophets" (v.27). A similar teaching is given in the last part of the chapter. In fact, the soon to be Ascended Jesus wants this fundamental truth to be understood by the entire Resurrection-community. The whole of the Old Testament record, "the Law of Moses, the Prophets and the Psalms", spoke of the sufferings and glory of Christ (v. 44). We learn from these passages that seeing Christ is basic to understanding the Old Testament message. This is part and parcel of what it means that "he opened their minds so they could understand the Scriptures" (v.45).



## b) John 5.37-39

John's Gospel records a similar teaching by Jesus. This time Jesus is speaking to the Jewish leaders. They were widely respected for their great knowledge of the Scriptures (the Old Testament) and their zeal for God. Yet they wanted nothing to do with Jesus. But to reject Jesus was to reject the very voice and form of the Father (v.37). And despite the respect of the masses, these leaders did not even understand the Scriptures, the Word did not dwell in them (v. 38). Had they understood the Scriptures, they would have come to Jesus. Jesus told them, "These are the Scriptures that testify about me, yet you refuse to come to me to have life" (vs. 39,40). Here Jesus does not delineate certain parts of the Old Testament which speaks of Him. He does not have to. The whole weight of Old Testament Scripture is marshalled against them as witness to their unbelief.

## c) The Acts

There are many references to how this Christ-centered view of the Old Testament took shape in the ministry of the Apostles.

3.18 - Here Peter is speaking to the crowd which had gathered after the healing of the lame man at the Temple Gate. He explained to these Jews that their rejection of Jesus was "how God fulfilled what he had foretold through all the prophets saying that his Christ would suffer."

10.43 - This passage records Peter's sermon in the house of the God-fearing Gentile Cornelius. Peter again speaks of the full weight of Old Testament references to Christ, "All the prophets testify about him..."

13.27 - Paul tells a Jewish congregation in Antioch that the Jewish leaders rejection of Christ "fulfilled the words of the prophets that are read every Sabbath."

17.2,3 - Paul went to Thessalonica and held his usual teaching session in the synagogue. As was his practice, "he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead."

18.28 - After Apollos was instructed by Priscilla and Aquilla, he was fueled with new fire to preach the Gospel. He had a public debate with the Jewish leaders in Achaia, "proving from the Scriptures that Jesus was the Christ."

26.22,23 - Paul makes defense of his ministry before King Agrippa

saying, "I am saying nothing beyond what the prophets and Moses said would happen that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles." This is an amazing statement of the unity of the Scripture. Both testaments focus on the person and work of Christ.

d) 2 Corinthians 1.20

This gem of Biblical truth is quarried from the midst of Paul's statement of self-defense. He rejects all charges of being fickle and double-minded. As a minister of the Gospel, Paul keeps his promises. For the Gospel is itself the fulfillment of God's promises. "For no matter how many promises God has made, they are "Yes" in Christ." The breadth of this fulfillment in Christ is increased as we remember that all of the Old Testament Scripture is considered "promise" (cf. Galatians 3.17-29). So Jesus is God's "Amen" to the entire Old Testament record.

e) 1 Peter 1.10-12

Peter extols the Salvation in Christ which was foretold by the Prophets. Peter uses language reflective of Jesus' Upper Room statements already quoted. Even the Old Testament authors were moved by the Spirit to speak of Christ. This Christ-centered focus seems to be foundational to all the work of the Spirit in inspiration. The Prophets foretold the sufferings and glory of Christ through "the Spirit of Christ in them". Indeed, this is as the Apostle John was told, "For the testimony of Jesus is the spirit of prophecy" (Revelation 19.10).

3) Christ in the Old Testament

In some respects, I realize I have created more problems than I have solved. I shudder to think of someone using these arguments to support some of the strange glimpses of Christ which some have seen in the Old Testament. Some have even heard Him speak through Balaam's ass and seen His blood in the red cord which hung from Rahab's window! It is not without purpose that this chapter follows both grammatical and historical comments. As we seek to apply some of these principles, we should gain a faithful interpretation of the text. We need to prayerfully seek the Spirit of Truth, believing that He will lead us into all truth. It is important to remember that the New Testament passages we have seen make sweeping reference to the whole of Old

Testament Scripture. Jesus is the focus of Biblical Revelation from Genesis to Revelation. This Christ-centered focus is most obvious in the Old Testament through verses which make specific promise of the coming of Christ. There are many of these very pointed references to Christ's person and work; beginning with God's promise of a Champion to Adam and Eve in Eden (Genesis 3.15). There are also Old Testament passages quoted by New Testament authors as making specific reference to Christ. Such as Matthew's reference to God's call of the New Israel out of Egypt (2.15). But the Old Testament also has a more sweeping reference to Christ. John Stott cites this important aspect of Christological interpretation:

It was not only by direct prophecies that the law pointed forward to Christ, but also by more indirect pictures. In it the Messiah was foreshadowed as well as foretold. Indeed, God's dealings with Israel in choosing them, redeeming them, establishing His covenant with them, making atonement for their sins through sacrifice, and causing them to inherit the land of Canaan all set forth in limited and national terms what would one day be available to all men through Christ. Christians can say today: God has chosen us in Christ and made us a people for His own possession. Christ shed His blood to atone for our sins and ratify the new covenant. He has redeemed us not from Egyptian bondage but from the bondage of sin. He is our great high priest who offered Himself on the cross, as one sacrifice for sins for ever, and all sacrifice and priesthood are fulfilled in him. Further, by His resurrection we have been born again to a living hope, 'to an inheritance which is imperishable, undefiled and unfading' and is reserved in heaven for us. These great Christian words, which portray various aspects of our salvation through Christ - election, atonement, covenant, redemption, sacrifice, inheritance - all began to be used in the Old Testament of God's grace toward Israel. 15

In his letter to the Ephesians, Paul explains how foundational Christ is to all of God's dealings with man. In the first chapter, Paul exalts the Triune God of our Salvation; from His work in choosing us as His children from before the foundation of the earth through the rewarding of our eternal inheritance. All of these great blessings are ours only because of Christ. This is strongly emphasized in his numerous references to Christ; twelve references in eleven verses (vs. 3-14). God's purposes are moving toward the goal "to bring all things in heaven and on earth together under one head - even Christ" (v. 10). So our prayer in reading the Old and New Testaments ought to be like the Greek seekers who asked, "we would like to see Jesus" (John 12.21).

## B. The Spirit and Jesus

Now I would like us to consider some of what the Scriptures have to say about the relationship between Jesus and the Holy Spirit.

### 1) Old Testament Messianic Hope

God gave His Old Testament people a gradually unfolding picture that someone great was coming. From this side of Pentecost it is much easier to see the Lord Jesus as the fulfillment of these diverse promises. We know that the destroyer of the serpent, the Prophet greater than Moses, the Priest like Melchizedek, and the King who is both David's Son and Lord are all descriptions of one man. The Prophets foretold that this special man would also have a unique endowment of the Holy Spirit. "The Spirit of the Lord will rest on him - the Spirit of wisdom and understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord" (Isaiah 11.2). Isaiah is here describing several of the manifestations of the Spirit in the life of this individual. The Lord further explained, "I will put my Spirit on him and he will bring justice to all the nations" (Isaiah 42.1). This Spirit-endowed individual came to be known as Messiah, which means "the anointed one". He was uniquely filled with the Holy Spirit. The title "Christ" is simply the Greek translation of the Hebrew term Messiah. The word Christ after Jesus' name, or "the Christ", is His title as the anointed one and not His last name! The faithful in the Old Covenant looked for the coming of this Messiah spoken of by the Prophets.

### 2) Old Testament Gloom

The history of Israel grew increasingly grim during the time of the Prophets. Their continual rejection of God and His messengers resulted in God's judgments. By the time of Malachi, the last author of Old Testament Scripture, the picture has become quite dark. God laments the hypocrisy of their religious ritual, "Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you!" (1.10). Though there is this theme of God's judgment, Malachi also has a strong word of hope for the faithful (cf. 1.11; 3.4,6; 4.2,3). Malachi spoke approximately four hundred years before the coming

of Christ. We have no Scriptural record of the span of time until the birth of Christ. An evidence of God's judgment was this absence of a Prophet, a silence from Heaven. When God finally does speak again through an Old Covenant Prophet, it is John the Baptist. The full measure of God's judgment is reflected in the stern words which John spoke (cf. Matthew 3.7-12).

### 3) The Age of the Spirit

Out of this gloomy situation, God makes good on His Messianic promises. The introductory chapters of Luke's Gospel reveal that the Holy Spirit has come among God's people. An Old Covenant prophet has again been consecrated from the womb. For we read of John the Baptist, "and he will be filled with the Holy Spirit even from birth" (1.15). His parents are also uniquely blessed; "and Elizabeth was filled with the Holy Spirit" (1.41), and "His father Zechariah was filled with the Holy Spirit..." (1.67). It is also said of the devout Simeon, "the Holy Spirit was upon him" (2.25). The most unusual references to the Spirit relate to the Messiah Himself. An angel told His mother, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born to you will be called the Son of God" (1.35). All these references serve to foreshadow the great coming of the Lord's Anointed, the fulfillment of the Messianic promises. At His birth the shepherds heard the Good News, "Today in the town of David a Saviour has been born to you; he is Christ the Lord" (2.11).

### 4) Jesus - The God-man

Careful Bible students have struggled to emphasize that Jesus is both fully God and fully man. This is not to say that they completely understand what this means. It is rather to acknowledge that this is the doctrine which the Scriptures teach.

a) Fully God - Perhaps the passage appealed to most widely to defend this teaching is the Prologue of John's Gospel. Here John identifies Jesus with the title "the Word" (1.14). This "Word" was from the beginning, with God, and actually is God (1.1). He bears the divine creative abilities (1.3). He is the very source of light and life (1.4).

b) Fully man - In his later writings, the Apostle John is forced to defend the full humanity of Jesus. Amidst a dispute in the Church, John cites belief in the humanity of Jesus as the test of the authenticity of the Holy Spirit's work. "Every spirit that acknowledges that Jesus Christ has come in the flesh is from God" (1 John 4.2). The author of Hebrews makes a similar reference to Jesus' manhood, "Since the children (believers) have flesh and blood, He too shared in their humanity..." (2.14). Admittedly, we are in over our heads here. This paradox of Christ's dual natures has yet to be fully explained. We are called to study the Scriptures to try to fully understand. But we will reach an end-point to our God-given intellectual abilities. This is the point at which we can only respond in worship of the "only wise God".

c) Philippians 2.7 - "laid aside his privileges"

The Apostle Paul makes here an amazing statement about the God-man. It is found in the midst of a hymn about the Lord Jesus. Paul states, as he does in his other writings, that he believes in the full deity of Christ (2.6). However, the coming of Jesus to earth as a man was a great sign of His humility. Because during His life on earth He set aside His divine rights. Jesus never stopped being God; He was, is, and always will be. But the years He spent on earth were years of complete identification with man. The Old Testament priest was a man selected from amidst his brethren. He was fit to represent the Israelites before God since he knew them so well, he was one of them. This is the pattern of our High Priest, the Lord Jesus. "Because he himself suffered when he was tempted, he is able to help those who are being tempted" (Hebrews 2.18). So to say that Jesus "laid aside His privileges" is to say that Jesus of Nazareth lived just as we do, yet without sin.

5) Ministry in the Spirit

If the humanity of Jesus was what was manifest during His earthly life, then how are we to understand His miracles? The key to this answer is in Peter's sermon to Cornelius. "...God anointed Jesus of Nazareth with the Holy Spirit and power, and he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10.38). Peter says that Jesus was a man, but not an ordinary man. Jesus was the Lord's Anointed and in the power of the Spirit He did His works. Because Jesus had "laid

aside His privileges", the earthly ministry of Jesus was performed in the power of the Spirit. This is shown by the presence of the Spirit at every point in His ministry.

a) Baptism/"Christing" - Luke 3.21-23

We have already considered some of Luke's references to the Spirit prior to this narrative. Here we find the Spirit's presence to be central to the beginning of Jesus' ministry. At His baptism, Jesus received a special endowment of the Spirit. It was at this point that He became the Lord's Christ in an even more full sense. He had been the Christ from His birth. Yet, this reception of the Spirit was the "Christing" which empowered Him for His earthly ministry.

b) Temptation - Luke 4.1ff

"Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert..." Following His baptism, Jesus is directed by the Spirit to do battle with Satan. Mark uses an even stronger Greek word, ἐκβάλλει, which suggests the Spirit forced Jesus into the wilderness (Mark 1.12). As we learn from Gethsemane, the God-man was apprehensive at the thought of meeting Satan. But as He does at Calvary; Jesus emerges the Victor from this first battle with Satan in the power of the Spirit. Jesus victory comes through the Word of God which is itself the "sword of the Spirit" (Ephesians 6.17). This encounter with Satan was not an isolated event in Jesus' ministry. Rather, this battle was only a beginning. "When the devil had finished all this tempting, he left him until an opportune time" (4.13). Jesus had to constantly be in reliance upon the Holy Spirit.

c) Teaching - Luke 4.16ff

The teaching ministry of Jesus was also a manifestation of the Spirit. His words always met with very strong reactions; both positive and negative (Matthew 7,28,29; Mark 1.22,27; John 3.2). Even, or perhaps especially, his opponents realized the influence and authority of His words. His words of "blasphemy" were the ground of the false charges which lead to His death sentence. Jesus teaching ministry was met with a negative reaction even in his home town synagogue in Nazareth. How shocked they were to hear

Joseph's "son" apply the words of Messianic promise to Himself! Yet, they could not deny their admiration, "All spoke well of him and were amazed at the gracious words that came from his lips" (4.22). Despite this acknowledgement, they were outraged by His claim and sought to kill Him. Such a strong reaction shows the real power of the Spirit through His words. "For the one whom God has sent speaks the words of God; to him God gives the Spirit without limit" (John 3.34).

d) Healing - Matthew 12.22-28

As King, the Lord Jesus had come to establish His Kingdom. He did not fulfill the kingdom expectations of most Israelites. Jesus did not lead them in bloody warfare against Rome. But He brought Roman rule to an end in a way more thorough and effective than the Israelites had expected. The message of His Gospel of Peace proclaimed by His Spirit-empowered messengers quickly spread throughout the Roman world. His Kingdom will outlast all the kingdoms of this world. Evidences of the reality of His Kingdom were the healing miracles of Jesus. These attacks on Satan's stronghold were effective in the power of the Spirit. "But if I drive out demons by the Spirit of God, then the Kingdom of God has come upon you" (v. 28). Contrary to the charges of the Pharisees, Jesus is not working in union with Satan. Rather, He is working with the Holy Spirit, united against Satan and his kingdom. In the power of the Spirit, God's Kingdom had come, because Jesus had come.

e) Death - Hebrews 9.14

It is appropriate that as we have seen the Spirit at work in every other aspect of Jesus ministry; He be present for the greatest of all Jesus' works. The Spirit had seen Jesus through every difficulty up to this point. Now even at Calvary we read that Christ, "through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!" We know that the agony of suffering was so great that Jesus cried out as an utterly forsaken man (cf. Matthew 27.46). As humans we are staggered at the thought of such pain and the unfathomable burden of the whole world's sin. I do not want to minimize this in any way. But whether the God-man "felt" it (the



limitation of language becomes very obvious here) or not, we learn here that the Spirit was with Jesus as He died on the cross.

f) Resurrection - 1 Timothy 3.16

Joyfully we realize that the cross was not the end. The same Spirit who had made the man's birth possible, now enables him to rise from death. We mar the beauty of this reality to attempt a scientific reconstruction of the event. God is satisfied that we know for certain that Jesus is alive, never to die again. The effort of our understanding should be in manifesting the cosmic implications of this event.

g) Teaching After Resurrection - Acts 1.2

Just as we have seen in His teaching ministry prior to the cross, the Risen Jesus was "giving instructions through the Holy Spirit to the apostles he had chosen". This again speaks for the authority of the Apostolic witness. The Emmaus road event was the first instance of the Risen Jesus teaching through the Holy Spirit.

6) Jesus' Submission in His Humility

This concept of Jesus as the Spirit-endowed God-man enables us to understand some difficult passages about Him. In His humility, Jesus was in submission to both the Father and the Spirit.

a) to the Spirit - Matthew 12.22-32

We have already seen how the Pharisees were here accusing Jesus of being a partner with Satan. But these charges are rejected through Jesus' explanation of His union with the Holy Spirit. Jesus and the Spirit are so intimately united that it is impossible to drive a rift between them. So Jesus' statement about receiving forgiveness for blasphemy is made to emphasize both this unity and Jesus' role as a Servant. "Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or the age to come" (v. 32). This statement mocks the foolish efforts by the Pharisees to portray Jesus in alliance with Satan. Just as it is impossible to unite Jesus and Satan; so it is impossible to separate Jesus and the Spirit. So to blaspheme the Spirit is to speak against the Son, and vice versa. Thus, even though Jesus was in submission to the Spirit, He is in no way inferior.

b) to the Father - Matthew 24.36

"No one knows about the day or hour, not even the angels in heaven, nor the Son, but only the Father." The phrase "nor the Son" has been difficult for Christians to understand. If Jesus is God, why should He be ignorant about the time of the end of the age? For the same reason we do not know, the Spirit has not desired to make it known. Remember this was the teaching of the Servant in humiliation. At that time He did not know. His unique role in God's plan of Redemption called for this complete identification with man. Like we do not know this fact now, He did not know it then. But I believe that as the Exalted Lord, Jesus does know it now. After the Resurrection, Jesus seems to separate His knowledge from that of the disciples. They want to know, "Lord, are you at this time going to restore the kingdom of Israel? He said to them, It is not for you to know the times or dates the Father has set by His own authority" (Acts 1.6,7). During the Matthew 24 discourse, Jesus identified with the disciples in ignorance of this information. He still speaks of the Father's knowledge, but now implies that He has gained access to it. This is even more emphasized in the last chapter of Holy Scripture. By this time Jesus can promise, "Yes, I am coming soon" (Revelation 22.20,16).

7) New Relationship After the Exaltation

The Exalted Jesus is no longer in His state of humiliation. He now has received the Father's reward for His obedience. As He told the disciples after the Resurrection, "All authority in heaven and on earth has been given to me" (Matthew 28.18). This also brought a change in the relationship between Jesus and the Spirit.

a) Jesus Receives and Gives the Spirit

On Pentecost, Peter preaches about Jesus, "Exalted to the right hand of God, he has received from the Father the promised Holy Spirit" (Acts 2.33). The Spirit is given as a prize of war after Jesus' victory at Calvary. A simplified explanation is to picture a complete role-reversal between Jesus and the Spirit at Christ's exaltation. This concept of "promise" points to the Messianic promises of the Prophets. For not only will Messiah receive the Spirit, He will also give the Spirit. God said, "I will pour out

my Spirit on your offspring, and my blessing on your descendents" (Isaiah 44.3). Just as the Spirit had sent Jesus into the wilderness, now Jesus sends the Spirit to the Church. The Risen Christ shares His reward with His people. Paul wrote, "But to each one of us grace has been given as Christ apportioned it. This is why it says; When he ascended on high, he led captives in his train and gave gifts to men" (Ephesians 4.7). This verse explains that it is Jesus who gives gifts to the Church. But on another occasion, the same author credits the Spirit with this work. While speaking of spiritual gifts, Paul writes, "All these are the work of one and the same Spirit, and he gives them to each man, just as he determines" (1 Corinthians 12.11). So even after Pentecost, Christ and the Spirit are very closely identified.

#### b) The Expectation of the Disciples

The disciples were disappointed to hear Jesus say He was going to leave them, that He was going to be killed. Jesus sought to encourage them with the message that He was coming back. "I will not leave you as orphans; I will come to you" (John 14.18). Many Christians now understand this promise to refer to the return of Jesus at the end of the age. It is true that every eye will see Him on that day. But Jesus is speaking directly to His disciples in the Upper Room. They could expect Him to come soon, "In a little while you will see me no more, and then after a little while you will see me" (John 16.16). At this point He had already told them that He would send the Spirit to them (14.16; 16.7). So we learn that the Spirit would come soon, and Jesus would come soon. Even more, we learn that the Father would come to them! Jesus said, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him" (John 14.23). In another passage Jesus promised to be with His people, "For where two or three come together in my name, there I am with them" (Matthew 18.20). Jesus also taught that He would be very closely identified with His brethren, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25.40,45). After His resurrection, Jesus promised the disciples, "And surely I will be with you always, to the very end of the age" (Matthew 28.20). Based upon these promises, the disciples must have expected their Lord Himself to actually be with them.

### c) Pentecost - The Coming of Jesus

Jesus kept these promises to the disciples on Pentecost. We have already learned that Pentecost was the historical coming of the Spirit. We must also see that it was the coming of the Lord Jesus. This was suggested in my recommendation to title the book, "The Acts of the Exalted Jesus..." The intimate identification between Jesus and the Spirit continues even after Pentecost. While speaking of Jesus as the "last Adam" Paul writes, "'The first man Adam became a living being', the last Adam, a life-giving Spirit" (1 Corinthians 15.45). This section of Scripture speaks of the new world order now instituted because of the Resurrection. The last Adam has been changed in this new creation even as the first Adam was in creation. Another change brought by the Resurrection is the inauguration of the New Covenant. In this context Paul writes, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom..And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit" (2 Corinthians 3.17,18). The liberty of the New Covenant comes from the saving work of the Lord Jesus (cf. Galatians 5.1). Jesus is the Lord mentioned here by Paul (cf. Romans 10.9). And, "Now the Lord is the Spirit..." What is going on? This is not some kind of Bible double-talk. Rather, it is a description of the new relationship between Jesus and the Spirit after the exaltation. Paul puts it another way in Romans 8. Notice how freely he inter-changes the Spirit, the Father, and Jesus: "...the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you...your spirit is alive...And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you" (Romans 8.9-11). This is much like Jesus' promise to the disciples in the Upper Room, "we will come to him and make our home with him" (John 14.23).

### 8) Conclusions

This is not an attempt to answer all the questions which have possibly been raised through this section of our study. But I want to cite some concluding statements.

a) There are three distinct members of the Trinity. Scripture does not allow us to deny the separate identities of the three members of the Godhead. We find references to all three people at the Baptism of Jesus (cf. Matthew 3.16,17). Despite what I have already said about the ministry of Jesus after His exaltation, the Scripture places Jesus at the right hand of the Father now (cf. Acts 7.56; Ephesians 1.20; Hebrews 1.3). Believing in the basic unity of the Scripture, I do not feel compelled to reconcile these concepts. I trust the conflict is only apparent from my perspective, an example of my own limited understanding. God is not experiencing any kind of identity crisis.

b) God in His majesty thwarts any attempt to simply categorize His person and work. As we are beginning to see, God has revealed very much about Himself in the Scriptures. However, we never will know Him completely. Even when we are fully redeemed from sin, at best we are mere creatures before our great Creator. Scripture is a wide river; so shallow and calm that a baby may safely play at the edge, so deep and swift at the center that we can not enter without fear. A fear of God must characterize all of our theologizing. Too many preachers and teachers portray God with such a cockiness they act as if they have Him all figured out. One good attempt that has been made to explain this relationship between Jesus and the Spirit is of some help. Some have sought to 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. We are to faithfully study God's Word, to understand it as best we can. But when we reach a "dead end" in our understanding, we can only bow in humble worship and fear before our Sovereign.

c) Romans 8.12-16 - Our calling is to live a life in the Spirit like the Lord Jesus Himself lived. What a great dignity we have as disciples, to follow the pathway of Jesus our Master. During His humiliation, He blazed the way of Salvation as the Pioneer of our Faith. Like Him we must strive to be obedient (vs. 12,13). Like Him we are children of God, "those who are led by the Spirit of God are sons of God" (vs. 14-16). And like Him we can expect to suffer for doing good (v. 17). In these sufferings we "share in his glory." Because He won the battle in the Spirit, we can know that we will too.

This surprise meeting with the Spirit shaped his life and directed the course of his ministry. Ezekiel had an equally profound meeting with God. "The Spirit lifted me up, and I heard behind me a loud rushing sound - May the glory of the Lord be praised in his dwelling place!" (3.12). New Testament figures like Paul (2 Corinthians 12.2ff) and John (Revelation 1.10) also had unusual encounters with God. Certainly these are exceptional experiences. But we must stand against the societal tide of unbelief in anticipation of God's surprises. As His children, we should walk in a spirit of humble expectation and belief. As we are, we will be surprised by His grace and blessing. There is much Kingdom-labor yet to be done. Many of God's sheep have yet to hear the voice of Christ our Shepherd. As William Carey once said, "Expect great things from God, attempt great things for God." We should claim the promise of Jesus, "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11.13).

## 2) The Conflict of the Spirits - 1 Corinthians 2.12

Part of doing the work of the Master is knowing what He wants done. Much Christian energy is given, dollars spent, time occupied, with battles which are not important. We must sharpen the focus of our service, becoming better stewards of God's resources. Our task is to gain a world awareness; to learn where are the greatest areas of need, and to learn how to use our own gifts and resources to meet these needs. The last command which our Lord spoke on the earth was that we have a global concern.

What is the "spirit of the world"? In our ministries we will find ourselves opposed by this power. Part of the difficulty in answering the question is that it does not stay the same. It is the changing front of Satan set against the purposes of God. There are many cultural trends which are anti-God in character. The U.S. is currently afflicted by great immorality, pride, loss of trust, resistance to authority, fear, greed, and many other evils. Such trends are to be recognized and resisted as contrary to the Gospel. We need to "test the spirits to see whether they are from God..." (1 John 4.2). This heightens the importance of knowing the Scriptures. Satan works through the "spirit of the world" to oppose the advance of God's Kingdom.

unholy  
spirit

"spirit of  
this world"

Holy  
Spirit

We must also be aware of Satan's ability to change himself, "for Satan himself masquerades as an angel of light" (2 Corinthians 11.14). How desperately we need to have a living relationship with God's Spirit; to hear His voice, to do His will, to fight His battles. Our labors must be marked by a willingness to listen, flexible planning, and continual analysis, especially from outside our own circles. The Spirit may speak to us through Christian brothers and sisters of a different race, nationality, or denomination. My appeals for openness and flexibility are not made at the expense of Biblical absolutes. Rather, I want us to know the difference between Biblical absolutes and cultural and/or theological prejudices. These need to be peeled away through hearing the speaking Spirit through a lot of different voices in accordance with the Word. The desperate needs of our world should motivate us to see how we can more faithfully serve our Lord, "in order that Satan might not outwit us. For we are not unaware of his schemes" (2 Corinthians 2.11).

#### B. Baptism and Filling with the Holy Spirit

Throughout the Christian Church there is great discussion concerning the work of the Holy Spirit. Some Christians believe that the current interest in the Holy Spirit among many Christians is demonic. Others claim that their faith has been radically transformed since they received the "Baptism of the Holy Spirit." Meanwhile, many Christians do not know what to believe. They yearn for a stronger, more dynamic faith but they are skeptical and confused.

ascension into Heaven, baptizing His Church with the Holy Spirit. This fulfilled the promise of Christ, "you shall be baptized with the Holy Spirit not many days from now" (Acts 1.5). Peter spoke of these two aspects of the New Covenant as being now available, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit" (Acts 2.38). Peter offered to his hearers God's gifts of full and complete forgiveness and the Baptism of the Holy Spirit.

## 2) The Rule

One of the most crucial questions is when does this Baptism occur in a believer's life? The Scriptures teach that it happens at the moment an individual believes upon Christ for Salvation. Peter's message teaches that this Baptism will occur when a person repents and receives forgiveness. This is especially evident when Luke adds, "So then, those who received his word were baptized" (2.41). Paul teaches that it is impossible to be a Christian if you do not have the Spirit. "But if anyone does not have the Spirit of Christ, he does not belong to Him" (Romans 8.9). The Baptism is the union with Christ by the Spirit. All believers are united to the Lord Jesus by the Spirit at the time of their conversion. Paul gives a similar teaching in his Galatian letter. In the third chapter, Paul rebukes the Galatians for believing that they could begin their Christian lives through faith in Christ then continue through their own works. "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" (3.3). The teaching is clear that they began their Christian lives at the time they received the Spirit. "This is the only thing I want to find out from you; did you receive the Spirit by the works of the Law, or by hearing with faith?" (3.2). The moment they believed the promises of God, they received the Spirit. Paul taught that Christ redeemed us, "so that we might receive the promise of the Spirit through faith" (3.14).

## 3) The Exceptions

There are several passages in the book of Acts which show situations where the Baptism happened after an individual's conversion. These passages are not to be viewed as normative teachings for the Church, but as historical occurrences. They really did happen, but



But of the Church of Christ, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit" (1 Corinthians 12.13). The event in Samaria may well have been a dramatic enactment of this Biblical principle.

c) Acts 19.1-7

This is another passage often used to show that the Baptism is a subsequent experience to conversion. Actually, this passage lends absolutely no support to this notion. As Paul traveled through Ephesus, he came into contact with twelve men who had been baptized by John the Baptist. The Gospel records that many people were baptized by John (cf. Mark 1.5). Apparently, these men were down in Judea during John's day but had since returned to Ephesus. John was only the forerunner, announcing the coming of the king who would set up His kingdom. Yet, these twelve men had never become disciples of Christ. Rather, they were considered disciples of John. Since John looked for Messiah to send the Spirit, it is questionable how closely they even followed the Baptist. Especially since they had not even heard that there was a Holy Spirit. The Apostle Paul led them to the one whom John had promised would come. Then they were converted and received the Baptism.

4) The Filling with the Spirit

This issue is not resolved yet. Because the Scriptures teach that the believer needs more than the initial Baptism with the Spirit. Paul never suggests that believers seek the Baptism, but he does command us to be filled with the Spirit. The Baptism is a once for all unrepeatable event. The Filling should occur many times in the life of a believer. This is seen from the lives of the disciples in the early Church. They received the Baptism as recorded in Acts 2. They could not receive it again, nor would they need to. But they did need to be filled with the Spirit. Here are some examples:

	Baptism	Filling
The Church	Acts 2.4	Acts 4.31; 13.52
Peter	Acts 2.4	Acts 4.8
Stephen	Acts 6.5	Acts 7.55
Paul	Acts 9.17	Acts 13.9

Paul commands the Ephesians, "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit," (5.18). The comparison with drunkenness implies the Spirit's filling is a controlling power like alcohol. Every believer should actively seek this filling. It is necessary that we be filled with the Spirit to walk in the light of obedience to Christ's commands.

#### 5) Reactions

Some Christians reject the conclusions about the Baptism which have been set forth here. Despite what I believe is good Biblical evidence for the position, some still seek a Baptism in the Spirit after their conversion. Often the gift of tongues is sought as the validation of this experience. What happens to the believers without enough "faith" to receive this gift of tongues?, as some of these mistaken teachers claim. Much disappointment and feeling of inadequacy can be sown through this mistaken teaching.

Equally disturbing is the "orthodox" over-reaction. The Spirit has been genuinely grieved by fights that have erupted over His ministry. As a result, the unity which He desires to manifest in the Church is strained or even snapped. Paul urges that we, "Make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4.3). Some have come dangerously close to blasphemy of the Spirit through calling what is of the Spirit the work of Satan (cf. Matthew 12.31). Only He knows with certainty when this crime has actually been committed. But we ought to fearfully guard against it.

#### 6) Appeal

I am concerned for accuracy in our understanding of Scripture. But we must do our theology with a heart of love and understanding. Little is ever gained in trying to deny the particular experience of a brother or sister. Often such experiences carry great emotional weight and serve as dramatic turning points in their lives. Thankfully, such experiences often result in a greater zeal for God's glory and renewed commitment to the Gospel. I suspect God's blessing will attend even a mis-guided believer who is eager for the Spirit to bring God glory. There is a great danger in seeking only theological precision, "Knowledge puffs up, but love builds up" (1 Corinthians 8.1). Christian dialogue will be ours as we both

recognize our genuine love for God and one another. From this context of trust, we should seek to share our insights into the Word. We do so in reliance upon the Spirit. Paradoxically, I believe we will see both the unified clarity of God's truth and the diverse expression it takes. Our confident hope is that someday we shall "know fully" (1 Corinthians 13.12). Yet, even Heaven will be a picture of this unity and diversity. For the multi-cultural creation of God will be fully redeemed but not erased. In his vision of Heaven, the Apostle John saw people from "every nation, tribe, people, and language". All these diverse groups will be united in their praise of God, "Salvation belongs to our God who sits on the throne, and to the Lamb" (Revelation 7.9,10). Until that day, "If we live by the Spirit, let us also walk by the Spirit" (Galatians 5.25).

## Footnotes

<sup>1</sup>Lecture by Richard Gaffin, Westminster Theological Seminary, Philadelphia, Pennsylvania, "Hermeneutics," Spring 1980.

<sup>2</sup>C.L. Dodgson, "Through the Looking Glass," in The Complete Works of Lewis Carroll (New York: The Random House, 1937), p. 214.

<sup>3</sup>Webster's New World Dictionary of the American Language, College Edition, (1960), "bark".

<sup>4</sup>Robert Frost, "Canis Major," in Modern American Poetry - A Critical Anthology, Edited by Louis Untermeyer, (New York: Harcourt, Brace, and Company, 1942), p. 223.

<sup>5</sup>Lecture by Vern Poythress, Westminster Theological Seminary, Philadelphia, Pennsylvania, "Hermeneutics," Spring 1980.

<sup>6</sup>C.L. Dodgson, "The Jabberwocky," p. 153.

<sup>7</sup>Richard Gaffin.

<sup>8</sup>John Murray, "The Attestation of Scripture," in The Infallible Word, Edited by N.B. Stonehouse and Paul Woolley, (Phillipsburg, New Jersey: Presbyterian and Reformed, 1978), p. 2.

<sup>9</sup>John Frame, "The Doctrine of the Word," (Mimeographed), Westminster Theological Seminary, p. 11.

<sup>10</sup>John Frame, p. 13.

<sup>11</sup>Vern Poythress, "Problems with Limited Inerrancy," Journal of the Evangelical Theological Society 18 (Spring 1975): 93.

<sup>12</sup>Clark Pinnock, Biblical Revelation, (Chicago: Moody Press, 1971), p. 85.

<sup>13</sup>Bruce Metzger, The Text of the New Testament, Second Edition, (New York and Oxford: Oxford University Press, 1968), p. 32.

<sup>14</sup>Cornelius Van Til, In Defense of the Faith, vol. V: An Introduction to Systematic Theology (Phillipsburg, New Jersey: Presbyterian and Reformed, 1978), p. 153.

<sup>15</sup>John Stott, Understanding the Bible, The Purpose and the Place, (London: Scripture Union, 1978), p. 10.

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