
CHAPTER ELEVEN

The Holy Spirit

Mark D. McLean

The task given to the twentieth-century Church is to preach all the gospel. What is needed is not a different gospel but the fullness of the gospel as it is recorded in the New Testament. We emphasize this because the Holy Spirit has been neglected over the centuries, and we have the task of understanding anew the person and work of the Holy Spirit as revealed in the Bible and experienced in the life of the Church today. The full-gospel message proclaims the centrality of the work of the Holy Spirit as the active agent of the Trinity in God's self-revelation to His creation. The full-gospel message says that God continues to speak and act today, just as He did in Old and New Testament times.

The full-gospel message is more than a simple declaration that speaking in tongues and the other gifts listed in the Bible are available to the believer today. Outbreaks of Pentecostal phenomena have occurred throughout the history of the church. Many of these outbreaks began within the church as reform or holiness movements. These movements fell by the wayside because they had no access to the Scriptures. Bibles were extremely expensive and were literally chained in the churches. Only the clergy were thought to have the training and access to spiritual truth that allowed handling the Sacred Writ. Without access to the Scriptures, people soon began to confuse their emotions with the Holy Spirit. Without the Bible to form the walls on the straight and narrow path, these groups soon lurched off the path and over the side.'

'Some extremes of the Montanists, the first major challenge to the Catholic church, can be seen in Stanley Burgess, *The Spirit and the Church: Antiquity* (Peabody, Mass.: Hendrickson Publishers, Inc., 1984), 49-53.

One reason for the longevity and success of the twentieth-century Pentecostal movement is the open access to the Bible, our infallible rule of faith and conduct. Admittedly, our interpretations of the Bible are all too often clearly fallible, even when done with much care and prayer. Yet without the Scriptures as our canonical guide to who God is and what His purposes are, we could easily lose our way.²

The task of proclaiming the full-gospel message is not an easy one. We live in a world in which secularists and theologically liberal academics of some of the most prestigious universities of our land have proclaimed that the traditional biblical belief in a personal God is dangerous to humanity's continued existence. They argue that there is no God who is actively involved with the redemption of the world or of individuals. Secularists call for an abolishment of all religion. Liberal theologians call for a **deconstruction** of the traditional elements of the Judeo-Christian faith: the Bible, God, and Jesus Christ. They want to replace or redefine them in the light of their belief that no one can save us from ourselves. They say the human race's continued existence is solely in the hands of human beings."

One result of this liberal theological **worldview** appears in the text of Genesis 1:2. The NEB has translated the verse as "a **mighty wind** that swept over the surface of the waters" (see also NRS). In the footnote, one finds "others, the **Spirit of God.**" Having decided that the Old Testament contains no hint of the Holy Spirit as an agent in creation as found in the New Testament, the translators simply changed "spirit" to "wind," and "God" to "mighty." I have not been able to find any parallel translation in the canonical text that would suggest such a translation."

²The same is true for anyone who would suggest that the living, dynamic word of the Holy Spirit must take precedence over the written word. See Mark D. McLean, "Toward a Pentecostal Hermeneutic," *Pneuma* 6:2 (Fall 1984): 36, n.9.

³Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress, 1987), ix. Cf. Gordon Kaufman, "Nuclear Eschatology and the Study of Religion," *Harvard Divinity Bulletin* 13:3 (February/March 1993): (F-10).

⁴See *A New Concordance of the Old Testament*, ed. Abraham Even-Shoshan (Jerusalem: "Kiryat Sefer" Publ., 1989), 1063-66. *New Brown-Driver-Briggs Gensentius Hebrew and English Lexicon* (Peabody, Mass.: Hendrickson Publishers, 1979; hereafter **BDB**), says of the inquiries as to the original root and meaning of 'el and 'elohim, "the question is intricate and the conclusions dubious." Yet this is the basis for their translation "mighty wind." See also Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 18-19.

The task has been further complicated by misunderstandings of the work and person of the Holy Spirit that have been consciously or unconsciously circulated through the Church at large. This includes misunderstandings of the Holy Spirit's role in the Old Testament, of the believer's relationship to the Holy Spirit before and after conversion and before and after the baptism in the Holy Spirit.

The chapter on the Trinity dealt with the issue of the Holy Spirit's place in the Godhead. Not too much more can be said. God has revealed himself as a Trinity. There is one God, yet three Persons-one God, not three, not one God with a multiple-personality disorder. To understand the doctrine of the Trinity we have to accept that we are forced by God's self-revelation in the Bible to ignore the ordinary laws of **logic.**⁵ The doctrine of the Trinity proclaims God is one, yet three; He is three, yet one. This does not mean that Christianity has abandoned logic and reasoning. Instead, we accept the fact that the doctrine of the Trinity refers to an infinite Being who is beyond the complete comprehension of His finite creatures.

This brings us back to the function of the Holy Spirit as the active agent of the Godhead in His dealings with the creation. Without the ongoing activity of God through the Holy Spirit, knowledge of God would be impossible. Although many theologians have tried to describe God's attributes based on natural theology or scholastic **theology,**⁶ they have been unable to describe correctly God's attributes or purposes. The only way any person can be known, including God, is by knowing what that person has said and done. The Bible tells us what God has said and done. And the Holy Spirit's ongoing work reveals to us what He continues to say and do today.

This same problem occurs with the doctrines of Incarnation and Inspiration.

⁵I use the term "scholastic theology" to refer to traditional theologies that stress God's transcendence to the near exclusion of God's immanence. It depends much on Augustine, as does both Catholic and Protestant Scholasticism. In contrast, what I call "pulpit theology" refers to the concept of Immanuel, the indwelling of the Holy Spirit in each believer, the message that God cares for the individual and is active in history on behalf of his people. See Mark McLean, "Transcendence, Immanence and the Attributes of God," *Papers of the Twenty-second Annual Meeting of the Society of Pentecostal Studies*, 2 vols. (November 12-14, 1992), vol. 2, R1-34.

CHAPTER
11The Holy
Spirit

THE HOLY SPIRIT IN SCRIPTURE

TITLES OF THE HOLY SPIRIT

For many in our society, names do not carry the significance they do in biblical literature. Parents name children after relatives, friends, or movie personalities without any real thought as to the name's meaning. A couple may name a son Michael without any knowledge of the name's original meaning ("Who is like God?").⁷ Parents who have a favorite uncle named Samuel ("His name is God") may name their son after him. To an Israelite, the name Samuel proclaimed that the bearer of the name was a worshiper of God.

The names and titles of the Holy Spirit reveal much to us about who God the Holy Spirit is.⁸ Although the name "Holy Spirit" does not occur in the Old Testament,⁹ a number of equivalent titles are used. The theological problem of the personality of the Holy Spirit revolves around the issue of progressive revelation and understanding, as well as the reader's understanding of the nature of the Bible. The Holy Spirit as a member of the Trinity, as revealed in the New Testament, is not revealed in the Hebrew Bible. However, the fact that the doctrine of the Holy Spirit is not fully revealed in the Hebrew Bible does not change the reality of the Holy Spirit's existence and work in Old Testament times. The earth has never been the physical center of the universe. But until the observations of God's creation by Copernicus, Galileo, and others proved otherwise, both the theologians and scientists of their era believed the earth was the center of the universe.¹⁰

As noted above, there has yet to be an audience of God's

⁷Note that this is a question to which the answer is "no one." It is not a comparison.

⁸Some authors treat the names, titles, and symbols of the Holy Spirit during the discussion of the Trinity; others place this topic under the doctrine of the Holy Spirit. Cf. J. Rodman Williams, *Renewal Theology*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1990), 139–48; Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1983), 107–14; and Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, Mo.: Gospel Publishing House, 1937), 281–90.

⁹Although "Holy Spirit" occurs in Ps. 51:11 and Isa. 63:10–11.

¹⁰See Timothy Ferris, *Coming of Age in the Milky Way* (New York: Wm. Marrow, 1988), 61–101, for an interesting summary of the discoveries of Copernicus and Galileo and the opposition they faced. We should note however that in the Bible "progressive revelation" is not a matter of replacing error with fact. Rather it is a matter of adding more truth and understanding to the truth already given.

CHAPTER
11The Holy
Spirit

self-revelation, both in the Bible and in creation, which has fully comprehended all that God is saying or doing. The post-Resurrection understanding of the suffering Servant, as epitomized in Philip's explanation of Isaiah 53:7–8 to the Ethiopian eunuch (Acts 8:26–40), was not a new revelation, but a more accurate understanding of an old revelation.¹¹

The most frequent title in the Old Testament is "the Spirit of Yahweh" (Heb. *ruach YHWH [Yahweh]*), or as one generally finds in English translations, "the Spirit of the Lord." In light of the attack on the Holy Spirit's presence in the Old Testament, perhaps we should use the personal name of God, "Yahweh," rather than the title "Lord" (which was substituted by Jews after Old Testament times). The point is that one meaning of *Yahweh* is "He who creates, or brings into being."¹² Every use of the name Yahweh is a creation statement. The "Lord of hosts" is better translated as "He who creates the hosts." This refers to the hosts of heaven (both stars and angels, depending on the context) and the hosts of the people of God. The Spirit of Yahweh was active in creation, as is revealed in Genesis 1:2, referring to the "Spirit of God" (Heb. *ruach 'elohim*).

A rich cluster of titles of the Holy Spirit is found in John 14 through 16. In 14:16 Jesus said He would send another Comforter (KJV), Helper (NKJV), or Counselor (NIV).¹³ The work of the Holy Spirit as Counselor includes His role as the Spirit of Truth who indwells us (John 14:16; 15:26), as a teacher of all things, as one who reminds us of all Christ has said (14:26), as one who will bear witness, of Christ (15:26), and as one who will convict the world of sin, righteousness, and judgment (16:8).

Several titles of the Holy Spirit are found in the Epistles: "the Spirit of holiness" (Rom. 1:4); "the Spirit of life" (Rom. 8:2); "the Spirit of sonship" (Rom. 8:15; or "adoption," KJV); the "Holy Spirit of promise" (Eph. 1:13, KJV; or "promised Holy Spirit," NIV); "the eternal Spirit" (Heb. 9:14); "the Spirit of grace" (Heb. 10:29); and "the Spirit of glory" (1 Pet. 4:14).

¹¹This is a statement of faith of the Christian Church.

¹²The question of whether Yahweh should be seen as a Hiphil or Qal of the verb *hayb* is still disputed. The scholastic theology tends toward the Qal. This treats it as a statement of stative being, "He who is." The pulpit theology tends toward the Hiphil or causative stem, a more dynamic "I he who creates." See BDB, 218.

¹³Gk. *paraklētos*, with the basic meaning of "Helper." See Stanley M. Horton, "Paraclete," *Paraclete* 1: 1 (Winter 1967): 5–8.

CHAPTER**11**

The Holy Spirit

SYMBOLS OF THE HOLY SPIRIT

Symbols give us concrete images of things that are abstract, such as the Third Person of the Trinity. The symbols of the Holy Spirit are also archetypes. In literature, an archetype is a recurring character type, theme, or symbol that can be found in many cultures and times. Everywhere wind represents powerful, but unseen forces; flowing, clear water represents life-sustaining power and refreshment for those who are physically or spiritually thirsty; fire represents a purifying force (as in the purifying of metal ores) or a destroying force (often used in judgment). Such symbols stand for realities that are intangible yet **real**.¹⁴

Wind. The Hebrew word *ruach* has a wide semantic range. It can mean “breath,” “spirit,” or “wind.” It is used in parallel with *nephesh*. The basic meaning of *nephesh* is “living being,” that is, anything that has breath. Its semantic range develops from there to refer to just about every emotional and spiritual aspect of a living human being. *Ruach* takes on a part of the semantic range of *nephesh*. Therefore, in Ezekiel 37:5–10 we find *ruach* translated as “breath.” In 37: 14, Yahweh explains that He will put His Spirit on Israel.

The Greek *wordpneuma* has a semantic range nearly identical to that of *ruach*. The symbol of wind carries with it the invisible nature of the Holy Spirit, as shown in John 3:8. We can see and feel the effects of the wind, but the wind itself is unseen. Acts 2:2 uses the image of wind forcefully to describe the coming of the Holy Spirit on the Day of Pentecost.

Water. Water, like breath, is necessary to sustain life. Jesus promised streams of living water. “By this he meant the Spirit” (John 7:39). Vital in the hierarchy of human physical needs, breath and water are just as vital in the realm of the Spirit. Without the life-giving breath and flowing waters of the Holy Spirit, our spirit life would soon suffocate and wither away. The person who delights in the Law (Heb. *torah*, “instruction”) of Yahweh and meditates on it day and night “is like a tree planted by streams of water, ... whose leaf does not wither” (Ps. 1:3). The Spirit of Truth streams from the Word as living water that sustains, refreshes, and empowers the believer.

¹⁴Pentecostals reject the idea that religious symbols function only to provide substance to abstract ideas created by human beings. God, Jesus Christ, and Torah are more than human inventions to be deconstructed and reconstructed to fit the pleasure and presuppositions of any given human society. Cf. Kaufman, “Nuclear Eschatology,” 7–8.

CHAPTER**11**

The Holy Spirit

Fire. The purifying aspect of fire is clearly reflected in Acts 2. Whereas a coal taken from the altar purifies Isaiah’s lips (6:6–7), on the Day of Pentecost “tongues of fire” signify the coming of the Spirit (Acts 2:3). This symbol is used but once in depicting the baptism in the Holy Spirit. The broader aspect of fire as a cleansing agent is found in the pronouncement or prophecy of John the Baptist: “ ‘He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire’ ” (Matt. 3:11–12; see also Luke 3:16–17).

This applies most directly to the separation of God’s people from those who have rejected God and His Messiah and will suffer the fire of judgment.¹⁵ However, the purifying, fervent fire of the Spirit of Holiness is at work in the believer as well (1 Thess. 5:19).

Oil. In his sermon to Cornelius, Peter states, “God anointed Jesus of Nazareth with the Holy Spirit and power” (Acts 10:38). Quoting Isaiah 61:1–2, Jesus announced, “ ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor’ ” (Luke 4: 18). Oil was used early on to anoint first the priests of Yahweh and then the kings and prophets. Oil is the symbol of God’s consecrating the believer for service in the kingdom of God. In John’s first letter he warns the believers about antichrists:

You have an anointing from the Holy One, and all of you know the truth. ... As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him (1 John 2:20,27).

The reception of the anointing of the Spirit of Truth who brings forth streams of living water from our innermost being empowers us to serve God. In the Holy Spirit, water and oil do mix.

Dove. The Holy Spirit descended upon Jesus in the form of a dove in all four Gospel accounts. ¹⁶ The dove is an archetype of gentleness and peace. The Holy Spirit indwells us. He does not possess us. He binds us to himself in love, in

¹⁵Horton, *What the Bible Says*, 84–89.

¹⁶It should be noted also that the dove was the poor person’s substitute for a lamb and identified Jesus as the Lamb of God who by His sacrifice on Calvary takes away sin.

contrast to the chains of **sinful** habits. He is gentle. He provides peace in the storms of life. Even in dealing with sinners He is gentle, as seen, for example, in His calling humanity to life in that beautiful, but mournful cry found in Ezekiel 18:30–32: “Repent! Turn away from all your offenses; then sin will not be your downfall. Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die? ... For **I take** no pleasure in the death of anyone, declares the Sovereign **LORD**. Repent and live!”

The titles and symbols of the Holy Spirit provide us with the keys to understanding His work on our behalf. We will use them as anchor points for the study of the work of the Holy Spirit.

THE WORK OF THE HOLY SPIRIT

Several misconceptions about the work of the Holy Spirit exist. Some of them have become rooted in the popular religion and popular doctrines of the Church at large. Popular religion is the way we practice our daily lives in Christ. It is an admixture of normative elements and nonnormative elements. Normative elements are correct biblical doctrines of what one ought to believe and do. Nonnormative elements are mistaken understandings of biblical doctrines and **non-biblical** elements that creep in from the umbrella culture in which the Christian lives.

No one fully comprehends the infinite God or His infinite universe, or knows and understands perfectly every word of the Bible. We are all still disciples (literally, “learners”). As finite creatures, it should not surprise us to realize the utter folly of claiming to have fully comprehended the infinite God. God is still working on His church and on each individual, transforming us into the image of Christ. The doctrine of *progressive* sanctification speaks directly to this issue.” Christians need to avoid discouragement as they gladly embrace the goal of knowing and experiencing God more fully every day.

BEFORE THE DAY OF PENTECOST¹

“Let us put out of our minds completely the impression that the Holy Spirit did not come into the world until the

¹Chap. 12, pp. 416–18. See also William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield, Mo.: Logion Press, 1993), 145–54. Cf. Pearlman, *Knowing the Doctrines*, 249–67; Williams, *Renewal Theology*, 83–117; Duffield, *Foundations*, 236–45.

Day of Pentecost.” Consider Joel’s prophecy in 2:28–29¹⁹ and Peter’s quotation of it in Acts 2:17–18.

Afterward, I will pour out my Spirit on all flesh. Your sons and your **daughters** will prophesy, your elders will **dream dreams**, your **young men** will see visions. Even on male **slaves** and **female slaves**, in those days I will pour out my Spirit (author’s translation).

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

Notice that the promise is not a change of activity or of the quality of the activity of the Spirit of God. A change in the quantity or scope of the activity is prophesied. The radical nature of the promise is clearly seen from the inclusion of daughters and male and female slaves. It is one thing for Yahweh to pour out His Spirit on the sons, young men, and elders of the free citizens of Israel. However, to pour out His Spirit on the chattel of the household is something quite different. In Joel we see one of the earliest overt statements of the principle. (Cf. Galatians 3:28: “Neither Jew nor Greek, slave nor free, male nor female.”)

The early faith of Israel was an inclusive faith. Yet Exodus 12:43–45 makes it clear that no foreigners were to eat of the Passover. What should the head of a household do if his foreign-born slave wanted to celebrate the Passover? The slave was to be circumcised. Any uncircumcised temporary workers or resident aliens staying in the household could not join the celebration unless they too submitted to circumcision. “An alien living among you who wants to celebrate the **LORD’S** Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. The same law applies to the native born and to the alien living among you” (Exod. 12:48–49).

Two prominent examples are Uriah the Hittite and Doeg the Edomite (2 Sam. 11 :1–26; 2 1:7).²⁰ These men and their

¹⁹*Ibid.*, 267.

¹⁹Joel 3:1–2 in the **Masoretic** Hebrew Text.

²⁰Uriah means “My light is Yahweh.”

families had become part of the covenant and the Children of Israel, though their non-Israelite lineage is plainly expressed. Circumcision and obedience to the Law were signs of their acceptance of Yahweh as their God and Yahweh's acceptance of them. Yet God makes it clear that outward circumcision is to be accompanied by the circumcision of one's heart (Deut. 10:16; 30:6; cf. Jer. 9:26). Deuteronomy 29: 18-22 warns that if a decision is made to hide under the umbrella of the covenant, that individual and the community would suffer as a result of such high-handed disregard for Yahweh's covenant. The defeat at Ai and the subsequent destruction of Achan and his family bear vivid testimony of this (Josh. 7: 1-26).

From the earliest chapters in Genesis through the New Testament, God's desire for a personal relationship with each individual, not just the covenant community, is clear. Samuel's encounter with God in 1 Samuel 3:1-2 indicates that the differences between being raised in the church and being born again are quite distinct in the Old Testament period as well as **today**.²¹ Samuel "was ministering before the LORD," growing up "in the presence of the LORD" [and] "in stature and in favor with the LORD and with men." However, "Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him" (1 Sam. 2:18,21,26; 3:7).

The Hebrew word for "know" is *yada'*. This word often means to know by experience as opposed to knowing facts about history. Making known Yahweh by **personal** experience was the Holy Spirit's work in the lives of the Old Testament saints as well as in the lives of the New Testament saints. As Hebrews 11 makes clear, everyone who has ever been saved has been saved by faith, whether looking forward to promises yet unseen or backward to Jesus' resurrection.²²

An important distinction must be noted. In the New Testament Church, God makes it clear that outward circumcision was no longer needed as a sign of inclusion in the Church. The account of Cornelius and Peter in Acts 10 illustrates the workings of Joel's prophecy and the work of the Holy Spirit. Cornelius and Peter both had a vision. The arrival of the messengers from Cornelius validated Peter's vision for him. However, this was not adequate validation for the Jerusalem

²¹I am **not** trying to be anachronistic. There is a clear parallel between what is referred to as "know **the** Lord" in the Old Testament and being "born again" in the New Testament.

²²See chap. 10 for a discussion of salvation in the Old Testament.

Church. Cornelius' family was recognized as "devout and God-fearing" (Acts 10:2). Yet Peter is compelled to say, "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him" (Acts 10:28). Although this was a misinterpretation of the Law, it was a part of the popular doctrine of the predominantly Jewish Church by which Peter's vision was to be tested.

God acted in history by pouring out the Holy Spirit on the family of Cornelius. Before Peter could ask Cornelius, "Do you believe this gospel?" the Holy Spirit answered the question with an outpouring of himself. Many in the Church would have denied the family baptism in water until Cornelius and all the males were circumcised, but not the Holy Spirit.

The circumcised believers who came with Peter to test his vision were astonished at the outpouring of the Holy Spirit on this Gentile family. However, they had enough sense to accept the Holy Spirit's work as the only proper sign of inclusion in the Church. This work of the Holy Spirit includes the indwelling of the Holy Spirit at salvation and the subsequent baptism in the Holy Spirit.²³

Joel's prophecy strikes at another conception prevalent in ancient Israel. The dynamic behavior associated with the true prophets of Yahweh was one of the signs of the prophetic office. This is sometimes referred to as ecstasy, but is totally unlike the ecstatic behavior of heathen prophets who worked themselves up into a frenzy that was beyond reason and **self-control**.²⁴ True prophets were empowered by the Holy Spirit and rose to a dynamic peak of joy in God's presence, or perhaps of deep **concern** for the lost. These deep emotional experiences at times led to laughter, singing, weeping, lying on the floor, dancing in the **Spirit**.²⁵

In the Old Testament, this dynamic behavior is seen as a result of the Spirit of God resting upon a person (Num. 11:26) or coming upon a person with power (1 Sam. 10:6,11;19:23-24). This type of behavior, while expected from a prophet, caused concern and became the stuff of sayings when **exhi-**

²³Pearlman, *Knowing the Doctrines*, 306-7; Duffield, *Foundations*, 276-84; "The Holy Spirit bears witness to the believer's sonship" (277).

²⁴Hobart E. Freeman, *An Introduction to Old Testament Prophets* (Chicago: Moody Press, 1969), 58-66.

²⁵Early Pentecostals did not **earn** the nickname "I Ioly Rollers" as a compliment for their staid and formal worship services. **But where** there is "fire," there is always the danger of "wildfire." Unfortunately, some have become **so** concerned about **the** wildfire that **they** allow no **fire** at all.

bited by someone other than a prophet. Joshua implored Moses to stop Eldad and Medad from prophesying in the camp. Moses replied, " 'I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them' " (Num. 11:28–29).

Saul had two ecstatic experiences. The first took place at Gibeah. When Saul met the band of prophets Samuel had said he would meet, Saul began to prophesy with them. This experience in the Spirit was accompanied by a change of heart. Saul became a different person. The astonished onlookers asked, "Is Saul also among the prophets?" (1 Sam. 10:6–12). Now Saul *knew* God. His second encounter at Naioth was of a different sort. It resulted from his resisting the Spirit so that he stripped off his royal robes and lay on the floor all day and all night before Samuel, reinforcing the saying "Is Saul also among the prophets?" (19:23–24).

This type of behavior by the prophets and their bands of followers was not a marathon foretelling of coming events. Much of the dynamic prophesying often accompanied by music seems to have been praise of Yahweh.

Unfortunately, this type of behavior had a dark side. Prophets from the surrounding religious culture of the ancient Near East exhibited ecstatic behavior. They also went so far as to participate in self-mutilation in frenzied attempts to produce a religious trance or to gain the attention of their gods. An example of this behavior by the prophets of Baal is found in 1 Rings 18:28–29. The same Hebrew word, *nava'* (prophesy), used for the activity of the prophets of Baal (v. 29) is used for prophets of Yahweh.²⁶ Naturally this caused great confusion for the Israelites.²⁷ Was self-mutilation an appropriate behavior for prophets of Yahweh?

If two prophets of Yahweh had different messages, which one should be believed? Upon whom was the Spirit of God resting? One must remember that the 400 prophets opposing Micaiah before Ahab and Jehoshaphat claimed to be prophets of Yahweh, not Baal (1 Rings 22)! Ecstatic behavior could

²⁶Note, however, the contrast with the dignity and simplicity of Elijah's prayer that brought down the fire from heaven (1 Rings 18:36–38). True prophets never imitated the ecstasy of the false prophets or the prophets of Baal.

²⁷Second Rings 9:11–12 reflects the ambivalent attitude of the people to prophets. Jehu's officer asked, " 'Is everything all right? Why did this madman come to you?' " Jehu replies, " 'You know the man and the sort of things he says.' " But Jehu's men were quick enough to blow the trumpet and proclaim Jehu king when they heard what the "madman" had said.

not guarantee that a prophet had the "word of the Lord." The prophet might have no more than the word of his own delusions or the word the audience wanted to hear. As a result, in Zechariah 13:2–6 we find a repudiation of such false prophets, of their attempts to identify themselves as prophets by distinctive dress, and of their ecstatic behavior, including self-mutilation.

In Joel's prophecy, then, we see an expansion of the activity of the Holy Spirit, not a change in the quality. From Eden to today, God has desired fellowship with humanity. The idea that the Holy Spirit was inactive in the laity of the Old Testament is unfounded. The Holy Spirit's activity in their lives parallels His involvement in the lives of those whom He has brought to salvation in the Church. The Spirit changes people's hearts and makes them *different* people. Another parallel exists between the Spirit's coming upon an individual, resulting in empowerment for an office or ministry, and the infilling of the Holy Spirit in the Church. Roger Stronstad has shown that one purpose of being "filled with the Holy Spirit" is to equip believers to fulfill the prophetic ministry of declaring God's will and purposes for the Church and the world.²⁸ This may involve unusual behavior. Even if it does not, being filled with the Spirit is a peak emotional, physical, and religious experience for a specific purpose. However, one cannot live continuously at that peak day after day. The Holy Spirit's indwelling at salvation is meant to keep one on an even keel day by day, moment by moment, particularly after experiences of the Holy Spirit's coming upon one "with power."

IN THE PENTECOSTAL MOVEMENT

The continuity of the Holy Spirit's work throughout the history of God's people was the focus of the previous section. Although the quantity of activity has increased as the Church has grown, the same Holy Spirit is at work in the world today as was at work in the world prior to the Day of Pentecost. However, by reason of progressive revelation and progressive understanding, our comprehension of the Spirit's work ought to be clearer. We have the entire canon of the Bible and two thousand years of history to draw upon. For this reason, the

²⁸Roger Stronstad, " 'Filled with the Holy Spirit' Terminology in Luke-Acts," in *The Holy Spirit in the Scriptures and the Church*, ed. Roger Stronstad and Laurence M. Van Kleek (Clayburn, B.C., Canada: Western Pentecostal Bible College, 1987), 1–13.

Church today has a distinct advantage over even the New Testament Church.

During the early years of the Pentecostal movement, becoming Pentecostal generally resulted in being thrust out of one's original denomination into one of the Pentecostal fellowships. Even today some classical Pentecostals express consternation that a person could be baptized in the Holy Spirit, be identified as a charismatic Christian, yet remain in a traditional Protestant, Catholic, or Orthodox church. Although sound doctrine is indispensable to the process of sanctification, the Holy Spirit seems more concerned with what is in a person's heart than in a person's theological system. How else can we explain the baptism in the Holy Spirit enjoyed by both Unitarian and Trinitarian Pentecostals, let alone by those in the charismatic renewal? God takes us as we are, saves us, indwells us, and baptizes us. Then the Holy Spirit begins to transform us into the image of Christ.

Paul tells us that if we will confess with our mouth that Jesus is Lord, and truly believe that God raised Him from the dead, we will be saved. For when we believe in our heart, we are justified. When we confess that God **raised Jesus** from the dead, we are saved (Rom. 10:9–10). Paul goes on to assure us that no one can say, “‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor. 12:3). Paul is not saying that it is impossible for hypocrites or false teachers to mouth the words “Jesus is Lord.” But to say Jesus is truly Lord (which means that we are committed to follow Him and to do His will instead of following our own plans and desires) requires the indwelling of the Holy Spirit, the new heart and new spirit called for in Ezekiel 18:3 1. Our very being confesses that Jesus is Lord as the Holy Spirit begins to transform us into the image of God. The inward transformation is a **sign** to the individual that he or she is a member of the body of Christ. The outward manifestation of the transformation, though it varies from person to person, is a sign to the Church.

A problem related to the activity of the Holy Spirit as a sign of inclusion in the body of Christ has been developing for a number of the third- and now fourth-generation young people of the traditional Pentecostal movement. In Pentecostal churches, positions of leadership are available only to those who can testify that they have been baptized in the Holy Spirit with the initial physical evidence of speaking in tongues. This is in line with the Bible (Acts 6:3,5) and is an

important emphasis of the Pentecostal movement.²⁹ However, it has a serious side **affect** for some who know themselves to be saved. They experience the ongoing transforming power of the Holy Spirit in their lives, yet they feel like second-class citizens. For them, the baptism in the Holy Spirit becomes a social necessity to be achieved, instead of a desire for the deeper spiritual relationship that is inaugurated with the baptism in the Holy Spirit.³⁰

This makes it all the more important to stress that the Holy Spirit's activity in believers, whether at salvation or at Baptism, is, most important, a sign to the individual, rather than to the congregation. Many people are saved in private prayer at times when they are alone. The same is true of those who are baptized in the Spirit in a private place of prayer. Even if we are saved and baptized in a public meeting, how many individuals in attendance at the meeting will remember what happened to us after a few weeks, or months, or years? If we move to where no one knows us, the believers there did not witness what happened to us. They must rely on our words and our lives to verify the Holy Spirit's activity in our lives.

AS COMFORTER

As noted in the discussion on the titles of the Holy Spirit, they provide us with keys to understanding His person and work. The Holy Spirit's work as Comforter includes His role as the Spirit of Truth indwelling us (John 14:16; 15:26), **as** a Teacher of all things, as One who reminds us of all Christ has said (14:26), **as** One who will bear witness of Christ (15:26), and as One who will convict the world of sin, righteousness, and judgment (16:8).³¹ The importance of these tasks cannot

²⁹Please see chapter 13 for a full discussion of the issues involved. It is sufficient to observe that where the baptism of the Holy Spirit becomes seen as nice but not necessary, there the baptism in the Holy Spirit ceases to exist.

³⁰While I cannot agree with the doctrine that one is not saved until one has been baptized in the Holy Spirit with the initial physical evidence of speaking in tongues, this doctrine certainly removes an individual's ambiguity in respect to her or his place in the body of Christ.

³¹The word *paraklētos* is rendered “Comforter” in the KJV and “Counselor” in the NIV and RSV. In these verses, the meaning is one who helps or intercedes, rather than one who offers legal counsel or advocacy. See Walter Bauckham, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed., trans. William F. Arndt and Wilbur Gingrich, rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1979), 623–24.

CHAPTER
11
The Holy Spirit

be underestimated. The Holy Spirit in us begins to clear up the untidy, incomplete, erroneous beliefs concerning God, His work, His purposes, His Word, and the world, which we bring into our relationship with God. As Paul stated, it is a lifelong work that will never be completed on this side of the veil (1 Cor. 13:12). Clearly, the Holy Spirit is more than One who comforts us in our sorrow; He is also the One who leads us into victory over sin and **sorrow**.³² The Holy Spirit indwells us to complete the transformation begun at salvation. Jesus came to save us **from** our sins, not **in** them. He came to save us from more than hell in the afterlife; He came to save us from hell in this life, the one we create by our sins. Jesus works to accomplish this through the agency of the Holy Spirit.

AS TEACHER

The Holy Spirit can and will help every believer to properly interpret and understand the Word of God and His continuing work in this world. He will lead us into all truth. However, this promise requires work on our part as well. We must read carefully and prayerfully. God never intended the Bible to be a **difficult** book for His people to understand. But unless we are willing to cooperate with the Holy Spirit by learning and applying sound interpretive rules, our understanding of the Bible, our infallible rule of faith and conduct, will be loaded with **error**.³³ The Holy Spirit will lead us into all truth as we **carefully** read and study the Bible under His guidance.

One of the truths the Holy Spirit teaches us is that one cannot recite a magic formula of "I bind Satan; I bind my mind; I bind my flesh. Now, Holy Spirit, I believe the thoughts and words that follow are all from You." We cannot use magical incantations to coerce God. John admonishes the Church to "test the spirits to see whether they are from God" (1 John 4:1). This means we are to allow the Spirit of Truth to guide us in the task of interpreting God's Word and to test

³²Duffield, *Foundations*, 285–86.

³³Exod. 23:19; 34:26; and Deut. 14:21 admonish Israel, 'You shall not boil a kid in its mother's milk,' (RSV). While teaching a Bible study to a youth group at a church we were visiting in Southern California, I mentioned this law to help explain traditions related to Kosher **foods**. The eyes of a fourteen-year-old boy turned into large saucers as he stammered in **surprise** and horror, 'You mean **those** mothers boiled their babies in their own **breast** milk!' The only "kids" this young urbanite knew were human **children** such as himself. He did not know a kid **was** a **young goat**.

all of our thoughts and those of others by the Scriptures. There is real danger here. One author claims on the cover of his book, "This book was written in the **Spirit**."³⁴ Another claims of his book, " 100 Per Cent Correct Predictions of Things to **Come**."³⁵ The task of the reader with the help of the Holy Spirit is to follow the example of the Bereans who are commended by the Holy Spirit through Luke because they "examined the Scriptures every day to see if what Paul said was true" (Acts 17:11). Each believer is to read and test and **understand** God's Word and teachings about God's Word. The believer can do this with confidence, knowing that the Holy Spirit who indwells each of us will lead us into all truth.

There is yet another aspect of the work of the Holy Spirit as teacher. That work was preparing Jesus, the incarnate Son of God, for His task as King, Priest, and sacrificial Lamb. The Holy Spirit came upon Mary and overshadowed her, engendering Jesus, the Son of God. The Holy Spirit taught Jesus as a child, so that at age twelve he was able to amaze the teachers in the temple. "He was filled with wisdom, and the grace of God was upon him" (Luke 2:40). After His baptism in the Jordan, Jesus, described as full of the Holy Spirit, wrestled with the adversary for forty days (Luke 4:1–13). Jesus continued to walk full of the Holy Spirit. As a result, when the devil sought an "opportune time" to tempt Jesus further, the results were the same. Jesus "has been tempted in every way, just as we are-yet was without sin" (Heb. 4:15; see also 2: 10–18). If we are full of the Holy Spirit when we wrestle with our flesh and the Adversary, through the Spirit we also can be victorious over temptation. Christ came to save us from our sins, not in them.

The Holy Spirit was active in the ministry of Jesus and the disciples. The Holy Spirit was at work in the preaching and

³⁴Heribert Mühlen, *A Charismatic Theology*, trans. by Edward Quinn and Thomas Linton (New York: Paulist Press, 1978), back cover.

³⁵Finis Jennings Dake, *Revelation Expounded* (Atlanta: Bible Research Foundation, 1948), 10. This was written in 1926 when Dake was **twenty-four** years old. It was first published in 1931 and again in 1948. Dake promised the work would provide " 100 Per **Cent** Correct Predictions of Thing to **Come**. This book answers hundreds of questions on **prophecy** and brings out scores of new truths never **before** taught in the **prophetical** world-truths that we predict will completely **revolutionize** modern prophetical teaching. This book guarantees to **prove** from plain English Scriptures the following truths: . . ."

CHAPTER
11
The Holy Spirit

CHAPTER 11
The Holy Spirit

miracles of the twelve disciples and then in that of the seventy-two that Jesus sent forth to preach the kingdom of God.³⁶

Another aspect of this task is the Spirit's help in **remembering** all that Jesus has said. One can remember only those things one has known and perhaps forgotten through disuse. This help from the Holy Spirit requires believers to study and memorize the Word, with the assurance that the Spirit will remind them of everything Jesus has said when they need it.³⁷ Those who delight in the Word of God and meditate upon it **will find** they are like trees planted by a stream (Ps. 1:2-3). In Luke 24:6-8, the disciples are asked why they are looking for the living among the dead? The words of the messengers were undoubtedly used by the Spirit to bring them to remembrance of Jesus' words. In John 2: 19, Jesus said, " 'Destroy this temple, and I will raise it up again in three days.' " No one understood what Jesus meant until "after he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken" (2:22). John 12: 16 is a similar example of this work of the Holy Spirit.

The Holy Spirit is also the teacher of the unbeliever. In this task, the Spirit (in the words of Jesus) convicts the world "of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned" (John 16:8-11). This ties into the work of the Holy Spirit in drawing every person to salvation. In John 14:6 Jesus stated that " 'no one comes to the Father except through me.' " John 6:44 states, " 'No one can come unto me unless the Father who sent me draws him.' " It is the Holy Spirit who draws every human being to God, although many refuse that drawing. He never relents from His ceaseless call, "But why will you die? Repent and live!"³⁸

³⁶I have trouble agreeing with J. Rodman Williams' suggestion (172) that the Twelve and the Seventy were not "anointed" by the Holy Spirit as they preached, taught, healed, and cast out demons. Surely the anointing of these disciples would be no less than that of the prophets of the Old Testament when they proclaimed God's word and through the Spirit wrought miracles.

³⁷"I begin every test for my students with the following short, but sincere prayer: 'Lord, help these students to remember all that they have studied.'"

³⁸See Ezek. 18:30-32 and the discussion above.

BEARING WITNESS TO CHRIST

The activity of the Holy Spirit as one who bears witness to Christ begins in the Old Testament and continues to this day. The Holy Spirit inspired the prophets of the Old Testament as they wrote the prophecies of the coming Messiah. This does not mean that the original human author or his immediate or extended audience always recognized or understood the full import of what was being written or read. Isaiah 11: 1-2 is a good example of an easily recognizable messianic prophecy:

"A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of Counsel and of power, the Spirit of knowledge and of the fear of the LORD."

Other passages such as Isaiah 53 and Psalm 110: 1 require more help from the Holy Spirit and to some extent post-Resurrection hindsight. Clearly neither the disciples nor the Pharisees had recognized or were looking for a suffering Messiah.

Luke informs us that the Holy Spirit bore witness to the soon-coming Christ through John the Baptist, his parents, Mary, and through Simeon and Anna in Jerusalem (see Luke 1 through 3). In John 16:13-15, Jesus states that the work of the Holy Spirit is not to speak on His own, but only what the Father and Son direct Him to say.

AS A PROMISE

It is difficult to suggest that any one title or purpose of the Holy Spirit is more important than another. Everything the Spirit does is vital to the kingdom of God. Yet, there is a core purpose, a core function, of the Holy Spirit, without which everything that has been said of the Spirit up to this point is only so much wind: The Holy Spirit is the deposit guaranteeing our future inheritance in Christ.

"You also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory" (Eph. 1: 13-14).

What is it that the working of the Holy Spirit in our lives and the life of the Church guarantees?

"Now we know that if the earthly tent we live in is de-

CHAPTER

11

The Holy Spirit

stroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come" (2 Cor. 5:1-5; see also 2 Cor. 1:22; Eph. 4:30).

Through the Holy Spirit we come to know God by experience, as in the Hebrew word *yada'*, "to know by experience." Our experience of the Holy Spirit is proof to us of the resurrection of Christ. As Paul stated in 1 Corinthians 15, if Christ has not been raised from the dead, there **never** will be a resurrection, and all our beliefs in God and salvation are lies. As we noted concerning Samuel, there is a difference between knowing about a person or God, and knowing a person or God by actually meeting and experiencing their presence.

An intellectual knowledge of the contents of the Bible is not **knowing God**. Many theologians and commentators on the Bible—some of whom I know personally, others only by their writings—know more about religion, the history of the Church, the contents of the Bible, and theology than many who call themselves Christians. Yet they have never yielded to or acknowledged the Holy Spirit's call on their lives. They have no experience of God in their life. They believe that if they have not experienced God, then no one has ever experienced God. Therefore, they deny the existence of God and denounce Christians for interpreting their subjective experiences as the activity of God in their lives. They declare there is no evidence of divine activity in the universe. Everything is natural cause and effect. Yet, all this is based on their exegesis of their subjective lack of divine activity.

Now we can begin to appreciate the importance of the work of the Holy Spirit as a sign of inclusion in the body of Christ for the believer, even more so than for the Church. The Holy Spirit not only verifies the Resurrection, but also, by extension, the veracity of the Scriptures. Without the earnest ("first installment") of the Holy Spirit to teach us, to lead us in truth, and to bear witness to Christ, there would be no Church today at all, because there would be no gospel to preach.

1. Why is it important for every Christian to know the elements of popular religion and the role popular religion plays in the daily life of the Christian?

2. What is the difference in the activity of the Holy Spirit promised in Joel 2:28–29 and that promised in Acts 2:17–18?

3. What features of the promise of the Spirit would make it **seem** radical to the original audiences of this prophecy?

4. What are some of the differences and similarities between circumcision and the baptism in the Holy Spirit as signs of inclusion in the people of God?

5. Would you agree or disagree that the baptism in the Holy Spirit and the indwelling of the Holy Spirit is, most important, a sign for the individual, rather than for the Church? Why?

6. Why is the function of the work of the Holy Spirit as a guarantee of the resurrection so important? What are some of the results of this function of the Holy Spirit?

7. The role of the Holy Spirit as teacher of all things requires certain actions and attitudes on the part of the student. Name some of these requirements and discuss their importance to the proper understanding of the Bible and its doctrines.

8. Discuss the importance of the use of the Bible in testing claims about theology, prophecy, and the operation of the gifts of the Spirit. Will the Spirit ever give us directions that are contrary to clear teachings of the Scripture?

CHAPTER TWELVE

The Holy Spirit and Sanctification

Timothy P. Jenney

This chapter focuses on the Holy Spirit and sanctification, even though all three members of the Trinity are involved. The plan is God's. His desire is nothing less than the sanctification of the entire world and all its people. Jesus Christ died to make that plan possible, but His work on the Cross is finished (John 19:30; cf. Heb. 10: 10–14). The active agent in sanctification today is the Spirit of God. His leading role in this process is indicated by His most common title, the **Holy** Spirit, and the cleansing symbols by which He is represented in Scripture: water and fire.¹

The title "Holy Spirit" appears ninety-four times in the New Testament (including the single appearance of "Spirit of holiness" at Rom. 1:4). Alternate titles for the Spirit all appear far less often.² While some might argue that "Holy Spirit" is a simple shortening of the "Spirit of the Holy [One]," the title cannot be explained away so casually. God the Father has many unique attributes, any one of them—eternal&y, omnipotence, omniscience—could have served to identify the Spirit as well as holiness. The writers of the New Testament used the phrase "Holy Spirit" so often because they recognized the Spirit's significance for the sanctification of the world.

The symbols these writers used of the Spirit are also illuminating. The cleansing rituals of the Old Testament (about

¹Wind is not merely a symbol of the Spirit of God. The tie is actually closer, for both the Hebrew and Greek terms for "spirit" also mean "wind" or "breath." The common link between the three possible translations is the idea of something invisible, but animate. This is certainly true of the Holy Spirit.

²See chap. 11, pp. 380–81.

which we will say more later) use blood, water, and fire. The first of them point to the ministry of **Jesus**; the second and (to some degree) the third, to the ministry of the Holy Spirit. The Spirit of God is often symbolized by water (Isa. 44:3-4; Ezek. 36:25-27; Joel 2:23; cf. 2:28; John 7:38-39; cf. 19:34) or spoken of in terms usually reserved for fluids: "pour out" (Zech. 12:10; Acts 2:17-18; 10:45), "filled" (Luke 1:15; Acts 2:4; Eph. 5:18), "anointed" (Isa. 61: 1-2; cf. Luke 4: 18), even "baptize" and "baptism" (John 1:33; Acts 1:5; 1 Cor. 12:13). Less often the Spirit is symbolized by fire (Acts 2:3; Rev. 4:5) or found in close association with it (Matt. 3:11; Luke 3:16). They were powerful symbols to Jewish audiences familiar with the baptisms and other purification rituals of first-century Judaism. Our misunderstandings about sanctification and the work of the Holy Spirit may be due, in part, to our lack of knowledge about those purification rituals.

Generally, when people today speak of the Spirit's work with regard to sanctification, they mean a spiritual process (or experience) through which one passes that makes one more holy. Some identify this experience with salvation, others identify it as a subsequent experience, still others identify it as a process that includes both previous experiences and more. But the sanctifying work of the Spirit is more comprehensive yet. It is an integral part of God's entire plan for humanity, His "salvation history."¹ As such, it includes His work with the converted and the unconverted.

Still, many are most concerned about how sanctification applies to them as individuals. That concern is appropriate. After all, God's plan for the world is achieved one person at a time. The practical questions about the sanctification of a person may be put quite simply:

What is sanctification?

Does it happen all at once or is it a process?

How does it relate to salvation?

What does it mean to be holy (or "sanctified")?

Who is responsible for making us holy and what can be done if we fall short of true holiness?

Does the believer ever reach a stage where it becomes impossible to sin, sometimes called Christian perfection?

Before we answer these questions, it will be helpful to

¹Gcr. *heilsgeschichte*, a concept developed by German theologians to distinguish the type of history found in the Bible from what they considered the "objective" study of history.

define terms, explain the limits of our study, and review the doctrine of sanctification throughout Church history.

DEFINITION OF SANCTIFICATION

It should be obvious from the preceding paragraphs that sanctification is presented here in its broadest sense. Sanctification is the process by which God is cleansing our world and its people. His ultimate goal is that everything-animate and inanimate-will be cleansed from any taint of sin or uncleanness. To this end He has provided the means of salvation through Jesus Christ. At the end of time He also intends to consign to the fire everything that cannot or will not be cleansed (Rev. 20:11 through 21:1; see also 2 Pet. 3:10-13), thus cleansing the earth of everything that is sinful.

The task of the Holy Spirit at this present stage in the history of salvation is fourfold: (1) to convict the world, (2) to cleanse the believer through the blood of Christ at the new birth, (3) to make **the believer's** life the legal pronouncement of righteousness that God has made, and (4) to empower the believer to assist in the sanctification process of others by (a) the proclamation of the gospel to the unbeliever and (b) the building up of the believer.

Typically, theologians use the term "sanctification" only to speak of the third one of these four tasks of the Holy Spirit. In this narrower sense, A. H. Strong defines sanctification as "that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and **strengthened**."⁴ Charles Hodge agrees with the Westminster Catechism, which defines sanctification as "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto **righteousness**."⁵ We have no quarrel with either of these explanations, but find Millard Erickson's definition of the term the clearest statement of our understanding of this part of the process. He says: "It is a continuation of what was begun in regeneration, when a newness of life was conferred upon and instilled within the believer.

⁴Augustus H. Strong, *Systematic Theology* (Old Tappan, N.J.: Fleming H. Revell, 1907; reprint: 1974), 869.

⁵Charles Hodge, *Systematic Theology*, vol. 3 (New York: Scribner, Armstrong, and Co., 1872), 213.

In particular, sanctification is the Holy Spirit's applying to the life of the believer the work done by Jesus Christ."⁶

SANCTIFICATION IN CHURCH HISTORY

Our purpose is not to make a comprehensive historical study of the theology of sanctification. Such a study would review all of the positions the Church has ever taken on the issue as well as the circumstances leading to those positions. Our intention is to explain what the Bible says about the sanctifying work of the Holy Spirit. This will help those who want to increasingly live more pleasing to God.

The Church has had theological strengths and weaknesses in every age, including our own. They can often be understood better by a look at the historical ebb and flow of various doctrines in the past. Due to limitations of space we cannot include a comprehensive study of the historical theology of sanctification. Our study can, however, serve as a guide to the development of the doctrine.⁷ Whatever else one may learn from such a study, it is of some comfort to know that others in the Church have struggled with the practical implications of this doctrine.

The earliest followers of Jesus expected and preached His return at any moment (Acts 2; 7). So they placed a great deal of emphasis on salvation and evangelism (Matt. 28:18–20; Acts 1:7–8). As the years unfolded and the coming of Christ was delayed, the writings of the New Testament indicate that certain problems developed in the Church (1 Thess. 4:13–18; 1 Pet. 3:3–18). For example, some believers did not live holy lives, but used their freedom from the Jewish legal code as an excuse for licentious behavior (e.g., the churches at Corinth, Galatia, Colossae and those in Rev. 2 through 3). Others (the Judaizers) argued that the solution to the problem was for both Gentile and Jewish Christians to obey the Mosaic Law (Acts 15), a suggestion that threatened to diminish the importance of the sacrifice of Jesus (Heb. 6:4–6). *Though the* defeat of this suggestion was a milestone in keeping Christianity accessible to people of all races, it did not

⁶Millard J. Erickson, *Christian Theology*, (Grand Rapids: Baker Book House, 1985), 968.

⁷For a more detailed historical study of this doctrine, see Wilber T. Dayton, "Entire Sanctification: The Divine Purification and Perfection of Man," in *A Contemporary Wesleyan Theology*, ed. Charles W. Carter, vol. 1 (Grand Rapids: Zondervan Publishing House, 1983), 521–69, especially the extensive bibliography, 567–69.

solve the very real problem of how to maintain a holy life in a fallen world.

The post-New Testament Church rapidly retreated from the biblical doctrine of a sanctification of pure grace, one given and maintained solely by the power of God. Instead, it sought a compromise between the Pharisaic and legalistic interpretation of the Mosaic Law (Matt. 23) and the unlimited forgiveness taught by Jesus (Matt. 6:9–15; cf. 18:21–35) and expounded by Paul (Rom. 3:21–24). In short, despite all of Paul's letters and missionary efforts, many failed to learn the lessons of sanctification.

The way in which the Church compromised is illuminating. According to Louis Berkhof,⁸ the early church fathers wrote little about the doctrine of sanctification. Ignatius of Antioch did teach that "having Jesus within you" brought moral renewal.⁹

The Early Church did, however, teach that salvation was dependent upon a combination of faith and good works. Specifically, they said that Christian baptism cleansed one from previous sins, but moral failure after Christian baptism required some form of counterbalancing of penance or good works.¹⁰

Augustine, whose writings shaped the Catholic Church to a great degree, thought of sanctification as a "deposit of God in man." Berkhof summarizes Augustine's doctrine, saying, "Since he believed in the total corruption of human nature by the fall, he thought of sanctification as a new supernatural impartation of divine life ... operating exclusively within the confines of the Church and through the sacraments."¹¹

Augustine's emphasis on the role of the sacraments in the process of sanctification had an important influence on the Church. Even more important though was his insistence that these sacraments were exclusively the property of the Church. At the height of the Middle Ages, Thomas Aquinas expanded

⁸Louis Berkhof, *Systematic Theology*, 4th ed. (Grand Rapids: Wm. B. Eerdmans, 1949), 529.

⁹Ignatius, *Magnesians*, 12.1.

¹⁰Robert R. Williams, *A Guide to the Teachings of the Early Church Fathers* (Grand Rapids: Wm. B. Eerdmans, 1960), 142.

¹¹Berkhof, *Systematic Theology*, 529. In the *Enchiridion*, chap. 65, Augustine refused forgiveness to those outside the Church because the Church "alone has received the pledge of the Holy Spirit without whom is no forgiveness of sins." Cited in Geoffrey W. Bromiley, *Historical Theology* (Grand Rapids: Wm. B. Eerdmans, 1978), 114.

CHAPTER
12The Holy
Spirit and
Sanctification

this doctrine, teaching that the Church controlled a “treasury of merit” which it might apportion to a believer in need of it. After Christian baptism, a believer’s venial **sins**¹² could be offset by the sacrament of communion, while the more severe “mortal sins” required some form of **penance**.¹³

The leaders of the Reformation were distressed by the corruption they saw in the Catholic Church. Consequently, they de-emphasized the role of both the institutional church and the sacraments in sanctification. They argued that sanctification was the work of the Spirit “primarily through the Word and [only] secondarily through the sacraments.” They also said that “justification provides the motive force in **sanctification**.”¹⁴

Pietists and Methodists, in despair over the lack of spiritual vitality in their own ranks, removed the process even further from the control of the Church. They argued that the Holy Spirit achieved this work by means of the believer’s love, devotion, and obedience to Christ along with a desire for practical holiness and a striving for **perfection**.¹⁵ They emphasized an individual and personal spiritual **relationship**, rather than participation in an activity sponsored by the institutional church: the sacraments (Catholicism) or the preaching of the Word (Lutheranism).

John Wesley himself was even more extreme, teaching that those without spiritual vitality had been saved, but not **sanctified**. He believed that justification and sanctification were two separate works of grace. Salvation was the first; sanctification the second. He often called the latter work Christian perfection, saying that it precluded any **voluntary** transgression of the laws of God (he was willing to admit that involuntary transgressions might still occur). This perfection he defined as loving God and your neighbor, having the mind that was in Christ Jesus, having the undivided fruit of the Spirit united together in the soul of the believer, and having the moral image of God renewed “in righteousness and true holiness. “This,” he said, “is perfection.” The solution to the spiritual problems of the Church in his day was this second work of grace, sanctification. Sanctification would provide a

¹²See chap. 8, p. 281.

¹³Berkhof, *Systematic Theology*, 529–30.

¹⁴*Ibid.*, 530; Bromiley, *Historical Theology*, 238.

¹⁵R. Newton Flew, *The Idea of Perfection in Christian Theology: An Historic-d Study of the Christian Ideal for the Present Life* (New York: Humanities Press, 1968), 276.

CHAPTER
12The Holy
Spirit and
Sanctification

greater personal spirituality and increased power for work in the harvest fields of the **world**.¹⁶

The Holiness movement of the mid- 1800s to early 1900s, faced with the lackluster spirituality of their own (often what became “former”) denominations, adopted many of the **features** of early Methodism. These features included the **distinction** between a **first** and a second work of grace and the emphasis on personal spirituality. In many instances, this second work of grace was identified as the baptism of the Holy Spirit. As in the teachings of John Wesley, this experience provided both increased spirituality (or “holiness”) and more power for service.¹⁷

Other church leaders of the time agreed with the Holiness groups that the church was in need of renewal, but disagreed with their solution. One of them was Charles Finney, who took a more modest approach. He agreed with the Wesleyan teaching of a second (instantaneous) work of grace, but taught that it was not a work of sanctification; it was an endowment with power.¹⁸

Reuben A. Torrey was another important church leader in this area. Encouraged by evangelist Dwight L. Moody, he offered a different slant on this doctrine. He taught that sanctification was a process, but that power for service came from the baptism in the Spirit. In other words, he rejected the Holiness identification of the baptism of the Spirit as a “second work of grace” that provided holiness. He retained the term “baptism of the Spirit,” agreed that it was subsequent to salvation, and taught it was solely a divine **gift** of spiritual power.¹⁹

¹⁶John Wesley, *Sermons on Several Occasions* (London: Epworth Press: 1977), 473–76. C. W. Conn, “Christian Perfection,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick Alexander (Grand Rapids: Zondervan Publishing House, 1988), 169–80.

¹⁷*Ibid.*, 170; Edith L. Blumhofer, *The Assemblies of God A Chapter in the Story of American Pentecostalism*, vol. 1-To 1941 (Springfield, Mo.: Gospel Publishing House, 1989), 42. This terminology to describe the sanctification experience came from Wesley’s friend, John Fletcher. However, because of the rise of the Pentecostal movement most Holiness groups now prefer the “altar terminology” of Phoebe Palmer, who said Christ is the Christian’s altar and whoever touched the altar would be holy (Exod. 29:37); she connected sanctification with the “living sacrifice” of Rom. 12:1. See Melvin E. Dieter, “The Wesleyan Perspective” in Dieter, et al. *Five Views on Sanctification* (Grand Rapids: Zondervan Publishing House, 1987), 39. Blumhofer, *Assemblies of God*, vol. 1, 41–50.

¹⁸*Ibid.*, 58.

¹⁹*Ibid.*, 50–57.

CHAPTER
12The Holy
Spirit and
Sanctification

The increasing emphasis on the work of the Holy Spirit in the late nineteenth century paved the way for the renewal of Pentecostalism in the early twentieth century. However, some early Pentecostals argued that baptism in the Holy Spirit was a *third* work of grace: (1) salvation, by which a person was cleansed from the sins of the unregenerate life; (2) sanctification, which provided victory over sin in this life in the Wesleyan sense; and (3) baptism of the Holy Spirit, which empowered the believer for service to God and **people**.²⁰ These latter two seemed to relegate the rest of the Church to a lower spiritual status, encouraging a Pentecostal spiritual elitism. Non-Pentecostals soon came to characterize all Pentecostals as elitist, even those that had not taken such extreme positions. Unfortunately, the doctrine of sanctification seems to have been lost in the heat of the battle.

At present a renewed emphasis on the doctrine of sanctification is sorely needed in Pentecostal circles. First, few Pentecostals would argue that they themselves are in need of spiritual renewal today. Despite the large numbers of believers baptized in the Holy Spirit, many Pentecostal churches lack the vitality and effectiveness evident in earlier years. Second, the Pentecostal emphasis on Spirit baptism and supernatural gifts of the Spirit have resulted in an underemphasis on the rest of the work of the Spirit, including that of sanctification. Third, wider acceptance of Pentecostals and charismatics appears to have threatened the traditional distinction between the Church and the world, calling many old holiness standards into question. Finally, modern Pentecostals relish their newfound popularity and are anxious to avoid any appearance of spiritual elitism, lest that popularity be lost.

SANCTIFICATION IN THE OLD TESTAMENT

TERMINOLOGY

Qadash and Its Cognates. The Hebrew *qadash*, often translated “be holy,” carries the basic idea of separation or withdrawal from ordinary use in order to be dedicated to God and His service. It is found in the Bible both as a verb (“to be set apart,” “consecrated”) and as an adjective (Heb. *qa-*

²⁰Stanley M. Horton, “The Pentecostal Perspective,” in Melvin Dieter et al. *Five Views on Sanctification* (Grand Rapids: Academic Books, 1987), 107.

CHAPTER
12The Holy
Spirit and
Sanctification

dosh, “sacred,” “holy,” “dedicated” [thing, place, person, etc.]), whether that quality applies to God himself or places, things, persons, or times sanctified or set apart by (or to) God.²¹ The New Testament typically uses the Greek *hagiazō* and its cognates (e.g., Gk. *hagios*) to communicate the same idea.

Perhaps the best way to define holiness is in terms of God’s character. The Bible clearly teaches that God’s fundamental characteristic is holiness. He says it of himself, “‘Be holy, because I am holy’” (Lev. 11:44; see also 1 Pet. 1:15–16); people proclaim it, “‘He is a ‘holy God’” (Josh. 24: 19); the seraphs worshipping God **affirm** it, “‘Holy, holy, holy is the LORD Almighty’” (Isa. 6:3; cf. Rev. 4:8); even Jesus, God’s Son, calls him “*Holy Father*” (John 17: 11).

The prophet Amos said, “The Sovereign LORD has sworn by his holiness” (4:2), later adding, He “has sworn by himself” (6:8), indicating that holiness is central to His innermost essence [cf. 6:8], which is different from anything He has created as well as being separated from all sin and evil. “God’s holiness becomes an expression for his perfection of being, which transcends everything **creaturely**.”²²

Perhaps the best contemporary word to communicate this idea is “alienness,” that is, if one can ignore its often negative connotation. Holiness, in its basic sense, is something neither human nor earthly; it is of another realm entirely. That is to say, a holy God is a God who is separate and distinct from his creation (the opposite of the teaching of pantheism).

We understand this quality of holiness to be the essential character of deity that He can impart. It is the manner in which God imparts this quality that is of most interest to us, particularly as it relates to individuals. The problem is that humankind, since the Fall, is living in a fallen world and is not holy. Yet God desires to have fellowship with us. Since He cannot become less holy in order to fellowship with us, we must become more holy.

God communicates this idea in the Old Testament in a variety of ways. First, He tells His people, “‘Be holy, because I am holy’” (Lev. 11:44). Then, He consecrates a variety of things to facilitate His fellowship with His people, His “holy

²¹Francis Brown, S. R. Driver, and Charles A. Briggs, eds. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, Mass.: Hendrickson Publishers, 1979), 872.

²²O. Procksch and K. G. Kuhn, “*hagios*,” in Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. G. W. Bromiley, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 1964), 88–114.

CHAPTER
12The Holy
Spirit and
Sanctification

nation" (Exod. 19:6): a holy priesthood to officiate (Exod. 29:1; 1 Sam. 7:1), with holy garments (Exod. 28:2–4; 29:29), a holy tabernacle (or temple) in which to dwell among His people (Exod. 29:3 1; **Lev. 16:24**; Pss. 46:4; 65:4), certain "holy days" on which they were to cease from everyday tasks and worship God (Exod. 16:23; Lev. 23:32; Jer. 17:21–27), even holy water for cleansing impure individuals (Num. 5: 17).

Taber and Its Cognates. The Hebrew *taber* is not as common as *qadash* in the Old Testament, but it is at least as important for understanding sanctification. Its root meaning is "to be clean, pure." The cleanness may refer to ceremonial cleanness, moral purity, or even the relative purity of a *metal*.²³ In terms of its use, there does not seem to be any great distinction made between cleansing from physical impurity (contamination by contact with unclean substances) and cleansing from spiritual impurity (moral corruption). The former is much more common; the latter seems to be a logical extension of it.

Altogether the nouns of this group appear only nineteen times, but the adjective appears ninety times. In Genesis it is used only of "clean" animals (Gen. 7:2,8; 8:20) and in Exodus only of pure materials, most often of pure gold (Exod. 25: 1 1–39; 30:3; 39:15; etc.). Leviticus tends to use it in terms of ceremonial cleanness (Lev. 4:12; 13:13,17,40–41), as does Numbers (Num. 5:28; 18:11,13; 19:9,18–19).

The shift from concrete to abstract use is instructive, for it illustrates the transition. The Lord's words are said to be pure (Ps. 12:6), His eyes "too pure to look on evil" (Hab. 1: 13), **that is**, with approval. An individual's fear of the Lord is "pure" (Ps. 19:9). The Psalmist cries, "Create in me a pure heart, O God" (5 1: 10; cf. Prov. 22: 11). Ezekiel says God will "cleanse" His people from idolatry (Ezek. 36:25).

The verb is found eighty-nine times in various forms in the Old Testament, thirty-eight of which appear in a single book: Leviticus, which gives detailed instructions for the various rituals of cleansing.

THE CLEANSING RITUALS

The Old Testament teaches that something may be separated from God by either sin or uncleanness. One can obtain forgiveness from the sin by offering the appropriate sacrifice; cleansing from uncleanness requires that one go through the

CHAPTER
12The Holy
Spirit and
Sanctification

appropriate purification ritual. These rituals are important since they are visual presentations of spiritual truths.

There are a number of purification rituals described in the books of Leviticus and Numbers. They can be divided into two categories: (1) rituals for things that can be cleansed and (2) rituals for things that cannot be cleansed. All the rituals in the first category involve water. The simplest form of the rituals in this first category is that a person who had contracted uncleanness was to wash his clothes, and he would be unclean until evening (Lev. 11:38,40; 12:6; etc.). At that time, he would be considered clean and free to come and go as he pleased. A slightly greater amount of uncleanness, like coming into contact with another person's body fluids, could be cleansed by simply adding the requirement of bathing to the basic ritual (Lev. 15:1–32; Num. 19:11–13).

Greater amounts of uncleanness required more complicated ceremonies and powerful ingredients. Persons healed of a skin disease were sprinkled seven times with water mingled with blood. They were then to wash their clothes, shave off all body hair, bathe, and remain unclean for seven days (Lev. 14:1–9; cf. Num. 19:1–10,17–22). On the eighth day they would bring a sacrifice, and the priest would take some of the blood and oil from the sacrifice and anoint them with it. Then they would be clean (**Lev. 14:10–32**). Similar requirements were used for houses with simple mildew (14:48–53).

Under the right conditions, even water **could be made unclean (Lev. 11:33–35)**. **Later rabbis would go to great lengths to specify the amount of water and type of sprinkling or even baptism that each kind of uncleanness required for cleansing. Leviticus 11:36 does contain one more important detail: Water from a spring or underground cistern was always considered clean. The water of a spring, for instance, was literally "living water" (see NASB, margin): It moved and was therefore always being renewed from a hidden source.** In effect, it could not become unclean.

Therein lies the significance of the phrase "living water." Grammatically, it simply means "water that moves or flows," but theologically it means "water that can never be made unclean." This is why so many of the purification rituals required "fresh," or "running" (KJV), water (**Lev. 14:5–6,50–52; 15: 13**). This also explains why God describes himself to sinful Jerusalem as "a spring of living water" (Jer. 2: 13; 17: 13) and why commentators can say that the fountain and rivers

²³ *BDB*, 372.

in Zechariah are for cleansing (Zech. 13: 1; 14:8).²⁴ Even more important, it explains why Jesus describes himself as the source of "living water" (John 4: 1 O-1 1; 7:38); He provides unlimited cleansing from every kind of sin and uncleanness.

Other terms from these purification rituals make their way into the New Testament, forming part of the theology of sanctification. They include "sprinkling" (Heb. 9: 13-28; 10:22; 11:28; 12:24; 1 Pet. 1:2), "washing" (Matt. 15:2; John 13:5-14; Acts 22:16; 1 Cor. 6: 11; Rev. 1:5), and "baptism" (Rom. 6:4; Eph. 4:5; Col. 2:12; Heb. 6:2; 1 Pet. 3:21), as well as the more general terms for holiness and cleanness (which are covered in more detail below).

The second category of purification rituals is for things that could not be made clean. It included a variety of materials: clothing or leather with any kind of destructive mildew (Lev. 13:47-59) or a house from which mildew could not be cleansed (Lev. 14:33-53). Generally, such things were destroyed (Lev. 11:33,35; 14:40-41,45), often by fire (Lev. 13:52,55,57). God destroyed Sodom and Gomorrah by fire (Gen. 19:24; see also Luke 17:29-30), just as He did idolatrous Jerusalem later (Jer. 4:4; 17:27). Everything but the articles of metal from Jericho was to be burned (Josh. 6:17,24). When Achan stole such articles, he and his family and all their possessions were burned (7:12,25); so was the city of Hazor (11:11,13).

Since rituals are visual presentations of spiritual truths, what truths does God intend for us to learn from these rituals of purification? They certainly teach us that He is holy and requires holiness of His people. They **also** teach us something else: God desires that everything should be made holy. He provided a means of cleansing for every kind of material that could be cleansed, even if the procedure was expensive or extensive. That is, "washings" (e.g., Num. 11: 19,21), or "baptisms" (e.g., Lev. 11:32, where "put it in water" is the Hebrew *taval*, "dip," "immerse"), removed the sin, but "saved" the material. Those materials that could not be cleansed, He destroyed (usually) by fire. This kept the camp and the people of God clean or holy.

This truth has a powerful spiritual application for those of us under the new covenant. God, through the sanctifying power of His Spirit, is still willing to cleanse people who will let go of their sin. He will remove the sin and save those

²⁴See David Baron, *The Vision and Prophecies of Zechariah* (Grand Rapids: Kregel Publications, 1972 from 2d.ed.1919), 459, 506.

people. Those who will not relinquish their sin, like the most contaminated materials in the Old Testament, must be destroyed along with their sin in exactly the same way: by fire.

THE PROPHETIC PROMISE

The Hebrew prophets looked forward to a time when God would cleanse all humankind and the world in which they lived. God revealed to them that He would accomplish this great work of cleansing by His Spirit: "Not by might nor by power, but by my Spirit," says the LORD" (Zech. 4:6). Consequently, the prophets often used vocabulary borrowed from the purification rituals of the temple to describe this divine work. In Ezekiel, for example, God says to Israel, "I will sprinkle clean (Heb. *t'horim*) water on you, and you will be clean (Heb. *t'bartem*); I will cleanse (Heb. *'ataher*) you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. ... I will save you from all your uncleanness" (Ezek. 36:25-27,29).

God further promises that He will restore both Israel and Judah to the land and make them clean (Ezek. 37:21-23). The towns would be rebuilt and the land become "like the garden of Eden" (36:33-35).

This cleansing of the Spirit (as well as other aspects of His work) would be available to everyone in the future, male and female, Jew and Gentile, young and old (Joel 2:28-32). Sometimes the vision is one of a cleansing rain (Joel 2:23), at other times it is of a mighty river that would flow from the temple throughout the land, bringing cleansing and giving life (Ezek. 47:1-12).

Zechariah prophesied that this river of "living water" would split into four parts and water the land (Zech. 14:4,8), like the garden of Eden (Ezek. 36:35; cf. Gen. 2:10). On that day, the Lord will rule from Jerusalem and every nation will go up to worship Him there (Zech. 14:16). Jerusalem itself will be so holy that "HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD's house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to the LORD" (Zech. 14:20-21; cf. Jer. 31:40).

The passages from Ezekiel and Zechariah were read an-

CHAPTER
12The Holy
Spirit and
Sanctification

nually at the Jewish Feast of **Tabernacles**.²⁵ Jesus attended that feast at least once and “on the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him’ ” (John 7:37–38).

“From within him” (Gk. *ek tēs koilias autou*) is literally “out of his (or its) belly.” This does not mean from the believer’s belly, nor can it refer directly to the belly of the Messiah, since neither concept is found in the Scripture of the Old Testament. It refers to Jerusalem, where Jesus would be crucified and where the Holy Spirit would be poured out on the Day of Pentecost.”

The Jews understood Jerusalem (as the “navel of the earth”²⁷) and Jesus’ words to refer to two of the liturgical passages of the feast: Zechariah 14 and Ezekiel 36. They were correct, but only in part. Jesus wanted them to know that this mighty river of living water for cleansing, envisioned by the prophets, was actually the Spirit of God. We know this because John goes on to say “By this he meant the Spirit, whom those who believed in him were later to receive” (John 7:39; cf. 4:13–14; 19:34). This is not Spirit baptism, or at least Spirit baptism alone, but a reference to the mighty work of sanctification that the Spirit would do among God’s people in the latter days.

SANCTIFICATION IN THE NEW TESTAMENT

TERMINOLOGY

The two critical Greek terms for the study of sanctification in the New Testament are *bagiazō* (and its cognates) and *katharizō* (and its cognates). *Hagiazō* is roughly equivalent to the Hebrew *qadash* and almost always translates it in the

²⁵J.H. Hertz, ed. *The Pentateuch and Haftorahs*, 2d ed. (London: Soncino Press, 1978), 973; also Jacob Neusner, trans., *The Talmud of Babylonia: An American Translation, Tractate Sukkah*, Brown Judaic Studies, vol. 74 (Chico, Calif.: Scholars Press, 1984), 3:3–10.

²⁶This view was held by Charles C. Torrey, *The Four Gospels* (New York: Harper Brothers, 1933), 201. See also R. H. Lightfoot, *St. John’s Gospel* (Oxford: Clarendon Press, 1956), 183–84. However, many recent authors do point to Jesus as the source.

²⁷Joachim Jeremias, *Jerusalem in the Time of Jesus*, trans. by F. H. and C. H. Cave (London: SCM Press, 1969), 5 1–52. See also Josephus, *Wars of the Jews*, 3:3:5 where Jerusalem is called the navel of the country.

CHAPTER
12The Holy
Spirit and
Sanctification

Septuagint. It means “to make holy, set apart, purify, dedicate, or consecrate,” as well as “to treat as holy.” The Greek *katharizō* almost always translates the Hebrew *taber* in the Septuagint. It means “to make clean or purify” and is used in both the ceremonial sense and the moral sense.

Though the Torah usually uses the two Hebrew terms rather precisely, the difference between them blurs when they are used in a figurative sense. This happens especially in the prophets and in the Psalms. The New Testament usually keeps the distinction between the Greek terms when speaking of the rituals of the old covenant or of the Pharisees, but also uses either term when speaking of Christ’s work in the new covenant. Since our interest is in spiritual cleansing and the new covenant, we can fairly say that the New Testament uses *bagiazō* and *katharizō* interchangeably.

The most common word is *hagios* (derived from *bagiazō*). In the singular it is translated “holy” and often used as an adjective describing God, His Spirit, Jerusalem, etc. In the plural it is often used of the people of God. Then it is usually translated “holy ones” or “saints.” This is a very common term in the New Testament (it appears sixty times) and solid evidence of the early Christians’ understanding of their own distinctive quality: They had been made holy by God.

TWO THEOLOGIES OF SANCTIFICATION

The term “saints” is so familiar to us that we probably take it for granted. The Christians in New Testament times did not. They were well aware of the extensive Laws concerning kosher food, unclean substances, and purification rituals of the Mosaic Law. Many of the different sects of Judaism had elaborate rules and regulations about uncleanness. In general, the rule was that holiness could be maintained by avoiding uncleanness and isolating themselves from those who were unclean. If one contracted uncleanness, the solution was to remove it by baptisms of one kind or another (Heb. 6:2; 9:10). This is a fairly passive notion of holiness: it consists of avoiding uncleanness.

In addition, the Pharisees also had an interesting inconsistency in their own theology. Many of them understood that the kingdom of God was a spiritual one, one within, rather than an external (material), political one. Even so, they maintained that entrance into this inner kingdom was by *external* rituals that removed sin and uncleanness and brought holiness.

CHAPTER
12The Holy
Spirit and
Sanctification

Yet God's holiness is active. Since He desires fellowship with people, God's active holiness consists of making the unclean clean and the unholy holy. Jesus' death made this kind of holiness possible. His followers gained access into the spiritual kingdom of God by a spiritual process, not an **external** one. Whether they were surrounded by unclean people or unclean things, they could still be holy. Consequently, "holy ones" or "saints" becomes their characteristic designation.

THE FULFILLMENT OF PROPHECY

Ultimately, the sanctification of the world takes place at an **individual** level. Each person must choose whether to accept God's rule and reign or reject it. Those people who have chosen not to give up their sin must be cleansed by fire. This process does not require their cooperation, but it is painful, destructive, and long-lasting. This is the eternal punishment the Bible calls "hell," "the lake of fire," and the "second death" (Isa. 66:24; Matt. 23:33; 25:30,41,46; Rev. 20:14–15). Although they will never be cleansed, the eternal fire guarantees that God's creation will never again be troubled by their uncleanness. In short, God has determined that He will sanctify the world. He will do it by water or fire (Matt. 3:11–12).

Christians choose to be sanctified by the Spirit, a process that requires each individual's continuing cooperation (1 John 3:3; Rev. 22:11)—much like the cleansing ceremonies using water that the Old Testament describes. This sanctification process removes the sin, but saves the individual. We have chosen to describe this process in four distinct stages below.

Convicting the World The first stage of sanctification and the greatest work of the Holy Spirit is bringing people into a covenant relationship with God. The Spirit has three tasks among those who are unconverted: conviction of sin, testimony about Christ, and confirmation of the Word of God. They are His greatest tasks because they occur among the largest group of people—virtually everyone on earth who is not a Christian.

Salvation can begin only when an individual has been convicted of personal sin. By "conviction," we mean that a person is convinced of having done wrong, of standing truly guilty before God. The Holy Spirit is the one who brings conviction. This conviction of sin is the first stage in the sanctification of the individual and the **only** one that does not require one's consent. Jesus spoke of this ministry of the Spirit when He

CHAPTER
12The Holy
Spirit and
Sanctification

said: " 'When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned' " (John 16:8–11).

Notice that Jesus says that the Spirit will convict "the world." In other words, the Holy Spirit has a ministry among the **unconverted**. It is one of conviction. He convicts them of three things: (1) that their sins, especially the sin of unbelief in God's Son, has made them guilty before God, (2) that righteousness is possible and desirable, and (3) that those who do not listen to the Spirit's prompting will face divine judgment.

The Spirit's attempt to bring conviction can be resisted (Acts 7:51), and often is, sometimes including an outright rejection that is reprobate (1 Tim. 4:2). This is also the reason blasphemy of the Spirit (Matt. 12:31–32; Mark 3:29) is potentially so serious: If the Spirit withdraws, there is no possibility of repentance or forgiveness because there is no conviction, no sense of **guilt**.²⁸

The Spirit also testifies about Christ. Speaking of the world, Jesus said:

"If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.' 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. And you also must testify, for you have been with me from the beginning" (John 15:24–27).

Few people are willing to speak against Jesus, whether they are Christian or not. Why? We believe it is because of the Holy Spirit: He testifies about Christ, convicting men and women of the truth.

²⁸Very often young Christians will feel tremendous remorse because they believe they have blasphemed the Spirit and cannot be forgiven. Remorse, in and of itself, is the best evidence that a person has not rejected the Spirit, since only the Spirit brings conviction. The truly reprobate person feels no remorse. In other words, those who desire forgiveness can always find it in God. See chap. 8, pp. 283, 288.

CHAPTER

12

The Holy
Spirit and
Sanctification

Christians can witness to the unconverted by sharing the truth of the gospel (John 15:27; cf. 3:3–4, 16–21). God even promises the Spirit will guide us in what to say (Matt. 10:19; Acts 2; 7; etc.). Nevertheless, a faith response requires the action of the Holy Spirit (John 15:26; cf. 3:5–8).

In addition to internal conviction and testimony about Christ, the Spirit also confirms the Word of God. He does this by giving the supernatural signs and wonders that accompany its proclamation. Paul speaks of his own experience in this matter to the church at Corinth: “When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power” (1 Cor. 2: 1–5; cf. 12:7–11).

Later, Paul wrote even more plainly of the way the Spirit enhanced his presentation of the gospel: “I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ” (Rom. 15:18–19).

This “power” Paul speaks of is the same kind of supernatural signs and wonders that accompanied the ministry of Jesus (Acts 2:22). In the same way, the Spirit continues to work powerfully through the believer today to confirm the preaching of the Word (Acts 4:8–12; 5:12; Rom. 12:4–8; 1 Cor. 12:27–28).

In summary, this means that the sinner’s whole experience with the Spirit of God is negative! The unconverted experience conviction for sin, heightened by the fact that righteousness is now possible through Christ, increased still more because of the certainty of coming judgment. When the Spirit testifies about Christ, He reveals One who lived a righteous life. When the Word of God is preached, the Spirit confirms it with powerful signs and wonders. It is no wonder that the sinner hates to hear the Word of God preached. It brings feelings of guilt, inadequacy, anxiety, and conviction. Why? Because the Holy Spirit’s work with the unconverted is di-

rected toward a single goal: to bring that person to repentance!

Cleansing the Believer The work of the Spirit does not cease when a person admits guilt before God; it increases, just as it does at each subsequent stage. The second stage in the Spirit’s sanctification of an individual is conversion. Conversion is an instantaneous experience. It includes sanctification by the Spirit or, to put it in a more biblically correct fashion, the process of sanctification by the Spirit includes conversion.

We can easily demonstrate this from Scripture. Consider Paul’s words, “We ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth” (2 Thess. 2: 13). Notice that the word “saved” in this passage is qualified by two prepositional phrases, which describe how the believers of Thessalonica were saved. The second phrase, “through belief in the truth,” describes the believer’s role in salvation: to have faith in the gospel of Jesus Christ (v. 14). The first phrase, “through the sanctifying work of the Spirit,” is more important for our purposes. It describes the Spirit’s role in salvation: to sanctify the believer. The emphasis in this verse is not that God chose some people and not others (classic predestination²⁹), but that God chose *the means* by which everyone would be saved: an individual’s faith in the promises of God plus the cleansing power of the Spirit of God (see also Acts 10:15; 11:9; Rom. 15:16; 1 Pet. 1:1–2).

Another important example appears in Paul’s **first** letter to the Corinthians. He chides the believers in Corinth for their immorality (5:1–8). After listing various kinds of sinful persons (6:9–10), he says, “And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (6: 11). Paul says this work was accomplished by the Spirit (cf. 2 Thes. 2: 13). The form of the Greek verbs “washed,” “sanctified,” and “justified” in this passage (aorist passive) gives no sense of any sort of process here. They all refer to the same instantaneous, completed experience: conversion.

There is simply no way that the Greek of these verses can be construed to mean that this sanctifying work of the Spirit is something distinct from salvation. It is not a second definite

CHAPTER

12

The Holy
Spirit and
Sanctification

²⁹See chap. 10, pp. 355–61.

CHAPTER

12

The Holy
Spirit and
Sanctification

work of grace, as some would have it. Both passages describe the Spirit's sanctification as the means by which people are saved. The second passage, 1 Corinthians 6: 11, represents this sanctification in a punctiliar way, occurring at the same time as washing and justifying.

The only way we can reconcile these passages with others that speak of sanctification as a process (see below) is to recognize that sanctification is not merely something that occurs after conversion but is identical to growing in the Lord. Sanctification includes all God's work in attempting to save men and women from the judgment to come.

At the moment of conversion we are born again, this time of the Spirit (John 3:5–8). Simultaneously, the Spirit baptizes us into the body of Jesus Christ, the Church (1 Cor. 12:13; Eph. 2:22).³⁰ Instantaneously, we are washed, sanctified, and justified, all through the power of the Spirit (1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:1–2). At that moment the Spirit of God begins to witness to our Spirit that we are now God's children (Rom. 8: 15–16). The Spirit of Life sets us free from the law of sin and death (8:2; cf. John 6:63). We are new creations in God (2 Cor. 5:17).

The fundamental difference between a Christian and a non-Christian is not one of life-style, attitude, or even belief system. It is that the Christian has allowed God to sanctify him, the non-Christian has not. This difference is one of the reasons the New Testament often refers to believers as "saints" or "holy" ones (Matt. 27:52; Acts 9:13; Rom. 1:7; 1 Cor. 1:2; Eph. 1:1; Rev. 5:8; etc.), even if it goes on to describe their sins or shortcomings (as does Paul in 1 Cor.). So a Christian is not someone who is perfect, but someone who has repented of sin and submitted to the cleansing power of the Spirit of God.

Realizing Righteousness in the Believer The Spirit of God does not abandon the believer after conversion (John 14: 16). Just as in the transition from conviction to conversion, His role becomes greater after conversion. The believer's increased submission brings about a greater cooperation and intimacy with the Spirit, resulting in His ability to do an ever greater work in the individual after conversion. There are three additional ways the Spirit works with the believer: (a) He continually sanctifies the believer from sin, (b) He increas-

³⁰This is often referred to as the "positional" aspect of sanctification—being "in Christ" the believer is instantaneously sanctified. See Horton, "Pentecostal Perspective," 116. This is augmented necessarily by the progressive aspect of sanctification noted below in points (a), (b), and (c).

CHAPTER

12

The Holy
Spirit and
Sanctification

ingly delivers the believer from sin in fact, and (c) He uses believers to assist in the work of sanctification.

No believer can ever truly say he is free from sin (1 John 1:8–9). We are guilty of sins of omission in that not one of us worships enough, loves enough, or serves God enough, totally apart from whatever sin we might commit from time to time. This is the reason the blood of Jesus *continually* purifies us from all sin (1:7 [the present tense of the Greek verb in this passage tells us this is a repeated, or ongoing, action]).

Jesus' role in sanctification is done (Heb. 10: 12–13; cf. John 19:30). This continual application of the sacrifice of Jesus to our lives, about which 1 John speaks, is the work of the Spirit. This is the sense in which Jesus spoke of the Spirit as "streams of living water" (John 7:38–39), one sufficient to cleanse all our sinfulness. So, moment by moment, the Spirit cleanses the believer, who is thereby always holy before God.

As a result, believers enjoy many benefits. They are free from condemnation and guilt (Rom. 8:1–2). They have continual access to the Father (Eph. 2: 18). They can worship now in the Spirit and truth (John 4:23–24). Finally, they have a deposit (the Spirit) of their future inheritance in the Lord (Eph. 1:14, cf. 5:5).

In addition to the Spirit's moment by moment cleansing, He also works to help us avoid sinning. Therefore we can speak of "a life process whereby His [God's] holiness is made actual in our lives."³¹

Paul uses many analogies in Romans 8 to speak of this work of the Spirit. Having the "mind of the Spirit" means living "in accordance with the Spirit" (Rom. 8:5) or being "controlled by the Spirit" (w. 6–9). He used a common Pharisaic expression when he spoke of walking in the Spirit (Gk. *peripatousin*, "walk;" NIV, "live"). The body of laws which told the Pharisee how to apply the Mosaic law to everyday life were called the *halakah*. The word is derived from the Hebrew *halakh*, which means "to go" or "to walk."

The point is this: The Pharisee had a body of unwritten laws (the oral Torah, "instruction," or "tradition of the elders") which prescribed his conduct in every situation. This kept him from contracting uncleanness. The believer has the Holy Spirit, who does exactly the same thing. He gives guidance about how to act in order to avoid sin in every situation

³¹Horton, "Pentecostal Perspective," 114.

(Rom. 8:6–9). For the same reason, the Spirit opens the Word of God to believers (1 Cor. 2:9–16), often reminding them of what Jesus has said in the Word (John 14:26). This is how the Spirit helps in making the righteousness of the believer real, rather than just legal. This is an ongoing process and will last as long as the believer is on earth (1 Thess. 5:23).

Finally, the Spirit uses believers to assist in the work of sanctification. This goes far beyond requiring our continued cooperation in the process of our own sanctification (2 Cor. 6:16 through 7:1; Rev. 22:11); things like resisting the temptation of sin. It means assisting in the sanctification of others.

In this day when divorce abounds, it is of some comfort to know that believing husbands and wives, if they are willing to stay with their unbelieving spouse, can have a powerful ministry of assisting the Holy Spirit in bringing sanctification to that spouse and any children that live in the household (1 Cor. 7:14).

We will speak more of helping in the sanctification of the world in the next section, though much of it applies here equally well. Here we wish to focus on the way in which the believer is to assist the Spirit in the sanctification of other believers. The Spirit gives the believer “fellowship” with the rest of the saints (Phil. 2: 1). Within this fellowship, God challenges us to confront one another with regard to sin (Matt. 18), to encourage one another (Heb. 10:24), to love one another (Rom. 13:8), to care for one another (1 Cor. 12:25), etc. All of these actions assist the Spirit as He works to shape us into the image of Christ, to sanctify us in reality.

God told the Israelites, “Sanctify yourselves.” The New Testament picked up the theme, amplifying on it in a way that makes it especially relevant to today’s sensual world: “It is God’s will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God. . . . The Lord will punish men for such sins. . . . For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit” (1 Thess. 4:3–8).

Empowering the Believer The baptism of the Holy Spirit opens up a new role for the believer in the sanctification of the world. Believers are better able to assist the Spirit in His work of sanctifying others once they are Spirit-baptized. Jesus commanded His disciples to wait for the baptism in the Spirit so that they would have power to witness (Acts 1:4–5,8).

That baptism came with a sign that signified the new covenant was available to everyone, everywhere; the sign was speaking in “other tongues” (2:4). Few people today recognize that “other tongues” was originally speaking of languages other than Hebrew or Aramaic. For virtually the first time, God spoke in other languages and called people who were not Jewish into a covenant relationship with Him.

This was a powerful sign that the universal sanctification, about which the prophets spoke, was now available to everyone. Peter, recognizing that the crowd included many different kinds of people, male and female, young and old, cited Joel 2:28–32 in support of the experience. God would shortly reveal to him that this included even the conversion of Gentiles (Acts 10 through 11). The Gentile mission would capture the imagination of the early Church. The gospel of Jesus Christ, in a matter of just a few short years, would spread across the known world.

Today’s Spirit-baptized believer is called to that same task. Empowered by the Spirit, we can expect God to confirm His word with signs and wonders (Rom. 15:18–19). The Spirit continues speaking to believers to send forth specific people into special ministries (Acts 11: 12; 13:2), sometimes even to special places (16:6–10). In this way, the Spirit-filled believer assists the Spirit in His task of **sanctifying** the world.

Spiritual gifts, available to those who are Spirit-baptized, can also aid in edifying the saints, another aspect of the Spirit’s continuing work of sanctification. This may include a word of wisdom or knowledge, an exhortation, a prophecy, or tongues and interpretation (1 Cor. 12:7–10). Yet all such phenomena are “for the common good” (v. 7) and for the “strengthening of the church” (14:26).³²

The Spirit also builds up the saints for effective ministry in another way: through His ministry of intercession. Paul says this: “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will” (Rom. 8:26–27).

Notice that this kind of intercession is “for the saints” (v. 27) and specifically when “we do not know what we ought to pray” (v. 26). Some have argued that this relates to in-

³²See chap. 14, pp. 465, 467, 471, 477.

CHAPTER
12The Holy
Spirit and
Sanctification

tercession in tongues, though we can scarcely identify with any certainty the expression “groans that words cannot express” (v. 26) with “other tongues” (which are spoken), though praying in tongues may also include intercession.

We would like to encourage believers to be willing to allow the Spirit to use them in a ministry of **intercession**.³³ Perhaps interceding in tongues may have been behind the statements, made by early Pentecostals, about the relationship between Spirit baptism and cleansing. On the basis of Scripture, we cannot agree with those who want to identify Spirit baptism with a second, instantaneous work of grace called sanctification. Neither can we agree with those who want to make Spirit baptism a condition of salvation or a means by which some sort of special “status” in the kingdom of God is conveyed. Yet there are deep, very personal ways in which the Spirit is better able to work in those who have surrendered themselves to Him. We are convinced this even includes His work of sanctifying the believer in Christ.

The Holy Spirit will complete that work in us when Christ appears, but until then we have the responsibility of purifying ourselves (with the help of the Holy Spirit) (1 John 3:2–3).

Definitions and theologies of sanctification that relate to the believer only after salvation are inadequate. They do not fully represent the biblical view of sanctification, so they have **difficulty** making sense of the various ways in which the Bible speaks of it.

God’s plan of sanctification includes the whole **world**—everything-animate and inanimate. What **He** could not achieve through the old covenant, the Holy Spirit is now achieving powerfully in the new covenant. What will not or cannot be cleansed this time will be destroyed by fire. We have the great privilege of being not only the objects of this sanctification process, but assistants in it, for the glory of God.

³³We suggest that such a ministry of intercession by the Spirit may be even more profitable. During our years in the pastorate, we came across individuals who struggled with painful, sometimes bitter, memories. Some testified to a new freedom from these memories, or a feeling of cleanness, shortly after Spirit baptism. Their testimonies usually related to praying in the Spirit. **The** process often involved intercession, first in tongues, then with the interpretation. It lasted as long as a week or two. These believers were then able, for the first time, to surrender those experiences to the **Lord**. As a result, they experienced tremendous victory over them and great joy. After all, increasing intimacy with the Spirit and surrender to **His** prompting **means He** has greater cooperation in **His** work of **sanctification**, freeing us for more effective ministry.

STUDY QUESTIONS

CHAPTER
12The Holy
Spirit and
Sanctification

1. What is the ultimate goal of God’s plan of sanctification?
2. What is the fourfold task of the Holy Spirit in the **process** of sanctification?
3. Sanctification was an important doctrine to many early Pentecostals. Has it been largely ignored in recent years? If so, why?
4. What two words, grounded in the ritual of the Old Testament, are essential to a proper understanding of the biblical doctrine of sanctification?
5. How are the Old Testament rituals of cleansing that use water different from those that use fire?
6. What does the expression “living water” add to our understanding of sanctification?
7. Why does “saints” become the characteristic designation for Christians in the New Testament? How different was this from Pharisaism?
8. Is the cleansing work of the Holy Spirit more akin to the Old Testament cleansings by water or by fire? Why?
9. What role does the individual play in each of the four stages of the Spirit’s work of sanctification?
10. In what way did (and does) the gift of tongues signify the beginning of God’s fulfillment of the Old Testament prophecies of universal sanctification?

CHAPTER THIRTEEN

The Baptism in the Holy Spirit

John W. Wyckoff

Many systematic theology works do not include a chapter specifically on the subject of the baptism in the Holy Spirit. As a matter of fact, the entire **area of the** Person and the work of the Holy Spirit has been greatly neglected. William Barclay writes, “[T]he story of the Bible is the story of Spirit-filled men. And yet ... our thinking about the Spirit is vaguer and more undefined than our thinking about any other part of the Christian Faith.” Carl F. H. Henry regretfully notes: “Theologians of the past ... left us no full delineation of the Holy Spirit’s ministry.”

Fortunately for the whole Church, increased attention is finally being focused on the Holy **Spirit**.² Works like those by Frederick D. Bruner and James D. G. Dunn indicate a growing interest among non-Pentecostals in the subject. This increased interest is due largely to the persistence and growth of the Pentecostal movement. Church leaders now often speak of Pentecostalism as “a third force in Christendom,” alongside Catholicism and **Protestantism**.³

¹William Barclay, *The Promise of the Spirit* (Philadelphia: Westminster, 1960), 11. Carl F. H. Henry, *God, Revelation and Authority*, vol. 4 (Waco, Tex.: Word Books, 1979), 272.

²In the spring of 1984 I attended a graduate-level History of American Christianity course at Baylor University. In one class session the guest lecturer was the noted church historian Edwin Gaustad. During a discussion period a fellow classmate asked Gaustad a question. It went something like the following: When we get into the next century and church historians look back at our present century, what will they say was the most significant development in American Christianity during the twentieth century? Without hesitation, Gaustad’s answer was the rise and growth of the Pentecostal movement.

³Frederick D. Bruner, *A Theology of the Holy Spirit: The Pentecostal*

Largely because of its worldwide visible presence, this "Third Force" is now also commanding the attention of theologians. That is, scholars **are** now recognizing that Pentecostalism is this third force in its presence because it is "a third force in its doctrine," specifically, the doctrine of the baptism in the Holy Spirit.⁵ Dunn notes that Catholics emphasize the role of the Church and the **sacraments**, subordinating the Spirit to the Church. Protestants emphasize the role of preaching and faith, subordinating the Spirit to the Bible. Pentecostals react to both of these **extremes—sacramentalism** that can become mechanical and **biblicist** orthodoxy that can become spiritually dead-calling for a vital experience with God himself in the Holy Spirit.⁵

This chapter divides the subject of Holy Spirit baptism into five issues or subtopics: (1) the separability of baptism in the Holy Spirit from regeneration; (2) the evidences of the baptism in the Holy Spirit experience in the life of the believer; (3) the availability of the baptism in the Holy Spirit for believers today; (4) *the* purpose of the baptism in the Holy Spirit; and (5) reception of Spirit baptism. The focus of the material presented here is analytical and descriptive rather than either apologetic or polemic.

SEPARABILITY AND EVIDENCES

Separability and evidences of the baptism in the Holy Spirit are discussed first because most positions on the other related issues are contingent upon both the idea of separability and the idea of evidential tongues. That is, positions on these two matters define and delineate the questions in other areas.

The question of the availability of the baptism in the Holy Spirit today is a case in point. On the one hand, many Bible scholars would answer that there is a Spirit baptism available to believers today, but they contend that it is simply a part of **conversion-initiation**.⁶ On the other hand, when **Pente-**

Experience and the New Testament Witness (Grand Rapids: Wm. B. Eerdmans, 1970); and James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press, 1970). W. J. Hollenweger, *The Pentecostals* (Peabody, Mass.: Hendrickson Publishers, 1972), xix-xx. Henry P. Van Dusen, "The Third Force in Christendom," *Life* 44 (9 June 1958): 113-24; Gordon F. Atter, *The Third Force* (Peterborough, Ont.: The College Press, 1965), x-xi; and Dunn, *Baptism*, 2.

⁵See Bruner, *Theology*, 58-59.

⁶Dunn, *Baptism*, 224-25.

⁷This is the position of Dunn, *Baptism*, and Bruner, *Theology*.

costals say the Spirit is available, they are contending for an experience that is in some sense distinct from regeneration and also* accompanied by the initial physical evidence of speaking in tongues.

Also, while separability and evidential tongues are quite closely related, they are distinct issues. Logically, there are four possible positions on separability and evidential tongues. One possible position is that the baptism in the Holy Spirit is a part of the conversion-initiation experience, with no special evidence such as speaking in tongues. This position is represented by Dunn and Bruner.⁷ The second possible position is that the baptism in the Holy Spirit is a part of the conversion-initiation experience and it is always accompanied by the special evidence of speaking in tongues. This is the position of some Oneness Pentecostal groups.* The third possible position is that the baptism in the Holy Spirit usually follows regeneration, but the experience is not accompanied by speaking in tongues. This is the position of some Wesleyan Holiness groups such as the Church of the Nazarene.⁹ The fourth possible position is that the baptism in the Holy Spirit usually follows regeneration and is always accompanied by the special evidence of speaking in tongues. This is the position of Pentecostals such as the Assemblies of God.¹⁰

THE TERMINOLOGY

The exact phrase "baptism in the Holy Spirit" is not found in the Bible. Nevertheless, it is biblical in that it originates from similar phraseology used by the biblical writers. All three of the Synoptic writers recount John the Baptist's comparison of his own activity of baptizing in water to that of Jesus' coming activity (Matt. 3:11; Mark 1:8; Luke 3: 16). Speaking of Jesus, John says, "He will baptize you with [in] the Holy Spirit." Luke again picks up **the terminology** in Acts 1:5, where he writes of Jesus telling His followers that "in a few days" they would "be baptized with [in] the Holy Spirit." Luke uses

⁷Dunn, *Baptism*, 224-29; and Bruner, *Theology*, 163, 168-69, 280-82.

⁸T. M. Jackson, ed., *Bible Doctrines-Foundation of the Church* (Hazelwood, Mo.: Pentecostal Publishing House, 1984), 91. (An official publication of the United Pentecostal Church, International.)

⁹J. Kenneth Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, Mo.: Beacon Hill, 1980), 11, 24, 41, 141.

¹⁰See P. C. Nelson, *Bible Doctrines* (Springfield, Mo.: Gospel Publishing House, 1948, Revised Edition, 1971), 71, 85.

CHAPTER
13The Baptism
in the
Holy Spirit

the terminology for the third time in Acts 11: 16 where he recounts Peter's understanding of Cornelius' experience. When explaining Cornelius' reception of the Holy Spirit to the Jerusalem believers, Peter remembered the Lord's words: 'You will be baptized with [in] the Holy Spirit.' Apparently, Peter understood this terminology to be a description of Cornelius' experience when he spoke in tongues. Actually, the only difference between the phrase "baptism in the Holy Spirit" and the phrases in the above Scripture references is that the former uses the noun form, "baptism," rather than the verb forms.¹

Another point to note is that this phrase "baptism in the Holy Spirit" is but one of several such biblical phrases that Pentecostals believe describe a unique event or experience of the Holy Spirit. Other terminology also derived from New Testament language, especially in the Book of Acts, includes "being filled with the Holy Spirit;" "receiving the Holy Spirit;" "the Holy Spirit being poured out;" "the Holy Spirit falling upon;" "the Holy Spirit coming on;" and variations of these phrases.¹²

Pentecostals generally hold that such phrases are synonymous terms for the same experience of the Holy Spirit. Howard M. Ervin notes that "in each instance, it is the Pentecostal experience that is described." Such variety of terminology is to be expected in light of the multifaceted nature and results of the experience. As Stanley Horton suggests: "Each term brings out some aspect of the Pentecostal experience, and no one term can bring out all the aspects of that experience."³

Consequently, the comparable nature of the phrases is both obvious and expected. Furthermore, the language is necessarily metaphorical, for these phrases speak of an experience in which the Spirit of the living God moves dynamically into the human situation. To use the words of J. Rodman Williams, "[W]hat these terms variously express-is the **event/experi-**

¹J. Rodman Williams, *Renewal Theology*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1988), 198, n. 68.

¹²Roger Stronstad, " 'Filled with the Spirit': Terminology in Luke-Acts" in *The Holy Spirit in the Scriptures and in the Church*, ed. Roger Stronstad and Laurence M. Van Kleeck (Clayburn, B.C.: Western Pentecostal Bible College, 1987).

¹³Howard M. Ervin, *Spirit Baptism: A Biblical Investigation* (Peabody, Mass.: Hendrickson Publishers, 1987), 35. Stanley M. Horton, *The Book of Acts* (Springfield, Mo.: Gospel Publishing House, 1981), 32.

CHAPTER
13The Baptism
in the
Holy Spirit

ence of the *dynamic presence* of God in the Holy Spirit." He correctly observes that such an experience is "far more than any words can contain."¹⁴

From among these comparable terms, Pentecostals seem to prefer "baptism in the Holy Spirit." Such a preference may be because the language is derived from Jesus' own statements, or it may be because of the profundity this particular metaphorical language carries. That is, the analogy intended here is baptism in water. As J. R. Williams notes, "[B]aptism in water means literally to be immersed in, plunged under, and even drenched or soaked with" water. In effect, to be *baptized* in the Holy Spirit is to be totally enveloped in and saturated with the dynamic Spirit of the living God.¹⁵

RELATIONSHIP TO REGENERATION

One of the major differences among theologians regarding this experience called baptism in the Holy Spirit has to do with its relationship to regeneration. As noted above, some argue that it is part of the conversion-initiation experience; others hold that it is an experience that is in some sense distinct from regeneration. This issue is stated as follows: Is there available to the believer today an experience commonly called the baptism in the Holy Spirit that is in some sense distinctive and unique in relationship to the **conversion-initiation** experience?

Usually, both those who deny and those who affirm that the baptism in the Holy Spirit is separable from regeneration recognize the importance of Scripture as the ultimate authority. On the one side, Bruner, who denies that the experiences are separable, sets out to consider "the New Testament Witness" and provide "exegesis of the major biblical sources" related to the subject. Dunn believes that a "complete re-examination of the N[ew] T[estament] teaching on the gift of the Spirit and its relation to belief and baptism" is necessary. He "~~hope[s] to show~~ that for the writers of the N[ew] T[estament] the baptism in or gift of the Spirit was part of the event (or process) of becoming a Christian."¹⁶

On the other side, those who advocate a separable experience of the baptism in the Holy Spirit are similarly committed to showing that their position is taught in Scripture.

¹⁴J. R. Williams, *Renewal Theology*, vol. 2, 203.

¹⁵Ibid., vol. 2, 199-200.

¹⁶Bruner, *Theology*, 15, 153. Dunn, *Baptism*, 4.

CHAPTER

13

The Baptism
in the
Holy Spirit

Howard M. Ervin is representative of them. The full title of his work on the Spirit identifies it as "A Biblical Investigation." He notes that contemporary experience illustrates the Pentecostal perspective; nevertheless, for him, "only the biblical record adjudicates our conclusions." One other example will suffice: Stanley M. Horton, who writes *What the Bible Says About the Holy Spirit*, concludes that the baptism in the Holy Spirit is a subsequent experience."

Much, though not all, of this discussion focuses on the Book of Acts.¹⁸ Certainly, there are relevant passages in other areas of Scripture. However, scholars on both sides of the issue generally agree that the doctrine of separability depends largely on the Book of Acts. The Old Testament and the Gospels prophesy concerning it and look forward to it; the Epistles assume the experience and therefore only occasionally refer to it indirectly. Bruner is correct when he notes: "The major source of the Pentecostal doctrine of the subsequent baptism in the Holy Spirit is the Book of Acts." When the Assemblies of God Statement of Fundamental Truths says the experience of the baptism in the Holy Spirit "is distinct from and subsequent to the experience of the new birth," the Scripture references provided are found in the Book of Acts."

Since the doctrine of separability is greatly dependent upon the Book of Acts, exegetical consideration of its relevant passages is crucial. Pentecostal scholars recognize this, as do also Bruner, Dunn, and others who deny the Pentecostal position.

The accounts usually considered to be especially relevant to the question of separability include the Day of Pentecost; Acts 2:1-13; the Samaritan revival, Acts 8:4-19; Paul's experience, Acts 9:1-19; Cornelius and other Gentiles, Acts 10:44-48 and 11:15-17; and the Ephesian believers, Acts 19:1-7. Conclusions from exegetical expositions of these passages come down on both sides of the issue. Those who believe that the baptism in the Holy Spirit is a distinctive

¹⁷Ervin, *Spirit-Baptism*, 3. See also Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, Mass.: Hendrickson Publishers, 1984). Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 159-61.

¹⁸This is true because the Epistles were written to people who had already received the baptism in the Holy Spirit.

¹⁹Bruner, *Baptism*, 61, 69. *Minutes of the 44th Session of the General Council of the Assemblies of God with Revised Constitution and Bylaws* (Springfield, Mo.: The General Council of the Assemblies of God, 1991), 129.

CHAPTER

13

The Baptism
in the
Holy Spirit

experience usually contend that in these cases the individuals were already believers who had experienced regeneration **before—at** least momentarily—their Holy Spirit baptism experience. Therefore, they say Luke shows that the baptism in the Holy Spirit is a distinct experience. Further, they hold that Luke intends to teach that a distinctive, separable baptism in the Holy Spirit experience is normative for Christian experience in all times. Those who deny separability contend that if the experience seems to be separable and distinct because it appears to be subsequent in these Acts cases, this is due to the unique historical situation during the initial stages of the Church. Luke, they say, is not intending to teach that a separate, distinct baptism in the Holy Spirit experience is normative for Christian experience during later stages of the Church.

Actually, there are two aspects to the contemporary debate concerning separability as seen in these Acts incidents. The first aspect of this debate has to do with the question, Do the Acts texts listed above show that, for the individuals in these incidents, the baptism in the Holy Spirit was a separable and distinct experience in relationship to their conversion, or regeneration, experience? Pentecostals answer yes.

The 120 on the Day of Pentecost were believers before the outpouring of the Spirit on that day. Prior to this event they had already repented and entered into a new life in Christ. The Samaritans had already come to faith in Jesus Christ and had been baptized in water by Philip before Peter and John prayed for them to receive the special gift of the Holy Spirit. Likewise, Paul's case was clearly subsequent. He had been converted and had become a new man in Christ at the time of his vision on the Damascus road. Three days later he received the Spirit in a new and special way when Ananias prayed for him. The case of Cornelius in Acts 10 is an unusual instance—experiencing the baptism in the Holy Spirit on the same occasion as **experiencing** regeneration by the Holy Spirit. Nevertheless, Pentecostals commonly contend that even in this case "there must be some distinction between their conversion and the gift of the Spirit here **also**."²⁰ The final case is the Ephesian "disciples" (Acts 19). Pentecostals maintain that they had either already received salvation before Paul arrived, or they were at least regenerated before the Holy Spirit came on them. Paul gave them some instructions and

²⁰Horton, *What the Bible Says*, 157.

CHAPTER
13The Baptism
in the
Holy Spirit

then baptized them in water. Following this, the Holy Spirit came on them when Paul laid his hands on them and prayed.

Therefore, Pentecostals conclude that in Acts, the baptism in the Holy Spirit is clearly subsequent in three cases (**Pentecost**, **Samaría**, and Paul) and logically separable in the remaining two cases (Cornelius and the **Ephesians**).²¹

Among those who do not believe that the fact of separability is as certain as Pentecostals contend are Dunn and Bruner. Both discuss the five Acts cases cited above. Dunn holds that the 120 on the Day of Pentecost were not “Christians in the New Testament sense” until that day, because prior to that “their response and commitment was defective.” Cornelius’ experience was a unity, according to Dunn. “Cornelius was saved, was baptized in the Spirit, ... **was** granted repentance unto life—all synonymous ways of saying: Cornelius became a Christian.” Likewise, “Paul’s three-day experience was a unity, ... a crisis experience extending over three days from the Damascus road to his baptism.” Paul could not be called a Christian, Dunn says, until the series was completed at the hands of Ananias. Finally, in the Ephesians’ case, Dunn believes Paul was not asking **Christians if** they had received the Spirit. Rather, he was asking **disciple4** who professed belief, whether they were Christians. Dunn concludes that they were not Christians until Paul rebaptized them and laid his hands upon them. Therefore, because of an apparent presumptive view of what Dunn calls **conversion-initiation**, he concludes that in no instance does Luke describe an incident where the baptism in the Holy Spirit is truly separable from conversion.**

Bruner maintains a position similar to that of Dunn’s: Christian baptism is the baptism in the Holy Spirit. Yet, unlike Dunn, Bruner seems to allow that two cases in Acts are exceptional because of the historical situation. The first is the Day of Pentecost case. The 120 had to **wait** because of “that unusual period in the apostles’ career between the ascension of Jesus and his gift of the Spirit to the church at Pentecost.” After Pentecost, though, “baptism and the gift of the Holy Spirit belong indissolubly together.” Yet, Bruner allows a second case, after Pentecost, as an exception. He calls the case of the Samaritans’ believing and being baptized in water with-

²¹This paragraph is a summary of the Pentecostal view on this topic from such sources as Horton, *What the Bible Says*, 153-62; Ervin, 21-86-90, 208-210, 268-80; and J. R. Williams, *Rebaptism Theology*, vol. 2, 186-90, 208.

²²Dunn, *Baptism*, 4, 52-53, 63, 68, 74, 77-78, 80-81, 83, 86, 88.

CHAPTER
13The Baptism
in the
Holy Spirit

out being baptized in the Spirit a hiatus that occurred because “**Samaría** was the church’s first decisive step out of and beyond Judaism.” This one separation between Christian baptism and the gift of the Spirit was a “temporary suspension of the normal” allowed by God so that the apostles could witness and participate in this decisive step. According to Bruner, though, for the remaining cases in the Book of Acts, the baptism in the Holy Spirit is inseparable from and identical with Christian baptism in **water**.²³

Dunn and Bruner are less than fully convincing in their arguments. There may be some sense—at least ideally—in which Luke understood all of the works of the Spirit in the individual to be a whole, a unity. Nevertheless, he does show that at least in some of the incidents there was indeed a lapse of time between the parts of the whole. As noted above, both Dunn and Bruner acknowledge this. And Gordon Fee contends that Luke clearly describes the Samaritans as Christian believers before the Spirit had fallen on them. The point is, there are incidents in Luke’s accounts when time separates the parts of the Spirit’s work in the lives of individuals.**

The fact that Luke clearly describes incidents in which the “parts” of Christian experience are separated by time is a point in favor of the Pentecostal position. Nevertheless, **Pentecostals** need not focus so intently upon **subsequence** to make their point for **separability** and **distinctiveness**. Subsequence puts the emphasis on following in time or order. Separability refers to the quality of being dissimilar in nature or identity. And distinctiveness has to do with being discrete in character and purpose or both. So subsequence is not absolutely essential to the concepts of separability and distinctiveness. Events may be simultaneous, yet separable and distinctive if they are dissimilar in nature or identity. They are also distinctive if they are discrete in character and/or purpose.

At least in theory, this could be the case with the Christian experiences of justification, regeneration, sanctification, and baptism in the Holy Spirit. Even if they all occurred at the same time, what theologian would argue that they are not distinctive in character and purpose and therefore not separable in nature and identity? In the same way, whatever its

²³Bruner, *Theology*, 163, 168-69, 173-75, 178, 190-97, 207-14.

**Dunn, *Baptism*, 7-78. Bruner, *Theology*, 173-74. Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, Mass.: Hendrickson Publishers, 1991), 97.

CHAPTER
13The Baptism
in the
Holy Spirit

time relationship to these other works, the baptism in the Holy Spirit is a separable and distinctive work of the Spirit.

Certainly Pentecostals can acknowledge that in Cornelius' case he experienced regeneration and the baptism in the Holy Spirit on the same **occasion**.²⁵ Also, even if the 120 were not Christians in the New Testament sense until the Day of **Pentecost**²⁶ and even if the Ephesians were only disciples of John before Paul prayed for them—in all three cases the recipients received a distinctive experience of the baptism in the Holy Spirit.²⁷ This is true because, again, subsequence is not absolutely essential to separability and distinctiveness. However, Pentecostals can present a strong argument not only for separability and distinctiveness, but also for subsequence in the cases of the Samaritans and Paul. The important point to note is this: The fact Luke shows that the experience of the baptism in the Holy Spirit *can be* subsequent serves to underscore that it is a separable and distinctive experience. William Menzies notes, "[T]here is a logical distinction, if not always a temporal distinction, between new birth and baptism in the Spirit."²⁸

The conclusion that in Acts the baptism in the Holy Spirit is a separable experience is only the first aspect of the issue. Whether separability or even subsequence is shown to be a pattern in Acts is one matter. Whether such a pattern should be viewed as normative for doctrine and practice today is yet another matter. Is Luke only describing what happened to be the case in that historical situation? Or does he intend to teach that the pattern and character of the baptism in the Holy Spirit in his historical narrative of Acts is normative for Christian doctrine and practice? Although this is not the place

²⁵Cornelius already knew the facts of the gospel. He probably thought he would have to convert to Judaism to be saved and baptized in the Holy Spirit. Peter's words stimulated faith for both.

²⁶Ervin makes a strong case for the position that the disciples were born again on the evening of Jesus' resurrection, according to John 20:19–23, *Spirit Baptism*, 14–20.

²⁷I hold that the 120 on the Day of Pentecost had experienced New Testament regeneration prior to that day and the Ephesian disciples were full-fledged Christians before Paul arrived in Ephesus. Also, logically, Cornelius could have experienced regeneration momentarily before he experienced being baptized in the Holy Spirit. But none of these are absolutely essential to maintaining that the baptism in the Holy Spirit is always a separable, distinctive experience.

²⁸William W. Menzies, "Synoptic Theology: An Essay on Pentecostal Hermeneutics," *Paraclete* 13 (Winter 1979): 20.

CHAPTER
13The Baptism
in the
Holy Spirit

for a thorough consideration of this issue, its importance is such that there is need to consider it at least briefly.

The second aspect of the separability issue can then be stated as follows: Is the pattern and characteristic of the baptism in the Holy Spirit shown by Luke in Acts normative for the Church in all generations? Fee considers this second aspect of the issue a hermeneutical question. It focuses upon the practice of using biblical historical precedence to formulate Christian doctrine and establish normative Christian **experience**.²⁹ In this hermeneutical procedure, if one can show that the biblical writer describes a pattern of Christian experience that was typical, or normative, in the New Testament Church, then interpretatively it is expected to be normative in the Church today. Specifically, regarding the issue of separability, Pentecostal scholars believe Luke describes a pattern in Acts in which the baptism in the Holy Spirit is distinctive **from** the regeneration experience. Further, they contend that present-day Christians can expect the same pattern of experience.

THE THEOLOGICAL IMPORT OF HISTORICAL MATERIALS IN THE BIBLE

Scholars such as Anthony A. Hoekema and John R. W. Stott take a view that goes against this Pentecostal position. They distinguish between *historical* and *didactic* materials in the New Testament, regarding the purpose and use of each kind of material as different. They contend that historical materials are just that—historical; but didactic materials are designed and intended to teach. Historical narrative material, such as Luke's in the Book of Acts, does not have didactic and instructional purpose. Therefore, Hoekema says, "When we say . . . that we wish to be guided by Scripture in our understanding of the work of the Spirit, we must seek this guidance primarily in its *didactic* rather than in its *historical* parts." "More precisely," according to Stott, these didactic materials are found "in the teaching of Jesus, and in the sermons and writings of the apostles, and not in the purely narrative portions of the Acts."³⁰ Consequently, contrary to most Pentecostals, Hoekema and Stott contend that the historical materials in the Book of Acts cannot be used to formulate normative Christian doctrine and practice.

²⁹Fee, *Gospel and Spirit*, 84–85.

³⁰Anthony A. Hoekema, *Holy Spirit Baptism* (Grand Rapids: Wm. B. Eerdmans, 1972), 23–24. John R. W. Stott, *The Baptism and the Fullness of the Holy Spirit* (Downers Grove, Ill.: InterVarsity, 1964), 8.

CHAPTER
13The Baptism
in the
Holy Spirit

Those who take the position of Hoekema and Stott assert that the procedure of formulating doctrine and practice from historical materials is improper hermeneutics. Fee also, though himself a Pentecostal, notes that this procedure is part of “a kind of pragmatic hermeneutics” that he believes Pentecostals often use in place of “scientific hermeneutics.” He contends that this procedure is improper hermeneutics because it simply was not Luke’s primary intention to teach that the baptism in the Holy Spirit is distinct from and subsequent to conversion. According to Fee, the fact that the reader of Acts can observe such a pattern of separability in Luke’s account is “incidental” to Luke’s primary intent of the narrative. Referring to the episode at Samaria—what he considers to be the Pentecostal’s strongest case—Fee suggests that Luke probably was not therein “*intending to teach*” distinct from and subsequent to’ ” **conversion**.³¹

This issue, then, focuses upon the question of the author’s intention. On the one hand, scholars such as Hoekema, Stott, and Fee contend that when a New Testament author is writing historical material he is not intending to teach normative doctrine and practice for the church in all times. They say historical writings are “descriptive history of the primitive church” and as such “must not be translated into normative experience for the ongoing church.” Accordingly, Fee says that what Luke the historian shows regarding the baptism in the Holy Spirit is what was the “normal” experience of the first-century Christians. Whatever “recurring pattern of the coming (or presence) of the Spirit” that Luke reveals is “repeatable.” That is, the original model that Luke reveals is “something that we would do well to pattern our lives after.” However, this pattern is not to be imposed as “**normative**”—enjoined as something that “must be adhered to by all Christians at all times and in all places.” Fee’s stance here is based upon his position that historical material does not have didactic value, i.e., historical material is not intended to be used for the formulation of Christian doctrine and experience.³²

On the other hand, scholars such as Roger Stronstad and William W. Menzies make a strong case to the contrary. They consider the position of Hoekema, Stott, and Fee—that historical material does not have didactic value—rather arbitrary. Stronstad acknowledges that Luke’s work is historical

³¹Fee, *Gospel and Spirit*, 86, 90–92, 97.

³²Ibid., 85, 90–94, 98, 102.

CHAPTER
13The Baptism
in the
Holy Spirit

narrative, but he denies the assumption that such material is without instructional intent. Menzies concurs: “The Genre of Acts is not merely historical, but also intentionally **theological**.” By this he means that Luke intended to teach what is normative for Christian doctrine, practice, and experience.³³

In making his case, Stronstad notes that “Luke and Acts are not two separate books. . . . Rather they are in fact two halves of one work and must be interpreted as a unit.” The intent of one is shared by the other. Then he sets out to show that the way Luke developed his material, in both his Gospel and Acts, indicates he intended it to teach normative doctrine and practice. Luke used his sources and developed his material in a manner similar to Old Testament and intertestamental historians. He did this, Stronstad says, “specifically to introduce key theological themes” and “to establish, illustrate, and reinforce those themes through specific historical episodes.” Stronstad continues to reinforce his point and finally concludes: “Luke had a didactic or catechetical or instructional rather than a merely informational purpose for his history of the origin and spread of Christianity.”³⁴

Closely related to the issue of the author’s intent is the question of how present-day interpreters should understand the author’s material in relationship to that intent. This is the issue of the relative place of scientific hermeneutics and pragmatic hermeneutics. Fee contends that the Pentecostal’s pragmatic practice of basing normative doctrine and experience on biblical historical precedence is contrary to “scientific hermeneutics.” However, most biblical interpreters recognize that good hermeneutics is not either/or—but both scientific and pragmatic. In his standard work, A. Berkeley Mickelsen writes: “The term ‘hermeneutics’ designates both the science and art of interpretation.” He cautions against “a mechanical, rationalistic” approach, saying: “The mechanical rule approach to hermeneutics builds mistaken ideas from the **start**.”³⁵ Scientific exegesis carries the interpreter only so far. There comes a point at which some degree of pragmatic hermeneutics must come into the process.

Certainly to the extent Fee raises a caution against those

³³Roger Stronstad, “The Hermeneutics of Lucan Historiography,” *Paraclete* 22 (Fall 1988): 6, 10–11. Menzies, “Synoptic Theology,” 1 B-19.

³⁴Stronstad, “Hermeneutics,” 11, 15-16.

³⁵A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids: Wm. B. Eerdmans, 1963), 3–4, 19.

CHAPTER
13The Baptism
in the
Holy Spirit

pragmatics that ignore or reject the scientific approach, to that extent his caution must be received.

However, one should note that the relationship between scientific hermeneutics and pragmatic hermeneutics is only tensional and not antithetical. Therefore, the practice of translating biblical historical precedence into normative experience for the ongoing Church cannot be rejected out-of-hand simply because it includes an element of pragmatic **hermeneutics**. Stronstad believes this practice is, in fact, “reminiscent of the Pauline principle of interpreting historical narrative.” When Paul says “All Scripture is God-breathed and is useful for teaching ... and training in righteousness” (2 Tim. 3: 16), he surely includes the narratives of Genesis as well as other historical portions. Based on this, most Pentecostals hold that the narrative of Acts as well as the teachings of Romans are just as God-breathed and just as profitable “for teaching ... and training in righteousness.”

Moreover, just as Paul believed that “whatever was written in earlier times [i.e., the Old Testament] was written for our instruction” (Rom. 15:4, NASB), so Pentecostals similarly believe that whatever was written in Acts, as well as in the Gospels or the Epistles, was written for our **instruction**.³⁶ There is sufficient reason, therefore, to conclude that Luke intended to teach Theophilus a model that he could consider normative for formulating Christian doctrine, practice, and experience.

Pentecostals are not alone in this position on historical narrative. I. Howard Marshall, a leading non-Pentecostal evangelical, sets forth the position that Luke was both a historian and a theologian. If Marshall’s position is correct, then Luke’s material, like that of any other New Testament theologian, is a valid source for understanding what is normative for Christian doctrine and practice. Menzies notes that there is “a growing body of substantial scholarship that points in the direction of a clear Lukan theology of the Spirit in Luke/Acts that supports the concept of ‘normativity.’” Gary B. McGee cites additional scholars who hold a similar view regarding the theological nature of Luke’s writings. He concludes: “Hermeneutically, therefore, Pentecostals stand in a respected and historic line of evangelical Christians who have legitimately

³⁶Stronstad, “Hermeneutics,” 8.

CHAPTER
13The Baptism
in the
Holy Spirit

recognized the Acts of the Apostles to be a vital repository of theological **truth**.³⁷

Taking this position, Pentecostals study the accounts in Acts where Luke relates historical incidents in which individuals evidently experience the baptism in the Holy Spirit. This study reveals Spirit baptism was a distinctive experience that was sometimes clearly subsequent and always logically separable **from** regeneration. Luke the theologian’s material is acknowledged as a valid source for standard Christian doctrine and experience. The conclusion, then, is that a similar distinctive, separable baptism in the Holy Spirit experience is normative for contemporary Christian experience. Donald A. Johns states this position:

The application of accepted principles ... will support the idea that being baptized in the **Holy** Spirit is something distinct from conversion. ... Conversion involves the establishing of relationship with God; being baptized in the Spirit involves initiation into powerful, charismatic **ministry**.³⁸

EVIDENCES OF THE BAPTISM IN THE SPIRIT

Also central to contemporary discussion of this doctrine is the evidence(s) of the baptism in the Holy Spirit. Taken together, the position one takes on separability and evidence greatly determines or at least influences one’s entire doctrine of the baptism in the Holy Spirit. This section addresses the issue of tongues³⁹ being the initial physical (or outward) evidence of the baptism in the Holy Spirit. It also considers other evidences of Spirit baptism in the lives of individuals.

TONGUES AS THE INITIAL PHYSICAL EVIDENCE

The current literature on the topic reveals considerable diversity of positions on speaking in tongues. Yet, with regard

³⁷I. Howard Marshall, *Luke: Historian and Theologian*, enl. ed. (Grand Rapids: Zondervan Publishing House, 1970), 13–21. William W. Menzies, “Book Reviews,” *Paraclete* (Winter 1993): 32. Gary B. McGee, “Early Pentecostal Hermeneutics: Tongues as Evidence in the Book of Acts,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody Mass.: Hendrickson Publishers, 1991), 111.

³⁸Donald A. Johns, “Some New Directions in the Hermeneutics of Classical Pentecostalism’s Doctrine of Initial Evidence,” in McGee, *Initial Evidence*, 162.

³⁹See chap. 14, pp. 468, 471–75 for discussion of the nature of speaking in tongues.

CHAPTER
13The Baptism
in the
Holy Spirit

to tongues being the initial evidence of the baptism in the Holy Spirit, these views can be categorized as follows: (1) speaking in tongues is not the evidence of the baptism in the Holy Spirit; (2) the baptism in the Holy Spirit is sometimes evidenced by speaking in tongues; (3) the baptism in the Holy Spirit is always accompanied by the initial evidence of speaking in tongues. Again, as with separability, in the tongues as initial evidence issue, the question of what the Book of Acts shows as a pattern and teaches as normative is most crucial.

The first view—which says that tongues is not the evidence of being baptized in the Holy Spirit—is the traditional evangelical view. Carl Henry articulates this position:

The present controversy focuses largely on the charismatic claim that tongues evidence the baptism of the Spirit. ... This view has no support from such Christian stalwarts of the past as Luther, Calvin, Knox, Wesley, Whitefield, Edwards, Carey, Judson and others.⁴⁰

Bruner, in keeping with his conviction that the baptism in the Holy Spirit and Christian conversion are one and the same, likewise denies that tongues is the evidence of the experience. He states that faith as expressed in the confession “Lord Jesus” is the only evidence of the Spirit’s coming and presence.*¹

Those who take this first position on the issue of tongues as evidence often provide extensive discussion of the Acts materials on this subject. Hoekema acknowledges three incidents in Acts where tongues speaking occurred. On the Day of Pentecost, speaking in tongues was “one of three miraculous signs” of what he calls “the once-for-all, unrepeatable event of the outpouring of the Holy Spirit.” “Cornelius’s household did speak with tongues after the Spirit had fallen upon them,” Hoekema admits, but “this fact does not demonstrate that tongues-speaking is proof of one’s having received a post-conversion ‘baptism in the Spirit.’” Likewise, in the case of the Ephesian disciples, “the fact that tongues-speaking occurred ... cannot be used to prove its value as evidence of a post-conversion ‘baptism in the Spirit,’” according to Hoekema. Why? Because “the coming of the Spirit

⁴⁰Henry, *God, Revelation*, vol. 4, 287.

⁴¹Bruner, *Theology*, 281.

CHAPTER
13The Baptism
in the
Holy Spirit

upon the Ephesian disciples was not subsequent to but simultaneous with their conversion.” He also notes: “There are nine instances in the Book of Acts where people are described as being filled with or full of the Holy Spirit where no mention is made of tongues-speaking.” Therefore, he concludes that tongues-speaking is not evidence of receiving the baptism in the Holy Spirit.⁴²

Following his discussion of the Acts cases, Bruner concurs with Hoekema. According to Bruner, faith, not tongues, is both the means and the evidence of being baptized in the Spirit.⁴³

The second view concerning tongues as evidence says speaking in tongues is sometimes an evidence of the baptism in the Holy Spirit. This position is characteristic of some in the charismatic movement. Henry I. Lederle briefly summarizes the great variety of views among charismatics. He also succinctly states what he understands to be common to these views: “Most charismatics associate (renewal in or) being baptized in the Spirit with the manifestation of the charismata, which regularly include speaking in tongues. ... Few charismatics accept that glossolalia is the condition *sine qua non* [i.e., essential] for Spirit baptism.”⁴⁴

Lederle, thus, recognizes glossolalia (speaking in tongues) as being among the “legitimate aspects of our apostolic faith,” but he rejects the doctrine of tongues as the sole evidence of Spirit baptism. He believes this doctrine lacks “explicit or conclusive support” in Scripture. Lederle agrees with a number of other charismatics that “there is no assertion anywhere in the New Testament claiming it [glossolalia] as the only evidence.”⁴⁵

The third view on tongues as the evidence of being baptized in the Holy Spirit is the traditional Pentecostal position. Pentecostals commonly contend that speaking in tongues is always the initial physical evidence of this special experience. In fact, as J. R. Williams notes: “Pentecostals have laid particular stress on speaking in tongues as ‘initial evidence’ of the baptism in the Spirit.” The Assemblies of God Statement of

⁴²Hoekema, *Holy Spirit Baptism*, 33, 40, 43, 44, 48, 53–54.

⁴³Bruner, *Theology*, 281.

⁴⁴Henry I. Lederle, “Initial Evidence and the Charismatic Movement: An Ecumenical Appraisal,” in McGee, *Initial Evidence*, 136–37.

⁴⁵Ibid. 132, 136. Lederle cites P. II. Wicke, “The Pentecostal Initial Evidence Doctrine,” *Journal of the Evangelical Theological Society* 27 (December 1984): 465–72.

CHAPTER 13

The Baptism
in the
Holy Spirit

Fundamental Truths states this position in point number 8: "The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with tongues as the Spirit of God gives them utterance (Acts 2:4)." Bruner is correct when he observes, "[I]t is in the understanding of the initial **evidence** of this subsequent experience that Pentecostals are unique, and it is this evidence which marks its advocates as **Pentecostal**."⁴⁶

Pentecostals believe their conclusion about tongues being the initial physical evidence of the baptism in the Holy Spirit is based on Scripture, especially the Book of Acts. In three cases where Luke records details of individuals experiencing being baptized in the Holy Spirit, speaking in tongues is clearly evident. On the Day of Pentecost the 120 spoke in **tongues—glossolalia—languages** of which they had no command in normal circumstances (Acts 2:4). According to Ralph M. Riggs: "This speaking in other tongues then became the sign and evidence that the Holy Spirit had descended upon New Testament Christians." The next clear case of speaking in tongues in Acts is the incident of Cornelius (Acts 10:44–46). Horton observes: "The Spirit gave the evidence, and He gave only one. 'They spoke with tongues and magnified God' (exactly as in Acts 2:4,11)." The third and final clear case is the incident involving the disciples at Ephesus (Acts 19:1–6). Howard Ervin comments on this case: "The evidential nature of the **glossolalia** here is heavily underscored by the comment that 'the speaking with tongues and prophesying was external and **indubitable proof** that the Holy Spirit had come on these twelve uninformed disciples.' "

Competent exegetes then, including most non-Pentecostal scholars, quickly acknowledge that Luke was speaking of the supernatural manifestation of tongues in these three cases. Pentecostal scholars furthermore maintain that Luke revealed a **pattern** in these three cases—a distinctive experience of the Spirit evidenced by speaking in tongues. As J. R. Williams states, in these three cases, "speaking in tongues was clear evidence that the Holy Spirit had been **given**."⁴⁷

⁴⁶J. Rodman Williams, "Baptism in the Holy Spirit," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick Alexander (Grand Rapids: Zondervan Publishing House, 1989), 44. *Minutes of the 44th Session of the General Council of the Assemblies of God*, 130. Bruner, *Theology*, 76.

⁴⁷Ralph M. Riggs, *The Spirit Himself* (Springfield, Mo.: Gospel Publishing House, 1949), 87. Horton, *What the Bible Says*, 157. Ervin, *Spirit-Baptism*, 79. See F. F. Bruce, *Commentary on the Book of Acts* (Grand Rapids: Wm. B. Eerdmans, 1966), 57; Bruner, *Theology*, 163–64; and Hockema, *Holy Spirit Baptism*, 33. J. R. Williams, *Renewal Theology*, vol. 2, 21 1.

CHAPTER 13

The Baptism
in the
Holy Spirit

Although Luke did not choose to state it, Pentecostals *also* believe tongues was likewise manifested in the other cases of initial baptism in the Holy Spirit in Acts. For example, Pentecostals maintain that the Samaritan believers (Acts 8:4–24) spoke in tongues like the 120 on the Day of Pentecost, the household of Cornelius, and the Ephesian disciples. Ervin states the obvious question: "What did Simon see that convinced him that these Samaritan disciples had received the Holy Spirit through the laying on of the hands of Peter and John?" Ervin cites several non-Pentecostal scholars who confirm his answer. "The context justifies the conclusion that these Samaritan converts received the baptism in the Holy Spirit after their conversion, with the probable evidence of speaking in tongues." F. F. Bruce seems to agree in his comments concerning the experience of the Samaritans: "The context leaves us in no doubt that their reception of the Spirit was attended by external manifestations such as had marked His descent on the earliest disciples at Pentecost." Others cited by Ervin include A. T. Robertson, who asserts that the text in this case "shows plainly that those who received the gift of the Holy Spirit spoke in **tongues**."⁴⁸

Pentecostals contend that speaking in tongues was the normal, expected experience of all New Testament believers who **were** baptized in the Holy Spirit. That is, "the **primary activity** consequent to the reception of the Holy Spirit was that of speaking in tongues." Because of this, Luke felt no need to point out tongues speaking every time he discussed an instance of the experience. Luke's readers would have known that believers spoke in tongues when they were baptized in the Holy Spirit. Therefore, Pentecostals submit that not only the Samaritan converts but Paul and others whom Luke discusses **also** manifested the initial evidence of speaking in tongues. In the case of Paul they point out that he acknowledged speaking in tongues in his Corinthian correspondence (1 Cor. 14: 18). On the basis of this, Ervin makes a strong case for affirming that "Paul also spoke in tongues when he received the Pentecostal gift of the Holy Spirit."⁴⁹

⁴⁸Ervin, *Spirit Baptism*, 74. Bruce, *Acts*, 181. A. T. Robertson, *Word Pictures in the New Testament*, vol. 3 (New York: Harper & Brothers, 1930), 107.

⁴⁹J. R. Williams, *Renewal Theology*, vol. 2, 2 11. See Fee, *Gospel and Spirit*, 102. In the case of the Samaritan converts Luke clearly makes it known that there was some unusual, definitely **observable** manifestation when Peter and John laid their hands on them, an illustration of Luke's practice of discussing such things as being baptized in the Holy Spirit without always giving **all** of the **details**. See Ervin's complete argument for this in *Spirit Baptism*, 77.

CHAPTER
13The Baptism
in the
Holy Spirit

In summary, Pentecostals then note that in some cases Luke describes in detail the manifestations attendant to believers' receiving the baptism in the Holy Spirit (Pentecost disciples, Cornelius, and Ephesians). In every one of these cases speaking in tongues is the clear evidence of the experience. In other cases where he did not specifically mention tongues (for example, the Samaritans and Paul), tongues were manifested but he simply did not need to reiterate the details every time. Pentecostals believe speaking in tongues was the initial evidence in every case; they hold that Luke revealed a consistent pattern in the New Testament period—a distinctive baptism in the Holy Spirit experience, separable from regeneration and evidenced initially by speaking in **tongues**.⁵⁰

Further, Pentecostals hold that Luke's accounts not only reveal this pattern, but these accounts also teach that speaking in tongues is normative for Christian doctrine and practice. That is, speaking in tongues is always expected to be the initial evidence of being baptized in the Holy Spirit **throughout** the history of the Church. This is the way the Acts narratives are to be understood because, again, Luke was writing not only as a historian but also as a theologian. He was describing the work of the Holy Spirit in and through believers in the Church Age. True, these incidents occurred in a particular historical setting, but that is no reason to disallow this pattern as normative for all of the Church Age. After all, the Church Age is always a time when the presence of the Holy Spirit needs to be evident in the lives of believers. In the Church Age there is always the need for His presence and power to work through believers to bring Christ's saving grace to those who are without God. In conclusion, **Pentecostals** believe: (1) the baptism in the Holy Spirit is the coming of that special presence and power of the Spirit and (2) the initial evidence of this is, today as in the Book of Acts, speaking in tongues.

OTHER EVIDENCES OF THE BAPTISM

Special note now needs to be made that in Pentecostal understanding, speaking in tongues is only the initial evidence of the baptism in the Holy Spirit. Other evidences of His special presence follow in the lives of the recipients.

Some writers suggest that the "fruit of the Spirit" (Gal.

⁵⁰Ibid., 84.

CHAPTER
13The Baptism
in the
Holy Spirit

5:22), that is, Christian character qualities, is the continuing evidence of having been baptized in the Holy Spirit.

For example, in a chapter entitled "The Effects of the Coming of the Spirit," J. R. Williams identifies "fullness of joy," "great love," "sharing," and "continuing praise of God" as being among those effects.⁵¹ An earlier well-known Pentecostal writer, Donald Gee, notes that the idea that the fruit of the Spirit is evidence of the baptism in the Holy Spirit is "a common and popular" teaching. But he cautions against this idea, saying: "The fruit of the Spirit ... is proof of our walking in the Spirit ..., not the proof of our being baptized in the Spirit." Nevertheless, in his next chapter, Gee discusses certain Christian character qualities as "marks," or evidences, of "being **filled** with the Spirit." These include "overflowing testimony," "brokenness and humility," "a teachable spirit" and "**consecration**."⁵² Ervin's discussion on this idea is insightful: "Scripture does not coordinate the fruit of the Spirit with the charismata as evidence of the fullness of the Spirit." Yet he notes: "This does not deny that the practical consequences of the Holy Spirit's influence in the life of the Christian are reflected in holy impulses and aspirations conducive to spiritual **growth**."⁵³

Therefore, Pentecostals generally hold that Christian character qualities, or the fruit of the Spirit, are not continuing evidences of Spirit baptism, but these qualities can be and should be enhanced in those who have this experience.

Another suggestion among Pentecostal writers is that various charismatic manifestations are continuing evidences of the baptism in the Holy Spirit. Referring to the spiritual gifts, Gee notes: "Since they are manifestations of the indwelling Spirit, it is fundamental that those Who exercise them are **filled** with the Spirit at the time of their **exercise**."⁵⁴ Ervin sees "manifestations of the charismata" as "evidence of the Spirit's power" and "the continuing fullness of the Spirit." He writes: "The baptism in and fullness of the Spirit are synonymous terms, and a charismatic dimension to Christian experience is evidence of the Holy Spirit's **fullness**."⁵⁵ J. R. Wil-

⁵¹J. R. Williams, *Renewal Theology*, vol. 2, 309, 314, 319.

⁵²Donald Gee, *Pentecost* (Springfield, Mo.: Gospel Publishing House, 1932), 27-39.

⁵³Ervin, *Spirit Baptism*, 66.

⁵⁴Donald Gee, *Spiritual Gifts in the Work of the Ministry Today* (Springfield, Mo.: Gospel Publishing House, 1963), 18.

⁵⁵Ervin, *Spirit Baptism*, 67.

CHAPTER
13The Baptism
in the
Holy Spirit

hams provides further elaboration on this idea in a discussion of the manifestation of the gifts in the Corinthian church. First he emphasizes that "the context for the gifts of the Spirit was the experience of the Spirit's outpouring." For the Corinthian Christians, "there was an abundant outpouring of the Spirit that all had shared." He then draws a parallel between the Corinthian situation and the contemporary charismatic renewal. Today, as in the Corinthian church, the operation of the gifts of the Spirit means those who manifest the gifts have experienced an outpouring of or a baptism in the Holy Spirit.⁵⁶

The final suggestion for a continuing evidence of the baptism in the Holy Spirit is the reality of the dynamic power of the Holy Spirit in the life of the participant. J. R. Williams notes that "the central purpose of the giving of the Spirit is for that enabling power by which the witness of Jesus can be carried forward in both word and deed." In keeping with this observation, Ernest S. Williams identifies this power of the Spirit as "the foremost evidence" of the "Pentecostal experience."⁵⁷

AVAILABILITY OF THE BAPTISM IN THE HOLY SPIRIT

Here the question is, Is the baptism in the Holy Spirit available to believers today, or was it available only in the Apostolic Age of the New Testament? Most contemporary Evangelicals-Pentecostals and non-Pentecostals alike answer yes.⁵⁸ But by this answer each group means something different. On the one hand, scholars such as Hoekema, Bruner, and Dunn allow that being baptized in the Holy Spirit is a part of Christian reality; but is not a separate experience from regeneration. In the view of these scholars, the baptism in the Holy Spirit is simply part of the total event of becoming a Christian-termed conversion-initiation by Dunn.⁵⁹ On the other hand, when Pentecostal scholars say that the baptism in the Holy Spirit is available to believers today, they are insisting upon the contemporary availability of a separable, distinct experience that is evidenced by speaking in tongues.

⁵⁶J. R. Williams, *Renewal Theology*, vol. 2, 325-27.

⁵⁷Ibid., vol. 2, 311-12. Ernest S. Williams, *Systematic Theology*, vol. 3 (Springfield, Mo.: Gospel Publishing House, 1953) 47.

● "Bruce, *Acts*, 76, states an earlier position that seems to be practically abandoned today: 'The baptism of the Spirit ... was ... something that took place once for all on the day of Pentecost.'" See Hoekema's qualification of this position in *Holy Spirit Baptism*, 20.

⁵⁹Dunn, *Baptism*, 7.

CHAPTER
13The Baptis
in the
Holy Spirit

Sometimes the argument is set forth that, based on 1 Corinthians 13:8-12, the Pentecostal experience ceased at the end of the New Testament writing period. Some think that in these verses Paul teaches that prophecy, tongues, and knowledge ceased when the New Testament canon was completed. Paul says these charismata "will cease" (v. 8) "when perfection (Gk. *teleion*) comes" (v. 10)-when we see "face to face" (v. 12). On the basis of this, some deny that a Pentecostal type of Spirit baptism evidenced by tongues is available today. For example, Paul Enns writes: "With the completion of the Scriptures there was no longer any need for an authenticating sign. ... Tongues were a sign gift belonging to the infancy stage of the church (1 Cor. 13:10-11; 14:20)."⁶⁰

Pentecostal as well as many non-Pentecostal scholars refute the notion that Paul is saying anything like this here. W. Harold Mare shows why positions like Enns' are untenable. The idea of "the cessation of these gifts at the end of the first century A.D.," Mare says, "is completely extraneous to the context." "That these three charisms will come to an end is clearly affirmed by the text," Ervin acknowledges. "When they will cease can only be deduced from the context." Ervin cites various scholars who exegetically confirm his conclusion that here Paul is looking forward to the *Parousia*, or second coming of Christ, not the close of the canon.⁶¹ Also, in these verses Paul is not even writing about the baptism in the Holy Spirit. His statements really have little if anything to do with the question of the availability of a distinctive baptism experience today.

The Pentecostal position on the availability of the baptism of the Holy Spirit evidenced by tongues begins with the Day of Pentecost. More specifically it begins with Peter's words: "The promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to himself" (Acts 2:39, NASB). Horton comments on Peter's explanation of Joel's prophecy to the crowd who heard the 120 speaking in tongues. "The way Peter looked at Joel's prophecy shows he expected a continuing fulfillment of the prophecy to the end of the 'last days.'" Horton shows that Peter understood

⁶⁰Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 273.

⁶¹Ervin, *Spirit Baptism*, 174-76. Also, see Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1987), 642-46; and Leon Morris, *The First Epistle to the Corinthians*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1989), 182-83, who both agree with Mare and Ervin.

the last days to include the whole Church Age, from the ascension of Jesus forward. "Clearly, the fulfillment of Joel's prophecy cannot be limited to the Day of Pentecost or any one occasion." P. C. Nelson says simply: "To all that are afar off -that includes us."⁶²

Further, Pentecostals contend that indeed the experience of being baptized is repeated distinctively with the evidence of speaking in tongues following the Day of Pentecost. In the Book of Acts they point to the other four incidents (Samaritan converts, Paul, Cornelius, Ephesian disciples) discussed above, especially the latter two cases where tongues is clearly **evident**.⁶³ Also, since this is a question of the availability of the experience for today, Pentecostals point out that during the twentieth century the Acts type of distinctive experience, including speaking in tongues, has been repeated in the lives of millions of Christians around the world. After all, contends Menzies, "it should not be thought improper to include personal experience and historical accounts at some point in the process of doing theology." Biblical truth "ought to be demonstrable in life." For this reason, Ervin notes, "[I]t is axiomatic to Pentecostals, that the baptism in the Holy Spirit did not expire with Pentecost, nor even with the close of the apostolic age. They believe, and their experience **confirms**, that it is the birthright of every **Christian**."⁶⁴

By insisting that a distinctive baptism in the Holy Spirit experience is available to believers today, Pentecostals are not implying that Christians who have not spoken in tongues do not have the Spirit. Baptism in the Holy Spirit is only one of His several works. Conviction, justification, regeneration, and sanctification are all works of the same Holy Spirit. Each of these works is distinctive, having a unique nature and purpose. If the individual responds positively to the Spirit's convicting work, then justification and regeneration occur. At that moment, the Holy Spirit dwells within the believer, and from that moment forward it is correct to say the individual has the Spirit. The baptism in the Holy Spirit with the initial evidence of speaking in tongues may occur on that same occasion, or it may occur at some later time-in keeping

⁶²Horton, *What the Bible Says*, 147. Nelson, *Bible Doctrines*, 75. Actually, "far off" refers to the Gentiles. The following phrase, "As many as the Lord our God shall call," shows the promise applies to Christians today.

⁶³See Ervin, *Spirit-Baptism*, 26-27; and Horton, *What the Bible Says*, 15.3-62.

⁶⁴Menzies, "Synoptic Theology," 20. Ervin, *Spirit Baptism*, 26.

with the pattern revealed in the Book of Acts. In either case, the person has the Spirit dwelling within from the moment of regeneration.

Confusion concerning this matter of having or not having the Holy Spirit occurs because of a lack of understanding about how Luke uses certain terms. When Luke describes and discusses the baptism in the Holy Spirit, he uses terminology such as "being filled with the Holy Spirit," "receiving the Holy Spirit," "the Holy Spirit being poured out," "the Holy Spirit falling upon," and "the Holy Spirit coming on."⁶⁵ These terms are not so much terms of **contrast as** they are simply attempts to **describe** and **emphasize**. That is, in using these terms Luke is not contrasting the baptism in the Holy Spirit with regeneration, as if to say that in regeneration the Spirit does not come, is not received, or does not indwell. The Spirit does come, He is received, and He does indwell at regeneration (Rom. 8:9). But in using these terms for being baptized in the Holy Spirit, Luke is simply saying that this is a special experience of "being **filled** with" or "receiving" the Spirit, or of the Spirit's "falling upon" or "coming on" individuals.

Luke's terminology need not confuse the issue of the availability of a distinctive experience of baptism in the Holy Spirit. As Riggs says, Pentecostals insist that "all believers have the Holy Spirit, yet. . . all believers, in addition to having the Holy Spirit, may be filled with or baptized with the Holy Spirit."⁶⁶ The baptism in the Holy Spirit is a unique experience available to the converted, regenerated Christian for a special, specific purpose.

THE PURPOSE OF THE BAPTISM IN THE HOLY SPIRIT

The ultimate issue related to the idea of the baptism in the Holy Spirit has to do with the purpose of this experience. All other discussion of the baptism in the Holy Spirit should point to the reason for this special work and the need it is intended to fulfill.

Many Christians, in effect, see no special purpose related to being baptized in the Holy Spirit separate from the other aspects of conversion-initiation. Bruner writes: "The power of the baptism of the Holy Spirit is first and foremost a power which joins to Christ." According to Hoekema, *Baptism in the Spirit* simply "means the bestowal of the Spirit for sal-

⁶⁵See pp. 425-27 for a brief discussion of these terms.

⁶⁶Riggs, *The Spirit Himself*, 47.

CHAPTER
13The Baptism
in the
Holy Spirit

vation upon people who were not believers in the Christian sense before this bestowal." There is no "Biblical proof for the contention that tongue-speaking is a special source of spiritual power," Hoekema **concludes**.⁶⁷

Dunn reaches the same conclusion: "Baptism in the Spirit ... is primarily initiatory." He allows that it is "only secondarily an empowering" experience. Apparently then for Dunn, and others who take his position, since the baptism in the Holy Spirit is in no sense distinctive in relationship to conversion, it therefore has no purpose that cannot be ascribed to each believer, since He is resident in all **believers**.⁶⁸

Pentecostals have long recognized that the above position results in a subnormal Church in which the dynamic, experiential, empowering quality of Christian life is absent. J. R. Williams writes: "In addition to being born of the Spirit wherein new life begins, there is also the need for being baptized, or filled, with the Spirit for the outflow of the life in ministry to **others**."⁶⁹

Fee makes a similar point and observes that "deep dissatisfaction with life in Christ without life in the Spirit" is precisely the background for the Pentecostal **movement**.⁷⁰ From the beginning of the twentieth century until the present, Pentecostals have believed that the full dynamic of the Spirit's empowerment comes only with the special, distinctive baptism in the Holy Spirit experience. When this special, distinctive experience is not normal in the Church, the Church lacks the reality of the empowering dimension of life in the Spirit.

Therefore, Pentecostals believe that a distinctive experience of the baptism in the Holy Spirit, such as Luke describes, is crucial to the contemporary Church. Stronstad says that the implications from Luke's theology are clear: "If the gift of the Spirit was charismatic or vocational for Jesus and the Early Church, so it ought to have a vocational dimension in the experience of God's people today."⁷¹ Why? Because the Church today, like the Church in the Book of Acts, needs the dynamic power of the Spirit to enable it to evangelize the world effectively and build the Body of Christ. The Spirit

⁶⁷Bruner, *Theology*, 160. Hoekema, *Holy Spirit Baptism*, 20, 54.

⁶⁸Dunn, *Baptism*, 54.

⁶⁹J. R. Williams, "Baptism in the Holy Spirit," 46.

⁷⁰Fee, *Gospel and Spirit*, 118-19.

⁷¹Roger Stronstad, "The Holy Spirit in Luke-Acts," *Paraclete* 23 (Spring 1989): 26.

CHAPTER
13The Baptism
in the
Holy Spirit

came on the Day of Pentecost because the followers of Jesus "needed a baptism in the Spirit that would empower their witness so that others might likewise enter into life and salvation."⁷² And, because He came on the Day of Pentecost, the Spirit comes again and again for the same purpose.

According to Pentecostals, the purpose of this experience is the final and most important element that makes the baptism in the Holy **Spirit** separable and distinctive in relationship to regeneration. J. R. Williams notes: "[Pentecostals] urge that in addition-and for an entirely different reason than salvation-there is another action of the Holy Spirit that equips the believer for further service."

Conviction, justification, regeneration, and sanctification are all important works of the Spirit. But there is "another mode of operation, His energizing work," that is different and equally important, Myer **Pearlman** states. "The main feature of this promise is power for service and not regeneration for eternal life." Spirit baptism is "distinct from conversion," Robert **Menzies** says, in that it "unleashes a new dimension of the Spirit's power: It is an endowment of power for **service**."⁷³

Pentecostals believe strongly in this point-the primary and foremost purpose of being baptized in the Holy Spirit is power for service. They look at Luke 24:49 and Acts 1:8 where Luke records Jesus' last instructions to His followers: "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses" (Acts 1:8, NASB). They believe He was referring to the coming Day of Pentecost when the 120 would be baptized in the Holy Spirit. P.C. Nelson says Jesus' followers were given the Holy **Spirit**, "as an endowment of power to fit them for bearing effective witness to the great soul-saving truths of the Gospel." Horton notes: "From the Day of Pentecost on we see the Holy Spirit active in the life of the Church ... in the work of spreading the gospel and establishing the Church."⁷⁴ Pentecostals believe that this same unique baptism in the Holy Spirit is available to believers today for the same purpose of empowering them for service.

Because Pentecostals recognize the essential need of being baptized in the Holy Spirit and the importance of its purpose

⁷²J. R. Williams, *Renewal Theology*, vol. 2, 179.

⁷³J. R. Williams, "Baptism in the Holy Spirit," 46. Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, Mo.: Gospel Publishing House, 1937), 309. Robert P. Menzies, "The Distinctive Character of Luke's Pneumatology," *Puruclete* 25 (Fall 1991): 18.

⁷⁴Nelson, *Bible Doctrines*, 76. Horton, *What the Bible Says*, 148.

CHAPTER
13The Baptism
in the
Holy Spirit

they sometimes overemphasize evidential tongues. **Thoughtful** Pentecostals, however, recognize the danger of such overemphasis. While insisting on a distinctive experience **evidenced** initially by tongues, they also insist that the ultimate and most important objective is the continuing evidence—a life dynamically empowered by the Spirit.

Non-Pentecostals and Pentecostals alike raise cautions **concerning** overemphasis on tongues and separability. J. Ramsey Michaels believes “there is a danger in the Pentecostal notion of ‘initial evidence’ of reducing the Spirit to tongues speaking.” An early Pentecostal, E. S. Williams, indicates a similar concern when he writes: “We would do well to not overstress tongues.” He correctly declares: “That which is of first importance is *‘power from on high.’*” Likewise, Horton cautions:

It should be recognized ... that speaking in tongues is only the initial evidence of the baptism in the Holy Spirit. ...

In fact, it should always be kept in mind that the baptism in the Spirit is not a climactic experience. ... [It] is only a door into a growing relationship with the **Spirit**.⁷⁵

In the same spirit Fee expresses his concern about what he considers an undue focus on subsequence. He affirms that the Pentecostal experience itself is right for the Church today. He correctly notes that the most important quality of “mighty baptism in the Spirit” is “the empowering dimension of life in the Spirit,” which he says Pentecostals have **recaptured**.⁷⁶

The important point is that the initial experience, evidenced by speaking in tongues, is only an opening up into other dimensions of life in the Spirit. This initial, distinctive experience “leads to a life of service where the gifts of the Spirit provide power and wisdom for the spread of the gospel and the growth of the **Church**.”⁷⁷

Individuals baptized in and empowered by the Spirit affect the rest of the body of believers. Menzies says that “the baptism in the Spirit becomes the entrance into a mode of worship that blesses the assembled saints of God. The baptism is

⁷⁵J. Ramsey Michaels, “Evidences of the Spirit, or the Spirit as Evidence? Some Non-Pentecostal Reflections,” in McGee, *Initial Evidence*, 2 16. E. S. Williams, *Systematic Theology*, vol. 3, 47, 5 1. Horton, *What the Bible Says*, 261.

⁷⁶Fee, *Gospel and Spirit*, 119.

⁷⁷Horton, *What the Bible Says*, 261.

CHAPTER
13The Baptism
in the
Holy Spirit

the gateway into the manifold ministries in the Spirit called gifts of the Spirit, including many spiritual **ministries**.”⁷⁸

In conclusion, the purpose of being baptized in the Holy Spirit—the ongoing dimension of the Spirit-empowered life—is what makes the experience **itself** important enough to know about, understand, and participate in. Speaking in tongues is not its ultimate purpose, nor is it the reason that the experience **is** to be desired. The need for supernatural power to witness and serve is the reason a distinctive experience of the baptism in the Holy Spirit is important. The ultimate need is for every member in the body of Christ to be thus empowered so the Church might operate in the full dimension of life in the Spirit.

RECEPTION OF THE BAPTISM IN THE HOLY SPIRIT

The final question in this discussion of the baptism in the Holy Spirit is, How does one receive this special experience? And these are some of the related issues: Are there certain conditions to receiving the baptism in the Holy Spirit? If so, what are they? Also, if such conditions are required **after** regeneration, do they amount to requirements in addition to faith?

There are various views regarding the conditions for receiving this experience. Simply stated, Pentecostals generally hold that the only prerequisite to being baptized in the Holy Spirit is conversion and the only condition is faith. “The Holy Spirit comes to those who believe in Jesus Christ,” J. R. Williams says. Horton states that “the only condition for receiving the Promise of the Father is repentance and faith.” Menzies notes: “The experience is described as a gift (Acts 10:45), and is therefore not in any way deserved or earned. It is received by faith-active, obedient **faith**.”⁷⁹

Note Menzies’ qualifier at the end of this **statement**—“active, obedient faith.” When closely considered, the condition of faith implies related conditions or attitudes. Here Menzies uses the terms “active” and “obedient.” Pentecostals usually focus on prayer, obedience, yielding, and expectancy.

J. R. Williams says: “Prayer ... in its many aspects of praise, thanksgiving, confession, supplication, and dedication ... is

⁷⁸William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield, Mo.: Logion Press, 1993), 126.

⁷⁹J. R. Williams, *Renewal Theology*, vol. 2, 171. Horton, *Book of Acts*, 47. Menzies, *Bible Doctrines*, 130.

the context or atmosphere in which the Holy Spirit is given." He also explains that "obedience lies at the heart of faith, and it is by faith alone that the Holy Spirit is received." Obedience includes both a general attitude of obedience toward God as well as obedience to any and all particular commands of the Lord. Yielding is a special aspect of obedience. Pentecostals believe that the baptism in the Holy Spirit occurs in an atmosphere of total surrender, or yielding, to the lordship of Jesus Christ. Finally, J. R. Williams notes the importance of expecting to receive the Holy Spirit. He observes that those who expect little receive "little if anything. ... But those who wait to receive everything God has to give . . . , *those* who stand on tiptoes of expectation-it is they whom God delights to bless."⁸⁰

Pentecostals see nothing unusual about the idea that there are conditions to receiving the baptism in the Holy Spirit. Others, however, suggest that when coupled with the Pentecostal notion of separability and subsequence, the idea of conditions to Spirit baptism becomes a different issue. Bruner, for example, agrees that there are conditions to being baptized in the Holy Spirit, but that they are nothing different from or more than those for becoming a Christian. He believes that the Pentecostal position of separability implies conditions for being baptized in the Holy Spirit beyond those for salvation. If believers are not baptized in the Holy Spirit when they become Christians, then there must be requirements "in addition to the simple faith which apprehends Christ." Bruner submits that "the doctrine of the conditions for the baptism in the Holy Spirit" explains for the Pentecostal "why the spiritual baptism cannot usually accompany initial *faith*."⁸¹

At this point, Bruner declares, "the Protestant is compelled to enter not simply an analysis of the Pentecostal movement but a criticism as well." He objects to the Pentecostal notion that conditions for becoming a Christian are "followed by the fulfilling of the conditions for the baptism in the Spirit." To Bruner this means that after becoming a Christian there must be some "more than usual obedience and faith." To receive the baptism in the Holy Spirit some condition of "*absolute obedience and faith*" must be met. He rejects the idea that being baptized in the Holy Spirit requires something "in addition to the simple faith which apprehends Christ."⁸²

⁸⁰J. R. Williams, *Renewal Theology*, vol. 2, 295, 298–302, 305–6.

⁸¹Bruner, *Theology*, 88, 115.

⁸²*Ibid.*, 57, 115, 129, 262.

Pentecostals explain that although these conditions for being baptized in the Holy Spirit are necessary *after* regeneration, they are not *in addition to* conditions for salvation. Again, as cited above, Horton declares: "[T]he only condition for receiving the Promise of the Father is repentance and *faith*,"⁸³ the same as the condition for becoming a Christian. "Ideally, one should receive the endowment of power immediately *after conversion*," Pearlman writes.⁸⁴ This means that at the time of conversion the believer has met the conditions for being baptized in the Holy Spirit. J. R. Williams adds: "The conditions just mentioned are best understood not as requirements in addition to faith but as expressions of *faith*."⁸⁵ In another place he uses the terms "context" and "atmosphere" to convey the idea of "expressions of faith": the "atmosphere of prayer," the "context of obedience," an "atmosphere of surrender," and an "atmosphere of *expectancy*."⁸⁶

So then these are not conditions or requirements added to those for salvation. Faith, prayer, obedience, surrender, and expectancy simply produce the context, or atmosphere, in which the baptism in the Holy Spirit is received. This may occur on the same occasion as regeneration, as in the case of Cornelius (Acts 10:44–48), or it may occur at some later time, as in the case of the Samaritans (Acts 8: 14–19).

One final point needs to be made with regard to being baptized in the Holy Spirit. Since the only prerequisite is conversion and the only condition is faith, it is important to emphasize that every true Christian believer is a candidate for this experience. Pentecostals believe strongly that every believer should receive this special endowment of power for service. For example, the Assemblies of God doctrinal statement on the baptism in the Holy Spirit begins as follows: "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father. ... With it comes the endowment of power for life and service."⁸⁷ To read about the experience in the Book of Acts is not enough. Even to acknowledge its doctrinal soundness and to know that the experience is for Christians today is not enough. For the

⁸³Horton, *Book of Acts*, 47.

⁸⁴Pearlman, *Knowing the Doctrines*, 316–17.

⁸⁵J. R. Williams, "Baptism in the Holy Spirit," 48.

⁸⁶J. R. Williams, *Renewal Theology*, vol. 2, 295–305.

⁸⁷*Minutes of the 44th Session of the General Council*, 129.

**CHAPTER
13**The Baptism
in the
Holy Spirit

Church to have the dynamic dimension of life in the Spirit operating within it, individual believers must personally receive this baptism in the Holy Spirit.

CONCLUSION

The contemporary Church is taking a fresh look at the doctrine of the baptism in the Holy Spirit. The persistence and growth of the Pentecostal movement are largely responsible for the new interest in this doctrine. And whatever one's view of this movement, all agree that the focused attention on the person and work of the Holy Spirit is overdue. Carl Henry observes: "To neglect the doctrine of the Spirit's work . . . nurtures a confused and disabled church."⁸⁸

Further developments in the discussion of the doctrine of the baptism in the Holy Spirit are crucial. Thus far the twentieth-century Pentecostal movement has succeeded in restoring the experiential dimension of the Spirit's dynamic presence to a significant segment of the Church. Pentecostals believe that recovery of the doctrine and experience of being baptized in the Holy Spirit is comparable to the Reformation's recovery of the doctrine of justification by faith. Even Dunn, who disagrees with much of Pentecostal doctrine, hopes that "the importance and value of the Pentecostal emphasis will not be lost sight of or ignored."⁸⁹

New Testament scholars find it **difficult** to deny the validity of a unique, dynamic experience of being baptized in the Holy Spirit on biblical grounds. Dunn declares: "It goes without saying that in Acts the reception of the Spirit was a very vivid and 'concrete' **experience**."⁹⁰ Pentecostals see no reason why this should not be the same today. Further, they testify that indeed they do experience just such a vivid and concrete experience in being baptized in the Holy Spirit. Such a distinctive experience infuses the Church today with the dynamic, experiential quality of spiritual life that was normal for the New Testament **Church**.⁹¹

STUDY QUESTIONS

1. What are the chief beliefs and practices regarding the baptism in the Holy Spirit that have marked the Pentecostal movement?

⁸⁸Henry, *God, Revelation*, vol. 4, 272.

⁸⁹Dunn, *Baptism*, viii.

⁹⁰*Ibid.*, 102, n.24.

⁹¹Fee, *Gospel and Spirit*, 119.

**CHAPTER
13**The Baptism
in the
Holy Spirit

2. What are the basic arguments for regarding the baptism in the Holy Spirit as an experience separate from conversion?

3. Why is it more important for us to focus on separability rather than subsequence?

4. What are the evidences that show that Luke and Acts are theological, **not just** historical, and are designed and intended to teach?

5. What are the biblical grounds for taking speaking in tongues as the initial physical evidence of the baptism in the Holy Spirit?

6. What is the relation of the baptism in the Spirit to the fruit of the Spirit and the gifts of the Spirit?

7. How would you answer those who say that the baptism in the Holy Spirit with its evidence of speaking in tongues is not available today?

8. What is the purpose of the baptism in the Holy Spirit and why is this important both theologically and practically?

9. What are the best ways to encourage believers to accept being baptized in the Holy Spirit?

CHAPTER FOURTEEN

Spiritual Gifts

David Lim

The revival and growth of Christianity around the world, especially in third world countries, is a powerful testimony that spiritual gifts are at work advancing Gods kingdom. The Pentecostal-charismatic movement grew from 16 million in 1945 to 405 million by 1990.² The ten largest churches in the world belong to this movement.

Exegesis of all New Testament passages bearing on spiritual gifts is beyond the scope of this chapter.³ Rather, my focus will be on Paul's main teachings on gifts in the Church and in the believer's daily life-style, how gifts and fruit interrelate, and how to exercise gifts. Biblical teaching without practice is disappointment, practice without solid teaching is dangerous. On the other hand, scholarship should lead to practice, and practice may enlighten scholarship.

The baptism in the Holy Spirit is covered in chapter 13. I must emphasize, however, three key purposes of the outpouring at Pentecost.

First, believers were equipped with power to do God's work, just as in Old Testament days. The anointing of the Spirit in the Old Testament was for every ministry God desired to raise up: priests, tabernacle craftsmen, military leaders, kings, prophets, musicians. The purpose of the anointing

²David B. Barrett, "Statistics, Global," *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick Alexander (Grand Rapids: Zondervan Publishing House, 1988).

³For more detailed studies of the passages see David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, Mo.: Gospel Publishing House, 1991); Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976).

CHAPTER
14
Spiritual
Gifts

was to equip people for service. It is in this context that Luke and Acts discuss the Spirit's anointing. In Luke 1 through 2, an anointing rested upon two elderly priests, **Zechariah** and **Simeon**. Two women, Elizabeth and Mary, were **anointed** to miraculously bear and raise children. John the Baptist was filled with the Spirit from his mother's womb, not to be a priest like his father, but to be the prophet and forerunner of the Messiah. Likewise, in Acts, the focus is on an anointing that empowered the Church and changed the world.

Second, all are priests in this new community. From Israel's beginnings as a nation, God desired that all Israel would become a kingdom of priests and a holy nation (Exod. 19:5-6). **The** priestly role included worship, prayer, teaching, edifying, reconciling, counseling, loving, building relationships, and bringing hurting people to God. So believers, "like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5).

Third, this community is a prophetic one. Moses told Joshua, "I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them!" (Num. 11:29). Joel spoke of the Spirit's coming upon all flesh to prophesy (Joel 2:28-29). Jesus identified His own ministry as prophetic (Isa. 61: 1-3; Luke 4: 18-19). Peter equated the experience at Pentecost with the fulfillment of Joel's prophecy (Acts 2:16-18). Paul said, "You can all prophesy in turn so that everyone may be instructed and encouraged" (1 Cor. 14:31). Clearly the Church serves in a prophetic role, bringing God's presence and powerful Word to sinners, to ethical issues, and to nations and individuals.

Paul moves beyond the Luke-Acts context. He focuses on activating the gifts, developing the fruit, walking in the Spirit, and building the believers in the local church to maturity. Paul saw the Church as an interdependent, interactive organism-with Christ as its head-walking righteously and powerfully in anticipation of the Lord's return. To grasp Paul's view of the Church, one must understand the gifts.

THE CHURCH THROUGH THE EXPRESSION OF GIFTS

Paul's greatest thinking on the Church was written to the churches at Rome, Corinth, and Ephesus. These churches were instrumental to Paul's missions strategy. Romans 12, 1 Corinthians 12 through 13, and Ephesians 4 were written

CHAPTER
14
Spiritual
Gifts

from the same basic **outline**.³ Although these were different churches, the same principles are emphasized. Each parallel passage serves as insightful commentary on the others. Paul discusses our part in exercising the gifts, the Trinity's **modeling** of unity and diversity,* unity and diversity in the body of Christ, our ethical relationships to each other-and all in light of Christ's ultimate judgment.

The context of these parallel passages is worship. After expounding on great doctrines of the faith (Rom. 1 through 11), Paul teaches that the fitting response is a life of worship (Rom. 12 through 16). First Corinthians 11 through 14 also has to do with **worship**.⁵

Chapters 1 through 3 in Ephesians present a rapturous worship of God. Ephesians 4 reveals the Church as a school of worship where we learn to reflect the master Teacher. Paul saw his converts as presented in living worship before God (Rom. 12:1-2; 2 Cor. 4:14; Eph. 5:27; Col. 1:22,28). Knowing doctrine or correcting falsehood is not enough; one's whole life must praise **God**. Worship is at the heart of church growth and revival.

Study the following **chart**.⁶ Note the flow of the argument, the similarities, and the purposes Paul has in mind. Then, we shall examine key principles from these passages.⁷

³To go one step further, see Roger Stronstad, *The First Epistle of Peter*, (Vancouver, B.C.: CLM Educational Society, 1983), 52-53. He diagrams a parallel between 1 Pet. 4:7-11; Rom. 12:6-21; and 1 Cor. 12:1 to 13:13. Peter's teaching "closely parallels Paul's teaching, though it is briefer and reverses the Pauline order." For example, Peter's discussion on love in light of the coming of the Lord (1 Pet. 4:7-9) comes before his discussion on the exercise of gifts (4:10-11).

⁴Omitted in the Rom. 12 passage.

⁵Ralph Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12-15*, (Grand Rapids: Wm. B. Eerdmans, 1984), includes chapter 15 in the worship section, suggesting a problem at Corinth of overrealized eschatology. He feels some Corinthian teachers denied the need of resurrection because they felt the kingdom of God was fully available now for those who could reach that spiritual level.

⁶Lim, *Spiritual Gifts*, 18687.

⁷Note Ernst Käsemann, *Commentary on Romans* (Grand Rapids: Wm. B. Eerdmans, 1980), 325-50; Markus Barth, *Ephesians: Translation and Commentary on Chapters 4-6*, Vol. 34A, The Anchor Bible Series (Garden City, N.Y.: Doubleday and Company, Inc., 1974), 451; Max M. B. Turner, "Spiritual Gifts Then and Now," *Vox Evangelica* 15 (1985): 28-29. These scholars see more than incidental similarities between these passages. Käsemann sees the whole of Rom. 12 related to the charismatic community. Barth sees in Eph. 4 the charismatic community (the church) involved in worship and action in light of the ultimate judgment of God. Turner shows the correlation between 1 Cor. 12 and Rom. 12. For too long scholars have missed the intimate interrelationships in these passages.

Main Points	Romans	1 Corinthians	Ephesians
Incarnational Nature	12:1	12:1–2	4:1–3
Exhortation	12:1	12:1	4:1
The Body	12:1	12:2	
The renewed mind	12:2	12:3; 13:1	4:2–3, 17–24
Humility	12:3	13:4–5	4:2
Meekness or loss of control?	12:1–2	12:2–3; 13:4–7	4:2, 14–15
Unity and Diversity in the Trinity		12A-6	4:4–6
spirit		12:4	4:4
Lord (Jesus)		12:5	4:5
Father		12:6	4:6
The Lists of Gifts—The Diversities of Ministries (see also 1 Pet. 4:9–11)	12:6–8	12:7–11, 28–31 13:1–3	4:7–12
Functional nature	12:6-8	12:11, 29–30	4:7, 11
Guidelines	12:6-8	12:7, 12, 19, 24–25; 13:1–31	4:11–12
One Body, Many Members	12:4–5	12:12–27	4:15–16, 25–29
Edification	12:6–16	12:7; 14:3–6, 12, 16–17, 26	4:12–13, 15–16, 25–32
Empathy	12:10, 15	12:25–26	4:16
Sincere Love	12:9–21	13:1–13	4:25–5:2
Hate evil, cling to good	12:9	13:6	4:25
Gentleness	12:10	13:4–5	4:32
zeal	12:11	13:6	4:1, 23–24
Rejoicing, steadfastness, prayer	12:12	13:7–8	
Fellowship with those in need	12:13	13:3	4:28

Main Points	Romans	1 Corinthians	Ephesians
No unwholesome talk	12:14	13:11	4:26–29
Humble mindset	12:16	12:25; 13:4	4:2, 23
No revenge	12:17	13:5	4:31
Be at peace	12:18		4:3
Handling anger	12:17	13:5–6	4:26, 31
Final Judgment	12:19–21	13:10, 12	4:13, 15, 30

Believers play a vital part in gift ministry. Note the parallels in these passages. Romans 12:1–3 tell us: Present your bodies and minds in spiritual worship. Test and approve what is the good, pleasing, and perfect will of God. Similarly, 1 Corinthians 12:1–3 says, Don't lose control of your bodies. Don't be deceived by false doctrine, but let Jesus be Lord. And Ephesians 4:1–3: Live worthy of God's calling. Have the right attitude. Keep the unity of the Spirit.

Our bodies are the temple of the Holy Spirit and therefore must be involved in our worship. Many pagan religions teach a dualism of body and spirit. For them the body is evil and is a prison, while the spirit is good and to be set free. This view was common in Greek **thought**.⁸

Paul urged the Corinthians not to let their pagan past influence them. They used to lose control; consequently, they might utter anything, claiming it was the Spirit of God. The biblical context of gifts does not indicate lack of control. Rather, as the Spirit works through us, we are more in control than ever. We yield our body and mind as instruments to God. We bring a transformed mind, placing it under the lordship of Christ, and come with a meek, disciplined spirit to allow God to work through us. Ephesians 4:1–3 tells us that right attitudes lead to effective ministry. Thus, body, mind, and attitudes become instruments for the glory of God.

There are various views on the nature of the gifts of the Spirit.⁹ One view sees the gifts as natural abilities. For ex-

⁸See *Plato*, vol. 1, trans. Harold N. Fowler (Cambridge, Mass.: Harvard University Press, 1914), 485.

⁹Charles W. Carter, *1 Corinthians*, The Wesleyan Bible Commentary Series (Peabody, Mass.: Hendrickson Publishers, Inc., 1986), 200. Harold Horton, *The Gifts of the Spirit* (Springfield, Mo.: Gospel Publishing House, 1975), 27.

CHAPTER

14

Spiritual
Gifts

ample, a singer has the gift of music or a physician (via medical science) has the gift of healing. But human talent alone can never change the world.

Another view sees gifts as totally supernatural. This view denies human involvement, saying the Spirit bypasses the mind. It sees the flesh as being evil and capable of only distortion. A danger here is that few will have the courage to exercise the gifts. Most will feel unworthy, viewing the gifts as mystical or beyond their comprehension. They will fear making a mistake. However, sharing a gift is no proof of holiness or of spiritual attainment.

A third view is biblical: The gifts are incarnational. That is to say, God works through humans. Believers submit their minds, hearts, souls, and strength to God. They consciously, willingly surrender their all to Him. The Spirit supernaturally enables them to minister beyond their abilities, at the same time expressing each gift through their life experience, character, personality, and vocabulary. The gifts manifested need to be evaluated. That in no way lessens their effectiveness, but rather allows the congregation to test their biblical truth and edification value.

This incarnational principle is seen in God's revelation to humankind. Jesus is Immanuel, God with us (fully God and fully human). The Bible is both a divine book and a human book. It is divine, inspired by God, authoritative, and inerrant. It is human, reflecting the writers' backgrounds, life situations, personalities, and ministries. The Church is both a divine and a human institution. God established the Church or there would be no Church. Yet, we know how very human the Church is. God works through jars of clay (2 Cor. 4:7). The mystery hidden for ages and now revealed to the Gentiles is "Christ in you, the hope of glory" (Col. 1:27).

We need not fear. What God ministers through your life, ministry, and personality may be different from what He ministers through others. We should not feel that we are guaranteeing perfection when we share a gift. It can be lovingly evaluated by others. We need only to be a yielded vessel seeking to build the body of Christ. Rather than focusing on whether a gift is fully from God, we ask the more vital question, How can I best meet the needs of others and touch sinners for Christ? Understanding this principle alone can set the Church free to manifest gifts.

UNITY AND DIVERSITY IN THE TRINITY

To the superficial reader, the discussion of the Trinity at this point may seem not to add to the argument. But for Paul, it is foundational. Even the order in which Paul lists the Trinity in 1 Corinthians 12:4-6 and in Ephesians 4:4-6 is the same: Spirit, Lord, Father. Each Person of the Trinity plays a vital part in the manifestation of gifts. Sometimes the roles overlap, but essentially the Father superintends the plan of salvation and the expression of the gifts from beginning to end. Jesus redeems us and sets us in our place of ministry in His body, the Church. The Holy Spirit gives gifts.¹⁰ The Persons of the Godhead have different roles, yet vitally work together, blending into a perfect unity of expression.

The Church must seek to reflect the nature of the Lord whom it serves. There is no schism, divisiveness, carnal pride, self-glorification, one-upmanship, or usurping of another's territory in the Trinity. We must not do what we want, but what we see God doing (John 5: 19). What a difference this will make in the way we share the gifts! Ministered properly, the gifts reveal the coordination, the creative unity in diversity, and the wisdom and power the Spirit blends together. Everywhere we see diversity. The Church may face a variety of situations. But we can have this blending by the Spirit into a greater unity through falling before God, whose holiness, power, and purposes are awesome.

THE DIVERSITIES OF MINISTRIES

There are many gifts. No list is meant to be exhaustive. Twenty-one are listed in these passages. All are complementary; none is complete in and of itself. For example, every gift in Romans 12:6-8 can usefully be applied to a counseling situation. Some gifts in one list are easily related to gifts in other lists. The gift of giving may manifest itself in showing mercy, helps, exhorting, or even martyrdom. With this overlap we find that some gifts are easily identified by all, such as tongues and interpretation, healings, and miracles. Yet other gifts, such as a word of wisdom, a word of knowledge, discerning of spirits, and prophecy, may need evaluation to identify.

¹⁰Christ also gives gifts, but the gifts He gives are people taken captive by the ascended Christ and given as gifts "to prepare God's people for works of service, so that the body of Christ may be built up" (Eph. 4:12; see also 4:7-11).

CHAPTER

14

Spiritual
Gifts

CHAPTER
14Spiritual
Gifts

Personal inadequacy leads to interdependence. Each believer is only one member of the body of Christ; each needs other members: Together they can do what one individual cannot do. Even when people manifest the same gifts, they do it differently, with different results. No one person shares any gift in its total manifestation. Each needs the sharing of others as well.

Gifts must be shared in love because of the danger of miscommunication, even by those with the sincerest intentions. And every gift must be evaluated by others.

Paul is intensely practical. In the area of gifts he says nothing that is merely theoretical. Most writers have divided the gifts in 1 Corinthians 12:8–10 into the three categories of mind, power, and speech, with three gifts in each category. This is a convenient and logical division. However, based on 1 Corinthians 12:6–8 and 1 Corinthians 14:1–33, I believe Paul is making a functional division.¹¹

From Paul's use of the Greek word *heteros* ("another of a different kind") twice in 1 Corinthians 12:6–8, we can see the gifts divided into three categories of two, five, and two gifts respectively.¹²

Teaching (and Preaching) Gifts:

The message of wisdom

The message of knowledge

Ministry Gifts (to the church and world):

Faith

Gifts of healings

Miraculous powers

Prophecy

Distinguishing between spirits

Worship Gifts:

Different kinds of tongues

Interpretation of tongues

¹¹Lim, *Spiritual Gifts*, 65–86.

¹²Both Fee and Carson propose that if grouping is valid at all, it is based on the use of *heteros*, Carson gives no definite conclusions. Donald A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 37. Fee sees categories one and three as having to do with the problems at Corinth, while the middle category has to do with supernatural gifting. Gordon D. Fee, *The Epistle to the First Corinthians: The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1987), 590–91. My view is that Paul is not only solving a Corinthian problem, but also teaching on the purposes and exercise of the gifts.

This threefold division may be confirmed by dividing 1 Corinthians 14 into paragraphs. Note that Paul adds the further category in 1 Corinthians 14:20–25 of "a sign ... for unbelievers" (v. 22).

The Message of Wisdom. Teaching, seeking divine guidance, counseling, and addressing practical needs in church government and administration may offer occasions for the gift of wisdom. It must not be limited to church worship or classroom experiences, however. It teaches people to grow spiritually as they apply their hearts to wisdom and make choices leading to maturity. The gift, however, is a message, proclamation, or declaration of wisdom and does not mean that those ministering the message are necessarily wiser than others.¹³

Our faith must not rest on human wisdom (1 Cor. 2:5). If we lack wisdom, we are exhorted to ask God for it (James 1:5). Jesus promised His disciples "words and wisdom that none of your adversaries will be able to resist or contradict" (Luke 21:15). That this promise referred to a supernatural gift is shown by His command "not to worry beforehand how you will defend yourselves" (Luke 21:14). The gift therefore goes beyond both human wisdom and human preparation.

The Message of Knowledge. This gift has to do with teaching the truths of the Word of God.¹⁴ It is not the product of study as such. Donald Gee described it as "flashes of insight into truth that penetrated beyond the operation of ... unaided intellect."¹⁵ The gift may include such things as God's sharing of His secrets, as when He revealed to the Old Testament prophets a time of rain, an enemies' plans, or secret sins of kings and servants. It may also include Peter's knowledge of

¹³For examples see Acts 4:8–14, 19–21; 6:1–10; 10:47; 15:13–21; 16:35–40; 21:12–14.

¹⁴Donald Gee, *Concerning Spiritual Gifts* (Springfield, Mo.: Gospel Publishing House, 1949), 27–34, 110–19; S. Horton, *What the Bible Says*, 271–72. Calvin, Alford, Morris, Pulpit, Hodge, Meyer, and a host of Pentecostal writers would agree with this definition. Hodge, Osiander, and MacGorman add the dimension of a special communication of truth given in such a way that believers may appropriate it readily.

¹⁵Donald Gee, *Spiritual Gifts in the Work of the Ministry Today* (Springfield, Mo.: Gospel Publishing House, 1963), 29.

CHAPTER
14Spiritual
Gifts

Ananias and Sapphira's deception and Paul's declaration of a judgment of blindness upon Elymas.¹⁶

Faith. Fervent prayer, extraordinary joy, and unusual boldness accompany the gift of faith. It is not saving faith, but rather a miraculous faith for a special situation or opportunity, such as Elijah's confrontation with the prophets of Baal (1 Kings 18:33–35). It can include special ability to inspire faith in others, as Paul did on board the ship in the storm (Acts 27:25).

Gifts of Healings. In Acts many responded to the gospel and were saved after being miraculously healed. In the Greek, both "gifts" and "healings" are plurals. Therefore, it seems that no one is given *the gift* of healing. Rather, many gifts are available to meet the needs of specific cases at specific times. Sometimes God heals sovereignly and sometimes He heals according to the faith of the sick person. The one who prays for the sick person is just the agent; the sick person (whether sick physically or emotionally) is the one who needs and actually receives the gift. In every case, God alone must receive the glory. We, however, can join our faith with that of the sick person, and together set the climate of love and acceptance so that gifts of healing may flow. In the body of Christ are power and strength to meet the needs of the struggling member. This is the incarnational aspect of healing.

Miraculous Powers. Here Paul combines two plurals, of *dunamis* (deeds of mighty supernatural power) and *energēma* (effectual results). This gift may have to do with providing protection, giving provision, casting out demons, altering circumstances, or passing judgment. The Gospels record miracles in the context of the manifestation of the messianic Kingdom (or rule), the defeat of Satan, the power of God, and the presence and work of Jesus. The Greek word for "miracle" (Gk. *semeion*) in John emphasizes its sign value to encourage people to believe and keep on believing. The Book of Acts emphasizes the continuation of that work in the Church, showing that Jesus is Victor.

Prophecy. In 1 Corinthians 14 prophecy refers to a variety of Spirit-inspired spontaneous messages in the speaker's known language "for their strengthening [especially of faith], encouragement [especially to move ahead in faithfulness and

¹⁶Howard Carter, *Spiritual Gifts and Their Operation* (Springfield, Mo.: Gospel Publishing House, 1968), 27–36; H. Horton Gills, 51–64. L. Thomas Holdcroft, *The Holy Spirit: A Pentecostal Interpretation* (Springfield, Mo.: Gospel Publishing House, 1979), 148–50.

love], and comfort [that cheers and revives hope and expectation]" (14:3).¹⁷ By this gift the Spirit illumines the progress of God's kingdom, reveals the secrets of peoples' hearts, and puts the sinner under conviction (1 Cor. 14:24–25). A good example is Acts 15:32, "Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers."

Those regularly used in the gift of prophecy were called prophets. However, any believer may exercise this gift. But it must be weighed carefully (and publicly) by "the others," that is, by the congregation (1 Cor. 14:29).¹⁸ This evaluation should include what God's purpose is, so that everyone may learn and benefit.

Distinguishing between Spirits. "Distinguishing" and "spirits" are both plurals in the Greek. This indicates that there are a variety of ways this gift may be manifested. Since it is mentioned directly after prophecy, many scholars see it as a companion gift involved in the "weighing" (1 Cor. 14:29).¹⁹ It involves a supernaturally given perception, differentiating between *spirits*,²⁰ with an emphasis on protecting us from the attacks of Satan and evil spirits (cf. 1 John 4:1). **It allows us** to use all the gifts and the Word of God to work against Satan in order to then make a full, free proclamation of the gospel.²¹

Like the other Gifts, this one does not raise an individual to a new level of ability. Nor does it give anyone the power to go around looking at people and telling of what spirit they are. It is a specific gift for a specific occasion.²²

Tongues and Interpretation. The gift of tongues needs interpretation to be effective in the congregation. Some say that because these two gifts are listed last they are the least in importance. Such a conclusion is insupportable. All five gift lists in the New Testament have the gifts in a different order.

¹⁷See S. Horton, *What the Bible Says*, 125.

¹⁸Wayne Grudem, *The Gift of Prophecy in The New Testament and Today* (Westchester, Ill.: Crossway Books, Good News Publishers, 1988), 71–74.

¹⁹Fee, *First Corinthians*, 59697.

²⁰This may include "a wide range of the human, the demonic, even the angelic." J. Rodman Williams, *Renewal Theology, vol. 2* (Grand Rapids: Zondervan Publishing House, 1990), 389.

²¹Some examples may be found in Acts 5:3; 8:20–23; 13: 10; 16:16–18.

²²S. Horton, *What the Bible Says*, 277.

CHAPTER
14Spiritual
Gifts

In the gift of tongues the Holy Spirit touches our spirit. We find liberation to exalt God's goodness and we edify ourselves: We are built up spiritually as we speak. Then when the interpretation allows the congregation to understand what is being said, they are encouraged to worship. Praise more readily follows the gift of tongues and interpretation than it does the gift of prophecy. Prophetic utterances are more **instructional**.²³

The basic difference between the phenomenon of tongues in Acts and in 1 Corinthians is purpose. The tongues in Acts were for self-edification, giving evidence that the disciples had indeed received the promised gift of the Holy Spirit, which was to clothe them "with power from on high" (Luke 24:49; Acts 1:4-5,8; 2:4). They did not need to be interpreted. In Corinth the purpose was to bless others in the congregation, making communication necessary.

The Holy Spirit distributes all these gifts according to His creative power and sovereignty. The word "determines" (1 Cor. 12:11 Gk *bouletai*) is in the present tense and strongly implies His continually creative personality. We notice also that the Bible does not draw lines between the gifts. "Encouraging" is part of the gift of prophecy in 1 Corinthians 14:3, yet in Romans 12:8 it is treated as a separate gift. The categories of gifts given above are not mutually exclusive. Further, different personalities may express gifts differently in a variety of ministries.**

In 1 Corinthians 14: 1-5 the functional value of tongues and interpretation may be compared with prophecy in teaching (14:6-12), worship (14:13-19), evangelism (14:20-25), and ministry to the Body (14:26-33).

Teaching, ministry of the body of Christ to the Church and the world, and worship are three keys to a healthy local assembly. If we have only two of these categories without the third we have imbalance and open ourselves to difficulties. For example, if we have teaching and ministry without strong worship, we may lose much of the thrust of revival. We may readily burn out in our zeal in serving. If we have teaching and worship without practical ministry, our members will become lazy, ingrown, ineffective, critical, and divisive.

*Many take the latter part of 1 Cor. 14:5 to mean that interpreted tongues may have a message for the congregation. See S. Horton, *What the Bible Says*, 226.

²³For a discussion of other categories of gifts see S. Horton, *What the Bible Says*, 19 1-94, 263-70, 279-82.

CHAPTER
14Spiritual
Gifts

If we have ministry and worship without solid teaching, we open ourselves to extremes and wildfire that will damage the revival in both the short term and long term. Without the complement of all, the local assembly cannot reach its potential. Clearly Paul is interested in practical results, that which will set the body of Christ free for **discipling**, evangelism, unity, and Christlikeness.

In 1 Corinthians 12:4-6 Paul taught that there are differing gifts (Gk. *charismatōn*), ministries (Gk. *diakoniōn*), and results (Gk. *energēmatōn*). That is to say, each gift may be exercised through different ministries and come up with different God-honoring results. By using the analogy of different members of the Body, by saying God sets members in the Body as He desires, giving us different ministries with various results, and by the outline of 1 Corinthians 14, we see Paul is talking about practical function. Incredible diversity, incredible practicality!

By looking at the parallel passages and adding 1 Peter 4: 10-11 we see the following thirteen **guidelines**:²⁵

1. We should exercise our ministry in proportion to our **faith**.²⁶
2. We should concentrate on our known ministries and develop them.
3. We must maintain the right attitudes: give generously, lead diligently, show mercy cheerfully.
4. We all have different functions in the body of Christ and must understand the relationship to the whole body.
5. Gifts are to edify all, not just the **individual**.²⁷
6. One must have no sense of superiority or inferiority, for every member is equally important.
7. The gifts are given to us, we do not attain them. God's will and sovereignty determine distribution. His specific ac-

These guidelines come from Lim, *Spiritual Gifts*, 208-10.

²⁶There are many different views on what the faith to prophesy is: our grasping hold of faith and exercising it; power given each Christian; an amount of faith given to each of us; gifts we receive as a result of our faith; or, simply, faithfulness. All these definitions have valid biblical foundation. The best definition is incarnational, involving both God and man: "Faith is the *pneuma* given to the individual and received by him. It is **objective** to the degree that none can establish or take it for himself and subjective because each must receive it for himself without being represented." Käsemann, *Romans*, 335.

²⁷Uninterpreted tongues do edify the individual (1 Cor. 14:4). This is not wrong, for we need to be built up spiritually. However, messages in the public meeting need to be interpreted.

CHAPTER
14Spiritual
Gifts

tion of placing these gifts in the Church is shown by the following verbs: given (Rom. 12:6), appointed (1 Cor. 12:28), and gave (Eph. 4:11). Paul further **affirms** in 1 Corinthians 12:28–31 that we should concentrate on the known ministries God has given us.

8. At the same time, these are God-given manifestations, not human talents. God continuously grants gifts as He **wills**.²⁸ We should be open to them all. If we know what part of the Body we are and what our ministries are, we can then channel the gifts effectively.

9. Though we may exercise a gift to its fullest, apart from love, such exercise is futile. Clearly, we have only partial knowledge; we can share only partial knowledge. Gifts are continually given according to one's measure of faith (not once for all). The gifts must be tested; they fall under the commands of our Lord. The focus is the maturation of the church, not the greatness of the gift. These truths should lead us to a humility, an appreciation for God and others, and an eagerness to obey Him.

10. Enabling ministries have a special function to set others free for their ministries and develop maturity in them. Apostles, prophets, evangelists, and pastor-teachers are gifts to the Church. They appear in historical order in the founding and establishing of the church, rather than some ranking of authority (1 Cor. 12:28).²⁹

11. We are to minister God's grace in its various forms. First Peter 1:6 reveals the Christians had **suffered** grief through its various forms; God has a special grace to minister to each grief. A faithful minister will know how to minister to the need. We are to choose carefully when, where, and how to best minister the grace of God.³⁰

12. We must minister confidently in the strength of the

²⁸1 Cor. 12:11 *diairoun* (giving, distributing) is present active participle, thus continuous action.

²⁹*Fee, First Corinthians*, 619–20.

³⁰*Poikilots* is used both in 1 Pet. 1:6 and 4:10. Eph. 3:10 describes the boundless variety of the wisdom of God that will be revealed to the rulers and authorities in the heavenlies through the Church (the stronger form, *polypoikilos* is used). Markus Barth, *Ephesians: Translation and Commentary on Chapters 1–3*, Vol 34, The Anchor Bible Series (Garden City, N.Y.: Doubleday and Company, Inc., 1974), 345, suggests the adjective “manifold,” or “various,” “probably denoted originally, the character of an intricately embroidered pattern, e.g., of a cloth or flowers.” What a picture of God's sovereign design! We may see the intricate pattern of trials; God sees the ultimate results.

CHAPTER
14Spiritual
Gifts

Lord. We must not be timid or do it in our own strength. **This** is similar to Romans 12 where we are to minister in proportion to our faith, but Peter goes on to say, speak as if you are speaking the “very words of God”! (1 Pet. 4:11).

13. Finally, God must have all the glory. All the gifts are graces with which God has blessed His Church.

ONE BODY, MANY MEMBERS

Unity in the body of Christ is based upon our common experience of salvation. We are all sinners, saved by the grace of God.

Paul's analogy of the Church to the physical body may have been too earthly for some of the spiritually minded Corinthians. They may have felt the flesh was evil. But God created the body. No better picture of the Church's interaction and interdependence has been developed. From the time of his conversion on the Damascus Road, Paul realized that to persecute the Church was to persecute Christ himself (Acts 9:4). He held a very high view of the Church and its value to God. We have a calling and an obligation to build one another up, help each member find a personal ministry, work at clear communication, and commit our lives to one another.

The world tears down. Christians may be built up in the Lord, personal edification coming **first**. Speaking in tongues edifies us personally (1 Cor. 14:4, 14, 17–18). If we are not built up, we will be ministering from empty vessels; the devotional life of many modern Christians is sadly lacking. Prayer and worship are our inner strengths. But if we seek only personal edification we become like spiritual sponges. We must seek to build others up.

“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up” (Eph. 4:29). A healthy body builds itself up, being able to heal its own injuries. Edification should be the Church's highest goal in its use of the gifts. Love builds up. The purpose of gifts is to build up. God's people must be supportive, open, forgiving, reaching out. What an example such action would be to the world!

True fellowship is built on empathy. We are to rejoice with those who rejoice, mourn with those who mourn (Rom. 12:15). We are to have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it (1 Cor. 12:25–26). This is the opposite of the way the world thinks. It is easier to rejoice

CHAPTER
14Spiritual
Gifts

over those who weep, and weep over ~~those~~ who rejoice; human nature prefers to be judgmental. But believers belong to one another. My victory is your cause for rejoicing because the kingdom of God is advanced. Your victory lifts me up as well. Ephesians 4:16 gives us the culminating point of empathy: The Body builds itself up in love, as each supporting ligament receives from Christ and does its work.

The word for "supporting" is *epichorēgias*. It is used in Greek literature to describe a choir leader bearing responsibility for abundantly supplying his group's needs, or a leader supplying amply his army's needs, or a husband caring amply for his wife, giving her abundant support. If each one fulfills his or her responsibility, health and vitality will result. What release of power can happen in this kind of fellowship! Miracles and healings can readily take place in such an atmosphere. **If we** can truly be supportive and open to one another, we will set Christians free to reach out to God for solutions.

We all have different personalities, temperaments, and ministries. We must have a commitment to understand one another and set each other free to minister. This takes time. As we learn about others, we begin to appreciate them, honor them, and grow in fellowship.

SINCERE LOVE

After each of Paul's expositions on gifts, he beautifully crafts three messages from one outline on love (Rom. 12:9–21; 1 Cor. 13; Eph. 4:17–32). Each passage is creatively different, yet the same essential points are there.

Anders Nygren says of Romans 12, "One needs only to make 'love' the subject throughout 12:9–21 to see how close the contents of this section are to 1 Corinthians 13."³¹ The whole of Romans 12 is a unit. Paul is not speaking of two separate topics, gifts and ethics (love).³² The context of Romans 12 is the urgency of the hour, how good must triumph over evil, and living in light of Christ's return. The people of God must live in right relationships. Neither may 1 Corinthians 12 and 13 be divided: The context for exercising gifts is love. Ephesians 4 emphasizes the dramatic difference between our former life as pagans and **our new life in Christ. That is why we must speak the truth in love. love is practical when we**

³¹Anders Nygren, *Commentary on Romans* (Philadelphia: Fortress Press, 1972), 425. See also Lim, *Spiritual Gifts*, chap. 3.

³²Käsemann, *Romans*, 344.

CHAPTER
14Spiritual
Gifts

build one another up."³³ The three passages develop separate themes. Yet, **good over evil, love in the exercise of gifts, and truth in love are three dynamic expressions of love-Messiah's army marches with a different methodology! Our life-style is key to effective utilization of gifts.** (We will discuss this more in the section on "The Relation Between Gifts and Fruit.")

ULTIMATE JUDGMENT

Leave **room for God's wrath, for it is written: "It is mine to avenge; I will repay,"** says the Lord. On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." Do not be **overcome by evil, but overcome evil with good (Rom. 12:19–21).**

When **perfection comes, the imperfect disappears.** . . . Now we see but a poor reflection; . . . then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known (1 Cor. 13:10,12).

Reach unity in the faith . . . become mature, attaining to the whole measure of the fullness of Christ. . . . In all things grow up into him who is the Head, that is, Christ. . . . Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption (Eph. 4:13,15,30).

By examining these verses we see that all three passages on love are written in the context of Christian conduct in light of Christ's coming. We do not build our ethics around philosophy, culture, or convenience, but around the righteousness of God and in view of His final judgment. Theologians call it eschatological **conduct**.³⁴

³³All three passages on love have hymnic elements. Barth, *Ephesians* 4-6 429, 435, 473, 557.

³⁴From the Greek *eschatos*, "last"; thus, conduct in view of the prophesied last things. In the early 1900s, men like Albert Schweitzer spoke of Paul's theology as "interim ethics." They said both Jesus and Paul were mistaken about the timing of the Second Coming. Therefore, Paul and others wrote about a radically demanding life-style, an interim ethic, assuming the Lord's return was very near. This supposedly explained some of the strong statements on holiness, marriage, loving enemies, and doing good to those who hurt us. But such explanation was based on mistaken assumptions about the authority and inspiration of the Word. **The principles articulated by Paul are valid for the whole Church Age; the Church is meant to live as if Jesus could come at any moment, expressing a faithful witness whether Christ should come in two days or two centuries. God is Judge, His righteousness will be vindicated, the Church will be victorious, and Satan will be vanquished. Our lives, empowered by the Spirit, should express that.**

CHAPTER
14Spiritual
Gifts

The quotation in Romans 12:20 is from the wisdom literature of the Old Testament (Prov. 25:21–22). In these passages on love, Paul has quoted Jesus, the Law, the wisdom literature, and shared a prophetic concern for the poor and needy. This is God's wisdom. To "heap burning coals on his head" may picture an Egyptian practice of placing a pan of burning charcoal on one's head, indicating penitence. If so, Paul is saying that through love we may lead the person to repentance. Let the enemy realize it is God he is fighting, not us. We do not want to defeat our human enemies; we wish to win them to the Lord! We must not succumb to Satan's pressures. The warfare is **between** the evil and the good. We can conquer evil only with the good.

First Corinthians points to a time of total clarity when we shall see face-to-face and know fully as we are fully known. It is the day of the coming of the Lord; it is Judgment Day. All our actions will be judged by His standards (Rom. 2:6,16).

In Ephesians, references to the prophesied last things are plentiful. Paul speaks of the future point of full maturity and the day of redemption. We are sealed by the Spirit until that day (Eph. 4:13,15,30). But until then, the gifts are God's empowerment to accomplish the task of building up each other and touching the world. Paul's commands throughout **Ephesians** require radical, dramatic, urgent change. We must make the most of every opportunity (Eph. 5:16). Christ seeks to present to himself a radiant Church (Eph. 5:27). Slaves and masters have a Master in heaven to answer to (Eph. 6:9). And lastly the word "finally" (Eph. 6:10) may be a reference to the final days when the day of evil comes (Eph. 6:13).

The parallel passages of Romans 12, 1 Corinthians 12 through 13, and Ephesians 4 focus on the life-style of the Spirit-filled believer-finding a place in the body of Christ, exercising gifts in love, witnessing and serving in anticipation of the coming of the **Lord**.³⁵ This is the Church's purpose and calling. The Church is a school. As believers gather, they learn how to minister spiritual gifts and be disciples of Christ. As they go forth, they apply God's power to life's situations. We must be open to the Spirit's speaking through us at any time.

THE FUNCTIONS OF GIFTS

Paul contrasts the value of tongues and prophecy in four different functions in 1 Corinthians 14: teaching (verses 6–

³⁵Käsemann, *Romans*, 349; and Barth, *Ephesians* 4–6, 526, speak of eschatological conduct.

CHAPTER
14Spiritual
Gifts

12), worship (verses 13–19), signs for the unbeliever (verses 19–25), and ministry to the local church (verses 26–33). He cautions against abuse of gifts and gives positive guidelines for their exercise. I have summarized key instructions below.

Communication is complex. Clear communication strengthens (14:3). It is easy to misunderstand intentions, attitudes, and words. We are imperfect. That is why gifts must be exercised in love. Because of Corinthian selfishness, **super**-spirituality, and abuse of tongues, many problems arose. Paul reemphasizes the need for clarity of direction and instruction. Thus he uses prophecy to represent all gifts exercised in the known tongue. Tongues when interpreted encourage the congregation to worship (1 Cor. 14:2,5,14–15) and is a gift as valid as prophecy. There is no biblical basis for calling some gifts superior and some inferior. Each gift does its unique work if communicated properly. Paul gives the analogy of flute, harp, or trumpet when played without a clear sound: There is no benefit to anyone else. In the local assembly we need to be clear on God's direction and what He says to all of us.

Paul valued the gift of tongues for worship (1 Cor. 14:2), for self-edification (14:4), for praying (14:14), for giving thanks (14:17), and as a sign to the unbeliever (14:22). Paul prayed, sang, praised, and spoke in tongues (14:13–16). In fact, he spoke in tongues more than the exuberant Corinthians. He speaks of the value of praising and praying in the Spirit and in the understanding.

The Corinthians had abused the gift: Some may have believed they were speaking in angelic languages (1 Cor. 13:1), services may have been dominated by tongues (14:23), and speakers apparently interrupted each other to give their utterance in tongues, disregarding interpretation (14:27–28).

A key question of this passage is, Does Paul encourage or discourage periods of corporate worship where all speak in tongues? Two views are held on 1 Corinthians 14:23–24. One is that Paul was minimizing the use of tongues, and only two or three people at most should ever speak in tongues in a service for any reason. This rules out corporate worship in tongues. From this point of view, Paul is making a minimal concession to the tongues speakers at Corinth.³⁶

³⁶This question arises not only among some charismatics, but also among **Pentecostals**, especially in the western world. William Richardson, "Liturgical Order and **Glossolalia** in 1 Corinthians 14:26c–33a," *New Testament Studies* 32 (January 1986): 148, says, "[I]n an era when great stress is placed on a more cerebral approach to religion, it is conceivable that Paul's counsel might easily stress the need for more 'praying with the Spirit' rather than less."

A second view sees 1 Corinthians 14:23–24 as **two** parallel statements: everyone speaks in tongues; everyone prophesies. If 14:23 means everyone speaks in tongues “at the same time,” then 14:24 **also** refers to everyone prophesying “at the same time.” Obviously 14:24 cannot mean that. Everyone prophesying “at the same time” would be seen as confusion, if not lunacy. Paul does allow prophesying “one at a time” in ministry to the congregation (1 Cor. 14:31). Since prophecy represents all the gifts in the understood language, other gifts may be ministered prophetically.

The only limitation on prophetic messages is that which is “fitting and orderly.” The Corinthians were not to dominate the whole ministry time with tongues by speaking in tongues “one at a time.” A limit is placed on two or at the most three utterances in tongues and interpretations (14:27). The basic purpose of tongues and interpretation is worship and encouraging others to worship God. If a congregation is ready to worship, it should need only two or three exhortations to move freely into this area.

In Acts 2:4; 10:44–46; and 19:6, all spoke in tongues in corporate worship. No interpretation is mentioned. Everyone worshipping in tongues at the same time cannot be denied from a biased interpretation of 1 Corinthians 14:2, 22–25. Paul and Luke do not contradict each other.

If the primary purpose of tongues is to praise God, tongues with interpretation will encourage others to worship. To then deny people the opportunity to respond by worshipping God in tongues would seem to be a contradiction. Paul would then be saying ‘You may worship with understanding in the assembly, but not in Spirit. Only two or three are allowed that experience.’ What about meetings where prayer is the primary agenda? Or meetings to encourage others to receive the **infilling** of the Spirit? Or times of sheer celebration? When God touches us in any public gathering, we respond; however, our response must not draw undue attention to ourselves.

The Pentecostal-charismatic revival around the world has not apologized for genuine celebration. It has encouraged wholehearted worship. The individual spirit is not suppressed for the corporate Body. Rather, it is fully utilized and controlled for that Body. Tongues have not been relegated to the prayer closet. Indeed, we learn through the model of corporate worship how to worship in private. If all understand that there are mutual times to praise God, no confusion exists.

All gifts have sign value and content value. The gift of tongues focuses on the sign aspect: It arouses attention.

Prophecy focuses on content, though in some instances it has great sign value. It confronts people with God’s Word and invites repentance. Palmer Robertson points out: “ ‘Tongues’ serve as an indicator; ‘prophecy’ serves as a communicator. ‘Tongues; call attention to the mighty acts of God; ‘prophecy’ calls to repentance and faith in response to the mighty acts of God.”³⁷

Healings have sign value for those observing and content value for those healed. Words of wisdom and knowledge focus more on content value, though at times may have great sign value. The issue is pragmatic: What is God doing and what is needed in the situation?

Although nothing can surpass or take the place of God’s **Word**,³⁸ God continually speaks to churches and individual needs. We gather together to hear from God afresh; He speaks to our present situation through His Word and through the body of Christ. If we all come with a readiness to minister **gifts** and the opportunity is given, then ministry can flow. An ideal place for such ministry is the small setting, such as a cell group. Tight schedules, large crowds, and shy members militate against such sharing in a Sunday worship service (14:26).

Paul’s hand was steady as he guided the Corinthian church. Many were united against him. Some Corinthians thought they were superspiritual, feeling the Kingdom had arrived, that there was no need for resurrection if they truly had faith. They alone had the fullest manifestation of **gifts**.³⁹ Yet Paul does not react against them. He gives positive guidelines. First, prophecy must be clearly communicated so that it strengthens, encourages, and comforts (14:3).

Second, the needs of believers, unbelievers, and inquiring seekers must be considered. Believers need to be instructed and edified (14:1–12), to give thanks along with other believers (14:17), to mature in thinking (14:20), to minister a variety of gifts (14:26–33), to evaluate gifts (14:29), and to be **discipled** (14:31). Unbelievers need to understand what

³⁷O. Palmer Robertson, “Tongues: Sign of Covenantal Curse and Blessing,” *Westminster Theological Journal* 38 (Fall 1975), 52.

³⁸See chap. 3, pp. 63–64, 68, 82, 112.

This is the thrust of present scholarly understanding of the Corinthian situation. See Fee, *First Corinthians*; Carson, *Showing the Spirit*; and Martin, *The Spirit and the Congregation*.

is happening in a service (14:16),⁴⁰ to awaken to the fact that God is speaking (14:22), and to have the secrets of the heart laid bare before God (14:25) so that they may believe. Inquiring seekers need to understand what is happening in a service (14:16), to not be confused (14:23), and to know that God is truly among us (14:25).

Third, it is important not to react. Paul says to the Corinthians, “eagerly desire spiritual gifts” (14:1), be zealous for them and channel the zeal to build the Church (14:12), and don’t forbid speaking in tongues (14:39). Fear of extremes often causes churches to shrink from a complete gift ministry. The baby is thrown out with the bath water, the fire is feared because of possible wildfire, or, as the Chinese proverb puts it, we trim the toe to fit the shoe. On the other hand, to zealously follow an untested position that has little biblical base is to ask for problems that will hinder the very revival we all seek.

Sometimes we judge mercilessly and legalistically those who make mistakes. Then we dampen the will of others to begin ministry in gifts. Extreme fear of error may cut us off from God’s blessing. We must build on solid theology. But we must also teach in love, test revelations by what other mature believers in the Body sense from the Spirit, and develop, not deny, what may be a genuine gifting from the Spirit (14:39–40).

Fourth, accountability must be demanded. Throughout this chapter, Paul reveals that the corrections to excess are a healthy exercise of gifts, evaluation, and accountability. **We are** responsible to others.

In the worship service the highest priority is to build others up. Our lives, our methodology, and our utterances all have to be exercised in the context of what God is doing in the Church and must be willingly subject to the evaluation of the Body of believers. Excesses come when people exercise **gifts** or make statements that are accountable to no one.

THE RELATIONSHIP OF THE GIFTS AND THE FRUIT

What is the relationship between the Spirit’s gifts and the Spirit’s fruit? Fruit has to do with growth and character; **life-**

⁴⁰Although the Greek word in 1 Cor. 14:16 is *idiotēs*, and refers to the inquiring seeker, I see this verse applying to the unbeliever also. We must assume that all who come have a hunger in their hearts to encounter the living God, whether they are aware of it or not. Therefore even unbelievers, *apistos* (14:22), should have a basic understanding of what is happening in the service, even though they do not understand everything.

style is the key test of genuineness. The fruit in Galatians 5:22–23 are the “nine graces which make up the fruit of the Spirit—the life-style of those who are indwelt and energized by the **Spirit**.”⁴¹ Jesus said, “By their fruit you will recognize them” (Matt. 7:16–20; see also Luke 6:43–45). These aspects of fruit are intricately interwoven in the three gift passages. In the gift passages and in Galatians the fruit qualities flow horizontally in ministry to one another (1 Cor. 13; Rom. 12:9–10; Eph. 4:2). The prime theme of Galatians is not justification by faith, though this seems dominant. Rather, the purpose of justification by **faith** is the walk in the **Spirit**.⁴²

The same emphasis on the walk, or life, in the Spirit **prevails** in lessons to **the churches** in Asia Minor (Ephesus), Achaia (Corinth), and Italy (Rome).

Let us look at the fruit qualities in Galatians 5:22–23 and see how they are interwoven with the exercise of gifts in Paul’s gift passages.

LOVE

The Greek *agape* is most frequently used of a loyal love and is seen in its highest degree as a revelation of the very nature of God. It is a steadfast, freely given love. Love is central to each passage (Rom. 12:9–21; 1 Cor. 13; Eph. 4:25 to 5:2). In fact, it is the ethical principle, the motivating force, and the proper methodology for all **ministry**.⁴³ Without love there is little benefit to others and none to the person exercising the **gift**. Misunderstandings arise and the Church is divided; people are hurt. Love is the foundation from which gifts can

⁴¹F. F. Bruce, *Commentary on Galatians*, The New International Greek Commentary Series (Grand Rapids: Wm. B. Eerdmans, 1982), 25 1.

⁴²The common view, from Martin Luther to F. F. Bruce and Roland Fung in their excellent commentaries on Galatians, is that the key theme is justification by faith. Gordon Fee (while teaching Galatians at Asia Pacific Theological Seminary, Baguio, Philippines, in January 1988) suggested in conversation that the thrust of Galatians was walking in the Spirit: Gal. 3:3—**after** beginning with the Spirit; 5:16—**live** by the Spirit; 5:18—**led** by the Spirit; 5:22—**the** fruit of the Spirit; 5:25—**live** by the Spirit, let us keep in step with the Spirit; 6:1—**you** who are spiritual, restore him gently; 6:8—**sow** to please the Spirit; there is no law in this realm. Just as the climax of Romans is chapter 8 on the dynamic walk in the Spirit so this is the focal point of Galatians. The Holy Spirit is referred to thirteen times.

⁴³See Jack V. Rozell, *Christian Counseling: Agape Therapy*, Belgium: International Correspondence Institute, 1988, for a developed discussion on how love **affects** the whole life-style of the believer.

CHAPTER
14Spiritual
Gifts

be ministered and the context in which the gifts are to be received and understood.

JOY

The Greek *chara*, which we translate “joy,” includes the idea of an active delight. Paul speaks of rejoicing in truth (1 Cor. 13:6). The word is also closely connected to hope. Paul speaks of being joyful in hope (Rom. 12:12). It is the positive expectation that God is at work in the lives of fellow believers, a celebration of our ultimate victory in Christ. Joy is the heart of worship: It turns drudgery into delight, lifts ministry to a higher plane, and puts sparkle in the ministry of the gifts.

PEACE

The Greek *eirēnē* includes the ideas of harmony, health, wholeness, and well-being. In relationships, we are to live at peace with all men (Rom. 12:18); in exercise of gifts, God is not a God of disorder but of peace (1 Cor. 14:33); and in the assembly, we are to strive to keep the unity of the Spirit through the bond of peace (Eph. 4:3). Peace is foundational to moving ahead in unity, to receiving the ministries of others, and to learning even through failure. The exercise of gifts should lead to greater unity and peace. Because we realize the need for each other and that God’s blessings flow through others, because no gift is exercised in perfect manifestation, and because we all make mistakes, it teaches us to be tender to one another and seek the greater good of all.

PATIENCE

The Greek word *makrothumia* means patience with people. It includes long-suffering and forbearance that endures the misconduct of others and never seeks revenge. The Roman Christians were soon to face persecution. During stress and suffering Christians may have less patience with each other, so Paul urges them to be “patient in affliction” (Rom. 12: 12). In sharing gifts Paul starts with patience with people and ends with patience with circumstances (1 Cor. 13:4,7). It takes time for us as the Church to mature through all our differences, differences stemming from culture, education, even personality. Therefore, Paul urges us to be completely humble and gentle; be patient (Eph. 4:2).

For full ministry in the Spirit, we need to learn together,

CHAPTER
14Spiritual
Gifts

make mistakes, grow, forgive, and confront in love without having a critical spirit. This takes patience. Whenever God’s power is manifested, it is important that we look to Him instead of looking at our inadequacies. Then we will not do the hasty thing or go to extremes that will hurt the Church.

KINDNESS

The Greek word *chrēstotēs* reminds us of Christ, the supreme example of kindness. Patience and kindness are coupled together in line one of Paul’s description of God’s love (1 Cor. 13:4). Paul urges us to follow Christ’s example, to be kind and compassionate to one another, forgiving (Eph. 4:32). Harshness is not the way of the body of Christ. Mutual esteem and respect are. Kindness is a healing balm that unites us as we learn to appreciate each other. Even the gifts are the result of God’s kindness to us. We do not deserve the gifts, nor do we deserve each other’s kindness. We receive both with grateful hearts and then share both unconditionally.

GOODNESS

The essential meaning of *agathōsunē*, translated “goodness,” is generosity that flows out of a holy righteousness given by God.¹ Paul says, “Share with God’s people who are in need. Practice hospitality” (Rom. 12: 13). “Share with those in need” (Eph. 4:28).

The basic reason for all the gifts is to bless others. Goodness, or generosity, brings a practical, down-to-earth caring about people where they are. The Early Church knew how to care for one another. If anything, it erred on the side of generosity.

Although careless generosity is not good stewardship, our motive is to show generosity. A danger is that we show generosity in order to boast. In all our giving, we must have love, or it is of no benefit (1 Cor. 13:3).

FAITHFULNESS

The Greek *term pistis* often means trust expressed in a life of faith. In this context it has the meaning “faithfulness.” This reflects the nature of our Heavenly Father. He is dependable.

¹Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d edition. Translated by F. Wilbur Gingrich and Frederick W. Danver (Chicago: University of Chicago Press, 1979), 3. Also Bruce, *Commentary on Galatians*, 252.

CHAPTER
14Spiritual
Gifts

He is patient toward us no matter how often we fail Him. He is committed to us: true to His great plan of redemption! We are to reflect God's image to others. We must be dependable. If we are committed to one another, God can truly pour forth the Spirit's blessings. Faith, hope, and love (1 Cor. 13: 13) are qualities by which we build relationships with each other. Through unity of faith we can attain to the whole measure of the fullness of Christ (Eph. 4: 13). Growth in this fruit builds confidence in God. It can be a stepping-stone to the gift of faith.

The gift of faith heads the category of five powerful gifts in 1 Corinthians 12:8–10 that have to do with the ministry of the body of Christ to one another.

GENTLENESS

The Greek word *prautēs* has the idea of a humble gentleness that is more concerned about others than oneself. Jesus said, "Blessed are the meek for they will inherit the earth" (Matt. 5:5). The cognate word *praus* means "meek," "humble," or "gentle." Aristotle described the word as the mean between excessive proneness to anger and incapacity for anger.⁴⁵ A meek person has a disciplined spirit. Potentially, all spiritual blessings are available to this person. While the word itself is not used in Romans, this gentle spirit is described in Romans 12:12–14 as able to persevere in affliction and persecution, faithfully serving in prayer and practical care. It is a gentleness that knows God is in control and does not take revenge (Rom. 12:17–21; Eph. 4:26). Instead of being rude, self-seeking, and easily angered, we show gentleness, protect others, and persevere (1 Cor. 13:5,7). Our attitude toward each other is to be completely humble, gentle, free from arrogance (2 Cor. 10:1; Eph. 4:2).

Too often spiritual manifestations have been expressed in harsh, manipulative, and authoritarian ways. Rather than encouraging others in gift ministry, such a manner actually stifles it, especially ministry from the whole Body. How important that we learn to guard each other's dignity and save each other's pride. Be gentle!

SELF-CONTROL

The word *egkrateia* means "self-control," including control of sensual passions; thus it includes chastity.⁴⁶ This emphasis

⁴⁵Aristotle, *Ethic. Nicomachaen*, 2.1108a.

⁴⁶Bauer, *Greek-English Lexicon*, 2 16.

CHAPTER
14Spiritual
Gifts

is not in the gift passages of Romans 12 and 1 Corinthians 12 through 14. Earlier treatment of this subject is thorough, however. The new life is contrasted sharply with the old life in Ephesians 4:17–22. Immorality has no place in a person who seeks to be used of God. Without holy living accompanying the gifts, the name of Christ is shamed. Truly effective ministry is blunted. Miracles may continue for a while but God receives no glory. Miracles do not guarantee holiness, but holiness is vital to true spiritual ministry.

Gifts and fruit are carefully interspersed. When gifts are emphasized at the expense of fruit, a terrible price is paid. Christian character, holy living, and relationships with fellow believers are pushed aside with the rationale that God blesses us with power. Thus the work of the Holy Spirit is diluted. We must not divorce power from holiness. God purifies us to use us. Christians whose lives are consistent and unfettered by carnality will be free from condemnation. They will have a good reputation. They will be powerful.

Although neither age nor experience can guarantee spiritual maturity, the fruit of the Spirit produces it. Spiritual maturity means a greater understanding of the Spirit of God and the needs of people. Then we can best exercise gifts. Maturity develops sensitivity to the Spirit, so one might understand how the gifts operate and when they are needed. We will see the balance and not move to extremes. We will look to long-term results, not just short-term blessing. We will seek a revival that lasts until Jesus comes.

Spiritual maturity helps us relate to people. We understand people better and realize how to best minister to them. We must strive for unity. As people watch our character and conduct, they will develop trust in us; the Early Church chose its first seven deacons on the basis of how they were "known" (Acts 6:3). A good reputation and affirmation by others are crucial to a full release of the Spirit in ministry to one another and for the Church to grow.

The fruit becomes the method of exercising the gifts. All the fruit is wrapped up in love, and any gift, even in its fullest manifestation, apart from love is nothing. "On the other hand, a genuine fullness of the Holy Spirit is bound to produce fruit also because of the quickened and enriched life of communion with Christ."⁴⁷ Knowing the awesome, love, power and grace of God should make us tender vessels. We do not de-

⁴⁷Donald Gee, *The Fruit of the Spirit* (Springfield, Mo.: Gospel Publishing House, 1975), 15.

serve the gifts. God empowers us anyway. We will become Kingdom people, ready to bring in the harvest. We rise to a new realm.

THE EXERCISE OF GIFTS

Leadership plays the vital role in bringing a congregation to the point of exercising gifts. The following suggestions may prove helpful:

1. Provide opportunities. At board meetings, **staff** meetings, and **staff** retreats, give time for all to listen to the Spirit and share impressions God makes on their hearts. See if God is saying similar things to several people and if what is said relates to where the assembly is at that point. Pray for the sick, exercise ongoing concern, and if they are not healed immediately, pray again.

2. Create awareness. Share how God speaks to you and guides you. Testify to miracles that take place among your people. Allow gifts to be manifested naturally; don't force or demand them. We are not here for the short term, but the long term. The Spirit may minister in a service, a cell-group meeting, or in personal conversation.

3. Develop a readiness to share. Gifts are manifested when people expect to hear from God, whether by Scripture, song, or a gentle whisper. Teach about hearing God's voice. Give practical application from your life and others. When worship leaders give time to share gifts, they themselves should be prepared to share. Don't allow long periods of silence to be characterized as "nobody heard from God." Rather we should say, "Let us wait in the presence of an awesome God, and if anyone has something to share, do so." Then positively conclude by sharing impressions God made on you. As leader, be ready to share. Model that expectancy.

4. Create a spirit of acceptance. Your people must not feel self-conscious or that others are judging them. Start in small groups. Use a natural tone of voice. Do not worry about mistakes, but teach gently, in love. The church is a school, and we are learners.

5. Evaluate. Comment after three or four share, whether choruses, Scripture, exhortations, or even testimonies. Does it fit the local assembly? Teach your people to be sensitive to what God may be saying in the whole service and what God is doing in your fellowship. Relate Scripture to what is said. **Your positive reinforcement is crucial. To say nothing is to cause confusion or dampen further exercise of gifts.**

Affirm what can be **affirmed**, set aside as tentative whatever needs evaluation. Try not to criticize, but evaluate in love. Evaluation gives people a sense of security, a **framework** within which **they** can minister gifts.

6. Spend time in prayer. Build a church on prayer. There is no substitute for waiting on God. Practice the presence of God all day. God will speak to you and through you. Your people will pray only if we as leaders pray.

7. Understand cultural differences. The church I pastor is multicultural. The way I preach to the Chinese-educated and English-educated is different, even if the basic content is the same. In recent years we have seen many differences in worship style and in people's expectations as **we talk** to them before praying for them. In worship, some like hymns, some like choruses, some like music reflecting their culture and heritage. Some use complex interviews before prayer, some just pray over a large group of people. Be simple. Gifts shared in a natural tone of voice encourage others to share. We also encourage more dynamic sharing. We need not force each assembly into the same worship style or the same way of manifesting gifts as another.

8. Strong worship releases gifts. Worship leads to an **expectancy** of encountering our awesome God. That is where the miraculous can readily happen. Build to one or two peaks of worship. **If people** know there is a best time to share gifts, they will do so. But if you wait after every chorus, this is not as effective and may cause an uncertainty of whether or not to share. Worship should follow similar patterns. It gives people a sense of security and a freedom to worship in that context. To change the pattern every week is not so effective. Incorporate psalms, hymns, and spiritual songs. Make room for the whole congregation to feel they can touch God in worship.

9. Often I will hear from God first, give opportunity for others to share, then **affirm** what God has already said to me. This encourages others. I may say, "God has touched my heart with three thoughts, but before I share, I want to give you opportunity to minister to one another." Then, when people who have never exercised the gifts before realize that they are in tune with the Lord, just as the leadership is, it will encourage them to share more.

10. The channel for spiritual gifts is ministry. Mark **16: 17** points to signs that follow those who believe. As we are active in reaching a world, ministering where God places us, we become usable vessels. Many miracles in Acts happened in

CHAPTER
14Spiritual
Gifts

the course of everyday life. The **Christians were** on their way to a temple, to witness, to suffer for Christ's sake. If we care to reach out to people in need, we become bearers of God's gifts, even at unusual times and in unusual situations. The gifts happen when Christians are "on the way" in service for the Lord.

11. Focus on the whole process. **Gifts flow** through people. What is God doing in their lives? Also, the words are important. What is actually being said? The context is vital. Do the messages shared relate to the life of the church or the flow of that service? The response is important. How are we to receive what has been shared? Always remember: The goal is to build the Church and to win the lost for Christ. The mission of the Church is the number one priority. The gifts are to be seen in the light of the total work God is doing among His people.

When we do not understand the nature and purpose of gifts, we focus on the wrong issues. The question is not primarily what my gifts are, but how to exercise gifts to build the Church. Rather than equate gift manifestation with spirituality, we value and seek the contribution of all, strong or weak. Rather than assuming the gifts are totally supernatural and, therefore, infallible, we must recognize that the gifts are ministered through fallible humans and need to be tested. We grow as we learn how to exercise them. Rather than whether women have a place in public ministry, the question should be proper methodologies of ministry.

Rather than debating which is the greatest or least gift, we need to share God-given gifts in love. A church that ignores the dynamic of Spirit-led ministry misses what God is doing in the world. Providing and modeling the healthy flow of gifts is the biblical alternative to fear of extremes.

If gifts are exercised only in a Sunday service, then they are not essential to the growth of a church. If we focus only on the more spectacular gifts, they are seen as spiritual extras. On the other hand, if we view gifts as an essential element of everyday life, crucial to effective ministry, we can develop a sensitivity to the Spirit that frees us to minister all the gifts. None are spiritual extras that make us superior to others.

The Gospels do not formally conclude. Matthew records the great commission that the Church must yet fulfill under the authority given to Jesus. Mark abruptly concludes, leaving the reader in silent awe and expectation of the powerful, all-sufficient Lord who could interrupt any situation, no matter

CHAPTER
14Spiritual
Gifts

how desperate. Luke-Acts is really "one integrated whole."⁴⁸ Luke 24 is not the conclusion. The Early Church carried on the **mission** and work that Christ performed on earth. And Acts does not conclude. John, by including the personal post-Resurrection commission to Peter in John 21, clearly implies the Church will carry on until Jesus returns.

All of Paul's epistles were written to proclaim the Lord's death "until He comes." The gifts of the Spirit were given as a deposit, "a **first** installment," in anticipation of the full inheritance that the Church shall receive. Hebrews encourages us to "run with perseverance the race marked out for us" (Heb. 12:1). Revelation concludes with "Amen. Come, Lord Jesus" (Rev. 22:20). As has been pointed out, there can be no new revelations given that will supersede or bypass the Bible; at the same time, God continues to speak to and through His Spirit-empowered believers.

Every pastor needs to listen to the Spirit about developing the local assembly in gift ministry. Each assembly must aggressively press into the area of spiritual gifts. Everything that Christians do is their worship to God. He is the audience and our lives are the stage of redemption on which our worship is expressed. The preacher does not labor in the Word to impress his congregation, but to present it as an offering to the Lord. We do not act Christianly toward one another or work in the assembly to impress others with our spirituality and churchmanship; we do it all as an act of worship to God.

This liberates our ministries. We are no longer bound by the fear of human opinions but seek only to be faithful to our calling in Christ. From the **overflow** of worship we find God's supernatural enabling. Burnout will be precluded by rest from the Lord and encouragement from other believers. Saints will come alive and get excited. The gifts will flow as part of the normal life-style of the assembly to edify and evangelize.

The individuals of such an *ekklesia* will each be a powerful witness (Acts 1:8), possessed of a deep filial affection for the Lord, fearing lest they should hurt or grieve Him. The demonstration of God's power will be the normal function of their community (Acts 4:33), who will be held in favor and respect by all and to whose company will come a daily increase as souls are saved (Acts 2:47).⁴⁹

⁴⁸F. F. Bruce, *Commentary on the Book of Acts* (Grand Rapids: Wm. B. Eerdmans, 1975), 18.

⁴⁹R. B. Chapman, "The Purpose and Value of Spiritual Gifts," *Paraclete* 2:4 (Fall 1968): 28.

Amen! May it be so. May the Church fulfill its potential and touch the world.

STUDY QUESTIONS

1. The Corinthian church went to excess. Ultimately it could have torn itself apart or quenched the ongoing exercise of gifts. Discuss the problems of the Corinthian church's views that would have caused this.

2. What prejudices or past experiences keep churches from moving into spiritual gifts more freely?

3. Paul did not react to Corinthian extremism. Instead, he balanced it and guided it. He wanted a dynamic, free-flowing, Spirit-led church. Discuss how he did this.

4. With every new teaching has come a reaction to that teaching. How can a leader keep people from being so gullible that they accept such teachings? How can one take the best of such teaching rather than simply being reactionary about it?

5. **Is** your local church clear on its vision, calling, unique direction, and mission? What is it? Be as specific as you can. Are the energies of the members of the assembly focused in that direction? Can you see how the gifts would move your church in that direction.

6. **Can** any part of your church program function well apart from the Holy Spirit? Do careful soul-searching in this area. If gifts are optional, they will soon become unnecessary.

7. Develop a step-by-step approach for moving your church toward a balanced gift ministry. Then evaluate. For example, why do some steps seem to fail or to lead to a dead end? What is a realistic timetable for achieving an ideal worship and a free flow of gifts?

8. Gifts and fruit of the Spirit must flow together. Discuss what happens when fruit is missing. Discuss how exciting it is when each quality of fruit is manifest along with the gifts.

9. Can you think of times when God moved through you and you perhaps did not realize it was a gift of the Spirit? Describe this experience.

10. Is holiness a prerequisite to exercising the gifts? Why or why not?

11. Discuss whether a person possesses a gift or it is given as the need arises.

CHAPTER FIFTEEN**Divine Healing****Vernon Purdy**

Divine healing has received a renewed emphasis in the preaching, teaching, and practice of many churches today. It has been an essential element in the current success in evangelism and missions. Like the Early Church, many have prayed that God would confirm the gospel through healings wrought in Jesus' name (see Acts 4:24-31).¹

There are at least four major reasons for believing that God heals today. First it is found in the Bible, and the Bible, inspired as it is by the Holy Spirit, is for us today. The same Jesus Christ revealed in the Scriptures as Healer is the same Lord we serve today. Hebrews 13:8, "Jesus Christ is the same yesterday and today and forever," fits in well with the overall message of Hebrews. There is a great continuity in the person, character, and work of Christ after His death, resurrection, and ascension.

The second reason for believing in divine healing is the fact that it is in the atoning work of Christ. The Bible's teaching of healing parallels its teaching of salvation." Salvation includes the healing of our lives in all aspects, and it all "issues from [the] atonement."³ All the "good and perfect gifts" from above are the result of the cross of Christ. As will be pointed out later, Matthew understood the Suffering Servant passage

¹Howard Clark Kees, *Good News to the Ends of the Earth: The Theology of Acts* (Philadelphia: Trinity Press International, 1990), 9.

²Hans-Ruedi Weber, *The Cross: Tradition and Interpretation*, trans. Elke Jessett (Grand Rapids: Wm B. Eerdmans, 1979), 55.

³Paul S. Fiddes, *Past Event and Present Salvation: The Christian Idea of Atonement* (Louisville: Westminster/John Knox, 1989), 4.

CHAPTER 15

Divine
Healing

(Isaiah 53) in terms of Jesus' healing ministry being part of His atoning work.

The third reason for believing in divine healing is found in the convergence of the Bible's teaching on salvation and on the nature of humankind. If a human being is not a disjointed association of body, soul, and spirit, and is in a very real way a unity, then salvation will apply to all the facets of human existence. This is a truly biblical theme which needs renewed emphasis—the whole gospel is for the whole person.

The last reason for commitment to the teaching of divine healing is the belief that salvation is ultimately to be understood as a restoration of the fallen world. God is against human suffering, for suffering is the result not of the will of God but a consequence of the Fall. Redemption ought to be understood as God's plan for restoring all of creation, especially humankind.

THE ORIGIN AND NATURE OF SICKNESS

Where did human suffering originate? Was it part of God's plan or was it an effect of something that contradicted the divine intention for creation? The Bible as a whole teaches the latter position. This is not to say that suffering was unanticipated by God. Quite the contrary. Scripture is very clear on this point. Jesus Christ is the Lamb "slain from the creation of the world" (Rev. 13:8). It did not take God by surprise.

The issue before us, and it is a very important issue, is whether or not God himself is the one who willed human suffering. The Bible makes it clear that He is not. Human suffering is the consequence of the Adamic Fall, not the will of God. God judges human evil. Adam as our representative in the Garden brought judgment upon all of us. This act did not spring from the volition of God but of Adam. God's desire is clearly to bless His creation, not to harm it (Gen. 12:3; James 1:17).

This points us to the source of human suffering: our **fall-
enness**. It is Adam and his progeny who are to blame, not God. James Crenshaw points out that in the Old Testament the issue was not theodicy, or how we can justify God, but "anthropodicy," or how can we justify human beings.⁷

The Adamic Fall was the result of rebellion, a rebellion that was catastrophic in its results and cosmic in its proportions.

⁷James L. Crenshaw, ed., *Theodicy in the Old Testament* (Philadelphia: Fortress Press, 1983), 1-12.

CHAPTER 15

Divine
Healing

The world in its Edenic state was a stranger to human suffering, and in God's New Heaven and Earth suffering will again be a stranger. It is fundamentally contrary to God's will.

Some might respond that suffering would not exist if it were not God's will. Two answers should suffice in response. First, it exists under the auspices of God's righteous reign, so it is tolerated by God, but it is not of His making or desire. Second, there are many things in this world, like sin itself, that are quite contrary to the will of God, but are nonetheless tolerated for the time by God.

But just as the Bible informs us that there will be a time when sin is vanquished, so too it informs us of a time when human suffering will be no more (Rev. 21:4). The fact sin and suffering exist is no indication that they are God's will. God has chosen to allow sin and sickness, but both are fundamental contradictions of God's intention for His creation. The world and all that was in it was, according to the earliest testimony of Scripture, "very good" (Gen. 1:31). There is no biblical basis for supposing it was God's desire that the creation be racked with the pain of the Fall. This was a human doing that God went to extremes to correct by His plan of redemption.

The dominion of the powers of darkness also affects the present reality of **suffering**. Herman Ridderbos says that "not only sin, but also suffering, oppression, anxiety, and adversity belong to the dominion of Satan" (see 1 Cor. 5:5; 2 Cor. 12:7; 1 Thess. 2:18; 1 Tim. 1:20).⁸ The present experience of the created universe is due, not to the will of God, but "to the fact that the cosmos is the world turned away from **God**."⁹

Though we should not construe nonbiblical sources as doctrinally authoritative, some of them demonstrate very clearly that Judaism itself held that human suffering was a consequence of human rebellion, not the divine will: "Although things were created in their fulness, when the **first** man sinned they were corrupted, and they will not come back to their order before Ben Perez (the Messiah) comes."¹⁰ This text shows clearly the messianic expectations of the Jewish people in the time of Jesus. No wonder His miracles elicited such excitement and wonder. They were the signs of the Messiah

⁸Herman Ridderbos, *Paul: An Outline of His Theology*, trans. J. R. DeWitt (Grand Rapids: Wm. B. Eerdmans, 1975), 92.

⁹Ibid.

¹⁰Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1980), 233.

CHAPTER 15 who would restore the fallen world and its inhabitants. Jesus' miracles of healing speak of **the desire** of God to restore broken humanity physically as well as spiritually.

Divine
Healing

SICKNESS IN THE OLD AND NEW TESTAMENTS

In Jewish thought, physical suffering and sin were always associated to some **degree**.⁸ It is worth noticing that in the account of the Fall in Genesis 3, human suffering made its first appearance in the form of physical hardship and the pain of childbirth. The judgment is that God would "greatly increase ... pains in childbearing" (Gen. 3: 16). These words, however, do not imply that there already was suffering, only that suffering itself would be **intense**.⁹ The Hebrew word used is *'itsṣe'bōn* which comes from the word *'ātsav*: "to find fault with," "hurt," "trouble," "grieve." It carries with it the idea of pain, both physical and emotional. The same word is used of the judgment on both the woman and the man. As soon as the disobedience was committed, the beauty and harmony of existence was shattered. Anyone who takes the Bible as the Word of God must recognize the direct causal connection at this point between human transgression and suffering. Walther Eichrodt writes that the event of the Fall is a "falling out of the line of development willed by God"; the will of God for humanity is here **contradicted**.¹⁰ At the Fall it is not just that Adam and Eve are confronted with their own eventual demise, but that the creation is now enslaved to the hostile powers of death.

Israel tended to link disease to both human sin and divine anger. There are many biblical passages that link sin and sickness and, consequently, forgiveness and healing (Pss. 6; 13; 22; 31; etc.). Most often the Old Testament presents **affliction** and sickness as the "consequences of human sin."¹¹

⁸R. T. France, *Matthew* (Grand Rapids: Wm. B. Eerdmans, 1985), 158; David Hill, *The Gospel of Matthew* (Grand Rapids: Wm. B. Eerdmans, 1972), 161.

⁹Henri Blocher, *In the Beginning: The Opening Chapters of Genesis* (Downers Grove, Ill.: InterVarsity Press, 1984), 180.

¹⁰Allen P. Ross, *Creation and Blessing A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Book House, 1988), 137, 146–47. Walther Eichrodt, *Theology of the Old Testament*, vol. 2, trans. J. A. Baker, (Philadelphia: The Westminster Press, 1967), 406.

¹¹Christoph Barth, *God with Us: A Theological Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1991), 35. Howard Clark Kee, *Medicine, Miracle and Magic in New Testament Times* (New York: Cambridge University Press, 1986), 15.

Peter Craigie points out that in Psalm 38:3, "The link between sin and punishment is expressed most forcefully in the parallelism of verse 4, where divine indignation and human sin are linked as a primarily spiritual diagnosis of a **physical** complaint." Another example of this phenomenon is found in Psalm 107: 17, "Some ... suffered **affliction** because of their iniquities." "**Affliction**" here means "sickness" and demonstrates that "this verse emphasizes the connection between illness and **sin**."¹²

There are many more examples that could be mentioned from the Old Testament. Uzziah the King of Judah was afflicted with leprosy due to a sacrilegious act (2 Chron. 26:16–19). We also have the case study of Asa in 2 Chronicles 16: 11–12. Asa was rebuked not for going to physicians, but for not **trusting Yahweh**. The text declares that he "did not seek help from the LORD, but only from the physicians." This should not be understood as a prohibition against physicians. Rather it highlights the importance of trusting the Lord and demonstrating that when one is ill, one ought to look to Him.¹³

Though Jesus denied a mechanical dogma of retribution there are numerous indications within the New Testament that sickness and sin were sometimes connected. Ulrich B. Mueller in his studies of sickness and sin in the Scriptures is persuaded that sickness may indicate a "disturbed relationship with God."¹⁴ William Lane notes that in Mark chapter 2 Jesus implies a cause and effect relationship between sickness and sin when He tells the man that his sins are forgiven and commands him to rise up and walk. This saying is only intelligible, according to Lane, if it is seen against the Old Testament background where "sin and disease, forgiveness and healing are frequently interrelated **concepts**."¹⁵ In John 5:14 Jesus instructs someone He has healed to stop sinning lest something worse befall him. It appears fairly clear that the command 'stop sinning' presupposes that the man's sickness

¹²Peter C. Craigie, *Word Biblical Commentary: Psalms 1-50*, vol. 19 (Waco, Tex.: Word Books, 1983), 303. A. A. Anderson, *Psalms*, vol. 2 (Grand Rapids: Wm. B. Eerdmans, 1977), 753.

¹³J. Barton Payne, "1 and 2 Chronicles," in *Expositor's Bible Commentary*, ed. Frank E. Gaebelein, vol. 4 (Grand Rapids: Zondervan Publishing House, 1988), 491.

¹⁴Klaus Seybold and Ulrich B. Mueller, *Sickness and Healing* (Nashville Abingdon Press, 1981), 166.

¹⁵William L. Lane, *The Gospel According to Mark* (Grand Rapids: Wm. B. Eerdmans, 1974), 94.

CHAPTER
15

Divine
Healing

CHAPTER 15 **Divine Healing** **was caused** by his own sin, otherwise Jesus' command would **make** no sense.

Certainly, there is a relationship between sickness and sin in some cases. This was the **opinion** of the Church as well as **Judaism**.¹⁶ However, the exact nature of the relationship between sickness and sin is not easy to determine in individual cases. What is important is the recognition that such a relationship existed in the thought of Judaism and the Early Church. Because sin leads to human suffering, it was only natural for the Early Church to understand the ministry of Christ as the alleviation of human suffering, since He was God's answer to sin. Those who teach that divine healing is in the Atonement recover a holistic conception of persons and of the atoning work of Christ. T. F. Torrance suggests, that "miraculous healing" demonstrates the power of the "word of forgiveness," disclosing at the same time "that forgiveness reached its full reality in the healing and creative work of God upon the whole man."¹⁷ The restoration of fellowship with God is the most important thing, but this restoration not only results in spiritual healing but many times in physical healing as well.

Another area that we must pay heed to is the relationship between the demonic and sickness. There is a great deal of evidence from the Scriptures, especially in the Gospels, that point to the reality of some sicknesses being demonic in origin. In Luke 13:11-17 a woman is said to have been bound by Satan. In verse 11 the text states that she had "been crippled by a spirit." The text literally says "a woman having a spirit of illness" (Gk. *gunē pneuma echousa astheneias*). This does not mean, however, that all "illnesses, like possession, were ascribed to spirits, expressing the sense of a superior power that holds the upper hand." Jesus asked rhetorically, "Should not this woman ... be set free?" Thus He implied clearly that God's will for her was her healing. Verse 16 may be translated, "She should not remain bound for a moment longer, for, look she has already suffered 18 years."¹⁸ Clearly,

¹⁶Bo Reicke, *The Epistles of James, Peter and Jude* (New York: Doubleday, 1982), 59; see also J. Christian Becker, *Paul's Apocalyptic Gospel* (Philadelphia: Fortress Press, 1982), 42.

¹⁷Thomas F. Torrance, *Space, Time and Resurrection* (Grand Rapids: Wm. B. Eerdmans, 1976), 62.

¹⁸Eduard Schweizer, *The Good News According to Luke* (Atlanta: John Knox Press, 1984), 222. I. Howard Marshall, *Commentary on Luke: A Commentary on the Greek Text* (Grand Rapids: Wm. B. Eerdmans, 1978), 561.

in this case Satan was the cause of the woman's illness and Jesus placed himself against such physical suffering.

On another occasion a man who could not talk was brought to Jesus (Matt. 9:32-34). In this text no mention is made of faith or of touching the afflicted. Jesus simply drove out the demon. This "indicates that this case was regarded as primarily one of possession, with the dumbness [being mute] as a 'by-product.'" There are other examples in the Gospels, but this should suffice to show that illness can be the result of demonic possession or **attack**.¹⁹

We must disagree, however, with those who assume that the "Christian interpretation of healings proceeds on the common assumption that illness results from the possession by **demons**."²⁰ This is an oversimplified position. There are many examples of demons causing illness, but there are also many cases where there is no connection made or even suggested. The idea that all sickness is caused by demons is clearly not the position of Jesus as recorded in the Gospels, nor is it Paul's position in the Epistles.

There are examples of God's allowing Satan to inflict sickness upon God's servants as a form of disciplinary action or instruction, as with Job and Paul. Even so, such cases should not be construed as a form of **demonization**,²¹ for all the enemy can do is touch the body, not the soul. Therefore, the development of some doctrine of demonization from the experience of Job is unwarranted. Nor is it warranted in 1 Corinthians 11:30 where believers are sick as a disciplinary action of the Lord. "Probably the rash of illnesses and deaths that had recently overtaken them is here being viewed as an expression of divine judgment on the whole **community**."²²

The Bible does not indicate that in any way a sick believer can be "possessed by demons." Some do suggest that 2 Corinthians 12:7 is an example of a believer being stricken with some physical malady through the activity of demonic

¹⁹France, *Matthew*, 173. For more examples of sicknesses related to demonic possession see Johann Michel, "Demon," in *Encyclopedia of Biblical Theology*, ed. Johannes B. Bauer (New York: Crossroad Pub. Co., 1981), 191-94.

²⁰Lloyd G. Patterson, "Healings," in Everett Ferguson, *Encyclopedia of Early Christianity* (New York: Garland Publishing Co., 1990), 4 13.

²¹Murray J. Harris, "2 Corinthians," in *The Expositor's Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1976), 396.

²²Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1987), 565.

CHAPTER 15

Divine Healing

forces. But clearly in this case it did not involve demon possession nor was it the result of sin. Rather it was what may be called "a part of God's providential means of insuring his servant's dependence upon him."²³

It is significant that the Greek word *duimonizomai* is used thirteen times in the New Testament but never to describe the condition of a believer. The word "designates a condition of sickness that is explained by a demon dwelling in the person ('possession')."²⁴ There are most certainly instances of demonic oppression and believers engaged in warfare against the spiritual powers of darkness, but the language of demonization is reserved exclusively for the unregenerate.

HEALING IN THE OLD AND NEW TESTAMENTS

One scholar has written that "in all three sections of the Jewish Scriptures . . . the image of Yahweh as healer is present as a central aspect of God's relationship to the covenant people."²⁵ The Old Testament conveys an understanding of sickness and healing as a manifestation of what may be called God's "control of history and human destiny."²⁶

Some suffering, like that of the Egyptians, was the result of disobedience-which implies obedience brings health. Herodotus, the fifth century B.C. Greek historian, declared that "the Egyptians were the healthiest of the nations of antiquity, [until] their defiance of God made their diseases and plagues

²³Clinton E. Arnold, *Powers of Darkness: Principalities & Powers in Paul's Letters* (Downers Grove, Ill.: Intervarsity Press, 1992), 133; Ralph Martin, 2 *Corinthians* (Waco, Tex.: Word Books, 1986), 415. For an extended discussion of the issues brought up by the so-called 'third Wave Charismatic movement from a Classical Pentecostal perspective see Opal L. Reddin, ed., *Power Encounters: A Pentecostal Perspective* (Springfield, Mo.: Central Bible College Press, 1989). The article by Douglas Oss on "The Hermeneutics of Power Encounter" (21-40), is especially helpful. Oss demonstrates that the chief sources of authority for those who articulate the position that Christians can be demonized is primarily experience and human reason, sources that are at best inadequate and very misleading.

²⁴Horst Balz and Gerhard Schneider, eds., "*daimonizomai*," *Exegetical Dictionary of the New Testament*, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 1990), 274.

²⁵Howard Clark Kee, "Medicine and Healing," in *The Anchor Bible Dictionary*, David Noel Freedman, ed., vol. 4 (New York: Doubleday, 1992), 659.

²⁶Kee, *Medicine, Miracle and Magic*, 10.

legendary."²⁷ This is the point of Exodus 15:26. God portrays himself as the supporter of His people by using the name *Yahweh-Roph'eka*, "the LORD your Physician." Since the names of God reveal the very essence of His nature,²⁸ this name shows Exodus 15:26 is not just a temporal promise to Israel, but let's us know He wants to be our Physician as well. The verb "heal" (Heb. *rapha'*) in the Old Testament is used initially and primarily of physical healing; only later, in the prophets, does it begin to be used in a spiritual sense. Even so, the extension into the second sense is based on the first, that of God as healer of the body.

The Old Testament reveals the world as open to God's supernatural intervention. Therefore, "since God was His people's physician, health . . . could be expected as the result of implicit obedience to the divine commands."²⁹

The first healing mentioned in the Old Testament resulted from Abraham's intercession for Abimelech's families' infertility (Gen. 20:17). Of course, the Book of Job is very important for our understanding of divine healing, for it clearly indicates that sickness is not necessarily the result of sin.³⁰ A person's illness may have absolutely nothing to do with what he or she did or did not do. In Job's case, the origin of his suffering was the animus of Satan toward both him and God. Another thing that the Book of Job teaches us is that there is in Scripture what may be called a "correctional role of God."³¹ God can use sickness, as He can other not so pleasant experiences, in our lives. Finally, the Book of Job points to the restorative powers of God and His desire to heal: "For he wounds, but he also binds up; he injures, but his hands also heal" (Job 5:17-18).

Throughout the Psalms we find numerous associations between sin and sickness, forgiveness and healing (see Pss. 30:2; 41:4; 103:3; 107:19-20; etc.). The ministry of both Elijah and

²⁷Walter Kaiser, "Exodus" in *Expositor's Bible Commentary*, Frank E. Gabelein, ed., vol. 2 (Grand Rapids: Zondervan Publishing House, 1990), 399.

²⁸Otto Weber, *Foundations of Dogmatics*, trans. Darrell L. Guder, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 1981), 415; Herman Bavinck, *The Doctrine of God* (Grand Rapids: Baker Book House, 1951), 84.

²⁹R. K. Harrison, "Heal," *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, vol. 2 (Grand Rapids: Wm. B. Eerdmans, 1982), 644.

³⁰ibid.

³¹Kee, "Medicine and Healing," 659.

CHAPTER
15
Divine
Healing

Elisha saw people raised from the dead. Elisha was used in the healing of Naaman (2 Kings 5:3–14). Healing also resulted from a deepening spirituality on the part of Hezekiah (2 Kings 20:1–21).

The last book of the Old Testament concludes with a messianic prophecy that presents the hope of One who would reveal God's righteousness through a victory over "all the arrogant and every evil doer" and whose divine presence would be known as the "sun of righteousness [that] will rise with healing in its wings [rays, NCV]" (Mal. 4:1–2). This text undoubtedly refers to the healing that will be the "consequence of the vicarious suffering of the Servant of the Lord." The Old Testament was pointing to a time when "[t]he evils of physical weakness, sickness, and death will be swallowed up in the life of the Kingdom of God." That would be revealed in the New Testament; the presence of this messianic kingdom would be seen in Jesus' miracles of healing.*

The New Testament presupposes the Old Testament revelation that affirms the reality of divine healing. Ignoring this, some scholars have placed an exaggerated emphasis on the sociological context and the influence of the Greco-Roman world on the development of the New Testament. In contrast to that we would emphasize that the essential and primary influence upon the writers of the New Testament was not the pagan world of Gentile magicians and occult practices, but the divine preparation given in the Old Testament.

The place to begin a study of healing in the New Testament is the ministry of Jesus. Rene Latourelle suggests that we understand Jesus' healing miracles as "signs of the Kingdom." Through these signs Jesus introduces us to the kingdom of God's deliverance and rectification of the broken world that effects the "whole person." What they imply is that the "transformation to come" finds its source in the person of Christ.³³

Jesus further emphasized that "these deliverances were evidences of the presence of the messianic salvation (Matt. 11:4–5)."³⁴ They were signs and assurance that God will carry out His plan and ultimately bring in the prophesied restoration, which includes our resurrection, our new bodies, and our

³²Pieter A. Verhoef, *The Books of Haggai and Malachi* (Grand Rapids: Wm. B. Eerdmans, 1987), 330. George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1974), 74.

³³Rene Latourelle, *The Miracles of Jesus and the Theology of Miracles* (New York: Paulist Press, 1988), 19–21.

³⁴Ladd, *A Theology of the New Testament*, 76.

CHAPTER
15
Divine
Healing

sharing Christ's throne. We have the first installment now, but the full consummation has not yet come. Divine healing, therefore, is not only a part of the gospel, it is also an important witness to the truth of the gospel.

Jesus' miracles of healing may be classified as physical healings, exorcisms, or resurrections (or raisings, in order not to equate them with that of Jesus).³⁵ This understanding of healing may lie behind Paul's use of the plurals in describing the "gifts of healing[s]" (1 Cor. 12). All of them speak of God's power over forces that contradict God's will for human beings. They are expressions of Jesus' triumph over Satan and destruction of his works (see 1 John 3:8). The emphasis placed on miracles of healing is substantial just in terms of the space devoted to them in the Gospels. For example, in Mark's Gospel over thirty-one percent of the verses are about Jesus' miracles of healing.³⁶

Space forbids going into detail about Jesus' miracles of healing. Suffice it to say that each of the gospel writers makes use of the healings, not just to impress us but to teach us about Jesus and the character of God, for it is His very nature to heal. In Matthew they are intended to help identify Jesus as the Messiah. For Luke they demonstrate that Jesus is Savior. He pictures Jesus as "embroiled in. . . battle with Satan, whose power he is decisively vanquishing as he ushers in the age of the new covenant."³⁷ John's Gospel is structured around "signs," most of which are healing miracles, recorded to help people continue to believe in Jesus as the Messiah and the Son of God.

If anything stands out about Jesus' view of sickness, it is that He is against it. It contradicts His will. And since He is God incarnate, it is thus a contradiction of God's will.

It can be demonstrated from an attentive reading of the Gospels that Jesus understood His healing ministry as the subjugation of the powers of death. In the Gospel of John we read that Jesus declares that though Satan has come "to steal and kill and destroy," He has come to bring life "to the full" (see John 10:10). Verses 9–10 are explanations of what Jesus meant when He called himself the gate of the sheep. He is

³⁵Craig I. Blomberg, "Healing," in *Dictionary of Jesus and the Gospels*, Joel B. Green and Scot McKnight, eds. (Downers Grove, Ill.: Intervarsity Press, 1992), 300.

³⁶Michael Harper, *The Healings of Jesus*, The Jesus Library, Michael Green, ed. (Downers Grove, Ill.: Intervarsity Press, 1986), 15.

³⁷Blomberg, "Healing," 303.

the One that brings fullness of life. The Lord here is declaring that He “desires and promotes their well-being: He is not content that they should eke out a bare miserable existence; he wants ~~them to live life~~ to the full, to have plenty of good pasturage and enjoy **health**.”³⁸

Both the Old and New Testament present God as Healer. Both demonstrate a connection between God as Lord and as Healer. The analogies between the Exodus narratives and New Testament teachings are obvious. Yet, the differences between the Old and New Testament are also significant. In the Old Testament God laid down the condition of keeping the Law to experience the benefits of healing (see Exod. 15:26). In contrast, the New Testament shows that healing benefits are open to all who turn to God through Jesus in trustful faith.

HEALING AS PART OF SALVATION

It is abundantly clear on the basis of the Bible's view of the nature of human beings that there is coherency and logic in the doctrine of divine healing. If humankind was created by God intentionally for wholeness, then it is reasonable on the basis of the biblical evidence to conclude that healing is, at least in a limited sense, part of God's salvific work in Christ. The idea that God cares just for souls and not whole persons is foreign to the Scriptures. “The whole gospel for the whole person” is rightly a prominent theme for today's preaching and teaching.

In the past under the influence of Hellenistic philosophy, human beings were understood primarily in nonmaterial terms. The dualism of the Hellenist philosophers made an impact upon some of the Church fathers. The belittling of the body and material world was prominent within many of the early Greek philosophers. Plato considered the body (Gk. *sdma*) a tomb or grave (Gk. *sema*).³⁹

Unfortunately, Augustine's thinking on this topic has also had an inordinate **influence**. That is to say, his view of the nature of humankind was influenced by Neoplatonic constructs that for all practical purposes belittled and almost

³⁸F. F. Bruce, *The Gospel of John* (Grand Rapids: Wm. B. Eerdmans, 1983), 226.

³⁹Andrew Louth, *The Origins of the Christian Mystical Tradition* (New York: Oxford University Press, 1981), xiii.

annihilated the physical dimensions of human **existence**.⁴⁰ This emphasis upon radically separating human beings into component parts is not based on the Scriptures.

There has developed in this century a scholarly consensus that the biblical understanding of the nature of humankind is holistic. H. Wheeler Robinson has suggested that we have tended to interpret the Bible in the light of the “interpretation natural to Augustine or a Calvin.”⁴¹

Just two examples from Augustine's writing should suffice in making this point about him. In his work *On Free Will* Augustine wrote that the “body occupies by nature a lower rank in the scale of being than does soul.” In another place Augustine declares that the “Soul is universally superior to body. No soul can fall so far in sinfulness as to be changed into a body ... *the worst soul is superior to corporeal ... things*” (italics mine). This belittling of the physical is not biblical. However, Augustine later changed his mind about a number of things and became as much “anti-Platonic” as Platonic. Nonetheless, his contribution to a tradition within Christian theology that demeans the concern of God for whole persons is still with us.⁴²

As for Calvin, even some Reformed theologians admit that he was not able to extricate himself **from** the stranglehold of nonbiblical conceptions of humankind. “Plato was too much part of his thought world.”⁴³

One reason so many theologians today show such reticence about including divine healing in the Atonement is this unfortunate inheritance of inadequate views of the nature of human beings. That is, many seem unaware that their view of human nature owes as much to a Hellenistic worldview as to the Bible's, perhaps more. The concepts and classifications that they use were essentially the same ones that the Roman

⁴⁰J. Patout Burns, S. J. *Theological Anthropology* (Philadelphia: Fortress Press, 1981), 7.

⁴¹H. Wheeler Robinson, *The Christian Doctrine of Man* (Edinburgh: T. T. Clark, 1958), 5.

⁴²J. H. S. Burleigh, ed., *Augustine: Earlier Writings* (Philadelphia: The Westminster Press, 1953), 165, 180. Angelo Di Berardino ed., *Patrology*, vol. 4 (Westminster, Md.: Christian Classics, 1986), 405.

⁴³Gordon J. Spykman, *Reformational Theology: A New Paradigm for Doing Dogmatics* (Grand Rapids: Wm. B. Eerdmans, 1992), 234.

CHAPTER 15 Catholic theologians **used**,⁴⁴ ones drawn from the Neoplatonism and Aristotelianism of the medieval scholastics.

Divine
Healing

Yet we have **seen even** in non-Pentecostal circles a greater appreciation for what George Eldon Ladd calls the "whole man." Anthony A. Hoekema declares that "man must be understood as a unitary being." Francis Schaeffer in one of his great apologetic works wrote that "even in this present life we are to have a substantial reality **of redemption** of the whole man. God made man and is interested in the whole man." G. C. Berkouwer points out that in the Scriptures "the whole man comes to the **fore**."⁴⁵ We believe that there is no way to get around the fact that the Bible portrays human nature as a unity. **Pentecostals** have in practice and preaching recognized this truth.

We affirm, in fact, that there is a duality, a material and immaterial aspect, to human persons, as well as a unity. "Holism need not entail the denial that wholes contain distinguishable **parts**."⁴⁶ Nor does it mean that we should consider biblical holism as a form of monism. Rather, Biblical holism consists of a recognition of the human person as a total person, with all parts integrated and operating properly for the benefit of the whole. What does this mean? Everything we do is an act of the whole person. It is not the soul, but the person that sins. It is the whole person, "body and **soul**[,] that is redeemed in Christ." The picture of human beings set before us in Scripture is that of "a unitary being" rarely addressed spiritually apart from bodily **existence**.⁴⁷

Why is it so important to point out that dualistic anthropology is an alien addition to the gospel? Because dualism with its understanding of human existence has been the **pre-**

⁴⁴Spykman, *Reformational Theology*, 235; for a completely different perspective on this issue see Richard A. Mullett, *Post-Reformation Dogmatics* (Grand Rapids: Baker Book House, 1987), 17-22. Mullett basically argues that scholasticism is a method not necessarily a specific content.

⁴⁵Ladd, *Theology of the New Testament*, 457. Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Eerdmans, 1986), 216. Francis A. Schaeffer, *The Complete Works of Francis Schaeffer, vol. 1* (Westchester: Crossway Books, 1982), 224. G. C. Berkouwer, *Man the Image of God* (Grand Rapids: Wm. B. Eerdmans, 1962), 203.

⁴⁶John Cooper, *Body, Soul & Life Everlasting Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids: Wm. B. Eerdmans, 1989), 49-50.

⁴⁷Louis Berkhof, *Systematic Theology* (Grand Rapids: Baker Book House, 1941), 192. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 536.

CHAPTER 15

Divine
Healing

supposition of those who would sever from the body the salvific implications of Christ's atonement. The reduction or diminishing of Christ's atonement to the spiritual sphere alone is the result not of the teachings of Scripture but of the **influence** of a pagan philosophy. Denigration of the physical and material realm is absent from Scripture, both Old and New Testament. God created whole persons and it is His will, as revealed in Scripture, to restore whole persons.

As Stuart Fowler rightly says, this view of the nature of human beings is a "corrupting intrusion of pagan philosophy into Christian thought and a serious hindrance to experiencing the richness of the gospel." Texts like 1 Thessalonians 5:23, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless," speak of God's concern for the whole person. Charles Wannamaker suggests that Paul is communicating his [and God's] desire for them as "complete human beings." Robert L. Thomas says that Paul here is referring to the "wholeness" of human persons when he uses this tripartite **language**.⁴⁸

"[H]ealing should not be thought of as something extraneous and entirely apart from our salvation." The Scriptures know nothing of a concept of salvation that excludes all aspects of a physical nature. Such a concept is a Western philosophical accretion, not a biblical definition of salvation. To say that Isaiah 53:5 and 1 Peter 2:24 speak exclusively of spiritual healing or salvation of the soul and not physical healing is to establish an alien dichotomy between the spiritual and physical dimensions of human existence that is not warranted from the **Scriptures**.⁴⁹

Salvation (Gk. *sōtēria*) refers to both salvation and healing. Quite often the only clue to its meaning is the particular

⁴⁸Stuart Fowler, *On Being Human* (Blackburn, Australia: Foundation for Christian Scholarship, 1980), 3-4. Charles A. Wannamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (Grand Rapids: Wm. B. Eerdmans, 1990), 207. Robert L. Thomas, "1, 2 Thessalonians," in *The Expository Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1978), 294-95.

⁴⁹Hugh Jeter, *By His Stripes* (Springfield, Mo.: Gospel Publishing House, 1977), 11.

⁵⁰It is apparent that as Matthew has physical healing primarily in mind (Matt. 8:17), Peter has spiritual **healing** in mind (1 Pet. 2:24). Yet by taking advantage of the same image to **define** Jesus' work of spiritual restoration, he is not ruling out Matthew's **recognition** of physical **healing**. Both are in the Atonement.

CHAPTER
15Divine
Healing

context within which it is found. The correlative of the doctrine of reconciliation is "restoration and healing." Thus, a **person who has** been saved and sanctified inwardly, made spiritually and emotionally whole by the Holy Spirit, "has no less need or right to be physically **whole**."⁵¹

It is clear from the Gospels that many times Jesus was pointing out, at least in a general way, that there is a correlation between sin and sickness and forgiveness and healing. An example of this is Mark 2:5, where Jesus says to the paralytic, "Son your sins are forgiven." It does not appear strange in light of all of this to see why we must **affirm** healing as a part of God's plan of salvation. Ray Anderson writes, "He is the source of health because he himself has been made health for us even as he was made sin for us."⁵²

No one should misunderstand this, however, as teaching that there is always a necessary correlation between sickness and sin on an individual level. Jesus dismissed this **wrong-headed** assumption, which was apparently current among the rabbis of His day (see John 9:1-3). What the Bible does **affirm** is the fact that when sin entered the picture humanity began to suffer, so ultimately human suffering and sickness are the result of sin. Thus the Atonement provided by Christ is much more than the reconciliation of the "religious aspects of the self." On the basis of Christ's work as Savior there is redemption for the whole **person**.⁵³

H. D. MacDonald writes, "In the Old Testament 'to be saved' has the general primary sense of being delivered or preserved from a danger of disease; the result is the experience of safety or **health**."⁵⁴ It is true that the later prophets in the Old Testament focus more on the spiritual and moral aspects of salvation but even then they have the promise of restoration of the physical and material benefits of salvation (see Isa. 58:13-14; 60:10-22; Jer. 30:10-24). Yet to establish a hard dichotomy between the spiritual and the physical on the basis of Scripture is to do an injustice to the worldview represented in Scripture. Ladd speaks of salvation, as defined in the New Testament, as consisting of "restoration of communion be-

⁵¹Ray S. Anderson, *On Being Human: Essays in Theological Anthropology* (Grand Rapids: Wm. B. Eerdmans, 1982), 31, 172.

⁵²Ibid., 173.

⁵³Leon Morris, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans, 1971), 477-78. Ray Anderson, *On Being Human*, 174.

⁵⁴H. D. McDonald, *Salvation* (Westchester, 111.: Crossway Books, 1982), 13.

CHAPTER
15Divine
Healing

tween God and man" and "the redemption of the body."⁵⁵ The full realization of this salvation will happen in connection with the resurrection and rapture of believers when Jesus returns, but even now the reality of God's kingdom has **broken in**, bringing us this promised salvation in the present. The Early Church Father Irenaeus believed that salvation was a "salvation of the body, not from the **body**."⁵⁶ In this century the Pentecostal Movement has consistently upheld this biblical view of salvation.

One of the arguments for healing's being in the Atonement is the promise of the resurrection of our bodies. The empty tomb implies a "whole Christ died for us and that it is a whole Christ who lives forevermore; that He came to redeem us as whole men, not just a part of **us**."⁵⁷

The belief that healing is in the Atonement stands upon solid exegetical ground. Probably two of the most important texts for understanding the relationship of Jesus' atoning work and healing are Isaiah 53:4-5 and Matthew 8:17. In the Early Church the text "by his wounds we are healed" (Isa. 53:5) was the basis of what has been called a "tradition of **healing**."⁵⁸ But it is more than a tradition. The hermeneutical model we should work with assumes that a New Testament interpretation of an Old Testament passage is authoritative. This means that the intentional & y of an Old Testament text is defined theologically not only by its historical context, but also by its usage in the New Testament. There exists in the Scriptures what is identified frequently as a *sensus plenior* interpretation, that is, a deeper meaning intended by God, and in Christian theology the emphasis is placed on the New Testament understanding.

Does Isaiah 53:4 refer to physical healing? Herbert Wolf in his work on Isaiah says, "'Infirmities' is primarily a reference to sins, though this term may also refer to physical **diseases**."⁵⁹ Wolf has it turned around. This word primarily refers to physical disease and secondarily to sin. The word translated "infirmities" is the Hebrew word *choli*. This word is translated a number of ways in the Old Testament, all of which have

⁵⁵Ladd, *Theology of the New Testament*, 74.

⁵⁶Maurice Wiles, *The Christian Futbers* (London: SCM Press Ltd., 1966), 92.

⁵⁷Torrance, *Space, Time and Resurrection*, 66.

⁵⁸Weber, *The Cross*, 55.

⁵⁹Herbert M. Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah* (Grand Rapids: Zondervan Publishing House, 1985), 216.

some connotation of physical illness. The other word in this text translated "sorrows" is *makh'ou*, literally "pain." This word is also used of the suffering caused by slave drivers in Egypt (Exod. 3:7). Therefore, Isaiah 53:4 cannot be limited to spiritual healing.

The words used in verse 4 and "peace" and "healed" in verse 5 of Isaiah 53 speak of the physical and psychological devastation of sin that Jesus bore in our stead. Prior to the Fall the situation in the Garden was one of peace (Heb. *shalom*). It is an experience of health and well-being devoid of suffering as well as of peace with God. God's desire to restore this experience of *shalom* is seen in the Suffering Servant passage (Isa. 53:5). The work of Christ on the Cross is first and foremost the restoration of spiritual *shalom*, but it is not God's intention that it stop there. Rather, the entire existence of human beings is to be inundated with *shalom*.

The typical greeting in Pauline letters reflects not merely a Greek form for letter writing, but a genuine Christian salutation and prayer that believers would experience the grace and *shalom* that is found in Christ. C. K. Barrett says that "It is unthinkable... that he [Paul] did not enrich the word with its specific Christian content."⁶⁰ This *shalom* that Jesus suffered for is not to be understood as many believers understand it: merely psychological or emotional peace alone. The *shalom* that Jesus Christ suffered, died, and rose again for is *shalom* for the whole person-body, soul, and spirit.

R. K. Harrison writes, "The evangelist [Matthew] interpreted the prophetic oracle more accurately than many modern English versions." The Hebrew text of Isaiah 53:4 "employs the simple words for 'disease' and 'pains' which relate the healing of sickness directly to the work of the servant." Harrison summarizes the issue that is set forth in Isaiah 53 when he declares "that the incarnate Lord dealt also with disease and sickness on the cross as well as with human sin—i.e., his atonement avails for the whole personality, body as well as soul." Nor is the belief that Isaiah 53:4 speaks of physical as well as spiritual healing a Christian invention. Even within Rabbinic tradition there are witnesses to a similar interpretation.⁶¹

⁶⁰C. K. Barrett, *The First Epistle to the Romans* (San Francisco: Harper & Row Pub., 1968), 22.

⁶¹R. K. Harrison, "Healing," in *Interpreter's Dictionary of the Bible*, George Buttrick, ed., vol. 2 (New York: Abingdon Press, 1962), 547. H. L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, vol. 1 (Munich: Beck, 1961), 48 1-83.

Some modern **evangelicals** like John Stott would deny categorically that there is healing in the Atonement. Stott says the very idea of Jesus bearing our sickness is "not an intelligible notion."

Maybe it is unintelligible to Stott but it was not to Matthew. Leon Morris, commenting on the passage before us, observes, "There may be the thought that Jesus in some way took on himself the ailments he cured; healing is at a cost." Herman Hendrickx describes Matthew's very literal rendering of Isaiah 53:4 (in contrast to the Septuagint and the **Targum**) as a "very correct" rendering of the Hebrew. "Matthew's rendering of 'took up' and 'carried' are 'exact renderings of the Hebrew' and they do speak of Jesus bearing in a vicarious fashion our suffering. D. A. Carson, who is not a Pentecostal, writes concerning Matthew 8: 17, 'This text and others clearly teach that there is healing in the atonement.' Carson rightly points out that the Atonement is the basis of 'all benefits that accrue to believers.' This does not mean we necessarily enjoy all of them now (e.g., the resurrection body), but because of Christ's atoning work, we **will**."⁶²

Does Carson stand alone as an evangelical biblical scholar in **affirming** that divine healing is in the Atonement? Not at all. B. B. Warfield also **affirmed** that divine healing is in the Atonement. In his attack on the "Faith Healers" of his day he admitted that their error was not "in the supposition that redemption is for the body as well as the soul. This is true. Nor does it lie in the supposition that provision is made in the atonement for the relief of men from disease and suffering, which are fruits of sin. This too is true." Warfield becomes eloquent at this point, "This is the teaching of the Bible; and this is what Christ illustrated when He healed the sick in His ministry on earth that men might see, as an object-lesson, that provision was made in His substitutionary work for the relief of every human **ill**."⁶⁴ Warfield's problem was with those who felt that they could command and manipulate God to

⁶²John R. W. Stott, *The Cross of Christ* (Downers Grove, 111.: InterVarsity Press, 1986), 245. Leon Morris, *The Gospel According to Matthew* (Grand Rapids: Wm. B. Eerdmans, 1992), 198. Herman Hendrickx, *The Miracle Stories* (San Francisco: Harper & Row, 1987), 78.

⁶³D. A. Carson, "Matthew," in *The Expositor's Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1984), 207.

⁶⁴B. B. Warfield, *Counterfeit Miracles* (London: The Banner of Truth Trust, 1918), 17677.

CHAPTER

15

Divine
Healing

bring about healings as they wished, as a consequence of the Atonement.

Craig Blomberg, commenting on Matthew 8:17, writes, "There is physical healing in the atonement for this age, but it is up to God in Christ to choose when and how to dispense it."⁶⁵ Yes, and He has chosen to heal in answer to believing prayer.

Millard Erickson, an evangelical, states that Isaiah 53:4 allows for a number of interpretations, the best of which, as far as they line up with the linguistic data, is the one that states "the prophet is referring to actual physical and mental illnesses and **distresses**."⁶⁶ Erickson suggests, however, that Jesus did not actually vicariously bear our sufferings in himself but that He sympathized with us. Erickson's interpretation clearly does not do justice to the text before us. We would have to go along with J. B. Torrance when he writes that in Jesus' incarnation He was "bone of our bone, flesh of our flesh, in solidarity with all men, all races, all **colours** [sic], bearing on His divine heart the names, the needs, the sorrows, the injustices of all nations."⁶⁷

Critics of the biblical doctrine of divine healing do not understand the full extent and significance of Christ's atoning work. Jesus' suffering was for us, in our stead and on our behalf. In Isaiah 53, the Servant of Yahweh experiences rejection and suffering, "not as a consequence of his own disobedience, but on the behalf of **others**."⁶⁸ What is the result? It effects the healing of God's people through "his stripes." The affirmation that the sufferings of Jesus bring healing to those who suffer stands on firm theological ground.

The fact that God has healed the sick in the past and that He heals the sick today is evidence of His promised redemption of our bodies (Romans 8:23). When we observe a manifestation of God's power to heal it reminds us that some day, when Christ returns, His people will be delivered completely from the pangs of a fallen world. Even when we are not healed ourselves in the present, the healing of another need not serve as an irresolvable quandary but rather as a divine testimony that we too-if not now, then-shall be made whole.

⁶⁵Craig Blomberg, *Matthew* (Nashville: Broadman Books, 1992), 145.

⁶⁶Erickson, *Christian Theology*, 840.

⁶⁷J. B. Torrance, "The Vicarious Humanity of Christ," in *The Incarnation: Ecumenical Studies in the Nicene-Constantinopolitan Creed* ed. Thomas F. Torrance (Edinburgh: The Handsel Press, 1981), 138.

⁶⁸Kee, *Medicine, Miracle and Magic*, 15.

CHAPTER

15

Divine
Healing

Divine healing is actually an inbreaking of the power of the coming ages. This is how the author of the epistle to the Hebrews understood the signs and wonders that he beheld. They were confirmations of the salvation promised (see Heb. 2:3-4), signs of the "powers of the coming age" (Heb. 6:5). The passage just prior to the verse quoted refers to the "heavenly gift," which most likely is a "general image for the gracious bestowal of salvation with all that it entails." And the reason that it is called "heavenly" is because of its "source and goal."⁶⁹

At the same time, divine healing is temporary in this age (this is what might be called "the limitation of ... physical **deliverances**"⁷⁰), serving notice of the impending judgment of God on the kingdoms of this world as well as the establishment in this world of God's righteous rule. That is, healing is a very tangible expression of God's enduring love for His creation.

The healings that Christ performed in the power of the Spirit were signs that the kingdom of God was near (see Matt. 10:7-8). The healing of the sick was understood by Christ and the gospel writers to be an expression of God's future victory, to be consummated when Jesus comes back to earth again. It was the "already" of God's kingdom verifying the promised "not yet." Robert Mounce writes, "The long awaited reign of God is about to break into human history. That is why the sick are being **healed**."⁷¹ Every time a sick person is healed through prayer and faith in Christ a witness is proclaimed concerning His promised return. It is a testimony of God's faithfulness. Thus, the healings that we experience today are just a first installment of the future redemption of our bodies.

CHALLENGES TO THE DOCTRINE OF DIVINE HEALING

CHALLENGES BY THE SECULAR WORLD

No doubt the first challenge placed before the believer from the secularist is an outright denial of the supernatural. A number of philosophers, both Christian and non-Christian, have demonstrated recently that the modern disposition against the supernatural is not necessarily the result of superior ra-

⁶⁹Harold W. Attridge, *Hebrews* (Philadelphia: Fortress Press, 1989), 170.

⁷⁰Ladd, *Theology of the New Testament*, 76.

⁷¹Robert H. Mounce, *Matthew* (San Francisco: Harper & Row, 1985), 91.

CHAPTER
15Divine
Healing

tional argumentation. Two secular philosophers of science, Thomas Kuhn and Paul Feyerabend, among others, have shown **that many of the beliefs** of our age, scientific or otherwise, **are dogmatic affirmations—not** science, but **scientism**.⁷² There are just as many reasons to believe in the supernatural as to discount it. And for the Christian, there is no reason not to believe in the miracles of the New Testament, since the experience of regeneration itself ranks as a miracle in the thinking of the New Testament (John 3:5–8; 2 Cor. 5:17). Brown retells the C. S. Lewis story of a determined agnostic who found himself in the lake of fire at the end of the world. “He doggedly continued to regard his experiences there as an illusion, looking for explanations from psychoanalysis and cerebral **pathology**.”⁷³ Brown points out that Lewis was telling us that many persons will not change their worldview no matter what the evidence indicates (cf. Luke 16: 19–31).

The second challenge set forth by the secularist is often the reductionistic comparisons made between the miracles of the New Testament and the pagan magic of the first century. According to Colin Brown, **Celsus**, the great antagonist of Origen, defined Jesus as a magician who had picked up “the tricks of his trade in Egypt.” In recent times a number of scholars have set forth similar ideas. A well-known scholar who espouses such a view is Morton Smith. Smith views Matthew’s story of the flight to Egypt as a thin cover-up designed to answer accusations about Jesus’ ability to do miracles.*

There are a number of scholars who have shown that this is a total misrepresentation of Jesus. Howard Clark Kee has published a number of significant works in the area of miracles and healing in the **first** century. He points out that the healings we find in the New Testament stand in “sharp contrast to magic.” The biblical records of the healings wrought by Jesus and the Early Church have “no trace of the elaborate **multi-**

Thomas **Kuhn**, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970); Paul Feyerabend, *Farewell to Reason* (New York: Verso, 1987). For a discussion of the issue of scientific rationality and its implications for theology see Nancy Murphy, *Theology in an Age of Scientific Reasoning* (Ithaca: Cornell University Press, 1990) and Philip Clayton, *Explanation from Physics to Theology: A Essay in Rationality and Religion* (New Haven: Yale University Press, 1989).

⁷²Colin Brown, *That You May Relieve: Miracles and Faith Then and Now* (Grand Rapids: Wm. B. Eerdmans, Pub. Co., 1985), 35.

⁷³Colin Brown, *Miracles and the Critical Mind* (Grand Rapids: Wm. B. Eerdmans, 1984), 5. Morton Smith, *Jesus the Magician* (San Francisco: Harper & Row, 1978).

CHAPTER
15Divine
Healing

named invocations of the gods.” A. E. Harvey of Oxford writes, “In general, one can say that the miracle stories in the gospels are unlike anything else in ancient literature in that they avoid ... the tendencies which we find in any comparable accounts.” And the reason for such comparisons is simply **pre-supposition**, bias—which Blomberg pinpoints: “Once **anti-supernatural** bias is removed, the Gospel healing miracles actually satisfy the various historical criteria of **authenticity**.”⁷⁵

CHALLENGES BY CHRISTIANS

Now let us consider the challenges within Christendom, beginning with that of liberal Protestantism. Many of these liberals rule out divine healing, based on a philosophical position they have espoused. Theologians like Rudolf Bultmann deny all miracles because of a faulty worldview. John Macquarrie speaks of what he calls the “grave dangers” inherent in philosophical theologizing, which is the chief method of today’s liberal Protestantism. He mentions three perils. First, there is what he calls the “preoccupation with secular philosophy” that leads to a “distortion of Christian teaching” through an overemphasis on the specific areas of convergence between philosophy and Christian doctrine. Second, he points out that it is very common for ideas foreign to Christianity to be slipped in and later on masquerade as traditional Christianity. Third, the worst danger is a complete accommodation to whatever the prevailing philosophy may be.⁷⁶ All of these perils are present within liberal Protestantism.

The utilization of the category of “myth” from form criticism, and now the more popular category of “story,” also tends to obscure and confuse if not outright deny the reality of the supernatural. There are those like Ernst and Marie-Luise Keller and Rudolf Bultmann who suggest that we either demythologize the supernatural or recognize once and for all that these miracle stories are unnecessary. The Kellers mistakenly call up the apostle Paul as a witness for their position. According to them Paul was “not interested in **physical** miracles; they do not fit into the picture which he gives

⁷⁵Kee, *Medicine, Miracle and Magic*, 126. A. E. Harvey, *Jesus and the Constraints of History* (Philadelphia: The Westminster Press, 1982), 110. Blomberg, “Healing,” 304.

⁷⁶John MacQuarrie, *An Existential Theology* (London: SCM Press Ltd., 1955), 4.

CHAPTER
15Divine
Healing

us of the earthly Jesus and they are meaningless for the Christology that he preaches.”⁷⁷

It is hard to imagine a position that is further from the truth than that of the Kellers. Paul’s conversion experience is rooted firmly in the supernatural. The miracle of the Resurrection is foundational to Paul’s Christology (see Rom. 1:4; 1 Cor. 15:3–9, 12–19). Paul’s Jesus was very much a historical figure who did miracles, suffered and died and was resurrected miraculously in real history, and now sits exalted at the Father’s side (see Phil. 2:6–11). As Wolfhart Pannenberg said, “The story of Jesus Christ has to be history . . . if the Christian faith is to continue.”⁷⁸ Macquarrie calls this reticence to deal with the miraculous in the New Testament a hangover from liberal modernism. He points out that many scholars, like Bultmann, have without serious consideration of the evidence “decided in advance that in this scientific age we cannot believe in miracles.” Macquarrie explicitly pegs this as “fallacious” reasoning and we must do no less. Those who want to maintain the name Christian yet deny the reality of the supernatural are Christian in name only.⁷⁹

Another example of erroneous thinking in liberal Protestant circles is the denial of the demonic. There has been a rash of publications by nominal Christian theologians who deny the reality of a personal Satan and demons. “For many years now Christian liberalism has undermined the church’s acceptance of the reality of Satan.”⁸⁰

Next we ought to look at the errors of some evangelicals in reference to divine healing. One of their most significant errors in regard to the doctrine of divine healing is the belief in the cessation of the *charismata*. This is an error that recently has been repudiated by many evangelical scholars, but is still strongly held by most dispensationalists and by the Reformed Evangelicalism that was heavily influenced by Princeton Theological Seminary in the last century. Basically the Cessationist view is that the gifts were simply temporary-until the formation of the New Testament canon, after which they either were done away with by the Holy Spirit or disappeared with the apostles. Warfield is a proponent of

⁷⁷Ernst and Marie-Luise Keller, *Miracles in Dispute: A Continuing Debate* (Philadelphia: Fortress Press, 1969), 190.

⁷⁸Wolfhart Pannenberg, *An Introduction to Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1991), 5.

⁷⁹MacQuarrie, *An Existential Theology*, 186.

⁸⁰Harper, *The Healings of Jesus*, 30.

CHAPTER
15Divine
Healing

this view. He writes, “These gifts . . . were distinctively the authentication of the apostles. They were part of the **credentials** of the apostles as the authoritative agents of God in founding the **church**.”⁸¹

A number of recent studies have pointed out that the gifts of the Holy Spirit did not cease at the end of the Apostolic age. Ronald A. N. Kydd demonstrated in a University of St. Andrews dissertation that the gifts of the Spirit continued into the third century. The apparent loss of the gifts after this stemmed from a diminishing regard for them: “they no longer fitted into the highly organized, well-educated, wealthy and so&By-powerful Christian **communities**.”⁸² It was not that the gifts were removed from the church by the Holy Spirit, rather they were given up along with many other things during what has been called the Constantinization of the Church. Constantine as the initiator of the age of the Church’s prosperity has become “the symbol of the epoch of the great **reversal**.”⁸³

Besides the unknown author of the Apocryphal Acts, some of the church fathers that mention the gifts of the Spirit in their day are Justin Martyr, Irenaeus, Theodotus, Hippolytus, Novatian, and even Augustine. Justin Martyr defends the gifts of healings in the church of his day from the criticisms of a certain Trypho. Irenaeus bears witness to the presence of the gifts of healings toward the end of the second century.⁸⁴

Augustine bears special mention, for his understanding of the cessation of the gifts undergirds much of Calvin and Warfield’s thinking on this matter. Much is made of Augustine’s comments about the age of miracles having passed. Sullivan points out that after these remarks were written Augustine retracted them. What changed Augustine’s mind? The same thing that had convinced him to some extent of his previous views: pastoral experience. Sullivan writes that after several years of pastoral experience as Bishop of Hippo Augustine could testify that in his own diocese in a two-year period there were nearly seventy well-attested miracles of **healing**.⁸⁵

⁸¹Warfield, *Counterfeit Miracles*, 6.

⁸²Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody, Mass.: Hendrickson Publishers, 1987), 87.

⁸³John Howard Yoder, *The Priest & Kingdom: Social Ethics as Gospel* (Notre Dame: University of Notre Dame Press, 1984), 135-47, 209.

⁸⁴Francis A. Sullivan, S. J., *Charisms and Charismatic Renewal: A Biblical Theological Study* (Ann Arbor: Servant Books, 1982), 112.

⁸⁵Ibid., 155.

In Augustine's own words he declares, "If I kept merely to miracles of healing and omitted all others ... and if I limited **myself to** those that happened at Hippo and Calama, I should have to **fill** several volumes, and even then I could do no more than tell those cases that have been officially recorded and attested." He goes on to say, "This ... I took care to have done, once I realized how many miracles were occurring in our own day and which were so like the miracles of **old**."⁸⁶

So all the way down to the **fifth** century we have Augustine as a witness to God's healing the sick. Apparently the gifts of healings did not pass away with the apostles, the opinions of Warfield and others notwithstanding. Patterson tells us that the continuation of the gifts of healings were understood by some to be "evidence of the **continuation** of the saving work of **Christ**."⁸⁷

Ken Blue points out a number of errors in evangelical circles that corrupt the biblical doctrine of divine healing. He speaks of them as theological hindrances to **healing**.⁸⁸ First, there is what he calls the "Sanctification through sickness" view. Second, there is the Calvinistic divine determinism that states that God has willed everything, even the physical suffering of His obedient children. There are problems with these views. They make prayer for the sick absurd; if God controls everything directly, then one need **not** pray. God will heal if He desires us to be well and if He doesn't it won't do any good to pray anyway. Many times this point of view is betrayed when there is an extremely heavy emphasis on "If it be your will, Lord." Often these prayers are not prayers of submission to the will of God but rather confessions of doubt that God would really intervene in the sick person's life in a supernatural way and restore health. Most certainly God's will is primary. Yet as we have mentioned, there is little evidence, if any, that God chooses deliberately an experience

⁸⁶See *Retractationes* 12, 7; 13, 5 (in the translation *The Fathers of the Church*, 60:55, 61f); *De Civitate Dei* 22, 8 (in the translation *The Fathers of the Church*, 8:445).

⁸⁷See Patterson, "Healings"; Justin, 2 Apol. 13; Dial. 17; 30; Irenaeus, Haer. 3.18.4; 4.20.2; 5.3.1ff; Origen, Cels. 7.32; Cyprian, Ep., 74.2; 76.2); of the goodness of the body (Justin 1 Apol. 18ff; Tatian Orat. 6; 16; 20; Theophilus, Autol. 1.7; 2.26; Irenaeus, Haer. 5.12.16; Origen, Cels. 5.19); the possibility of the resurrection (Tertullian, Resurr. 12; Gregory of Nyssa, Horn. opif. 25.6ff; Augustine, civ. Dei. 22.5, 8ff.) For further discussion of the cessation of the charismata, see chap. 13, p. 445.

⁸⁸Ken Blue, *Authority to Heal* (Downers Grove, Ill.: InterVarsity Press, 1987), 21-51.

of suffering for His children. The only exception may be the believer who is walking in disobedience or possibly one like Job or Paul who needs to learn a specific truth. It is worth mentioning at this juncture that Job did finally come to a proper understanding (Job 42: 1-6).

The will of God, normally, is that the believer be healthy. This does not mean believers don't get sick. We live in a fallen world. Sickness does not mean we are poor excuses for Christians. The believer can trust God for basic needs being met, health being one of them. Can God use sickness in our lives? Absolutely, but He revealed himself in the ministry of Jesus Christ as a God of healing and restoration.

Another hindrance to biblical healing is what Blue calls the faith formula that focuses not on the divine power and desire to heal but on human faith and confession. He points out that "[clan-do American optimism has fused with Christian fundamentalism to spawn a triumphalistic theological hybrid, both attractive and **dangerous**."⁸⁹ It defines faith as if it were a technique by which one may manipulate the power of God. It promotes the sovereignty of human beings, rather than the sovereignty of God. The issue that runs the faith formula's ship aground is the absolute connection they claim to establish between faith as a cause and healing as an effect. Such a causal relationship between the two leaves little (if any) room for what might be called mitigating circumstances, such as God's timing or chastisement. We deplore such **reductionism**.⁹⁰

There are a number of problems with this movement's understanding of divine healing: first, the **cultic** nature of these proponents' doctrine of the Atonement, the so-called "born-again" Jesus theory in which the devil is atoned and Jesus gains victory through His Gnostic-like knowledge. The Scriptures teach that Christ's sufferings and death provide atonement for sins and deliverance from sickness. In contrast to this orthodox Christian position, the faith movement, as represented by Kenneth **Hagin** and Kenneth Copeland, teach that "diseases are healed by Christ's spiritual atonement in

⁸⁹Ibid., 41.

⁹⁰"There have been a number of books in the last few years, such as Gordon Fee, *The Disease of the Health and Wealth Gospels* (Beverly, Mass.: Frontline Publishing, 1985); and D. R. McConnell, *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement* (Peabody, Mass.: Hendrickson Publishers, 1988), that deal in some detail with the errors of this so-called faith movement.

CHAPTER
15Divine
Healing

hell, not by His physical death on the cross."⁹¹ This is in clear violation of Scripture.

A second problem with their view of healing is the contribution made by New Thought and other metaphysical cults to their view of the nature of human beings.⁹²

A third problem is that they teach that a sick believer is a reproach. E. W. Kenyon writes that "it is wrong for us to have sickness and disease."⁹³ The difference between this position and the biblical position is clear. The Bible attaches no moral qualifications to either sickness or health. Being physically healthy or sick may have little to do with our faith or spirituality. The believer, according to the proponents of the faith movement, is made completely responsible for personal illness. The inscrutable will of God or the mere consequences of living in a fallen world may play absolutely no part.

A fourth problem is the practice of positive confession itself. It is a denial of obvious realities under the guise of exercising one's faith. It has more in common with Christian Science than with biblical faith. This error is related to another one that D. R. McConnell identifies as "denying the symptoms." Nowhere in Scripture are we encouraged to deny symptoms. This view is bolstered by a New Thought philosophy that denies the reality of the physical world. Other errors espoused by the faith movement include the necessity of enduring pain, outgrowing the need for medical science, the conviction that believers should never die of disease, and that believers should never die before they are seventy years old.⁹⁴

The faith movement teaches that believers can be totally delivered from bodily suffering in this life. This is in contradiction to the teaching of Scripture. In Romans 8 Paul refers to the sufferings of this life that will not be removed completely until the future redemption of our bodies when we are changed and become like the risen Christ (Rom. 8: 18–25; see also 1 Cor. 15:42; 1 John 3:2). McConnell is absolutely right when he says, "The error of the Faith theology is that

⁹¹McConnell, *A Different Gospel*, 150.

⁹²The views of E. W. Kenyon, Kenneth E. Hagin, and Kenneth Copeland are basically New Thought with its denial of the reality of the physical world. They deny that disease has any "physical or organic causes," rather everything is defined in spiritual terms.

⁹³Essek W. Kenyon, *Jesus the Healer* 19th ed. (Seattle: Kenyon Gospel Publishing Society, 1968), 44 (cf. 32).

⁹⁴McConnell, *A Different Gospel*, 149–50.

CHAPTER
15Divine
Healing

it ascribes power to faith healing that will only be manifest at the end of the age."⁹⁵

Can sin make us physically sick? Yes, but that is not the same as saying that whenever you are sick it is the direct result of sin. Can faith be used by God to bring healing to our bodies? Yes, but it does not follow that if we are not healed the problem is necessarily a lack of faith. We wholeheartedly agree with McConnell when he writes, "We must neither deny healing, nor simplify it into 'steps' or 'principles' or 'formulas' to which God must respond."⁹⁶

COMMON QUESTIONS ABOUT DIVINE HEALING

1. Why are some healed and others not?

The answer to this question lies within the sovereign wisdom of God, but a few remarks can be made.⁹⁷ Some are sick because of sin's effect. An example of this in the New Testament can be found in 1 Corinthians 11:27–30. This is why we should always ask the Holy Spirit to search our hearts and show us possibly hidden areas of sin that are keeping us from receiving healing.

Another possibility is that the Lord is trying to teach us something, as He did Paul (2 Cor. 12:7) or Job. In those cases we need to seek the Lord for understanding.

Then there is the issue of timing. Many do not receive healing immediately. In such a case we need to remember the words of the Lord when He admonished us that we ought always to pray and faint not (Luke 18:1). God has His time. The word *kairos* in the Greek language of the New Testament implies "a distinct point in time," "a time for decision," or it can mean "favorable moment," as in Acts 24:25. The believer should not give up hope, for God has a time of healing for His sons and daughters.

Lack of faith can also impede the reception of healing. The author of the Epistle to the Hebrews, in a number of places, admonishes us to keep up our faith in God. The First Epistle of John reminds us that the victory of the believer is tied to personal faith (1 John 5:4–5). Ladd points out that not all who came in contact with Jesus were healed. Why? According to Ladd, "[T]his physical salvation required the response of

⁹⁵*Ibid.*, 160.

⁹⁶*Ibid.*, 159.

⁹⁷See Steve D. Eutsler, "Why Are Not All Christians Healed?" *Paraclete* 27 (Spring 1993): 15–23; John Katter, "Divine Healing" *Paraclete* 27 (Spring 1993): 24–29.

CHAPTER
15Divine
Healing

faith.” No wonder James wrote in his epistle, “The prayer offered in faith will make the sick person well; the Lord will raise him up” (James 5: 15). After we have examined our heart and there seems to be no indication of a reason for not being healed we must rest in God. There are times when healing does not come. Many times from our perspective there is no penetrating the inscrutable will of God. As Ladd has written, “In the present working of the Kingdom ... [n]ot all the sick and crippled were saved. . . . The saving power of the Kingdom was not yet universally operative.”⁹⁸

2. If healing is in the Atonement why can't we be as assured of our healing as we are of our salvation?

There are those who argue that although God has promised to save all who call upon him, He has nowhere promised to heal all that come to him.⁹⁹ Healing does not have the same place in the Atonement that salvation has, though healing is inherent in salvation. Virgil Warren provides some significant insight into this matter. He addresses three types of healing. First, there is psychological and emotional healing. Many times psychological and emotional problems are the result of guilt. With the expurgation of guilt through regeneration, the believer is free to experience God's healing grace in the emotions. Warren mentions second that psychosomatic healing must be allowed, since, in Warren's words, “organic disorders” may be the result of psychological causes. Third, there is also the issue of physical healing. Warren believes that this will come with less certainty since it requires a “special divine providence to enter the picture.” Warren calls divine physical healing a “non-uniform” result of **salvation**.¹⁰⁰ What is meant by this term is that we cannot assume there will necessarily be a manifestation of God's healing every time we pray for it. There is always the issue of God's wisdom and will, among other things, to be considered.

On the other hand, it appears from Scripture that when we are sick we should be prayed for, and as we shall see later in this chapter, it appears that God's normal will is to heal. Instead of expecting that it is not God's will to heal us, we

⁹⁸Ladd, *New Testament Theology*, 76.

⁹⁹J. Sidlow Baxter, *Divine Healing of the Body* (Grand Rapids: Zondervan Publishing House, 1979), 116, 269.

¹⁰⁰Virgil Warren, *What the Bible Says about Salvation* (Joplin, Mo.: College Press Publishing Co., 1982), 545-46.

CHAPTER
15Divine
Healing

should pray with faith, trusting that God cares for us and that the provision He has made in Christ for our healing is sufficient. If He does not heal us, we will continue to trust Him. The victory many times will be procured in faith (see Heb. 10:35-36; 1 John 5:4-5).

3. Why were all New Testament believers healed, but not all today's believers healed?

First, though some passages in the Gospels speak of Jesus healing all of the sick, other passages imply not all were healed. An example is found in John 5. This text tells us in verse 3 that “a great number” were “disabled,” but Jesus healed only, as John puts it, “one who was there [who] had been an invalid for thirty-eight years” (v. 5). Later, John refers to “the man who was healed” (v. 13), as if in this particular setting only one was healed.

Second, we know from 2 Corinthians 12:7-10 and Galatians 4:13 that Paul also struggled with some infirmity, possibly a recurring **infirmity**, that did not go away for some time, if ever. Hans Dieter Betz, commenting on Galatians 4: 13, writes that “[t]he term *astheneia tēs surkos* ... in all probability points to a real illness of Paul.” It is true that *astheneia* refers to human weaknesses as well, but here it has the sense of **illness**.¹⁰¹ It is worth noting that one of the answers to why God allows us to be sick might be in this text. Paul says that it was through (Gk. *di'*) this sickness that he came to preach to the Galatians. For Paul “everything became a *kairos* (‘good opportunity’) when the gospel was to be **proclaimed**.”¹⁰² So in this context, an illness was used by God to get His servant to a specific place, to a specific people, for the specific purpose of sharing the gospel.

There is also the case of Epaphroditus who was deathly ill (Phil. 2:25-27). Paul describes Epaphroditus' illness in very poignant terms. The phrase *paraplēsion thanatō* literally means “a near neighbor to **death**.”¹⁰³ He did recover, but only after he nearly died.

And, finally, mention ought to be made of Paul's young

¹⁰¹Hans Dieter Betz, *Galatians* (Philadelphia: Fortress Press, 1979), 224. Frank J. Matera, *Galatians* (Collegeville: Michael Glazier Books, 1992), 159.

¹⁰²Betz, *Galatians*, 224.

¹⁰³Gerald F. Hawthorne, *Philippians*, vol. 43 (Waco, Tex.: Word Books, 1983), 118.

CHAPTER
15Divine
Healing

associate in ministry, Timothy. Paul recommends in 1 Timothy 5:23 that Timothy take a little wine for a stomach problem. This was obviously an ongoing health problem that Timothy struggled with. Certainly Timothy must have been prayed for, but at the time Paul wrote, there had been no healing. What is Paul's advice? Use what you have at your disposal to help in the situation. J. N. D. Kelly points out that the "beneficial effects of wine [i.e., grape juice] as a remedy against dyspeptic complaints, as a tonic, and as counteracting the effects of impure water, were widely recognized in antiquity." The wine recommended was usually unfermented, freshly squeezed grape juice, since fermented wine irritates the lining of the stomach.¹⁰⁴ In the modern vernacular Paul was telling Timothy to take the medicine he needed. This is what might be called a historical narrative as illustration and pattern.¹⁰⁵ That is, this text functions as a historical precedent to justify the use of medicines during times of illness, when we have not experienced a divine healing. It does not give grounds for indulging in alcoholic beverages.

4. Shouldn't divine healing be considered the exception rather than the rule?

The Bible shows that God does not leave us to our own devices in facing life's trials and struggles. We are to be acutely aware of both God's concern for His children and His desire to be involved in our lives in a supernatural way. What this has meant, in practice, is an expectation that God would be involved in things like sickness by healing the afflicted. Take, for instance, James 5:14-16. It is probable that the healing mentioned in James 5:14-16 is not the charismatic gift of healing, but rather the result of community and elder prayers for the sick. This passage is inclusive in its call for the sick to be healed. James writes, "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven." It is clear that prayer

¹⁰⁴J. N. D. Kelly, *The Pastoral Epistles* (San Francisco: Harper & Row Pub. Co., 1960), 129. See Athenaseus, *Banquet*, 2, 24; Pliny, *Natural History* 14.18; "Wine in New Testament Times," *The Full Life Study Bible* (Grand Rapids: Zondervan Publishing House, 1992), 1538, 1594.

¹⁰⁵Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, Mass.: Hendrickson Publishers, 1991), 95.

CHAPTER
15Divine
Healing

brings the healing, not the anointing with oil or the laying on of hands.¹⁰⁶

Some today speak of divine healing as something "exceptional and unexpected."¹⁰⁷ But the Early Church did not believe that divine healing was "an altogether unexpected act of God." On the contrary, they prayed for the sick in anticipation of their recovery. The language of James 5: 14-15 doesn't hedge at this point. It plainly states that "the prayer offered in faith will make the sick person well." Obviously, God can and does say no at times. In His wisdom He may withhold healing, but that is not what the Scriptures point to as normative. God's normative will is to heal the sick on the basis of Christ's work, through the believer's faith in Him.

How was the prayer to be made? James says "*tēs pisteōs*," that is, "in faith." Faith will make whole (Gk. *sōzō*), "save," which includes the meanings "keep safe," "preserve," "rescue," and "make well."¹⁰⁸ James goes on to say in 5:16 that we ought to pray for one another so that we might be healed (Gk. *iathēte*—subjunctive passive of *iuomai*). The subjunctive implies healing might be ours if we pray and have others pray for us. There is a definite indication of expectancy. The text is very positive about healing. If you are sick, get believers, not just elders (see 5:16), to pray for you so you can be healed. "The expectation of healing is related to the efficacy of prayer." "The promised result, which must have been normally the case, ... is that the power in the prayer will heal." A scholar who belongs solidly to evangelical ranks, though not normally associated with beliefs in divine healing, D. Edmond Hiebert writes, "James' statement does not contemplate failure."¹⁰⁹

Divine healing is more than an exceptionality. It is definitely something with which God would like to bless us more than we experience it. P. T. Forsyth put it well when he said, "It

¹⁰⁶M. Dennis Ham, "Gifts of Healing," in *The Anchor Bible Dictionary*, ed. David Noel Freedman, vol. 3 (New York: Doubleday, 1992), 89. Peter Davids, *James* (San Francisco: Harper & Row, 1983), 94.

¹⁰⁷C. Samuel Storms, *Healing & Holiness: A Biblical Response to the Faith-Healing Phenomenon* (Phillipsburg: Presbyterian and Reformed Pub. co., 1990), ix.

¹⁰⁸See chap. 10, p. 328.

¹⁰⁹Sophie Laws, *The Epistle of James* (San Francisco: Harper & Row, 1980), 232. Peter H. Davids, *The Epistle of James: A Commentary on the Greek Text* (Grand Rapids: Wm. B. Eerdmans, 1982), 194. D. Edmond Hiebert, *The Epistle of James: Tests of a Living Faith* (Chicago: Moody Press, 1979), 322.

CHAPTER

15

Divine
Healing

is His ~~will—His will of~~ Grace—that prayer should prevail with Him and *extract blessings*.¹¹⁰ What is the problem? Why don't we experience it more often? As indicated above, the answer is found in James 5:14–16.

CONCLUDING REMARKS

The doctrine of divine healing is a natural outgrowth of this search for biblical Christianity. It is not a minor doctrine, but rather an integral part of the message of the entire Bible. The Anglican theologian James Packer points out that the issue of whether or not God heals directly has been debated for the last century among evangelical Protestants. The problem with this debate is that it “regularly isolates the healing of the body from the healing of the person, as if the body soul dualism of ancient and modern philosophies were true, and the biblical view of man as a psycho-physical unity were false. . . .”¹¹¹

In contrast to some dispensational fundamentalists and liberal Protestants, **Pentecostals** do not find the idea strange that God would heal the sick today, but comforting and most of all biblical. It is part of the ongoing work of Jesus in His Church as we anticipate His return, when that which is “perfect comes” and “the partial will be done away” (1 Cor. 13: 10, NASB). We wholeheartedly agree with Friedrich Graber and Dietrich Muller when they declare, “When human well-being and good health are impaired, God is actively involved in the work of restoration, and Christians have the responsibility of sharing in this ministry.”¹¹² Until Jesus comes again, it is the call of the Master to preach the whole gospel to the whole person. This includes the supernatural healing of the body as well as the soul.

STUDY QUESTIONS

1. What part should the ministry of divine healing have in evangelism?

¹¹⁰P. T. Forsyth, *The Soul of Prayer* (London: Independent Press, 1966), 90.

¹¹¹C. Samuel Storms *Healing and Holiness: A Biblical Response to the Faith-Healing Phenomenon* (Phillipsburg, Penn.: Presbyterian and Reformed Publishing, 1990), ix.

¹¹²Friedrich Graber and Dietrich Muller, “Heal,” in *The New International Dictionary of New Testament Theology*, Colin Brown, ed. vol. 2 (Grand Rapids: Zondervan Publishing House, 1976), 163.

CHAPTER

15

Divine
Healing

2. Why is sickness so prevalent in the world?
3. What is the relation between individual sickness and sin?

4. To what extent are demons responsible for sickness?
5. What part did healing the sick have in the ministry of Jesus?

6. What is the relation of divine healing to salvation?
7. What do we mean when we say healing is in the Atonement?

8. How are healings a manifestation of the kingdom of God?

9. What are the problems with the so-called faith formula teaching?

10. What are some of the ways we can encourage the faith of those who are not yet healed? those in the final stages of a serious illness?

CHAPTER SIXTEEN

The New Testament Church

Michael L. Dusing

An area of Christian theology often minimized and taken for granted is the doctrine of the Church. In part, this is due to the common assumption that some areas of theological study are more essential to salvation and the Christian life (e.g., the doctrines of Christ and salvation) and others are simply more exciting (e.g., manifestations of the Holy Spirit or the doctrine of last things). The Church, on the other hand, is a subject that many Christians consider themselves familiar with; after all, it has been a regular part of their lives. What more could be gained by an extensive study of something so common and routine in the experience of most believers? The answer, of course, is plenty.

The Scriptures, along with the history of the development and expansion of Christianity, offer a wealth of insight into the nature and purpose of the Church. Acquiring a better theological understanding of the Church is not only a worthy academic exercise, but also essential to a well-rounded and balanced perspective of how theology is to be applied and lived out in everyday life. The Church is God's creation and design; it is His method of providing spiritual nurture for the believer and a community of faith through which the gospel is proclaimed and His will advanced in every generation. Therefore, the doctrine of the Church addresses issues of fundamental importance to one's individual Christian walk and proper understanding of the corporate dimension of Christian life and ministry.

THE ORIGIN AND DEVELOPMENT OF THE CHURCH

THE CHURCH DEFINED

Jesus asserted in Matthew 16:18, "I will build my church." This is the **first** of more than one hundred New Testament

CHAPTER
16The New
Testament
Church

references that employ the primary Greek term for church, *ekklēsia*. The word is compounded from the preposition *ek*, “out,” and the verb *kaleō*, “to call.” Hence *ekklēsia* originally denoted a group of citizens called out and assembled for a specific purpose. The term is found from the fifth century B.C. forward in the writings of Herodotus, Xenophon, Plato, and Euripides. This concept of *ekklēsia* was especially prevalent in the capital city of Athens, where the political leaders were called together as a constitutional assembly as often as forty times a year.¹ This more secular usage of the term can also be seen in the New Testament. For example, in Acts 19:32,41 *ekklēsia* refers to the angry mob of citizens that assembled in Ephesus to protest the effects of Paul’s ministry.* The majority of New Testament uses of *ekklēsia*, however, have a more sacred application, referring to those whom God has called out of sin into the fellowship of His Son, Jesus Christ, and who have become “fellow citizens with God’s people” (Eph. 2:19). The word is always used of people and also identifies their gathering to worship and serve the Lord.

The Septuagint, a Greek translation of the Old Testament, also uses *ekklēsia* nearly one hundred times, usually as a translation for the Hebrew term *qahal* (“assembly,” “convocation,” “congregation”). The Old Testament usage of this term, like the New, sometimes refers to a religious assembly (e.g., Num. 16:3; Deut. 9:10) and at other times to a gathering for more secular, even evil, purposes (e.g., Gen. 49:6; Judg. 20:2; 1 Rings 12:3). A Hebrew term with a meaning similar to *qahal* is *‘edah* (“congregation,” “company,” “assemblage,” “gathering”). It is significant to note that *ekklēsia* is frequently used in the Septuagint to render *qahal*, but never *‘edah*. Rather, this latter term is most often rendered *sunagōgē* (“synagogue”). For example, the phrase “community of Israel” (Exod. 12:3) could be translated the “synagogue of Israel” if one were to follow the Septuagint’s rendition (see also Exod. 16:1ff.; Num. 14:1ff., 20:1ff.).²

¹Karl L. Schmidt, “*ekklēsia*,” in *Theological Dictionary of the New Testament*, Gerhard Kittel and Gerhard Friedrich, eds., trans. Geoffrey W. Bromiley, vol. 3 (Grand Rapids: Wm. B. Eerdmans, 1965), 513. Cf. Lothar Coenen, “Church,” in *The New International Dictionary of New Testament Theology*, ed. Colin Brown, vol. 1 (Grand Rapids: Zondervan, 1967), 291.

²This indicates that by New Testament times the word no longer had the meaning “called out,” but simply meant an “assembly of citizens” whether called out or not.

³Thoralf Gilbrant, ed., *The Complete Biblical Library*, vol. 12 (Springfield, Mo.: The Complete Biblical Library), s.v. “Ecclesia,” 334-35. William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1971), 265. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1032.

CHAPTER
16The New
Testament
Church

The Greek term *sunagōgē*, like its frequent Hebrew counterpart *‘edah*, has the essential meaning of people assembled together.* When hearing the word “synagogue” today, one usually pictures an assembly of Jewish persons gathered to pray and to listen to the reading and exposition of the Old Testament. Such a meaning of the word is also in the New Testament (e.g., Luke 12: 11; Acts 13:42). And although early Christians normally avoided this word to describe **themselves**,³ James did not (using the term [James 2:2] to refer to believers who met for worship perhaps because most of his readers were Jewish converts).

Consequently, whether one refers to the common Hebrew terms *qahal* and *‘edah* or the Greek words *sunagōgē* and *ekklēsia*, the essential meaning is still the same: The “Church” comprises those who have been called out of the world, out of sin and isolation from God, and through the redemptive work of Christ have been gathered as a community of faith that shares in the blessings and the responsibilities of serving the Lord.

The English word “church” and its related cognate terms in other languages (e.g., the German *kirche* and the Scottish *kirk*) originated from the Greek word *kuriakos*, “belonging to the Lord.” This term is found only twice in the New Testament (1 Cor. 11:20; Rev. 1:10). It was significant in early Christianity, however, in that it became a designation for the place where the Church, or *ekklēsia*, gathered. This place of assembly, regardless of its normal usage or surroundings, was considered “holy,” or belonging to the Lord, because God’s people assembled there to worship and serve Him.

Today the word “church” is used in a variety of ways. It often refers to a building where believers meet (e.g., “we are going to the church”). It can refer to one’s local fellowship or denomination (e.g., “my church teaches baptism by immersion”). In some areas, it can refer to a regional or national religious group (e.g., “the Church of England”). The word is frequently used in reference to all born-again believers, regardless of their geographical or cultural differences (e.g.,

¹Joseph Henry Thayer, *The Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan Publishing House, 1962), 600.

²Emil Schiirer, *The History of the Jewish People in the Age of Jesus Christ*, vol. 2 (Edinburgh: T. & T. Clark, rev. ed. 1979), 429, note 12.

CHAPTER

16

The New
Testament
Church

“the Church of the Lord Jesus Christ”). Be that as it may, the biblical meaning of “church” refers primarily, not to institutions or structures, but rather to the people who have been reconciled to God through the saving work of Christ and now belong to Him.

POSSIBILITIES OF ORIGIN

Precisely when the New Testament Church began has been a matter of some debate in theological circles. Some have taken a very broad approach, suggesting the Church has existed since the conception of humanity and includes all persons who have ever exercised faith in God's promises, starting with Adam and Eve (Gen. 3:15). Others endorse an Old Testament beginning for the Church, specifically with the covenantal relationships of God with His people, beginning with the patriarchs and continuing with the Mosaic period. Many scholars prefer a New Testament origin for the Church, but in this context there are also differences of opinion. For example, some believe the Church was founded when Christ began His public ministry and called His twelve disciples. Other viewpoints abound, including some **ultradispensationalists** who think the Church did not truly begin until the ministry and missions trips of the apostle Paul.⁶

The majority of scholars, whether from Pentecostal, evangelical, or liberal backgrounds, believe that the scriptural evidence for the inauguration of the Church favors the Day of Pentecost in Acts 2. Some, however, recognize that Christ's death put the New Covenant into effect (Heb. 9:15–16). Therefore they take John 20:21–23 to be the inauguration of the Church as a new covenant body (cf. John 20:29 which shows that the disciples were already believers and thus were already the Church before they were empowered by the baptism in the Holy Spirit).

There are several reasons for the belief that the Church originated, or at least was first publicly recognized, on the Day of Pentecost. Although in the pre-Christian era God cer-

⁶R. B. Kuiper, *The Glorious Body of Christ* (Grand Rapids: Wm. B. Eerdmans, n.d.), 21–22. Charles Hodge, *Systematic Theology*, vol. 3 (N.Y.: Scribner Armstrong & Co., 1877), 549. See also Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1941), 570. Cf. Raymond M. Pruitt, *Fundamentals of the Faith* (Cleveland, Tenn.: White Wing Publishing House and Press, 1981), 350. Representatives of this view include Ethelbert Bullinger and J. C. O'Hair. Cited in Robert L. Saucy, *The Church in God's Program* (Chicago: Moody, 1972), 57.

CHAPTER

16

The New
Testament
Church

tainly had association with a covenant community of righteous believers, there is no clear evidence that the concept of the Church existed in the Old Testament period. When Jesus expressed the first direct statement concerning the *ekklēsia* (Matt. 16:18), He was speaking about something that He would initiate in the future (“I will build” [Gk. *oikodomēsō*] is simple future—not an expression of disposition or determination).

By its very nature as the body of Christ, the Church is integrally dependent on the finished work of Christ on earth (His death, resurrection, and ascension) and the coming of the Holy Spirit (John 16:7; Acts 20:28; 1 Cor. 12:13). In connection with this, Millard J. Erickson notes that Luke never uses *ekklēsia* in his Gospel, but employs it twenty-four times in the Book of Acts. This would suggest that Luke did not think of the Church as being present until the period covered in Acts.⁷ Following that great day when the Holy Spirit was outpoured upon the gathered believers, the Church began powerfully to propagate the gospel as predicted by the risen Lord in Acts 1:8. From that day forward, the Church has continued to develop and expand throughout the world in the power, and by the direction, of that same Holy Spirit.

A BRIEF HISTORY

As the Church developed in the centuries following the New Testament Era, its character was altered in many different ways, some far astray from the teachings and patterns of the first-century Church. Many good volumes on the history of Christianity are available that would help one gain a broader and enhanced perspective on this subject. For the purposes of this chapter, several brief observations are in order.

During the Patristic Era (the ancient period of the church fathers and apologists of the faith), the Church experienced both external and internal difficulties. Externally it faced severe persecution by the Roman Empire, especially the first three hundred years. At the same time, within the Church numerous heresies were developing—which in the long run proved to be more calamitous than the persecutions.

The Church, by God's sovereign grace, survived these arduous times and continued to grow, yet not without some changes with negative consequences. In an effort to unite and withstand the onslaught of persecutions and heresies, the

⁷Erickson, *Christian Theology*, 1048.

CHAPTER

16

The New
Testament
Church

Church increasingly rallied around and elevated the authority of its leadership. Especially after political peace and harmony were achieved with the Roman government in the fourth century, the religious hierarchy escalated. As the authority and control of the clergy (particularly the bishops) increased, the importance and participation of the laity decreased. In this way, the Church became more institutionalized and less dependent on the empowerment and direction of the Holy Spirit. The status of the bishop of Rome and the church under his control grew, so that by the end of the Ancient Era the position of "Pope" and the authority of what was becoming known as the Roman Catholic Church were secure in Western Europe. The Eastern Church, however, broke away and remained under the direction of chief bishops whom they termed "patriarchs."^{*}

In the Middle Ages the Church continued in the direction of formality and institutionalism. The papacy attempted to exercise its authority not only in spiritual matters but in temporal affairs as well. Many popes and bishops sought to "spiritualize" this period of history, in which they envisioned the kingdom of God (or the Roman Catholic Church) spreading its influence and regulation throughout the earth. This created a continuous tension between the secular rulers and the Popes about who had control. Nevertheless, with few exceptions the papacy held supremacy in nearly every area of life.

Certainly, not everyone accepted this increased secularization of the Church and its aspiration to Christianize the world. There were some notable medieval attempts to reform the Church and to return it to a path of true spirituality. Several monastic movements (e.g., the Cluniacs of the tenth century and the Franciscans of the thirteenth century) and even lay movements (e.g., the Albigenses and the Waldensians, both of the twelfth century) made such efforts. Prominent individuals, such as the mystics Bernard of Clairvaux (twelfth century) and Catherine of Siena (fourteenth century), and Catholic clerics, such as John Wycliffe (fourteenth century) and John Hus (late fourteenth, early fifteenth century), sought to rid the Catholic Church of its vice and corruption and return it to the pattern and principles of the New Testament Church. The Church of Rome, however, largely

^{*}The Eastern Church is not treated in this volume beyond mentions such as this because it had little effect on the history and development of the western and American churches.

CHAPTER

16

The New
Testament
Church

rejected these reform efforts, instead becoming more crystallized in its doctrine and institutionalized in its tradition. Such an attitude made the Protestant Reformation nearly inevitable.

The sixteenth century saw the emergence of great Reformers who led the way in revolutionizing the Church, men such as Martin Luther, Huldreich Zwingli, John Calvin, and John Knox. These men and their followers shared many of the same ideas of earlier Reformers. They saw Christ, not the Pope, as the true Head of the Church; Scripture, not the tradition of the Church, as the true basis of spiritual authority; and faith alone, not works, as essential for salvation. The Renaissance had helped pave the way for the introduction and acceptance of such ideas, ideas once familiar to the Church in the **first** century but now radical to the Church of the sixteenth. Reformers differed among themselves on many of the specific doctrines and practices of Christianity (e.g., their views on the ordinances and government of the Church, which will be addressed in later sections of this chapter), but they shared a passion for the return to biblical faith and practice.

In the centuries since the Reformation (commonly known as the post-Reformation era), individuals and organizations have taken many and varied directions as they have tried to apply their interpretation of New Testament Christianity. Unfortunately, some have repeated mistakes of the past, emphasizing the rituals and formalism of the institutional Church to the neglect of the biblical emphases on salvation by grace through faith and on life in the Spirit.

The rationalism of the eighteenth century helped prepare the stage for many of the liberal and sometimes **antisupernatural** teachings of the nineteenth and twentieth centuries. Louis Berkhof aptly states that such movements have led to the "modern liberal conception of the Church as a mere social center, a human institution rather than a planting of **God**."⁹ From a more positive perspective, however, the post-Reformation Era has also witnessed reactions to these stifling and liberalizing tendencies through movements that have once more yearned for and received a genuine experience with God. The Pietist movement (seventeenth century), the Moravian and Methodist movements (eighteenth century), and the Great Awakenings, Holiness movement, and Pentecostal movement (eighteenth-twentieth centuries) are all examples

⁹Berkhof, *Systematic Theology*, 56 1.

CHAPTER
16The New
Testament
Church

that the Church founded by Jesus Christ (cf. Matt. 16:18) is still alive and well, and shall continue to progress until He comes.

THE NATURE OF THE CHURCH

BIBLICAL TERMS APPLIED TO THE CHURCH

The Church has previously been defined by examining primary biblical terms, such as *ekklēsia* (a group of citizens assembled together for a specific purpose) and *kuriakos* (a group which belongs to the Lord). The nature of the Church, however, is far too extensive to be encompassed in a few simple definitions. The Bible uses numerous metaphorical descriptions for the Church, each of which portrays a different aspect of what the Church is and what it is called to do. Paul Minear indicates that as many as eighty New Testament terms delineate the meaning and purpose of the Church.¹⁰ An exploration of each of them would make a fascinating study, but for the present chapter several of the more significant designations will be examined.

People of God The apostle Paul borrowed from the Old Testament description of Israel and applied it to the New Testament Church when he declared, "As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people' " (2 Cor. 6:16; cf. Lev. 26:12). Throughout the Scriptures, the Church is depicted as God's people. Just as in the Old Testament God created Israel to be a people for himself, so the New Testament Church is God's creation, "a people belonging to God" (1 Pet. 2:9–10; cf. Deut. 10:15; Hos. 1:10). From the Church's beginning and **throughout** its history, it is clear the Church's destiny is founded upon the divine initiative and calling of God. As Robert L. Saucy notes, the Church is "a people called forth by God, incorporated into Christ, and indwelt by the Spirit."¹¹

As the people of God, the Church is described by many very meaningful terms. The Church is an "elect" body. This does not mean that God has arbitrarily selected some for salvation and others for eternal condemnation. The people of God are called "elect" in the New Testament because God has "chosen" that the Church should do His work in this age

¹⁰Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia, Pa.: Westminster, 1960), 173.

¹¹Saucy, *The Church*, 19.

CHAPTER
16The New
Testament
Church

by the Holy Spirit, who is actively at work to sanctify and conform believers to the image of Christ (Rom. 8:28–29).

Over one hundred times in the New Testament, the people of God are referred to as the "saints," or "holy ones," (Gk. *hagiois*) of God. This does not imply that those so designated have achieved a superior spiritual status or that their behavior could be depicted as perfect or "saintly." (The many references to the Church in Corinth as "saints of God" should serve as a sufficient indication of this.) Rather, this again draws attention to the fact that the Church is God's creation and that by His divine initiative believers are "called to be holy" (1 Cor. 1:2). The people of God are frequently designated as those who are "in Christ," which suggests that they are the recipients of Christ's atoning work, and they share corporately in the privileges and responsibilities of being called Christians (Gk. *Christianous*).¹²

The people of God are referred to in other ways. Three are worthy of brief mention: "believers," "brethren," and "disciples." "Believers" is from the Greek term *pistoi*, "the faithful ones." This term intimates that the people of God have not simply believed, that is, given mental assent at some point in the past to the saving work of Christ, but rather that they live continuously in the attitude of faith, obedient trust, and commitment to their Savior. (This is further highlighted by the fact that *pistoi* is normally found in the present tense in the New Testament, denoting ongoing action.) "Brethren" (Gk. *adelphoi*) is a generic term, referring to both men and women, frequently used by the New Testament writers to express the fact that Christians are called to love not only the Lord, but also one another (1 John 3:16). Such a mutual love and fellowship are inherent among the people of God and help to remind them that regardless of individual callings or offices of ministry, all the brethren have equal standing in the presence of the Lord (Matt. 23:8).

The word "disciples" (Gk. *mathētai*) means "learners" or "pupils." Being such a student in biblical times meant more than listening to and mentally assimilating information given by a teacher. It also denoted that one would emulate the

¹²Although the term "Christian" has been widely used through the years to identify those who follow the teaching and way of Christ, it is found only three times in the New Testament: in Acts 11:26 (coined by the pagans in Antioch to refer to Christ's followers); Acts 26:28 (used by King Agrippa in conversation with Paul); and in 1 Pet. 4:16 (used by Peter in reference to those who suffer for the name of Christ).

CHAPTER
16The New
Testament
Church

teacher's character and conduct. The people of God are indeed called to be such disciples of their Teacher, Christ. As Jesus said, "If you hold to my teaching [*literally*, 'if you remain or continue in my word'], you are really my disciples" (John 8:31). Jesus did not falsely present the life of being His disciple as something easy or glamorous (see Luke 14:26-33), but He did indicate that it is no less than essential for those who desire to follow Him. The German theologian **Dietrich Bonhoeffer** has aptly noted that true Christian discipleship requires a willingness to die to self and to give all to Christ. Such authentic discipleship is possible only through what Bonhoeffer termed "costly grace" as, "Such grace is *costly* because it calls us to follow, and it is *grace* because it calls us to *follow Jesus* Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life."¹³

Body of Christ. A very meaningful biblical image for the Church is the "body of Christ." This expression was a favorite of the apostle Paul, who often compared the parts of the human body to the interrelationships and functions of the members of the Church. Paul's writings emphasize the true unity that is essential in the Church. For example, "The body is a unit, though it is made up of many parts. . . . So it is with Christ" (1 Cor. 12:12). Just as the body of Christ is designed to function effectively as one, so the gifts of the Holy Spirit are given to equip the body by "the same Spirit . . . the same Lord . . . the same God [who] works all of them in all men . . . for the common good" (1 Cor. 12:4-7). Because of this, members of Christ's body are to exercise great caution that "there should be no division [Gk. *schisma*] in the body, but that its parts should have equal concern for each other" (1 Cor. 12:25; cf. Rom. 12:5). Christians can have this unity and mutual concern because they are "all baptized by one Spirit into one body" (1 Cor. 12:13). The Holy Spirit's indwelling each member of the body of Christ allows for the legitimate manifestation of this unity. Gordon D. Fee correctly states, "Our desperate need is for a sovereign work of the Spirit to do among us what all our 'programmed unity' cannot."¹⁴

While there must be unity within the body of Christ, it is not antithetical to emphasize that there is a necessary *diver-*

¹³Dietrich Bonhoeffer, *The Cost of Discipleship*, 2d ed. (New York: The Macmillan Company, 1959), 37.

¹⁴Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1987), 607.

CHAPTER
16The New
Testament
Church

sity if the body of Christ is to function properly. In the same context in which Paul emphasizes unity, he states, "Now the **body** is not made up of one part, but of many" (1 Cor. 12:14). Referring to the same analogy in a different Epistle, Paul declares, "Each of us has one body with many members, and these members do not all have the same function" (Rom. 12:4). Fee observes that unity "does not mean uniformity. . . . there is no such thing as true unity without **diversity**."¹⁵

The significance and beauty of this diversity are stressed throughout 1 Corinthians 12, especially in connection with the spiritual gifts that are so essential for the ministry of the Church (see 1 Cor. 12:7-11, 27-33; cf. Rom. 12:4-8). God has not cast each member of the Church in the same mold, and He does not call all the members to the same ministry or equip them with the same gift. Rather, just as with the human body, God has so composed the Church that it functions most effectively when each part (or member) is efficiently fulfilling the role (or calling) for which it was designed.

In this way, there is "unity in diversity" within the body of Christ. In other words, inherent in this metaphor is the idea of mutuality, of each believer working with and striving for the edification of other believers. For example, this may involve **suffering** with those in pain or rejoicing with those being honored (1 Cor. 12:26); bearing the burdens of a brother or sister in the Lord (Gal. 6:2) or helping to restore one who has fallen into sin (Gal. 6:1). There are countless other practical ways in which this mutuality is exemplified in Scripture. The main point here is that a member of the body of Christ cannot have an exclusive, individualistic relationship with the Lord—each "individual" is in fact a necessary component of the corporate structure of the Church. As Claude Welch asserts, "There is no purely private Christianity, for to be in Christ is to be in the church, and to be in the church is to be in Christ, and any attempt to separate relation to Christ in faith from membership in the church is a perversion of the New Testament understanding."¹⁶

A final aspect that is integral to the image of the body of Christ is the Body's relation to its Head, Jesus Christ (Eph.

¹⁵Ibid., 602.

¹⁶Claude Welch, *The Reality of the Church* (New York: Charles Scribner's Sons, 1958), 165.

CHAPTER
16The New
Testament
Church

1:22–23; 5:23)¹⁷ As the Head of the Body, Christ is both the source and the sustenance of life for the Church. As its members are arranged under Christ's **headship** and function as He desires, the body of Christ will be nourished and sustained and will grow "as God causes it to grow" (Col. 2: 19). The unity, diversity, and mutuality that are indispensable for the body of Christ are attainable as the Church "will in all things grow up into him who is the Head, that is, Christ. From him the whole body ... **grows** and builds itself up in love, as each part does its work" (Eph. 4: 15-16).

Temple of the Spirit Another very meaningful New Testament image for the Church is its depiction as the "temple of the Holy Spirit." The biblical writers make use of several symbols for the building components of this Temple, which correspond to the materials necessary for the construction of an earthly structure. For instance, any building needs a solid foundation. Paul clearly indicates that the primary foundation of the Church is the historical person and work of Christ: "For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Cor. 3:11). Yet in another letter Paul suggests that there is a sense in which the Church is "built on the foundation of the apostles and prophets" (Eph. 2:20). Perhaps this means that these early leaders were uniquely used by the Lord to establish and undergird the temple of the Spirit with the teachings and practices they had learned from Christ, which continue to be communicated to believers today through Scripture.

Another important component of this building imagery, closely associated with the foundation, is the cornerstone. In modern buildings a cornerstone is usually more symbolic than integral, perhaps giving the date of its being laid and the names of key benefactors. In the biblical era, however, the cornerstone was very significant: It was typically larger than the other stones and helped to control the proper design for the rest of the building, bringing symmetry to the remainder of the **edifice**.¹⁸ Christ is described as the "chief cornerstone" through whom "the whole building is joined together and

¹⁷Jesus here is compared to **the** head. **Note** that Paul also compares the head and parts of the head (**c.g.**, eye, ear) to members of the body (1 Cor. 12:16–21). **The** language of comparison (simile, metaphor, **etc.**) usually emphasizes just one aspect of whatever is used in the comparison and must not **be** pressed too far.

¹⁸"I. Mack, "Cornerstone," in *The International Standard Bible Encyclopedia*, G. Bromiley, ed. (Grand Rapids: Wm. B. Eerdmans, 1979), 784.

CHAPTER
16The New
Testament
Church

rises to become a holy temple in the Lord" (Eph. 2:20–21; cf. 1 Pet. 2:6–7).

Connected to the cornerstone were the normal stones necessary to complete the structure. The apostle Peter depicts believers in this role, describing them as "living stones, [who] are being built into a spiritual house to be a holy priesthood" (1 Pet. 2:5). The term used here by Peter is **lithos**, a common Greek word for stone. However, unlike the more familiar synonyms **petros** (a loose stone or small pebble) and **petra** (a solid rock sufficient to build on), the "living stones" (Gk. **lithoi zōntes**) in this context suggest "worked stones," that is, those that have been hewn and shaped by the master builder (i.e., Christ) for a proper **fitting**.¹⁹ In both Ephesians 2 and 1 Peter 2, the verbs which describe the building of this Temple are usually found in the present tense, conveying a sense of continuous action. Perhaps it could be inferred from this that Christians are, as the saying goes, "still under construction." The purpose, of course, is to emphasize that the sanctifying work of the Spirit is a progressive, ongoing venture to accomplish God's purposes within the lives of believers. They are being "joined together ... to become a holy temple in the Lord. ... in him ... **being built** together **to become** a dwelling in which God lives by his Spirit" (Eph. 2:21–22).

The metaphor of the temple of the Holy Spirit adds further surety that the Church is indwelt by God's Spirit, whether individually or collectively. For example, Paul queried the Corinthian believers, "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? ... God's temple is sacred, and you are that temple" (1 Cor. 3: 16-17). In this particular passage, Paul is addressing the Church corporately ("you" is plural in the Greek). In 1 Corinthians 6: 19, however, Paul poses a similar question to individual believers ("you" is singular): "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?" In both 1 Corinthians 3 and 6, as well as in a similar passage in 2 Corinthians 6:16ff., the word used by Paul for "temple" is **naos**. Unlike the more general term **hieron**, which refers to the whole temple, including its courts, **naos** signifies the inner sanctuary, the Holy of Holies where the Lord manifests His presence in a special way. Paul is in effect saying that believers, as the temple of the Holy Spirit, are nothing less than the habitation of God.

¹⁹Cf. Edward G. Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1946), 158.

The Spirit of God not only conveys power to the Church for service (Acts 1:8), but also by dwelling within He imparts His life to it.²⁰ Consequently, there is a true sense in which those qualities that exemplify His nature (e.g., the “fruit of the Spirit,” Gal. 5:22–23) are to be found in the Church, evidencing the reality that the Church is “keep[ing] in step with the Spirit” (Gal. 5:25).

Other Images. In addition to the somewhat Trinitarian pattern of images of the Church mentioned above (people of God, body of Christ, temple of the Holy Spirit), many other biblical metaphors help to broaden one’s perspective of the nature of the Church. Portrayals of the Church as the priesthood of believers (1 Pet. 2:5,9), the Bride of Christ (Eph. 5:23–32), the flock of the Good Shepherd (John 10:1–18), and the branches of the True Vine (John 15:1–8) are a sampling of the diverse ways in which Scripture represents the makeup and distinct features of the one true Church, composed, as it is, of the redeemed. In different ways, these biblical images illustrate the Church’s identity and purpose, which Jesus expressed so beautifully in His High Priestly Prayer:

My prayer is ... that all of them may be one, Father, **just** as you are in me and I am in you. May they also be in us so that the world may believe that **you** have sent me. ... May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:21,23).

THE CHARACTER OF THE CHURCH

In addition to the metaphors describing the nature of the Church, Scripture suggests other concepts by which theologians have described the character of the Church. One common method of doing this is to depict the Church as being both local and universal. There are many New Testament references to the universal Church (e.g., Jesus’ proclamation in Matthew 16:18, “I will build my church”; also Paul’s statement in Eph. 5:25, “Christ loved the church and gave himself up for her”). The universal Church incorporates all true believers regardless of geographical, cultural, or denominational differences. They are those who have responded in faith and obedience to Christ and are now “members of Christ” and consequently “members of one another” (see Rom. 12:5).

The phrase “universal Church” is used in some circles in-

terchangeably with phrases such as “ecumenical church” and “catholic church.” Although the simple meaning of the terms “ecumenical” and “catholic” is “universal,” the manner in which these words have been historically used implies substantial differences. For instance, when one today speaks of the “ecumenical” church, one is normally referring to an organization that is composed of several denominations that join together around common beliefs or practices, or both. The term “catholic” has essentially become synonymous with the Roman Catholic Church. While there are certainly true believers within the ranks of these organizations, it would be a mistake to confuse earthly associations as such with the universal body of believers.

Ideally the local church should be a small replica of the Church universal; that is, it should be composed of persons **from** all backgrounds, racial or ethnic cultures, and different socioeconomic levels who have been born again and share in common the commitment of their lives to the lordship of Jesus Christ. Unfortunately, such spiritual ideals are seldom realized among humans who are somewhat less than glorified. Just as in New Testament times, some local Christian assemblies likely have insincere or even false sheep among the flock. And so in spite of the best intentions, the local church often falls short of the character and nature of the true universal Church.

In a similar fashion, the Church is sometimes perceived as the visible and the invisible Church. This distinction appeared in Christian literature as early as Augustine and was frequently found in the writings of Reformers such as Luther and Calvin.²¹ Some opponents of Luther charged that he was in fact suggesting that there were two different Churches, partly because Luther spoke of an invisible *ekklēsiola* within the visible *ekklēsia*. Luther’s intention, however, was not to differentiate between two distinct Churches, but to speak of the two aspects of the one church of Jesus Christ. This simply indicates that the Church is invisible because it is essentially spiritual in nature: believers are invisibly united to Christ by the Holy Spirit, the blessings of salvation are not discernible by the natural eye, etc. This invisible Church, however, assumes a visible form in the external organization of the earthly Church. The Church is visibly exhibited through Christian testimony and practical conduct, through the tangible min-

²⁰Cf. Erickson, *Christian Theology*, 1039.

²¹Cf. Augustine, *On Christian Doctrine*, 3.34; Martin Luther, “Preface to Revelation”; John Calvin, *Institutes of the Christian Religion*, 4.1.7.

CHAPTER
16The New
Testament
Church

istry of believers corporately and individually. The visible Church, like the local church, should be a smaller version of the invisible (or universal) Church; yet, as noted previously, such is not always the case. One may profess faith in Christ yet not truly know Him as Savior, and while being associated with the Church as an external institution, one may not really belong to the invisible **Church**.²²

The tendency throughout church history has been to swing from one extreme to another. For example, some traditions, such as the Roman Catholics, Eastern Orthodox, and **Anglicans**, place great emphasis on the priority of the institutional or visible Church. Others, such as the Quakers and Plymouth Brethren, stressing a more internalized and subjective faith, have minimized and often reproached any type of formal organization and structure, seeking for the true, invisible Church. As Millard Erickson notes, Scripture definitely looks on the individual's spiritual condition and standing in the invisible Church as a priority, but not to the neglect or debasement of the importance of the visible Church organization. He suggests that while there are distinctions between the visible and the invisible Church, it is important to have a "both-and" approach so that one seeks to make the two as identical as possible. "Just as no true believer should be outside the fellowship, so also there should be diligence to assure that only true believers are **within**."²³

It would be impossible to properly understand the true nature and character of the Church (local or universal, visible or invisible) without acknowledging the fact that from its inception, the Church has been empowered and directed by the Holy Spirit. This is certainly shown in Luke's account in Acts of the Church's beginning and development through its first three decades. The later epistles of the New Testament, as well as the ongoing history of the Church, give added emphasis to the Holy Spirit's vital role in the life of the Church. Just before His ascension, Jesus declared to His disciples, "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all **Judea and Samaria**, and to the ends of the earth" (Acts 1:8). In reference to the imminent coming and enabling ministry of the Spirit, Jesus had earlier told His followers that they would do even greater things than they had seen Him do (John 14:12). This

²²Cf. Berkhof, *Systematic Theology*, 565-66.

²³Erickson, *Christian Theology*, 1047-48.

CHAPTER
16The New
Testament
Church

pledge was confirmed following the unique outpouring of the Spirit at Pentecost.

The reader of Acts marvels not only at the initial response to the first Spirit-filled gift of prophecy and exhortation uttered by the apostle Peter, when nearly three thousand persons were saved, but also at the continued responsiveness of those who encountered the ministry of a Church that was energized and equipped by the Holy Spirit (see Acts 2:47; 4:4,29-33; 5:12-16, etc.). In regard to Peter's message on the Day of Pentecost, one evangelical (but non-Pentecostal) scholar states, "One simply cannot account for the results of Peter's sermon on the basis of the skill with which it was prepared and delivered. The reason for its success lies in the power of the Holy Spirit." In a similar fashion, the same scholar states that the continued effectiveness of the early believers in Acts could not be accounted for on the basis of their own abilities and efforts. "They were not unusual persons. The results were a consequence of the ministry of the Holy Spirit."²⁴

The Holy Spirit continued to provide strength and direction for the Church following the New Testament Era. Contrary to popular opinion in some non-Pentecostal camps, the gifts and manifestations of the Spirit did not cease with the Apostolic Era, but continued in the centuries following the New Testament period.²⁵ As mentioned in a previous section which reviewed the history of the Church, there is little question that as the Church expanded, gained legal status and acceptance, and became increasingly formal and institutionalized, its sense of immediate dependency upon the Spirit's leading and empowerment began to wane. Various revivalistic movements, however, provide historic evidence that the prominence of the Spirit was not totally forgotten or ignored by all.

The modern Church, especially those who consider themselves among the hundreds of millions of Pentecostal and charismatic believers worldwide, must never lose sight of the biblical and theological importance of continued attention and obedience to the sovereign working of the Spirit of God. His actions are manifested not only in unusual exhibitions of miraculous power, but also in more normative and at times

²⁴Ibid., 1040.

²⁵Many fine works substantiate this claim. Two of the better ones include Ronald A. N. Kydd, *Charismatic Gifts in the Early Church* (Peabody, Mass.: Hendrickson, 1984), and Stanley M. Burgess, *The Spirit and the Church: Antiquity* (Peabody, Mass.: Hendrickson, 1984).

CHAPTER
16The New
Testament
Church

almost unnoticed ways of providing direction and assistance (cf. 1 Kings 19:11–12). May the modern Church always remain sensitive and submissive to the Holy Spirit's direction and gentle guidance. Only then can contemporary Christianity claim affinity with the New Testament Church.

Another means of understanding the character of the New Testament Church is to examine its **relation** to the kingdom of God (Gk. *basileia tou theou*). The Kingdom was a major teaching of Jesus during His earthly ministry. In fact, while the Gospels relate only three specific mentions of the church, *ekklesiā* (all in statements of Jesus, recorded in Matt. 16 and 18), they are replete with emphasis on the Kingdom.

The term *basileia*, "kingdom," is usually **defined** as the rule or realm of God, the universal sphere of His influence. Following this understanding, some differentiate between the Kingdom and the Church. They see the Kingdom as including all unfallen heavenly creatures (angels) and the redeemed of humanity (before and after the time of Christ).²⁶ In contrast, the Church consists more specifically of those humans who have been regenerated by the atoning work of Christ. Those who accept this distinction **also believe** the kingdom of God transcends time and is concurrent with the universe, whereas the Church has a definite beginning point and will have a definite culminating point, at the second advent of Christ. Therefore, from this perspective the Kingdom comprises the redeemed of all ages (Old Testament saints and New Testament saints), and the Church comprises those who have been redeemed since the finished work of Christ (His crucifixion and resurrection). Following this reasoning, one may be a member of the kingdom of God without being a member of the Church (e.g., the patriarchs, Moses, David), but one who is a member of the Church is simultaneously a member of the Kingdom. As more individuals are converted to Christ and become members of His church, they are brought into the Kingdom and it is enlarged.

Others interpret the distinction between the Kingdom and the Church differently. George E. Ladd saw the Kingdom as the reign of God, but by contrast felt the Church to be the realm of God, those who are under God's rule. Similar to those who differentiate between the Kingdom and the Church, Ladd felt the two should not be equated. Rather, the Kingdom creates the Church and the Church bears witness to the King-

²⁶Emery H. Bancroft, *Christian Theology*, 2d rev. ed. (Grand Rapids: Zondervan, 1976), 286.

CHAPTER
16The New
Testament
Church

dom. Further, the Church is the instrument and custodian of the Kingdom, being the form that the Kingdom or reign of God takes on earth as a concrete manifestation among humanity of God's sovereign **rule**.²⁷

Others distinguish between the kingdom of God and the Church in that they believe the Kingdom is primarily an eschatological concept and the Church has a more temporal and present identity. Louis Berkhof sees the primary scriptural idea of the Kingdom as the rule of God "acknowledged in the hearts of sinners by the powerful regenerating **influence** of the Holy Spirit." This rule is now realized on earth in principle ("the present realization of it is spiritual and invisible"), but will not be fully achieved until Christ's visible return. In other words, Berkhof sees an "already-not yet" aspect at work in the relation of the Kingdom and the Church. For instance, Jesus emphasized the present reality and universal character of the Kingdom, which was realized in a new way through His own ministry. Yet He also held out a future hope of the Kingdom which would come in glory. In this regard, Berkhof is not far from the previously stated positions, in that he describes the Kingdom in broader terms than the Church. In his words, the Kingdom "aims at nothing less than the complete control of all manifestations of life. It represents the dominion of God in every sphere of human **endeavor**."²⁸

THE PURPOSE OF THE CHURCH

Chapter 17 deals with the mission of the Church. However, before leaving this section on the nature of the Church a few observations are in order concerning the purpose for which the Church was called into being. It was not the Lord's intention for the Church to simply exist as an end in itself, to become, for example, simply another social unit formed of like-minded members. Rather, the Church is a community created by Christ for the world. Christ gave himself for the Church and then empowered it with the gift of the Holy Spirit so that it could fulfill God's plan and purpose. Many possible items could be included in a discussion of the Church's mission. However, this brief discussion will examine four: evangelization, worship, edification, and social responsibility.

Central to Jesus' last instructions to His disciples before

²⁷George E. Ladd, *Jesus and the Kingdom* (New York: Harper and Row, 1964), 259–60.

²⁸Berkhof, *Systematic Theology*, 568.

**CHAPTER
16**The New
Testament
Church

His **ascensi**n was the command (not suggestion) to **evan-**
gelize the world and make new disciples (Matt. 28:19; Acts 1:8). Christ did not abandon these evangelists to their own abilities or techniques. He commissioned them **to** go under His authority (Matt. 28:18) and in the power of the Holy Spirit (Acts 1:8). The Spirit would do the convicting of sin (John 16:8–11); the disciples **were** to proclaim the gospel. This task of evangelization is still an imperative part of the Church's mission: The Church is called to be an evangelizing community. This command has no restrictions or boundaries, geographically, racially, or socially. Erickson declares, "[L]ocal evangelism, church extension or church planting, and world missions are all the same thing. The only difference lies in the length of the radius."²⁹ Modern believers should not fail to remember that while they are the instruments of proclaiming the gospel, it is still the Lord of the harvest who "brings forth the increase." Believers are not accountable for their "success rate" (according to the world's standards), but for their commitment and faithfulness in service.

The Church is also called to be a worshiping community. The term "worship" is derived from an old English word that means "worth-ship," denoting the worthiness of the one who receives special honor in accordance with that **worth**.³⁰ Genuine worship is characterized by the Church's focusing its attention on the Lord, and not on itself.³¹ In turn, as God alone is worshiped, believers invariably are blessed and spiritually strengthened. Worship need not take place only in a regularly scheduled church service. In fact, every aspect of one's life as a believer should be characterized by the desire to exalt and glorify the Lord. This seems to be Paul's point in saying, "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Cor. 10:31).

A third purpose of the Church is to be an edifying community. In evangelization the Church focuses on the world, in worship the Church focuses on God, and in edification the Church (correctly) focuses on itself. Believers are repeatedly

²⁹Erickson, *Christian Theology*, 1054.

³⁰E. F. Harrison, "Worship," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 1192.

³¹The common Greek word for "worship," *proskuneō*, originally meant "kiss toward" and may have **been** used of kissing the feet of a superior. It came to mean "bowing down in reverence and humility"; in the New Testament it is used of worship and **praise** to God, ascribing **Him** worth (e.g., Rev 11:16–17).

**CHAPTER
16**The New
Testament
Church

admonished in Scripture to build up one another into a mature community of believers (e.g. Eph. 4: 12-16). Edification can be accomplished in many practical ways: For example, teaching and instructing others in the ways of God certainly enrich the household of faith (Matt. 28:20; Eph. 4:1-12). Administering spiritual correction in an attitude of love is essential if one desires to help a wayward brother or sister continue on the path of faith (Eph. 4:15; Gal. 6: 1). Sharing with those in need (2 Cor. 9), bearing one another's burdens (Gal. 6:2), providing opportunities for wholesome Christian fellowship and social interaction are all meaningful ways of edifying the body of Christ.

The Church is also called to be a community with social concern and responsibility. Unfortunately this calling is minimized or neglected among many **evangelicals** and **Pentecostals**. Many sincere believers are perhaps afraid of becoming liberal or going in the direction of the so-called social gospel if they become involved in socially oriented ministries. Taken to an unhealthy extreme, and overlooking eternal verities for the sake of temporal relief, this could become true. This neglect of social concern, however, overlooks a vast number of scriptural admonitions for God's people to fulfill such obligations. Jesus' ministry was characterized by a loving compassion for the suffering and destitute individuals of this world (Matt. 25:31–46; Luke 10:25–37). This same concern is shown both in the prophetic writings of the Old Testament (Isa. 1: 15–17; Mic. 6:8) and in the epistles of the New Testament (James 1:27; 1 John 3:17–18). Expressing the love of Christ in a tangible way can be a vital means of the Church fulfilling its God-given mission. As with all aspects of the Church's mission, or purpose, it is essential that one's motives and methods be directed to doing all for the glory of God.

THE ORGANIZATION OF THE CHURCH

ORGANISM OR ORGANIZATION?

Is the Church properly understood as an organism, something that has and generates life, or an organization, something characterized by structure and form? This question has been asked in various ways and with various motives throughout the history of Christianity. Every generation of believers (including some of the early-twentieth-century **Pentecostals**) has included some who feel the Church can be understood correctly only as an organism. Such persons emphasize the **spir-**

CHAPTER
16The New
Testament
Church

itual nature of the Church and tend to feel that any attempt to organize the body of believers will result in the erosion and ultimate death of the spontaneity and life that characterize true spirituality.³² Others believe firmly in the necessity of organizational structure for the church. Such people sometimes go to the extreme of teaching that the Bible gives specific details for church order and regulation. (Unfortunately, they undermine their own argument by disagreeing on precisely which details are mandated.)

Perhaps the best approach to this sometimes controversial issue is not to pose the problem as an “either-or” question, but as a “both-and” solution. An inspection of the New Testament Church will reveal that it certainly had aspects that favor the “organism” view. The Church was dynamic and enjoyed the liberty and enthusiasm of being led by the Spirit. However, such an inspection will also reveal that from its beginning the Church operated with a degree of organizational structure. The two sides (organism and organization) do not have to be in tension, but can be perceived as having a complementary nature. Each of the biblical descriptions of the Church addressed earlier—people of God, body of Christ, temple of the Holy Spirit—suggest an organic unity in the Church. After all, Christians derive their spiritual life from their relationship with Christ, and in turn His life flows through them as they become channels of nutrition for the strengthening of the community of faith (Eph. 4:15–16). For this organism to survive, however, it must have structure. To carry the gospel throughout the world and to make disciples of all nations, the Church needs some type of organizational system for the most efficient use of its resources.

The desire to have a New Testament church is in many ways a worthy and noble aspiration. Believers should still pattern their theology after apostolic teachings and should still seek the Holy Spirit’s direction in their lives. However, the New Testament indicates a variety of organization to meet the need. For example, the church did not have deacons until deacons were needed. Later, women deacons were added. There is room in the New Testament for variety to meet the needs of vastly different geographical and cultural situations. One must remember that the New Testament message is eternal and cannot be compromised; for that message to be

³²Note that science today shows that nothing is more highly organized than a living organism, even a living cell. When a living cell loses its organization it is dead.

CHAPTER
16The New
Testament
Church

made effective, however, it needs to be applied to the contemporary environment.

MAJOR FORMS OF CHURCH GOVERNMENT

It has been suggested that the question of church organization, that is, church government, or polity, is, in the last analysis, a question of authority—where does the authority of the Church reside, and who has the right to exercise it?³³ While most believers would quickly answer that God is the final authority of the Church, they still must determine how and through whom God desires to administer His authority for the Church on earth. Throughout Christian history, there have been several major forms of church polity. Some of them give a great degree of authority to the clergy. Others stress that the laity should wield greater control in the church. Still others attempt to find a mediating position between those extremes. With few exceptions, most types of organizational structure can be categorized as one of three forms: episcopal, presbyterian, or congregational.

Episcopal is normally regarded as the oldest form of church government. The term itself is taken from the Greek word *episkopos*, meaning one who oversees. The most frequent English translation of this term is “bishop.” Those who adhere to this form of polity believe that Christ, as the Head of the Church, has ordained that the control of His church on earth be entrusted to an order of officers known as bishops, who would be considered the successors to the apostles. Christ has further constituted these bishops to be a “separate, independent, and self-perpetuating order,”³⁴ meaning that they have final control in matters of church government and that they select their own successors.

Church history gives evidence of the gradual exaltation of the bishop’s position over that of other positions of church leadership. In the second century, Ignatius of Antioch (himself a bishop) gave some of the rationale for apostolic succession when he wrote, “For Jesus Christ—that life from which we can’t be torn—is the Father’s mind, as the bishops too, appointed the world over, reflect the mind of Jesus Christ.”³⁵ In another letter, Ignatius gave credence to other church

³³Cf. Erickson, *Christian Theology*, 1069.

³⁴Berkhof, *Systematic Theology*, 579.

³⁵Ignatius, “To the Ephesians,” in *Early Christian Fathers*, ed. Cyril C. Richardson, vol. 1 (Philadelphia: The Westminster Press, 1953), 88.

CHAPTER
16The New
Testament
Church

officers as well, including presbyters and deacons, noting that “[y]ou cannot have a church without these”; however, he emphasized that the bishop alone “has the role of the Father.”³⁶

The third-century church father Cyprian even further elevated the significance of the bishop and the episcopal form of government by declaring, “The bishop is in the church and the church in the bishop, and where the bishop is not there is no church.”³⁷ The extreme version of the episcopal system is exhibited in the organization of the Roman Catholic Church, dating back to at least the fifth century. In the Catholic tradition, the Pope (“exalted father”) has served as the only recognized successor to the apostle Peter, who is regarded by the Catholic Church as the one upon whom Christ established the Church (Matt. 16: 17–19) and who became the first bishop of Rome.³⁸

In Catholicism, there are many bishops, but all are regarded as under the authority of the Pope, who in his role as “vicar of Christ” rules as the supreme, or monarchical, bishop of the Roman Church. Other churches that adhere to the episcopal system of government take a less exclusive approach and have several (often many) leaders who exercise equal authority and oversight of the church in their role as bishops. Such groups would include the Anglican Church (or the Episcopal Church in America), the United Methodist Church, and several Pentecostal groups, including the Church of God (Cleveland, Tennessee) and the Pentecostal Holiness Church. Often the specific details of church government are modified greatly within these various groups, but they have in common the comprehensive format of the episcopal system.

The presbyterian form of church polity derives its name from the biblical office and function of *the presbuteros* (“presbyter,” or “elder”). This system of government is less centrally controlled than the episcopal model and depends instead on representational leadership. Christ is perceived to be the ultimate Head of the Church, and those who are chosen (usually by election) to be His representatives to the church provide leadership in the normal affairs of Christian life (worship, doctrine, administration, etc.).

³⁶Ignatius, “To the Trallians,” in *Early Christian Fathers*, 99.

³⁷Cyprian, “On the Unity of the Church,” in Justo L. Gonzalez, *A History of Christian Thought*, vol. 1 (Nashville: Abingdon, 1970), 249.

³⁸“Although there is strong tradition that Peter was martyred in Rome there is no real evidence that he was “bishop” there.

CHAPTER
16The New
Testament
Church

Once again, the specific application of the presbyterian system will vary from denomination to denomination, but typically the pattern will consist of at least four levels. First is the local church, governed by the “session,” consisting of “ruling elders” (or deacons) and “teaching elder(s)” (ministers). The second level of authority is the presbytery, consisting of representative ruling and teaching elders from a given geographical district. On still a higher level is the synod, and finally at the top position of authority is the general assembly. Again, these levels are directed by representative leaders, both clergy and laity, elected by the people to provide spiritual and pragmatic direction. Although there is no strong centralized authority, such as typically is seen in the episcopal system, the churches that compose the presbyterian system have a strong bond of fellowship and a common tradition of doctrine and practice. Churches that have adopted this form of polity include the Presbyterian and Reformed Churches, and some Pentecostal groups, including to a large degree the Assemblies of God (more will be said concerning this later).

The third form of church government is the congregational system. As the name suggests, its focus of authority is on the local body of believers. Out of the three major types of church polity, the congregational system places the most control in the hands of the laity and comes closest to exemplifying a pure democracy. The local assembly is considered autonomous in its decision-making processes, with no person or agency having authority over it except Christ, the true Head of the Church. This is not to suggest that congregational churches act in total isolation from or indifference to the beliefs and customs of sister churches. Congregational churches of the same theological persuasion typically share a bond of fellowship and unity and often genuinely try to cooperate on larger-scale programs, such as missions or education (as shown, for example, within the Southern Baptist Convention). At the same time, although such churches have a sense of unity and cohesiveness about their denomination’s overall purpose and ministry, their association is voluntary, not mandated, and is more loosely structured than in either the presbyterian or, particularly, the episcopal systems. Churches that operate with a congregational format include most Baptist associations, the Congregational Church, and many within the broad spectrum of the free church, or independent, ecclesiastical movements.

Those who endorse any of the three major types of church

CHAPTER
16The New
Testament
Church

government believe the New Testament supports their system of polity. For example, a casual reading of the New Testament epistles will reveal that both the titles *episkopos* ("bishop," "overseer," "superintendent") and *presbiteros* ("presbyter," "elder") are frequently used in reference to the leaders of the Early Church. In 1 Timothy 3:1-7, Paul gives instructions about the office of bishop (*episkopos*) and repeats some of the same instructions in Titus 1:5-9. In Titus, however, Paul apparently uses the terms *episkopos* (v. 7) and *presbiteros* (v. 5) interchangeably. In other places, the two offices seem to stand alone (cf. Acts 15:4,22; Phil. 1:1). Consequently, depending on the emphasis given to certain passages, one could interpret the structure of the Early Church in either episcopalian or presbyterian terms.

One selection of Scripture that is often used by both groups to illustrate their system is Acts 15, concerning the Jerusalem Church Council. James, the brother of Jesus, seems to preside over the council.³⁹ This fact, along with other references to James as an "apostle" and a "pillar of the church" (Gal. 1: 19; 2:9), has convinced some that James is exercising the authority of a bishop. On the other hand, proponents of the presbyterian system point out that James appears to be more of a moderator than a figure of authority and that the others seem to be functioning as representative leaders from their various churches. In favor of the congregational system are New Testament references which suggest that the Early Church elected their own leaders and delegates (e.g., Acts 6:2-4; 11:22; 14:23⁴⁰) and that the local congregation was charged with the responsibility of maintaining sound doctrine and exercising discipline (e.g., Matt. 18:15-17; 1 Cor. 5:4-5; 1 Thess. 5:21-22; 1 John 4:1).

Obviously no complete pattern of church government is specified in the New Testament. Actually, variety met the need, in effect establishing principles for exercising authority and providing examples that possibly lend support to any of

³⁹However, rather than being a moderator, James simply gave a word of wisdom from the Holy Spirit. The letter sent out said, "It seemed good to the Holy Spirit and to us," not "to James and to us" (Acts 15:28). The decision was made by "the apostles and elders, *with the whole church*" (15:22).

⁴⁰The word translated "appointed" (Gk. *xetrotōnēsantes*) means conducting an election by the show of hands. Paul and Barnabas undoubtedly told the people what the qualifications were (as in 1 Tim. 3:1-10) and encouraged the people to consider the character, spiritual gifts, reputation, and fruit of the Spirit in those they elected.

CHAPTER
16The New
Testament
Church

the three historic types of church government. Today, most churches essentially are patterned after one of these three, yet not without modifications designed to adapt to each group's unique understanding and style of ministry. And although no one system is inherently right or wrong, each may be seen to have both positive and negative aspects.

Whichever type of ecclesiastical government one chooses, several biblical principles stand out that should undergird any governing structure. Christ must always be recognized and honored as the supreme Head of the Church. If Christians lose sight of this absolute truth, no form of government will succeed. W. D. Davies has well stated, "The ultimate New Testament criterion of any Church order ... is that it does not usurp the Crown Rights of the Redeemer within His Church."⁴¹ Another underlying principle should be the recognition of the basic unity of the Church. Certainly, there is much diversity among the beliefs and practices of different denominations (indeed, within a single denomination). Cultural and traditional values vary widely. However, with all the differences, the body of Christ is still a "oneness in multiplicity,"⁴² and great care should be exercised to maintain harmony and unity of purpose among the people of God.

Before moving from this section on church government, a word is in order concerning the organizational structure of the Assemblies of God. Many of the pioneers of this Fellowship, from its inception, reacted against a strong central governing authority, which in some cases had "disfellowshipped" those who were being filled with the Holy Spirit as (among other things) threats to the status quo. Some early Pentecostals wanted nothing more to do with what they identified as "organized" religion. Within time, however, many of the early Pentecostal leaders saw the need for some type of structure through which the modern message of Pentecost could be advanced. Consequently, the Assemblies of God was organized as a "fellowship" or "movement" (many were still shy of the term "denomination") with an emphasis on having the freedom to be directed by the Spirit. As the Assemblies of God has grown and matured through the twentieth century, the need for increased organization to keep up with the demands placed on ministry has been realized.

Opinions differ about which of the three types of church

⁴¹W. D. Davies, *A Normative Pattern of Church Life in the New Testament: Fact or Fancy?* (London: Clark, n.d.), 21.

⁴²Saucy, *The Church*, 119.

CHAPTER
16The New
Testament
Church

government is accepted by the Assemblies of God. Perhaps it could be suggested that in some ways all three are. The overall organizational structure of the Assemblies of God most closely resembles presbyterian polity (as was alluded to earlier). From the local church to the district and General Council levels, a key emphasis is placed on elected, representational leadership. The clergy are often represented by “presbyters,” and the laity are given representation by duly chosen delegates. On the other hand, the congregational system of government can be readily observed at the level of the local church. Although many Assemblies of God churches are considered “dependent” in that they look to district leadership for direction and support, many others have advanced to “sovereign” status. They have a great deal of autonomy in decision making (choosing their own pastors, buying or selling property, etc.), while maintaining a bond of unity in matters of doctrine and practice with the other churches in the section, district, or in the General Council. The episcopal format, according to some, is also present to a degree in the Assemblies of God. For example, some of the national or General Council agencies (Division of Foreign Missions, Division of Home Missions, Department of Chaplaincy) have valid reason to appoint individuals to key areas of ministry, based on their call and aptitude for such ministry.

THE MINISTRY OF THE CHURCH

PRIESTHOOD OF BELIEVERS

One of the most important doctrines to receive emphasis during the Protestant Reformation was the priesthood of all believers: each person having access to God through the High Priesthood of Jesus Christ himself. Such an idea, after centuries of the Roman Catholic hierarchy’s controlling the ministry of the church, impassioned many. In turn they realized that Christ has given all believers ministries to perform for the good of the entire Body of faith.

This concept of the priesthood of all believers is certainly scripturally based. Referring to believers, Peter describes them as a “holy priesthood” (1 Pet. 2:5) and borrows from the Old Testament the analogy that the Church is a “royal priesthood” (1 Pet. 2:9). Believers are described by John as having been made into “a kingdom [kings having royal power] and priests” to serve God (Rev. 1:6; see also 5:10). Regardless of one’s

position or vocation in life, one may enjoy the privileges and responsibilities of serving the Lord as a member of His church. Paul Minear refers to the New Testament concept of Christians as being “shareholders (Gk. *koinōnoi*) in the Spirit [and] . . . shareholders in the manifold vocation that the Spirit assigns.”⁴³ This understanding emphasizes that ministry is both a divine and a universal calling. Saucy suggests, “In reality, the ministry of the church is the ministry of the Spirit which is divided among the various members, each contributing his gift to the total work of the church.”⁴⁴ Believers are dependent on the Spirit to equip and work through them, but the Spirit’s work is available to every believer.

The Church through the centuries has tended to divide itself into two broad categories: clergy (Gk. *klēros*, “lot,” i.e., God’s lot or separated ones) and laity (Gk. *laos*, “people”). The New Testament, however, does not make such a marked distinction. Rather, God’s “lot,” or *klēros*, His own possession, refers to all born-again believers, not just to a selected group (cf. 1 Pet. 2:9). Alan Cole aptly states that “all clergy are laymen, and all laymen are also clergy, in the biblical sense of these words.”⁴⁵

OFFICES AND FUNCTIONS OF MINISTRY

Although the New Testament emphasizes the universal nature of ministry within the body of Christ, it also indicates that some believers are uniquely set apart for specific functions of ministry. Reference is often made to Ephesians 4: 1 1— “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers”—for a list of what occasionally are called the “charismatic offices” (rather “ministries”) of the Early Church. Differentiated from these are the “administrative offices” (bishop, elder, deacon) especially addressed in the later epistles of the New Testament. Many other ways have been suggested to classify the various offices, or categories, of New Testament ministry. For example, H. Orton Wiley refers to “Extraordinary and Transitional Ministry” and “Regular and Permanent Ministry”; Louis Berkhof prefers “Extraordinary Officers” and “Ordinary Officers”; and Saucy rightly uses the simpler des-

⁴³Minear, *Images of the Church*, 262.

⁴⁴Saucy, *The Church*, 128.

⁴⁵Alan Cole, *The Body of Christ* (London: Hodder & Stoughton, 1964),

CHAPTER
16The New
Testament
Church

CHAPTER
16The New
Testament
Church

ignations “General Ministries” and “Local Officers.”⁴⁶ The significant role of the apostles, prophets, and evangelists for the ministry of the Early Church is well attested in the New Testament. For the purposes of the present discussion, those offices that are normally considered more ordinary in the life of the local church will be examined.

The modern position of “pastor” seems to coincide with the biblical position of bishop (Gk. *episkopos*) or elder (Gk. *presbuteros*) or both. These terms appear to be used interchangeably in the overall context of the New Testament. Berkhof suggests that the word “elder” or “presbyter” was borrowed by the Church from the concept of elders who were the rulers in the Jewish *synagogue*.⁴⁷ As the name implies, “elder” often referred literally to those who were older and respected for their dignity and wisdom. As time passed, the term “bishop” became more prominently used for this office, for it highlighted the “overseeing” function of the elder.

The term “pastor” is more widely used today for the one who has the spiritual responsibility and oversight of the local church. Interestingly, the Greek term *poimēn* (“shepherd”) is used only once in the New Testament in direct reference to the ministry of pastor (Eph. 4: 11). The concept or function of pastor, however, is found throughout Scripture. As the name suggests, the pastor is one who tends to the sheep. (Cf. Jesus’ depiction of himself as the “good shepherd,” *ho poimēn ho kalos*, in John 10: 1 lff.) The connection between the three terms “bishop,” “presbyter,” and “pastor” is made clear in Acts 20. In verse 17, Paul calls for the elders (Gk. *presbuteros*) from the church in Ephesus. Later in that context, Paul admonishes the elders, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers [Gk. *episkopous*]” (v. 28). In his very next statement, Paul exhorts those who have just been called bishops or overseers to “be shepherds [Gk. *poimainein*] of the church of God” (v. 28).

The responsibilities and functions of modern-day pastors, like those of New Testament pastors, are many and varied. Three major areas to which pastors must devote themselves are administration (cf. 1 Pet. 5:1–4), pastoral care (cf. 1 Tim. 3:5; Heb. 13:17), and instruction (cf. 1 Tim. 3:2; 5: 17; Titus

⁴⁶H. Orton Wiley, *Christian Theology*, vol. 3 (Kansas City, Mo.: Beacon Hill Press, 1943), 129–35. Berkhof, *Systematic Theology*, 585–87. Saucy, *The Church*, 137–40.

⁴⁷Berkhof, *Systematic Theology*, 585.

CHAPTER
16The New
Testament
Church

1:9). Concerning this last area of responsibility, it is often noted that the roles of pastor and teacher seem to have much in common in the New Testament. In fact, when Paul mentions both of these divine gifts to the Church in Ephesians 4:11, the Greek wording of the phrase “pastors and teachers” (*pomenas kai didaskalous*) could be indicative of one who fills both functions: a “pastor-teacher.” Although “teacher” is mentioned elsewhere separately from “pastor” (e.g., James 3:1), indicating that they may not always be considered synonymous roles, any genuine shepherd will take seriously the obligation of teaching the flock of God. Much could be stated concerning each of these three areas of responsibility, but suffice it to say that shepherds of God’s flock must lead by example, never forgetting that they are serving as undershepherds to the One who is the true Shepherd and Overseer of their souls (1 Pet. 2:25). He set the example for servant-leadership (Mark 9:42–44; Luke 22:27).

Another ministry office, or function, associated with the local church is that of deacon (Gk. *diakonos*). This term is related to *diakonia*, the most commonly used New Testament word describing normal Christian service. Used broadly in Scripture, it describes the ministry of God’s people in general (Eph. 4:12), as well as the ministry of the apostles (Acts 1:17,25). It was even used by Jesus himself to describe His primary purpose: “The Son of Man did not come to be served [*diakonēthēnai*], but to serve [*diakonēsai*], and to give his life as a ransom for many” (Mark 10:45). Put simply, deacons are servants, or “ministers,” in the most authentic sense of the word. This is accented in Paul’s list of qualifications for the role of deacon in 1 Timothy 3:8–13. Many of the stipulations here are the same as those of the office of bishop (or pastor) mentioned in the preceding verses (1 Tim. 3:1–7).

In the 1 Timothy 3 passage concerning deacons, Paul’s statement in verse 11 about women (literally, “women similarly should be grave,” *gunaikas bōsautōs semnas*) has been the subject of different interpretations. Some versions (e.g., NIV, KJV) prefer to translate this as though it refers to the wives of deacons, which could be an acceptable translation. Others (e.g., NASB, RSV), however, prefer to translate *gunaikas* simply as “women,” leaving open the possibility of women deacons, or deaconesses. As always, the translation of a term depends on its contextual usage; here, unfortunately, the context is not clear enough to provide a dogmatic solution. Many compare this to Paul’s reference to Phoebe as

CHAPTER

16

The New
Testament
Church

a “servant [Gk. *diakonon*]⁴⁸ of the church” (Rom. 16: 1). Once more, the context of Romans 16 does not provide enough evidence to determine whether Paul was calling Phoebe a deaconess, or if he was simply saying that she had a valuable ministry to the church, but not one that was qualitatively different from that performed by other Christian servants.

Concerning both the Romans **16** and 1 Timothy **3** verses, scholars are somewhat divided in their opinions on the proper translation. In any regard, church history provides evidence that women functioned in the capacity of deaconesses from as early as the second century onward. As one scholar notes, “The gospel of Christ brought a new dignity to women in ancient times, not only giving them personal equality before God, but a share in the **ministry**.”⁴⁹

THE ORDINANCES OF THE CHURCH

The final section of this chapter will explore an area that has been the focus of considerable controversy in the history of Christian doctrine. Most Protestant groups agree that Christ left the Church two observances, or rites, to be incorporated into Christian worship: water baptism and the Lord’s Supper.⁵⁰ (Protestantism, following the Reformers, has rejected the sacramental nature of all rites but the original two.) Since the time of Augustine, many have followed his view that both baptism and the Lord’s Supper serve as “an outward and visible sign of an inward and spiritual grace.” The problem is not whether these two rites are to be practiced, but how to

⁴⁸Since *diakonon* is masculine, it may very well refer to the office of deacon.

⁴⁹For an interesting pro-deaconess argument, see Homer A. Kent, Jr., *The Pastoral Epistles* (Chicago: Moody, 1958), 140–42. For a representative anti-deaconess argument, see John Murray, *The Epistle to the Romans*, vol. 2 (Grand Rapids: Wm. B. Eerdmans, 1965), 226–27.

For example, Pliny the Younger wrote to the Emperor Trajan in A.D. 112 of torturing two Christian handmaidens who are called deaconesses. The third-century Syrian *Didascalia* summarizes the functions of a deaconess, including assisting at the baptism of women, ministering to those who are sick and in need of personal care, etc. See M. H. Shepherd, Jr., “Deaconess; KJV Servant,” in *The Interpreter’s Dictionary of the Bible*, ed. George A. Buttrick, vol. 1 (Nashville, Tenn.: Abingdon, 1962), 786–87. Saucy, *The Church*, 161.

⁵⁰The Roman Catholic Church, at the sixteenth-century Council of Trent, reaffirmed its adherence to seven sacraments: baptism and the Lord’s Supper, plus ordination, confirmation, marriage, penance, and extreme unction. (Since Vatican II “extreme unction” has been called “anointing of the sick.”)

CHAPTER

16

The New
Testament
Church

interpret their meaning (e.g., what does “an inward and spiritual grace” imply?). These historic rites of the Christian faith are normally called either sacraments or ordinances. But again, some use these terms interchangeably, while others point out that a correct understanding of the differences between these concepts is important for an accurate theological application.

The term “sacrament” (from the Latin *sacramentum*) is older, and seemingly more widely used, than the term “ordinance.” In the ancient world, a *sacramentum* originally referred to a sum of money deposited in a sacred place by two parties engaged in civil litigation. When the decision of the court was rendered, the winning party’s money was returned, and the loser’s was forfeited as an obligatory “sacrament,” considered sacred because it was now offered to the pagan gods. As time passed, the term “sacrament” was also applied to the oath of allegiance taken by new recruits into the Roman army. By the second century, Christians had adopted this term and began associating it with their vow of obedience and consecration unto the Lord. The Latin Vulgate (ca. A.D. 400) used the term *sacramentum* as a translation for the Greek term *mustērion* (“mystery”), which added a rather secretive or mysterious connotation to those things considered “sacred.”⁵¹ Indeed, sacramentalists through the years, to varying degrees, have tended to see the sacraments as rituals that convey spiritual grace (often “saving grace”) to those who participate in them.

The term “ordinance” is also derived from the Latin (*ordo*, “a row, or an order”). Relating to the rites of water baptism and Communion, the word “ordinance” suggests that these sacred ceremonies have been instituted by the command, or “order,” of Christ. He ordained that they be observed in the Church, not because any mystical power or saving grace is attached to them, but rather because they symbolize what has already taken place in the life of the one who has accepted the saving work of Christ.⁵²

Largely due to the somewhat magical connotation accompanying the use of the word “sacrament,” most Pentecostals and evangelicals prefer the term “ordinance” to express their understanding of baptism and the Lord’s Supper. Even as early as the Reformation Era, some objected to the word “sacraments,” preferring to speak of “signs” or “seals” of grace.

⁵¹Cf. Wiley, *Christian Theology*, vol. 3, 155. Cf. Saucy, *The Church*, 191.

⁵²Ibid.

Luther and Calvin both used the term “sacrament,” but called attention to the fact that their usage was in a different theological sense than the word’s original implication. Luther’s associate Philipp Melancthon preferred to use the term *signi* (“sign”).⁵³ Today some who do not regard themselves as “sacramentalists” (i.e., they do not feel that saving grace is bestowed through the sacraments) still use the terms “sacrament” and “**ordinance**” synonymously. One should carefully interpret the term’s meaning according to significance and implications that are attached to the ceremony by those participating. As something ordained by Christ and participated in both because of His command and example, the ordinances are not perceived by most **Pentecostals** and **evangelicals** as producing a spiritual change by themselves, but rather they serve as symbols or forms of proclamation of what Christ has already spiritually effected in the believer’s life.

WATER BAPTISM

The ordinance of water baptism has been a part of Christian practice from the beginning of the Church. This practice was such a common part of the Early Church’s life that F. F. Bruce comments, “The idea of an unbaptized Christian is simply not entertained in the New Testament.”⁵⁴ Actually, other somewhat similar baptismal rituals pre-date Christianity, including those among some pagan religions and among the Jewish community (for Gentile “proselytes” or converts to Judaism). Preceding Christ’s public ministry, John “the Baptist” emphasized a “baptism of repentance” for those who wished to enter the promised kingdom of God. Despite some similarities with these various baptisms, the meaning and purpose of Christian baptism supersede them all.

Christ set the pattern for Christian baptism when He himself was baptized by John at the beginning of His public ministry (Matt. 3:13–17). Then He later commanded His followers to go into all the world and make disciples, “baptizing them in [Gk. *eis*, ‘into’] the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). Therefore, Christ instituted the ordinance of baptism by both His example and command.

A major purpose of believers’ being baptized in water is

⁵³Berkhof, *Systematic Theology*, 6 17.

⁵⁴F. F. Bruce, *The Book of Acts*, *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1954), 77.

that it signifies their identification with Christ. New Testament believers were baptized “into” (Gk. *eis*) the name of the Lord Jesus (Acts 8:16), indicating that they were entering the realm of Christ’s sovereign lordship and authority. In baptism, the new believer “testifies that he was in Christ when Christ was judged for sin, that he was buried with him, and that he has arisen to new life in him.” Baptism indicates that the believer has died to the old way of life and entered “newness of life” through redemption in Christ. The act of water baptism does not effect this identification with Christ, “but presupposes and symbolizes it.” Baptism thus symbolizes the time when the one who previously had been the enemy of Christ makes “his **final surrender**.”⁵⁵

Water baptism also signifies that believers have identified with the body of Christ, the Church. Baptized believers are initiated into the community of faith, and in so doing they give public testimony to the world of their allegiance with the people of God. This seems to be a major reason New Testament believers were baptized almost immediately upon conversion. In a world that was hostile to the Christian faith, it was important that new believers take their stand with the disciples of Christ and become immediately involved in the total life of the Christian community. Perhaps one of the reasons water baptism does not enjoy the place of prominence in many modern churches that it once did is that the act of baptism is so often separated from the act of conversion. Baptism is more than being obedient to Christ’s command; it is related to the act of becoming His **disciple**.⁵⁶

Historically, the three major methods of baptism have been immersion, **affusion** (pouring), and sprinkling. Most New Testament scholars agree that the essential meaning of the verb *baptizō* is “to immerse, or submerge.” One of the earliest Christian documents outside of the New Testament, the *Didachē*, gives the first known instructions that allow baptism by some method other than immersion. After giving detailed prescriptions for baptism—it must be in “running water,” but if that is not available cold water (and as a last alternative, warm water) must be used; it must employ the Trinitarian formula, **etc.**—the *Didachē* advises that if there is not sufficient water for immersion, then one is to “pour water on the

⁵⁵Henry C. Thiessen, *Lectures in Systematic Theology*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1979), 320. G. R. Beasley-Murray, *Baptism Today and Tomorrow* (New York: St. Martin’s, 1966), 43.

⁵⁶Cf. Saucy, *The Church*, 196.

CHAPTER
16The New
Testament
Church

head three times 'in the name of the Father, Son, and Holy Spirit.'"⁵⁷ Sprinkling came into use as early as the third century, particularly in cases of clinical baptisms (for those near death and desirous of Christian baptism). While immersion is the generally accepted mode among **evangelicals (including Pentecostals)**, there may be unusual and rare occasions when it is appropriate to use another method, for example, when baptizing an elderly or physically disabled person. The mode should never become more important than the spiritual identification with Christ in His death and resurrection, which baptism symbolizes.

An issue that has caused considerable controversy in Christian history concerns the appropriate candidates of baptism. Should the Church baptize the infants and small children of its members or only believers, that is, those who can consciously and rationally make a decision to accept Christ? This has been a complex issue, which largely stems from one's understanding of baptism as either a sacrament or an ordinance. Does the act itself convey grace (sacrament), or does it symbolize the grace that has already been conveyed (ordinance)? Arguments have been used from the early church fathers both for and against the baptism of infants. For example, in the third century Origen asserted that "the Church received a tradition to administer baptism even to infants." At the same time, however, Tertullian argued against baptizing infants and children: "[W]hy does the age of innocence hasten to secure remission of sins?" Tertullian further stated, "So let them come when they are bigger, when they [can] learn, when they [can] be taught when to come; let them become Christians when they are able to know Christ."⁵⁸ Most of the statements made by the church fathers in regard to this issue are not explicit enough to determine with certainty the attitudes of the ancient Church on this subject. Many arguments that have been used by both sides are arguments from silence and conjecture, and could be used either way.

Since medieval times, many Christians have practiced infant baptism. It has usually been supported by three major contentions. The first is the suggestion that infant baptism is the new covenant counterpart to circumcision in the Old Tes-

⁵⁷"The Teaching of the Twelve Apostles, Commonly Called the Didache," in *Early Christian Fathers*, 174.

⁵⁸Cited in W. F. Flemington, *The New Testament Doctrine of Baptism* (London: S. P. C. K., 1964), 132-33. Joachim Jeremias, *The Origins of Infant Baptism* (London: SCM Press, 1963), 49.

CHAPTER
16The New
Testament
Church

tament. As such, it is seen as a rite of initiation into the covenant community of believers, granting to the baptized all the rights and blessings of the covenant promises.⁵⁹ Although this seemingly makes a nice parallel, it lacks solid scriptural support. The Bible clearly does not substitute baptism for circumcision in Galatians 6:12-18.

The second argument supporting infant baptism is an appeal to "household" baptisms in the Bible, what Joachim Jeremias calls the *oikos* formula. For instance, passages such as Acts 16:15 (household of Lydia), Acts 16:33 (household of the Philippian jailer), and 1 Corinthians 1:16 (household of Stephanas) are inferred to mean that at least some of these homes included infants or small children among the number being baptized.⁶⁰ Again, this is largely an argument from silence, based on what is conjectured rather than what is stated. It could be equally inferred that the biblical readers would have understood that such household baptisms included only those who had personally accepted Christ as Savior, for all "believed" and all "rejoiced" (Acts 16:34).

A third often-used argument is that the infant is born with the guilt of original sin and is in need of forgiveness, which comes by means of baptism. This idea, however, is based largely on the notion that humans biologically inherit sin (as opposed to it being imputed representatively) and that baptism has the power to perform a type of sacramental regeneration. Concerning the baptismal remission of original sin, Oliver Quick makes an amusing observation: "So far as experience can show, the sinful tendencies or spiritual defects of a baptized and an unbaptized child are very much the same."⁶¹

As earlier suggested, most who hold to baptism as an ordinance, rather than as a sacrament, feel that baptism was intended only for born-again believers. And it should be noted that even some of the more prominent non-evangelical theologians of modern time, who generally hold to a sacramentalist theology, have also rejected the practice of infant bap-

⁵⁹Flemington, *The New Testament Doctrine*, 131.

⁶⁰Joachim Jeremias, *Infant Baptism in the First Four Centuries* (London: SCM Press, 1960), 21, 23.

⁶¹For a discussion on whether infants or small children need baptism to be saved, and on the destiny of infants who die, see John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* (Grand Rapids: Wm. B. Eerdmans, 1992), 287-305. Flemington, *The New Testament Doctrine*, 139.

tism.⁶² Baptism symbolizes a great **spiritual** reality (salvation) which has revolutionized the life of a believer; nevertheless, the symbol itself should never be elevated to the level of that higher reality.

THE LORD'S SUPPER

The **second** ordinance of the Church is the Lord's Supper, or Holy **Communion**. Like baptism, this ordinance has been an integral part of Christian worship since Christ's earthly ministry, when Jesus instituted this rite on the night of His betrayal at the Passover meal. The Lord's Supper has some comparable counterparts in other religious traditions (such as the Jewish Passover, and other ancient religions which had a type of sacramental meal to identify with their deities), but it goes far beyond them in meaning and importance.

Following the instructions set forth by Jesus, Christians partake of Communion in "remembrance" of Him (Luke 22:19–20; 1 Cor. 11:24–25). The term translated "remembrance" (Gk. *anamnēsis*) may not mean quite what you think. Whereas today to remember something is to think back to some past occasion, the New Testament understanding of *anamnēsis* is just the opposite. Such a remembrance was meant to "transport an action which is buried in the past in such a way that its original potency and vitality are not lost, but are carried over into the **present**."⁶³ Such a concept is even reflected in the Old Testament (cf. Deut. 16:3; 1 Kings 17:18).

In the Lord's Supper, perhaps it could be suggested that there is a threefold sense of remembrance: past, present, and future. The Church gathers as a body at the Lord's table, remembering His death. The very elements typically used in Communion are representative of Christ's ultimate sacrifice: giving His body and blood for the sins of the world. There is

⁶²This would include Karl Barth, who rejected baptism as a means of grace, declaring that the saving event was completed and perfected in Christ; Emil Brunner, who felt that infant baptism lacked a genuine "I-Thou" relationship to God; and Jurgen Moltmann, who believes that a responsible church will baptize only responsible persons, i.e., those who freely respond to the call of discipleship. See Jurgen Moltmann, *The Church in the Power of the Spirit* (New York: Harper, 1977), 232–39. Also see Dale Moody, *Baptism Foundation for Christian Unity* (Philadelphia, Pa.: Westminster, 1967), 5 1–65.

⁶³Ralph P. Martin, *Worship in the Early Church* (Grand Rapids: Wm. B. Eerdmans, 1964), 126.

also a present sense of fellowship with Christ at His table. The Church comes to proclaim not a dead hero, but a risen and conquering Savior. The phrase the "Lord's table" suggests that He is in charge as the true host of the meal, connoting the sense that believers are secure and have peace in Him (see Ps. 23:5). Finally, there is a future sense of remembrance in that the believer's present fellowship with the Lord is not **final**. In this way the Lord's Supper has an eschatological dimension, being taken in anticipation of His return and the Church's eternal reunion with Him (cf. Mark 14:25; 1 Cor. 11:26).

Fellowship with Christ also denotes fellowship with His body, the Church. The vertical relationship that believers have with the Lord is complemented by their horizontal relationship with one another; loving God is vitally associated with loving one's neighbor (see Matt. 22:37–39). Such a true fellowship with one's brothers and sisters in Christ necessitates the overcoming of all barriers (social, economic, cultural, etc.) and the correction of anything that would destroy true unity. Only then can the Church genuinely participate (or have *koinōnia*) in the Lord's body and blood and be truly one body (1 Cor. 10:16–17). This truth is brought out vividly by Paul in 1 Corinthians 11:17–34. A major emphasis of the apostle in this passage is that believers should examine their spiritual conduct and motives before participating in the Lord's Supper—not only with respect to the Lord himself, but also with respect to fellow members of Christ's **body**.⁶⁴

Because the Lord's Supper is a true fellowship of believers, most churches in the Pentecostal and evangelical traditions practice open Communion. This means that all born-again believers, regardless of their less significant differences, are invited to join with the saints in fellowship with the Lord at His table.

While most Christians would agree that the Lord is present at His table, this is interpreted in many different ways. Most Christians align their thinking on this subject with one of four traditions: Roman Catholic, Lutheran, Zwinglian, or Calvinist (Reformed). Each of these will be briefly considered.

The Roman Catholic doctrine officially adopted at the Fourth Lateran Council (1215) and reaffirmed at the Council of Trent

⁶⁴It is even worse for a Christian not to participate in the Lord's Supper than it is to take it in an unworthy manner. To refuse to participate is to deny the value of the blood of Christ and to refuse to see the body of Christ in other believers (cf. 1 Cor. 10:16).

CHAPTER
16The New
Testament
Church

(155) is known as transubstantiation. This view teaches that when the priest blesses and consecrates the elements of bread and wine, a transforming, metaphysical change occurs so that the bread is changed into Christ's body and the wine into His blood. The term "metaphysical" is used because the Catholic Church teaches that the appearance, taste, etc., of the elements (or "accidents") remain the same, but the inner essence, or metaphysical substance, has been changed. Taking a very literal interpretation of Jesus' words, "This is my body. . . . This is my blood" (Mark 14:22–24), Catholics believe that the whole of Christ is fully present within the substance of the elements. Consequently, the one who partakes of the consecrated host is receiving atonement from venial, that is, pardonable, sins (as opposed to mortal sins).

A second view stems from the teachings of Martin Luther. Celebrating his first mass as a young Catholic priest, Luther came to the words that announced a new sacrifice of Christ was being presented—"We offer unto thee, the living, the true, the eternal God." Luther was, in his own words,

utterly stupefied and terror-stricken. . . . **Who am I**, that I should lift up mine eyes or raise my hands to the divine Majesty? . . . shall I, a miserable little pygmy, say 'I want this, I ask for that'? For I am dust and ashes and full of sin and I am speaking to the living, eternal and the true **God**.⁶⁵

Realizing that no human has the priestly power to effect change from bread and wine to the body and blood of Christ, Luther was on his way to an eventual break with the Roman Catholic Church, along with its doctrine of transubstantiation. Although Luther rejected other facets of the Catholic doctrine concerning the Lord's Supper, he did not totally reject the idea that Christ's body and blood are present. Luther taught that the body and blood of the Lord are "with, in, and under" the elements of bread and wine, a doctrine that would later become known as consubstantiation. Perhaps it could be said that this view, like the Catholic concept of transubstantiation, is still highly sacramental, still taking too literally Christ's figurative words about His body and blood.

A contemporary of Luther's who differed extensively with him on his understanding of Christ's presence in Communion

⁶⁵“Roland H. Bainton, Here *I Stand: A Life of Martin Luther* (New York: New American Library, 1950), 30.

CHAPTER
16The New
Testament
Church

was Huldreich Zwingli. The Zwinglian position is better known today as the memorial view. Its emphasis is that the Lord's Supper is a rite that commemorates the Lord's death and its efficacy for the believer. It is in this sense a sign, pointing back to Calvary. Zwingli rejected any notion of Christ's physical presence at His table (whether transformed in the elements or joined with the elements) and taught instead that Christ was spiritually present to those of faith. Many of Zwingli's followers so fervently rejected the idea of Christ's physical presence that they in effect rebuffed even the concept of Christ's being spiritually present in the Communion service. For that reason, most who follow this concept tend to stress only that the Lord's Supper is a commemorative ceremony in which the believer recalls the atoning work of Christ.

The fourth major view concerning the Lord's Supper is the Calvinistic, or Reformed, view. Like Zwingli, John Calvin rejected any notion of Christ's being physically present in or with the elements. More than Zwingli, however, Calvin greatly emphasized the spiritual presence of Christ at His table. This was understood to be a dynamic presence (similar to the meaning of the Greek term *anamnēsis*) through the power of the Holy Spirit. The Reformed view stresses that the efficacy of Christ's sacrificial death is applied and made meaningful to the believer who participates in Communion with an attitude of faith and trust in Christ.

In addition to these four major views of the Lord's Supper, many modifications and combinations of the above are held by contemporary Christians. This is especially evident within the Pentecostal and charismatic movements; the theological understanding of many of their members has been greatly influenced by their former association with more traditional or liturgical church bodies. Probably most Pentecostals are more theologically comfortable with the positions expressed by the Zwinglian or the Reformed views. In any case, all Christians today should take seriously the biblical emphasis and instruction on both of the ordinances, water baptism and the Lord's Supper, and should rejoice that their meaning is still as significant and applicable as it was for the New Testament Church.

STUDY QUESTIONS

1. Define the significance of the term *ekklesia*. Do you think that the meaning of this term accurately describes the modern Church? Why or why not?

2. Explain the similarities and the differences between the local, visible church, and the universal, invisible Church. When describing the universal Church, why is it important to distinguish the term “universal” from the related terms “ecumenical” and “catholic”?

3. In what ways is the Church similar to, and different from, the kingdom of God?

4. Give a brief synopsis of the history of the Church, from the time of the New Testament through the Patristic period, the Middle Ages, and the Reformation and post-Reformation periods. In what significant ways has the Church changed or remained the same during its history?

5. The biblical imagery of the Church as the body of Christ suggests that the Church is a “unity in diversity.” What does this mean? Give some examples of how this can be seen in your own local church.

6. Explain the significance of these terms by which the people of God are called in the New Testament: elect, saints, believers, brethren, disciples.

7. Briefly describe the major facets of the three basic types of church government. Describe at least one positive and one negative aspect of each type. Which form of government do you prefer, and why?

8. Four primary aspects of the mission, or purpose, of the Church were discussed in this chapter. From your own experience, do you feel that your local church adequately involves itself in these four areas of mission? Are there other areas that you think need to be added to these four?

9. Is it acceptable for infants and very young children to be baptized in water? Should local church leadership withhold the elements of the Lord’s Supper from those who are not saved? Give reasons for your position on both these issues.

CHAPTER SEVENTEEN

The Mission of the Church

Byron D. Klaus

Any discussion of the mission of the Church leads participants to consider the very foundations on which they build their identity. **Pentecostals** have certainly been noted for the fervor of their obedient response to the redemptive mission given to all Christians. However, each generation must attain a fresh appreciation for the mission and purposes around which they center their identity.⁷

Our perspective on the Church and its mission is deeply rooted in our experience with Christ and the Holy Spirit. To suggest that we can step back from the influence of this spiritual encounter and simply theorize about the Church and its mission is to remove an essential part of our calling. **Although** other religious traditions may still view the **Pentecostal** Movement as primarily experience-centered, we should not allow this to cast shadows on God’s sovereign work reintroduced in the twentieth century. The Spirit has graciously enabled our Movement to stand as a testimony of the empowerment necessary for the Church to be a vehicle of God’s redemptive mission.*

A BIBLICAL UNDERSTANDING OF THE MISSION

Although the themes of Pentecost and mission are impor-

⁷Ray S. Anderson, “A Theology for Ministry,” in *Theological Foundations for Ministry*, Ray Anderson, ed. (Grand Rapids: Wm. B. Eerdmans, 1979), 6-7.

*Vinson Synan, *In the Latter Days* (Ann Arbor, Mich.: Servant Books, 1984), 7.

CHAPTER
17The Mission
of the
Church

tant to our reflection on the Church, a truly biblical understanding of mission must build its foundation on the entirety of Scripture. From creation to consummation the Bible records reconciliation as central to God's character. The mission of God to reconcile humanity, authoritatively recorded in Scripture, reveals the source of our prime motivation for Church mission.

OLD TESTAMENT FOUNDATIONS

The Old Testament gives us the initial images of God's seeking to redeem a people to reflect His glory. The early history of the people of God is set in the context of "the nations" (Gen. 12:3; 22:17). This has profound significance for the unfolding of God's redemptive intent for humanity."

Genesis 1:26–28 reveals that that humanity has been created in the image of God. Although this fact requires considerable explanation, for our purposes two key elements are obvious: (1) We have been created for fellowship with God. (2) We have a responsibility-evident from the fact that we are made in His image-to maintain the relationship with God. The whole human race shares a common origin and dignity because of common roots. **We can never view the world without seeing God as the God of all humanity. We are subject to God and we live in the sphere of His redemptive activity.***

The Book of Genesis (chapters 1 through 11) records history's beginnings; the Book of Revelation reveals its culmination. God's redemptive character permeates the salvation theme, a theme that cuts a path through the complexity of history and will climax in a countless number of people, from every "tribe and tongue," gathering around the throne of God (Rev. 5:9-10; 7:9-17).

In the account of the family of Abraham, we see the beginning of redemption's worldwide scope (Gen. 12: 1-3). **God did not choose one man or one people to the exclusion of the rest of humanity. On the contrary, Abraham and Israel were chosen to serve as a means of bringing blessing to all**

*Roger E. Hedlund, *The Mission of the Church in the World* (Grand Rapids: Baker Book House, 1991), 33.

*Ibid., 22-23.

CHAPTER
17The Mission
of the
Church

the peoples of the earth (Gen. 1 2:3).⁵ God dealt with Abraham and Israel to express His redemptive claim on all nations."

Israel, as the Old Testament people of God, had a history of **forgetting why God had chosen them. Their pride became a source of much tragedy. God continually used Spirit-inspired, prophetic leadership to remind them of their identity as a "light for all nations" (Isa. 49:6, NCV). Exodus 19:4–6 portrays God's rescue of Israel from Egypt as an eagle's overseeing its offspring as they learn to fly. Israel was a "treasured possession." The whole earth is the Lord's, but Israel was to be "a kingdom of priests and a holy nation," holy in the sense of being separated to God to carry out His purpose of blessing all nations.**

In a parallel passage (Deut. 7:6–8) God reminded His people that they did not merit this status because of their greatness, either qualitatively or quantitatively. They were His treasured possession by His choice and grace and because He is love. As the holy people of God, they were to show His love. Therefore, His love made them a "kingdom of priests." In this passage God was reminding them of their mission. The people of God were to function on behalf of God in a mediatorial role to the nations. As a "holy nation" they were to be given completely to the purposes for which they had been chosen and placed. Their identity had no other source than God's love, and their purpose had no other origin than that which was defined by the Lord.'

Another Old Testament passage gives us a clear perspective on God's intent for His people. Psalm 67 is a missionary psalm, a prayer that God may be pleased to bless His people. God's blessings would demonstrate to the nations that He is gracious. His salvation would become known and all the nations of the earth would join in joyful praise. This psalm was probably sung regularly in connection with the high priestly benediction (see Num. 6:24–26). **We see here a message to the Old Testament people of God and to the Church today: God**

⁵Someone has compared them to the commandos of World War II. The commandos were a chosen group who went into enemy-held territory to make a beachhead so others could follow.

⁶Johannes Verkuyl, "The Biblical Foundation for the Worldwide Mission Mandate," in *Perspectives on the World Christian Movement*, Steven C. Hawthorne and Ralph D. Winter, eds. (Pasadena, Calif.: Institute of International Studies, 1981), 36.

⁷Walter C. Kaiser, Jr., "Israel's Missionary Call," in *Perspectives on the World Christian Movement*, 26–27.

CHAPTER
17The Mission
of the
Church

gives His people the central role in the mediatorial task of proclaiming and demonstrating His name (that is, His character) and His salvation to the nations.

The people of God are called (1) to proclaim His plan to the nations (Gen. 12:3; see above); (2) to participate in His priesthood as agents of blessing to the nations (Exod. 19; Deut. 7); and (3) to demonstrate His purpose to the nations (Ps. 67).⁸

THE SERVANT OF THE LORD

God's redemptive mission, seen most clearly in Jesus Christ, must be viewed against the backdrop of what God had already been doing throughout the Old Testament period of preparation and expectation. This is brought out forcefully in Isaiah 49:3–6. In verse 3 *the* Servant is called Israel; however, national Israel cannot be meant because God's purpose is to use the Servant to bring restoration *to* Israel (v. 5).⁹ God also declares to Him, "I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth" (v. 6). The Holy Spirit was on Simeon when he took the baby Jesus in his arms and praised God for Him as the fulfillment of Isaiah 49:6 (Luke 2:25–32). Jesus passed the commission on to His followers in Luke 24:47–48 and Acts 1:8, with the additional command to wait for the Father's promise of power from on high. The same verse (i.e. Isa. 49:6) gave further grounds for God's salvation being sent to the Gentiles (Acts 28:28).

The incarnation of Christ, therefore, displayed in human flesh the reconciling character of God. In sovereign grace God seeks to restore His creation to himself. The Church's identity and mission are rooted in who Jesus Christ is and what God has accomplished through Him. In seeking to understand the Church and its mission, we must always return to the redemptive mission so clearly articulated and modeled by God's only Son, Jesus **Christ**.¹⁰

In Jesus Christ we see the most fundamental testimony to the kingdom of God. God's reign was personified in Jesus, as seen in His ministry and miracles. His life, death, and **resur-**

⁸Ibid., 26.

⁹Edward J. Young, *The Book of Isaiah, vol. 3* (Grand Rapids: Wm. B. Eerdmans, 1972), 274.

¹⁰"Darrell Guder, *Be My Witnesses* (Grand Rapids: Wm. B. Eerdmans, 1985), 14–15.

CHAPTER
17The Mission
of the
Church

rection assure us that when He comes again He will shatter **the** pride and autonomy that has destroyed relationships between nations as well as people. In Jesus we see the power of God that will someday neutralize the rule of human **king-**doms and fill the world with a reign of righteousness.* ¹The kingdom, or rule, of God-through the life and ministry of **Jesus—revealed** the power to destroy every stranglehold of sin on humanity. This is the foundation of the Church's global mission in the present **age**.¹²

Jesus' proclamation of the good news of the Kingdom must be understood in terms of the covenant to Abraham, terms that declared God's purpose to bless all the peoples of the earth (Gen. 12:3).¹³ Jesus left no doubt that the reign of God (the Kingdom) has entered history, even though its consummation is yet to come (Matt. 24: 14). Because that reign is now manifest at the right hand of the Father's throne, where Jesus is exalted and is interceding for us (Acts 2:33–34; Eph. 1:20–22; Heb. 7:25; 1 John 2:1) and from where He "has poured out the promised Holy Spirit" (Acts 2:33), the Church can go forward with confidence. The authoritative testimony to Christ's earthly ministry recorded in the Gospels helps us to understand where we will find our purpose and how we are to offer our service in Christ's mission.

Essential to any understanding of the Church and its mission is the awareness that any ministry attempt in Christ's name must replicate His ministry, its purpose, character, and empowerment. Our ministry is legitimate only if it is a true representative of Christ's ministry. Any effort presented as His ministry must reflect His eternal redemptive concerns. Christ walks among us intent on ministering to the lost, broken, captive, and oppressed peoples of the world. To be Christian is to ask where Christ is at work among us and how we may join His work. That eternal purpose is the only cause worth joining and leading God's people toward.¹⁴

¹²George E. Ladd, *The Gospel of the Kingdom* (Grand Rapids: Wm. B. Eerdmans, 1973), 31.

¹³Gordon Fee, "The Kingdom of God and the Church's Global Mission," in *Called and Empowered Global Mission in Pentecostal Perspective*, ed. Murray A. Dempster, Byron D. Klaus, Douglas Petersen (Peabody, Mass.: Hendrickson Publishers, 1991), 14.

¹⁴Ibid., 7.

¹⁵**This** is the point of 2 Tim. 4:7. Paul had fought "the good fight," the only fight worth fighting.

The New Testament records the testimony of not only Christ's earthly ministry, but also the Church's emergence as the fullest expression of God's people. Themes found in Scripture are numerous and easily provide adequate underpinnings for any serious attempt at theological reflection on the Church's mission. Several **key texts** provide a place to start.

The mandate for mission is found in each gospel and in the Book of Acts. Because all authority in heaven and earth was given to Jesus, He said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt. 28:18–20).

"Go" (Gk. *poreuthentes*) is not a command. It literally means "having gone." Jesus assumes believers will go, whether because of vocation or leisure or persecution. The only command in the passage is "make disciples" (Gk. *mathēteusate*), which involves baptizing them and continually teaching them.

Mark 16: 15 records the command also, "Having gone into all the world, proclaim [announce, declare, and demonstrate] the good news to all creation" (literal translation).

Luke 24:45 tells how Jesus opened the minds of His followers "so they could understand the Scriptures." Then "He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.' " (Luke 24:46–47). **They** must wait, however, until Jesus would send what the Father had promised so that they would be "clothed with power from on high" (Luke 24:49).

Jesus also said that one reason He would send the Spirit was because " 'he will convict the world of guilt in regard to sin and righteousness and judgment' " (John 16:8). Then when the disciples saw the risen Lord, He commissioned them by saying " 'As the Father has sent me, I am sending you' " (John 20:21). But they would not have to go in their own strength. Jesus' final words before His ascension confirmed that the mandate must be carried out in the power of the Spirit (Acts 1:8). The Spirit, through them, would do the work of convicting and convincing the world.

Later, the apostle Paul gave a picture of how the Church is to understand itself and its mission (2 Cor. 5: 17–20). Verse 17 declares that Christ's rule has come in great power, that

the new era of reconciliation victory has dawned. Verses 18–20 make it quite clear that Christ's victory is now to be made tangible by believers, who are called "Christ's ambassadors." Paul depicts a Church whose members by their actions portray to the world what it means to be reconciled to God. Paul calls for a Church that by its corporate life demonstrates to the world the character of God, a God of reconciliation. Confidently and aggressively, as Christ's ambassadors, we are to appeal to humanity to be reconciled to God. Our mission as the Church finds its significance in sharing with a dying world a God whose purpose is to have "a people out of every people."¹⁵

Ephesians pictures the Church as being mission-centered. It puts to rest any attempt by Christians to conceive of the Church and its mission as merely a program, that is, foreign and home missions that may be treated with only a token emphasis, having no priority over countless other programs. Ephesians portrays a vibrant new community of people who reflect the rule of their victorious King in every aspect of their relationships. This community of believers is not left to wonder what its members have been called and empowered to do. Believers are intimately related to the God they give witness to (Eph. 1:9–10). They are unified in the identity given to the community by the Lord Jesus himself. Their chief concern is the one great purpose: continuation of Christ's reconciliatory mission, which the Church is now energized to extend.¹⁶

Paul highlights the fact that all our considerations about the Church and mission are not mere abstractions, simply subjects to be discussed or argued about. The Church is a visible community that reflects the mission of a reconciling God. The Church should be the "hermeneutic of the Gospel," the place where people can see the gospel portrayed in living color (2 Cor. 3:3). One might ask how the gospel can be credible and powerful enough that people would actually believe that a man who hung on a cross really has the last word in human affairs. Undoubtedly, the only answer, the only hermeneutic of the gospel, is a congregation of people who believe it and live by it (Phil. 2:15–16). That is to say, only a Church in mission can give an adequate answer to the

¹⁵Stanley A. Ellisen, "Everyone's Question: What Is God Trying to Do?" in *Perspectives on the World Christian Movement*, 23.

¹⁶Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 52–55.

**CHAPTER
17**The Mission
of the
Church

need for reconciliation, which the world unwittingly cries out for.¹⁷

First Peter makes the Church a prominent theme. In the second chapter Peter borrows freely from Old Testament themes and applies them to the Church. In verses 9 and 10 he refers to Old Testament passages in Deuteronomy and Exodus (briefly touched on earlier in this chapter). The Church is to be a corporate **display of** reconciliation, that is, a royal priesthood. The Church is a holy people set apart for a **well-defined mission**. Believers declare the good news that God has redeemed them out of the darkness of self-destruction and Satan's rule. They now find themselves in divine light that reveals their identity and purpose as God's people. Peter in these verses synthesizes his view of the Church and mission. The mission of the Church rests on the mission of God to reconcile humanity to himself. The Church declares among all peoples what God has done in Jesus Christ. Peter seems almost to be recalling the admonition in Psalm 96:3—"Declare his glory among the nations, his marvelous works among all the peoples!"¹⁸

Clearly, the New Testament portrays a community empowered by the Spirit to continue God's mission of reconciliation. With Christ and the Spirit, the Church has already begun its existence as the people of God having not only roots in the past, but also, and more importantly, a focus on the future. This latter dimension places a sense of confidence and boldness in God's people as they live out the *koinōnia* ("fellowship," "partnership") of the Spirit and bear powerful witness globally to the good news of Jesus **Christ**.¹⁹

POWER FOR THE MISSION

Central to a self-understanding of being Christian is the deep-seated affirmation that the mission of reconciliation empowered by the Holy Spirit supplies the essence of our identity: We are a people called and empowered (Acts 1:8) to be fellow workers with Christ in His redemptive mission. Then, what it means to be Pentecostal is at least partially embodied

¹⁷Leslie Newbigin, *Sign of the Kingdom* (Grand Rapids: Wm. B. Eerdmans, 1980), 61, 63. Id., *The Household of God* (New York: Friendship Press, 1953), 169-70.

¹⁸Hedlund, *Mission of the Church*, 256-57.

¹⁹Gordon D. Fee, *Gospel and Spirit* (Peabody: Hendrickson Publishers, 1991), 137-38.

**CHAPTER
17**The Mission
of the
Church

in an evaluation of the nature and result of the Pentecostal baptism as recorded in Acts 2. Pentecostals have historically **affirmed** that this Pentecostal gift, promised to all believers, is a gift of power for **mission**.²⁰ Pentecostals are so called, said Pentecostal missiologist Melvin Hodges, because they believe that the Holy Spirit will come to believers in the present just as He did to disciples on the Day of Pentecost. Such an encounter yields the Spirit's leadership and empowering presence. The result also includes evident manifestation of His power to redeem and to carry forth the mission of God.²¹

THE SIGNIFICANCE OF PENTECOST

The Day of Pentecost brought Jesus' gift of the Spirit's power to the disciples. This promised pouring out of the Spirit's power on the waiting people made it possible for them to continue to do and to teach those things "that Jesus began to do and to teach" (Acts 1:1-2). The gift of the Spirit suggests the believers were empowered on the Day of Pentecost with the same anointing Jesus had received for His mission. This empowerment bred confidence in the 120 and in those who were added daily to the Church. They would not be left to carry out the task on their own. Therefore, Pentecost was central to the Early Church's self-understanding of its purpose. Two thousand years later, Pentecost is still vital to the self-understanding of the Church. We must continually seek and gain further clarity concerning it.²²

At Pentecost a charismatic community emerged as the primary residence of God's rule. The believers could go forward in their declaration of the Kingdom because the ruling Christ had come upon all of them by the Spirit. They were now to witness to the rule of Christ, calling attention in word and deed to the character and authoritative power of the King. "Pentecost is God's offer of himself in total adequacy to His children, made possible by the redeeming work of His Son Jesus Christ. Pentecost is God's call to His children to be

²⁰Robert P. Menzies, ed., "The Essence of Pentecostalism," *Paraclete* 26 (Summer 1992): 4-5.

²¹"Melvin Hodges, "A Pentecostal's View of Mission Strategy," *The Conciliar-Evangelical Debate: The Crucial Documents, 1964-76*, 2d ed., Donald McGavran, ed. (South Pasadena, Calif.: William Carey Library, 1977), 142.

²²Roger Stronstad, *Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson Publishers, 1984), 49-53.

purified inwardly and to be empowered for witness.” The coming of the Spirit was the first installment of the Kingdom and a witness to its reality. It was also a witness to the continuation of God’s redemptive mission, which is driven forward to the “regions beyond” with relentless fervor and sustained by the deployment of the **gifts**.²³

As was stated earlier, Pentecost is crucial to the **self**-understanding of **Pentecostals**. Not only is it an event of significance in salvation-history, but the Pentecostal gift itself provides deep implications for a discussion of the Church and its mission: It is linked both to the formation of the Church’s mission of proclamation of the good news and its mission to create redeemed patterns of living that would testify to changed **lives**.²⁴

LUKE’S UNDERSTANDING OF THE MISSION

Luke’s development of this crucial connection between Spirit baptism and effective Church mission can be seen in the interrelatedness of at least three texts in Luke and Acts. Luke 24:49 yields a mission perspective in its focus on the need of empowerment for the task that lies ahead: “‘I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.’” This theme of empowerment for mission is picked up again in Acts 1:8, when Jesus, about to ascend to the Father, reaffirms to His disciples, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all **Judea** and **Samaria**, and to the ends of the earth.” The promise was fulfilled on the Day of Pentecost and is recorded in Acts 2. Spirit baptism with its outward evidence of speaking in other tongues is vital to the fulfillment of the promise we see traced through all three texts.

Peter’s inspired words following the Pentecostal outpouring show that he received a significant clarification of the mission Christ came to introduce. Speaking by the Spirit, Peter identified the apostolic implications in the prophecy of the ancient prophet Joel. Peter clearly saw the coming of the Spirit on the Day of Pentecost as a confirmation that the “last days” had arrived (Acts 2:14–21). That is, the Church Age,

²³Frank B. Stanger, *The Church Empowered* (Grand Rapids: Francis Asbury Press, 1989), 33. Newbigin, *Sign of the Kingdom*, 41.

²⁴Murray W. Dempster, “The Church’s Moral Witness,” *Paraclete* 23 (Winter 1989): 2.

the age of the Spirit, is the last age before the return of Christ to establish His kingdom on earth. There will be no other age before the Millennium. Peter further explained that the coming of the Spirit made it clear that Christ’s work was victorious **and** His place as Lord and Christ assured (Acts 2:34–36).²⁵

Peter then experienced a most important result of **empowerment** through Spirit baptism: He became the mouthpiece of the Holy Spirit to proclaim the good news of forgiveness through Jesus Christ and issued an appeal for people to be reconciled to God. He was empowered to announce the good news of reconciliation with God. At the same time, Peter led people to understand that an obedient response to the message of reconciliation results in their becoming the community of people who vividly display, through a new redemptive order of humanity, what it means to be reconciled to God (Acts 2:37–40). The remainder of chapter two gives a small glimpse into the first church. We see how believers attempted to embody the Spirit baptism’s call to be a community born of the Spirit, commissioned to bear witness by the Spirit to Christ’s ongoing ministry.

A Pentecostal theology of Church mission must take seriously that Spirit baptism is a promise fulfilled. Luke’s line of argument throughout the Book of Acts shows the nature of the Spirit’s role in God’s redemptive plan. The structure in Acts shows the intent of this empowerment to move God’s people across geographical and cultural landscapes with the good news of the gospel. The Church breaks out of the myopia of the Old Testament people of God and begins to reflect the universal nature of God’s eternal redemptive plan.²⁶

Pentecostal empowerment makes possible the varied expressions of ministry that appear in Acts. The Holy Spirit is the director of mission. Not only does the Spirit enable people to witness, He also directs when and where that witness is to take place.

Vast cultural boundaries were crossed as the gospel went beyond Jerusalem (Acts 8). The Christians who left Jerusalem

²⁵What Peter said was not a sermon in the ordinary sense of the word but a **manifestation** of the gift of prophecy. “Addressed” (Gk. *apephthexato*, Acts 2:14) is a form of the same verb translated “enabled” (Gk. *apophthengesthai*), when they spoke in other tongues as the Spirit “enabled” them. A. T. Lincoln, “Theology and History in the Interpretation of Luke’s Pentecost,” *Expository Times* 96 (April 1985): 204–C).

²⁶Dempster, “Moral Witness,” 3. Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (Maryknoll, N.Y.: Orbis Books, 1983), 259.

CHAPTER
17The Mission
of the
Church

proclaimed the gospel "wherever they went" (v. 4). Verses 5-8 record Philip's announcement of the gospel to the Samaritans and the resultant powerful encounters in which the gospel triumphed and brought "great joy."

Acts 10 shows how the Church was made to realize that the Gentiles were to be included in the kingdom of God. The Church must include all peoples and actively bear witness to the fact that the gospel is for all nations. The angelic visitation and dreams also seem to indicate that the supernatural may in fact have been quite the same in this redemptive plan of God as He made it known to the Gentiles.

Acts 11: 19-26 reveals the gathering of numerous Gentiles into the church at Antioch. Barnabas was sent to help them and evaluated this growing church as truly legitimate. The result was a genuine multicultural church that embodied both the fact that the gospel should be preached in power to the "ends of the earth," and that those who have heard should respond with genuine change in the way they lived and in their relationships to one another. The fact that "the disciples were called Christians at Antioch" first (v. 26) shows others recognized the change.

This unique testimony to the powerful movement of the gospel across cultural and geographical boundaries bore great fruit when Antioch became an international, multicultural, missionary-sending church. Acts 13:2-3 records its selection and confirmation process, as it sent out its first missionaries, Paul and Barnabas. Acts 13:4 shows that the Holy Spirit, besides prompting the church at Antioch to send out these missionaries, also sent them to specific destinations. Such missionary activity, guided by the Holy Spirit, continued to move in ever-enlarging circles, surmounting cultural barriers. Acts 15 recounts the guidance of the Holy Spirit to affirm that the gospel of Christ is all-inclusive and not exclusively Jewish. The Spirit-guided decision of the Jerusalem conference caused Paul, Barnabas, and others to achieve even greater barrier crossings.

In the subsequent chapters of the Book of Acts, Luke continues his charting of the redemptive plan of God superintended by the Holy Spirit through Spirit-empowered servants. Clearly Luke emphasizes the point that these apostles and believers in the Book of Acts received empowerment and direction from the Spirit in much the same way that Jesus did in His earthly ministry."

"James B. Shelton, *Mighty in Word and Deed* (Peabody, Mass.: Hendrickson Publishers, 1991), 12:5-26.

CHAPTER
17The Mission
of the
Church

Luke's alignment of Spirit baptism with the empowerment for Church mission may be succinctly summarized: "Glossolalia[,] as an indigenous part of the experience of Spirit baptism in Acts 2, represented a verbal participation in the Spirit's empowerment and ... the Spirit's creative power to initiate Christ's redemptive order of life."²⁸

In Acts 10 and Acts 19 this experience is also explicitly mentioned and in several other cases implied (Acts 4 and Acts 8). It is a crucial part of the theology of Acts to link speaking in tongues with the Spirit's power to initiate a person and a group as witnesses, taking part both individually and corporately in the redemptive mission of Jesus Christ.

In both Acts 11:17 and 15:8, Peter relates the fact that inclusion of Gentiles in the redemptive community is connected to a common experience in Spirit baptism. When he says that God "showed that he accepted them by giving the Holy Spirit to them, just as he did to us" (15:8), he categorically aligns Spirit baptism with the intent of the outpouring on the Day of Pentecost. He essentially says to all those listening to his recounting of that significant day at the house of Cornelius that Spirit baptism with the evidence of speaking in tongues is an indigenous part of that spiritual encounter with God. This encounter with God clearly signals the lordship of Christ: He is in charge. He is giving evidence of His authority by creating in us a new language, thereby demonstrating He is not only the Creator but also the re-Creator. He is the God who is incorporating some from every tribe and language and people and nation into His kingdom, and the gates of Hades cannot prevail against such an endeavor (Matt. 16:18; Rev. 5:9). The same encounter with Jesus Christ today empowers us to bear witness to the Kingdom's message and to creatively participate in a redemptive community that shouts to the world "be reconciled to God" (2 Cor. 5:20).²⁹

In conclusion, several issues must be reiterated concerning the importance of Pentecost for the development of a theology of Church and mission. The connection between Spirit baptism given on the Day of Pentecost and our understanding and implementation of Church mission are intrinsically bound together. "Pentecost means that God's own eternal and su-

"Speaking in tongues," from the Greek *glōssa*, "tongue," and *lalia*, "speaking," "speech." Dempster, "Moral Witness," 3.

"Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, Mass.: Hendrickson Publishers, 1984), 41-42.

CHAPTER
17The Mission
of the
Church

pernatural life overflowed upon the Church and that God himself, in His own divine being and power, was present in its midst."³⁰

The empowerment that is present in Spirit baptism is meant to move God's people across geographical and cultural landscapes with the good news of the gospel. "The mission of the Church is the continuation of the mission of Jesus Christ": Just as the Holy Spirit was given to Jesus for the fulfillment of His mission (Luke 3:22), so the Spirit is given to His disciples (Acts 1:8; 2:4) to continue that same mission (of reconciliation)—and that in a charismatic fashion.³¹

THE GLOBAL CONNECTION

"Worldview" is a term anthropologists use to describe what lies at the heart of every culture. Worldview is a network of interrelating perceptions that guide every facet of one's life. It is the manner in which the human universe is perceived and understood by members of a given society. It provides guidelines for our use of time and our assumptions about the material world. Worldview asks such questions as What causes things? What power lies behind this action? What forces are at work in the universe? What results do they bring, and are these forces personal, impersonal, or both?

The Pentecostal worldview reflects an understanding that embraces the reality of all aspects of life—natural and supernatural. Prophecy, divine guidance, visions and dreams, healings, and other miracles are seen not as static examples of what Christ did, but as anticipated present-day realities that allow God's greatness and glory to be displayed. The fact that the Holy Spirit wants to be powerfully at work in and through the life of every believer can make each day new and exciting. This empowerment opens the door for the Spirit to give the Christian a sense of what must be done and the capacity to do it. Pentecostal believers not only affirm that Christians are entitled to experience the supernatural involvement of God's Spirit, but they also expect God's power to permeate their lives.

We cannot understand the essence of Pentecostalism with-

³⁰T. F. Torrance, "The Mission of the Church," *Scottish Journal of Theology*, 19 (June 1966): 132.

³¹Arnold Bittlinger, "The Significance of Charismatic Experiences for the Mission of the Church," *International Review of Mission*, 75 (April 1986): 120.

CHAPTER
17The Mission
of the
Church

out acknowledging that our dynamic view of causality shapes our understanding of the Church's mission and the consequent expression of our ministries for Christ. The lens through which Pentecostals see so that they may act is labeled with the ancient prophet Zechariah's declaration, " 'Not by might nor by power, but by my Spirit' " (Zech. 4:6). Pentecostals take part in the mission of the Church with the affirmation that God is as good as His word. His reconciliatory purposes are unswerving and His power to bring those purposes to pass are resident in Christ's resurrection. We also affirm that Pentecost is the guarantee that Christ's redemptive mission continues intact through the ministry of the Holy Spirit. The doorway to such a Pentecostal worldview is Spirit baptism as described in Acts 1:8 and 2:4.³²

While all Christians must look to the Bible as their final authoritative source, encounters with a living God certainly impact our view of the Church's mission and even our interpretation of biblical texts. Although responsible Pentecostalism will never advocate spiritual experience as an end in itself, we do affirm that a genuine encounter with the living God will leave an emotional impact. This is what may be called "Christ-centered experience-certified theology."³³ The worldview, and therefore the presuppositions Pentecostals have as they reflect on the Church and its mission, cannot be removed from this encounter with God, for it is central to our identity. At no time is this more evident than when we attempt to express conceptually what we are to actualize through Church mission.³⁴

THE VISION OF THE MISSION

EARLY THEOLOGICAL REFLECTION

The history of Pentecostalism cannot be properly understood apart from its missionary vision. The emergence of the

³²These concepts were originally part of a group writing project, a part of graduate course work offered in the summer of 1990 by the Costa Rica Study Center, in San Jose, Costa Rica. This center is part of masters level course work offered on-site in Costa Rica by Southern California College, an Assemblies of God college in Costa Mesa, California. The participants in this project were Bob Abair, Kathleen Jingling, and Denise Johnson-Ryan. Faculty supervisors were Byron D. Klaus and Douglas Petersen.

³³William MacDonald, "A Classical Viewpoint," in *Perspectives on the New Pentecostalism*, Russell P. Spittler, ed. (Grand Rapids: Baker Book House, 1976), 6.

³⁴Roger Stronstad, "Pentecostal Experience and Hermeneutics," *Paraclete* 26 (Winter 1992): 16-17.

Pentecostal movement at the beginning of the twentieth century brought a surge in missions efforts. Even a cursory evaluation of the early records of the Pentecostal revival leads to the observation that a very close relationship was forged between speaking in tongues as the evidence of being clothed with power for Christian witness, a fervent hope in the soon return of Christ, and His command to evangelize the uttermost parts of the earth. Spirit baptism, viewed as the fulfillment of Joel's prophecy of the "last days," served to energize early Pentecostals' commitment to aggressive evangelistic efforts across both cultural and geographical **barriers**.³⁵

William J. Seymour, the black Holiness leader at the Azusa Street revival, affirmed:

[The] one that is baptized with the Holy Ghost has the power of God on his soul and has power with God and men, power over all the kingdoms of Satan and over all his emissaries.

When the Holy Ghost comes and takes us as His instruments, this is the power that convicts men and women and causes them to see that there is a reality in serving Jesus Christ.

The Holy Spirit is power with God and **man**.³⁶

The Apostolic Faith, a publication of the Azusa Street Mission, repeatedly shows that early Pentecostal leaders viewed the outpouring of God's Spirit as a fulfillment of Joel's prophecy and consequently a greater reason for involvement in global mission efforts. They wrote: "Pentecost has surely come and with it the Bible evidences are following. . . . *The* real revival is only started, . . . laying the foundation for a mighty wave of salvation among the **unconverted**."³⁷

It is noteworthy that while the baptism in the Holy Spirit with the evidence of speaking in tongues was the experience of countless people in the sovereign move of God in the early part of the century, and while many critics have labeled Pentecostalism as the "tongues movement," early leaders like William Seymour were quite clear about understanding **some-**

³⁵Gary B. McGee, "Early Pentecostal Missionaries-They Went Everywhere Preaching the Gospel," in *Azusa Street and Beyond*, ed., L. Grant McClung, Jr. (South Plainfield, N.J.: Bridge Publishing, Inc.), 33.

³⁶L. Grant McClung, Jr., "Truth on Fire: Pentecostals and an Urgent Missiology," in *Azusa Street and Beyond*, 50.

³⁷*The Apostolic Faith* (September 1906), 1; quoted in Gary B. McGee, *This Gospel Shall Be Preached*, vol. 1 (Springfield, Mo.: Gospel Publishing House, 1986), 44.

thing more significant in this gracious move of God. Seymour admonished people to "not go from this meeting and talk about tongues, but try to get people **saved**."³⁸

Although excesses were certainly present, Seymour and other leaders focused much more on the Christological impact of the baptism in the Spirit. To exalt Christ was essential to receiving the experience. This Christocentricity must be seen as a key reason for the revival's fervent evangelism. The impact of Spirit baptism heightened this awareness. These early Pentecostals believed that the biblical evidence of tongues accompanying the baptism in the Spirit was a signal that "Bible days were here again." They looked at the Book of Acts and saw the Spirit's empowerment to be part of the ongoing ministry of Jesus Christ across cultural landscapes. Their logic was simply to follow that biblical pattern, because they too had encountered the risen Lord through the baptism in the Spirit. This brought an ever-growing awareness that Christ's reconciliatory mission and ministry were something they had now been commissioned into. Their eyes were open to the Spirit's direction and these early Pentecostals were empowered to obey His bidding.

Stanley Frodsham, Azusa Street revival participant and Pentecostal historian, insisted that the essence of this early Pentecostal movement was not tongues, but magnifying the person of the Lord Jesus Christ?" This "experience-certified theology" led to fervent missionary effort both domestically and cross-culturally. The motive clearly originated in a deep and overwhelming encounter with Jesus Christ, compelling the participant to serve.

J. Roswell Flower, writing in 1908, summarized the meaning of Spirit baptism and its impact on the Church and its mission:

The baptism in the Holy Ghost does not consist in simply speaking in tongues. No. It has a much more grand and deeper meaning than that. It **fills** our souls with the love of God for lost humanity.

When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable. . . . Carrying the gospel to hungry souls in this and other lands is but a natural result [of being baptized in the Holy Spirit].⁴⁰

³⁸McClung, "Truth on Fire," 50.

³⁹Ibid., 51.

⁴⁰J. Roswell Flower, *The Pentecost*, editorial (August 1908), 4; quoted in McGee, *This Gospel Shall Be Preached*, vol. 1, 45-46.

Another key component of the reflection of early Pentecostals concerning the Church's mission was their intense attention to the truth of Christ's second coming. This certainty forged the missionary fervor of the early Pentecostal movement. Pentecostals affirmed that the promises of the prophet Joel were for their day. They reviewed biblical discussions of the "former" and the "latter rain" (2:23, KJV) and surmised that they were in the last days' outpouring of the Spirit that would occur just before Christ's return.* A "last days" mentality was present.

Although many may view Pentecostalism as merely a "tongues movement," the early Pentecostals had a theological self-understanding that cannot be simply written off as merely an experience-based, emotional Movement. Early Pentecostals showed that they had the experiential dimensions of their spirituality in perspective, particularly when they tied their obedient participation in Church mission efforts to the empowerment of the baptism in the Holy Spirit.

APPROACHING THE TWENTY-FIRST CENTURY

A Pentecostal perspective on the Church and its mission cannot be separated from its early twentieth-century roots. As we enter the twenty-first century we can gain crucial self-understanding by seeing how the pioneers of this Movement understood the baptism in the Holy Spirit. Living in a world where theological understanding all too often mirrors the surrounding popular culture, we would do well to contemplate the fervor of early Pentecostals as they entered "the harvest" (see John 4:35). Just as the Book of Acts records for us the event of Pentecost as the guarantee that Christ's redemptive mission continued intact, so let us gain perspective from the early pioneers of the Pentecostal movement. They affirmed that the "Comforter had come" and hence heralded a last-days harvest that Spirit baptized-empowered believers should joyfully participate in.

The Pentecostal movement stands as a testimony to all Christians who are hungry for God to break through the status quo, replacing empty religious forms with spiritual vitality and self-centered church life with the dynamic of a Church in mission to the world. The God who graciously moved on hungry hearts at the turn of the twentieth century is the redemptive God whose mission has not changed. He still is

*McClung, "Truth on Fire," 5 1-52.

seeking to empower the Church with the power of Pentecost that sustains and sends forth His people to display His mission of reconciliation.

The Church's mission is really a continuance of God's mission of reconciliation. God's mission has always been to have a people who reflect His glory (including His character and presence). God's revelation of himself always involves His efforts to reconcile humanity to himself. Jesus is the clearest picture of God and His mission the world has ever seen. With His life, death, and resurrection we see the victorious completion of all the factors necessary to redeem humanity and to restore fellowship with the Father. The declaration of this good news is launched in the proclamation and ministry of Jesus Christ. Pentecost assures us that the mission of Christ continues intact.⁴²

Melvin Hodges stated that the Church's mission is facilitated by three interrelated aspects of ministry, each of which is equally important and each of which is equally necessary for the effectiveness of the other two. First, the Church is called to minister to God through worship. Second, it is called to minister to the members of the Church itself. Members of the Church are to exercise the gifts and the *koinōnia* of the Spirit in a relationship of edification with one another. Third, the Church is to minister to the world, to proclaim the good news of the gospel of Jesus Christ. These three interrelated aspects of ministry should ever be embodied by the local church. They are all necessary for effective church mission.⁴³

⁴²Tom Bohnert, "A Pentecostal Theology of Church Mission and Its Implications for Ministry," (M.A. paper, May 1992). I am indebted to the work of Tom Bohnert, who has explored aspects of Pentecostal theological reflection on the Church and its mission.

⁴³"Melvin L. Hodges, *A Theology of the Church and Its Ministry: A Pentecostal Perspective* (Springfield, Mo.: Gospel Publishing House, 1977), 77. The Assemblies of God in Article V, 10, of its Constitution's Statement of Fundamental Truths states this in terms of priority: "Since God's purpose concerning man is to seek and to save that which is lost, to be worshiped by man, and to build a body of believers in the image of His Son, the priority reason for being the Assemblies of God as part of the Church is:

"a. To be an agency of God for evangelizing the world (Matt. 28:19-20; Mark 16:15-16; Acts 1:8).

"b. To be a corporate body in which man may worship God (1 Cor. 12:13).

"c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (1 Cor. 12:28; 14:12; Eph. 4:11-16)."

Worship and Bible study contribute to and prepare one for evangelism. Preparation for evangelism is an important part of the edification of believers.

Ministry to God Any discussion of what the Church is to be or do in the world necessarily must begin with its foremost ministry to God: worship. Christians gain an awareness of who they are as the people of God and the degree to which they are bound together as they encounter a living God through the ministry of worship. Ministry to the world that reflects the standards of Christ's ministry should find its moorings in fervent ministry to God, who alone is worthy of our honor.

Worship moves us beyond the barriers of time and space and allows us to actualize our earthly experience in an eternal realm where God's will is done. Out of this encounter with the eternal we position ourselves among a rebellious creation. We do so with eagerness because through worshiping the God who redeems we see more clearly our role in reflecting God's purposes of reconciliation with a needy **humanity**.⁴⁴

Worship should be marked by the varied ministries of the Spirit that build up the worshipers spiritually and give honor to God. Speaking in tongues is a vital part of the worship encounter, relating us directly to God (1 Cor. 14:2,14). It transcends the ordinary limitations of speech and enters a level of encounter with God that goes beyond mere lip service. It allows a person to act in accordance with new and previously unimagined possibilities not drawn out of already existing perceptions of reality. This growing awareness is given an authentic new character. Spirit-empowered ministry to God through worship produces a community of believers who have tasted the "new wine." Now they are not only Kingdom people who hunger and thirst after God and His righteousness, but also people who desire to act under the motivation and empowerment of the Spirit to be part of Christ's continuing **ministry**.⁴⁵

Pentecostal worship means more than reveling in the joyful experience of God's power. It is full of awe and wonder as it contemplates the majesty of God, which often overwhelms us with a sense of how much we fall short (Isa. 6:5). It brings

⁴⁴Byron D. Klaus, "A Theology of Ministry: Pentecostal Perspectives," *Paraclete* 23 (Summer 1989): 1-10. Thoughts and concepts shared in this section appeared in initial form in the summer 1989 issues of *Paraclete*. These concepts in an updated form will be developed throughout these sections.

⁴⁵Klaus, "A Theology of Ministry," 1-10. Also see Murray Dempster, "Soundings in the Moral Significance of Glossolalia," paper presented to the Society of Pentecostal Studies, 1983 Annual Meeting, Cleveland, Tenn., November 1983.

a maturity that is empowered to bear witness to the good news throughout the world. So the Spirit's activity in the worship encounter must be balanced by allowing the Spirit to compel the Church to go out into a needy world. God has not called us to be comfortable but to be partakers of His holiness and fellow workers in His harvest field. The Church is not the Church unless lives are changed and become different **from** the life-style and values of nonbelievers.

In Pentecostal worship, particularly through the manifestation of all the gifts of the Spirit, we transcend the routinization that so easily occurs in our lives. Our tendencies toward rationalization need to be balanced by genuine encounters with God that allow us to minister in the Spirit. In this arena of "lived transcendence" we know and develop intimacy with the Good Shepherd, whose very nature is to interact with His creation and to lead us toward His purposes in reconciliatory **ministry**.⁴⁶

The Pentecostal community in worship is really involving itself in a ministry to God that acknowledges His rule over the universe. Through the baptism in the Spirit and a continuing involvement in praying in tongues and other gifts of the Spirit, **Pentecostals** participate in worshipful activity that builds the foundations of a Christocentric ministry. To worship God is to encounter Jesus, who is **the** Savior, Baptizer, Healer, and soon-coming King. Therefore, such worship compels us to participate in ministry rooted in the **historicity** of Christ's ministry on earth, ministry that has been transposed into a form that fits the present context.

As believing communities encounter Christ in the dynamic of spiritual worship, they also learn that worshiping God can never be fully understood unless it takes place in the context of fellow believers. This is because all true encounters with God through worship will build communities that mature together. Through their corporate development as a vehicle of God's grace they are to move forward in sacrificial witness, called and empowered by the same power that raised Jesus Christ from the dead.

Ministry to the Church. The Church is a signpost to the

⁴⁶The concept of lived transcendence is developed by Ray Anderson in *Historical Transcendence and the Reality of God* (Grand Rapids: Wm. B. Eerdmans, 1975). Although this concept is postulated through the Reformed tradition, it certainly holds promise for **Pentecostals** who wish to describe the impact on communities of believers in response to the reality of the presence of God as encountered in worship.

reconciliation of humanity to God and one another. It is “the community of justified sinners, ... who experience salvation and live in thanksgiving.. ... With its eyes fixed on Christ, it lives in the Holy Spirit.”⁴⁷ Ministry that extends itself to the Church **affirms** that what binds us together cannot be summarized in dogma, but has much to do with being enfolded into a community that reflects communion with God and subsequently the fellowship of a redeemed humanity.

The apostle John’s writings (especially John 17 and 1 John 4) suggest a parallel between the communion within the Trinity and the potential communion within the Church. John 17 records Jesus’ prayer in which He explicitly parallels the communion He has known with the Father with what He prays can be made manifest among believers on earth. **Ministry** of fellow believers to each other should involve activity that will provide a supernatural expression of the fellowship between the Persons within the Godhead and the people of God on earth, thereby linking vertical and horizontal relationships. Therefore we should respond to our fellow members of the Church with the same communion-fellowship attitude God offers us. Communion with God without communion with our brothers and sisters in the Lord is **relationally** and **biblically off-center**.⁴⁸

Ministry to the Church includes sharing in divine life. We have the dynamic of that life only as we remain in Him and as we continue passing on His life to each other within the Body. This process of edification is described by Paul as relationships of interreliance: We belong to each other, we need each other, we affect each other (Eph. 4:13–16).⁴⁹ This includes sacrifice to help meet each others’ needs. We are not a social club but an army that demands cooperation and concern for each other as we encounter the world, deny the flesh, and resist the devil.

God does not consult us about the people He brings into the Church. Galatians 3:26–29 makes it clear that all humanly devised barriers between God and humanity, as well as between human beings, have been made meaningless by Christ. The Spirit has transcended human ties and boundaries and placed us in a union where we live out the implications of

⁴⁷Jürgen Moltmann, *The Church in the Power of the Spirit* (London: SCM Press Ltd., 1977), 33.

⁴⁸Klaus, “A Theology of Ministry,” 6–7.

⁴⁹Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids: Zondervan Publishing House, 1990), 36.

belonging to each other because of our common bond in Christ. Whether poor or rich, educated or uneducated, talented or unskilled, and regardless of our ethnicity, we must not despise one another or think we have a special status above others before God. There is no favoritism with God (Eph. 6:8; James 2:1–9).

Paul’s usage of the metaphor of the body of Christ recognizes that all parts of the Body “are interdependent and necessary for the Body’s **health**.”⁵⁰ The dynamic of relationship is not merely a convenient option. We have been made in the image of God (Gen. 1:26–28), and the Church is meant to be a corporate restoration of the broken image. The Church is not simply a good idea, it is essential to God’s redemptive plan (Eph. 3: 10–11). God manifests His presence to the world through an interreliant people who are servants of one another.⁵¹

Because ministry to the Church reflects a biblical image of the Church as an organism, we can see how the relational dimension of life in the Church is dynamic, not static. We do have an effect on each other. Ministry to the Church counteracts the tendency of Western society to emphasize the individual over the community. The Church’s ministry includes equipping a group of people who live in community with one another so that they will grow into a loving, well-balanced, mature entity. Paul clearly says in Ephesians 4:11–16 that the equipping of saints for compassionate service in Christ’s name must happen in community. Spiritual growth and the context it most effectively occurs in do not come by mere coincidence. Maturing as a believer cannot happen outside of the community of faith. Discipleship has no context other than that of the church of Jesus Christ, because the faithful following of Jesus cannot be maintained apart from an ever-maturing participation with other believers in Christ’s life and **ministry**.⁵²

Koinōnia (“fellowship,” “sharing,” “partnership,” “participation”) is a biblical theme that offers an enriching perspective for understanding ministry to the Church. It is cre-

⁵⁰Ibid., 38.

⁵¹Ibid., 40.

⁵²Christian books, study Bibles, tapes, radio, and television have their place, but they must not be used as an excuse for neglecting the fellowship and ministry of the local church (Heb. 10:25). Howard A. Snyder, *The Community of the King* (Downers Grove, 111.: Intervarsity Press, 1977), 75.

CHAPTER
17The Mission
of the
Church

ated by the Holy Spirit's energizing of believers' common affirmation that Jesus is Lord over the Church. The fellowshipping community ideally stands as an ever-present reminder to the world of what life looks like where God's reign is **present**.⁵³ Permeating this *koinōnia* is the character of Christ, which has a teaching and building effect on the Christian community.⁵⁴ Although teaching the truth of God's Word is certainly vital to ministry to the Church, disciples are built not only by teaching truth, but also by being in an **affirming**, loving, giving community of people who together are being conformed to the image of **Christ**.⁵⁵

Believers are maturing into a community that demonstrates Christ's character and authoritative power. Therefore, the structures and processes we set up for our corporate maturing and equipping in Christ must facilitate the cultivation and demonstration of the fruit and gifts of the Spirit. Churches that do not allow the *koinōnia* of the Spirit to create their ministry to one another lose fellowship with Christ. He placed the promise "I am with you always" alongside the command to "go and make **disciples**."⁵⁶

Ministry to the World. That the Church's identity is bound up in ministry to the world is a principal premise. Therefore, we must seriously consider the activities with which we involve ourselves in Christ's name and how those activities replicate Christ's ministry on earth. His ministry sets the standard by which we evaluate our ministry. Such a process is critical in light of Matthew 7:21–23, for it indicates that we are not to assume our ministry is representative. Only if it truly takes on His character and purpose and is energized by divine power can we hope to align ourselves with His continuing ministry. That we can do so is guaranteed by Pentecost and the empowerment of the Holy Spirit.

One of the earliest Christian **creedal** statements is simply "Jesus is Lord." This affirmation was the Early Church's **declaration** of Christ's rule not only over the Church but **also**

⁵³Murray W. Dempster, "Evangelism, Social Concern, and the Kingdom of God," in *Called and Empowered* 30–31.

The local church will always have shortcomings and frailties; the weeds will remain among the wheat until the end. The Bible does not teach that they are to be purged in preparation for Christ's second coming (Matt. 1529).

⁵⁴Bohnert, "Pentecostal Theology," 17.

⁵⁵Ibid., 19. Van Engen, *God's Missionary People*, 92.

CHAPTER
17The Mission
of the
Church

over the universe and its **purposes**.⁵⁷ The declaration of who Jesus Christ is and what He has done and will do is the essence of the biblical proclamation. The Church cannot escape the fact that making the confession that Jesus is Lord moves believers into proclamation of this divine fact to the world. We cannot confess Jesus is Lord without at the same time **proclaiming** His lordship over all **nations**.⁵⁸

Ministry to the world is certainly given content by this biblical theme. The declaration that Jesus is Lord calls every human being to accountability to God. All ministry must carry with it a drive to declare a message of divine consequences; the gospel of "the good news" (Mark 1:14) is a word of judgment, as well as a way of repentance and the promise of a new way of **life**.⁵⁹

The proclamation of Christ and His offer of salvation is not just an **affirmation** to ponder and dialogue about—it requires a decision (Matt. 18:3). It is a demand as well as an invitation to join the people of God, who now enjoy "his glorious riches in Christ Jesus" (Phil. 4:19). It is also a demand to be totally committed to God and to humanity. There must be an urgency about proclaiming this gospel and a willingness by the Church to call for repentance and obedience to God's Word.⁶⁰

Diakonia ("service," "ministry") can be described as efforts in serving Christ that continue the incarnational ministry He carried out and enables us to carry out. The character of that ministry is servanthood; it does not imitate this world's model of authority or purpose. The essence of ministry has been once and for all modeled in Christ (Mark 10:45), and consequently we serve Christ by serving the creation that is under His **lordship**.⁶¹

The service dimension of ministry moves us from boldly spreading the good news to participating in God's desire to reach out to the nonperson of society in a practical way. People who have no one to plead their cause and who have been ignored and abandoned have also been created in the image of God. The Spirit-empowered Church, to see God's

⁵⁷Harry R. Boer, *Pentecost and Missions* (Grand Rapids: Wm. B. Eerdmans, 1961), 153–55.

Tan Engen, *God's Missionary People*, 93.

⁵⁹Orlando E. Costas, *The Integrity of Mission* (San Francisco: Harper and Row, 1979), 3–6.

⁶⁰The message and worship must not be modified to make people feel comfortable.

⁶¹Guder, *Be My Witnesses*, 206.

CHAPTER
17The Mission
of the
Church

purposes realized, must move beyond words to deeds. There can be no escaping the fact that if we are to truly serve in the continuing ministry of Jesus Christ, such service must follow the example of Christ's ministry.

Luke 4: 18-21 gives emphasis to servant ministry. The rule of the Lord Jesus sends us forward to be something more than a Christian version of the Red Cross. The evil that is perpetrated on victims the world over has been overcome by Christ. How will servant ministry display this victory through compassion in the midst of evil? Physical disabilities are no hindrances to the reign of God. In the midst of sickness and physical tragedy we have the privilege now to say, "Rise and be healed!" To those bound by the chains of the demonic, captives to the destructive power of the evil one, ~~we~~ we can proclaim that deliverance is at hand and God's "new" rule sets the captive free.⁶² To those multiplied masses whom society has abandoned on the roadside of life, we can authoritatively demonstrate by our tangible acts of mercy and compassion that the kingdom of God brings dignity and human value to "the least of these" (Matt. 25:40).⁶³

As **Pentecostals** we must realize that our explosive growth worldwide among the most destitute of humanity requires us to seriously consider how we may more powerfully and clearly participate in servant ministry. That we are growing in an unprecedented manner in non-Western parts of the world is no accident. In these same places the population is largely oppressed and without **dignity**.⁶⁴

The Church, full of God's Spirit, can creatively develop and compassionately act through service (moved by the reconciling heart of God) to the "least of these." God's transforming power, which changes us at conversion, gathers us into communities that reflect corporately the reconciliation of God (1 Cor. 12:13; 2 Cor. 5:17-20). These empowered communities must not restrict themselves in the kind of people they

⁶²Douglas Petersen, "The Kingdom of God and the Hermeneutical Circle: Pentecostal Praxis in the Third World," in *Culted and Empowered*, 52-53.

"Wealthy believers have a responsibility to give generously. Instead of indulging in luxury, lavish homes, **expensive** cars, etc., they should **sacrifice** for promoting the **gospel** and **helping** the **poor**. So should **wealthy churches**—and so should we all.

"Larry Pate, a leading Pentecostal missiologist, defines **the** "two-thirds world" as representing two-thirds of **the** world's land mass and two-thirds of **the** world's population. See Larry D. Pate, *From Every People* (Monrovia, Calif.: MARC, 1989).

CHAPTER
17The Mission
of the
Church

will serve, because they are under the rule of the One who has clearly identified the object of His love (Luke 4:18-19). We can do nothing less than reflect our Commander-in-chief, who seeks those still bound by sin, held captive by the devil. The Spirit desires to empower His people to enter boldly the arenas of hopelessness and destruction, lest we become a Church like the people the prophet Amos censured—a people with a ritualized religion without pity or ethical **content**.⁶⁵ For the sake of our witness, we must forget our rights, be humble and forgiving in the midst of persecution, and "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience" (1 Pet. 3:15-16).

We must repeat that Pentecostal self-identity should be rooted in Acts 1:8. These words state clearly that the Church's existence is one of being a witness globally. The *koinōnia* created by the Spirit, the proclamation that Jesus is Lord and Savior, and the compassionate servant ministry together yield a powerful witness to the ongoing ministry of Jesus Christ.⁶⁶

The witness to the world is the practical outworking of our participation in God's mission of reconciliation with the world. We proclaim and demonstrate the compassionate character and authoritative power of Christ that has broken into the present age. Through word and deed we witness to the good news that Jesus loves the poor, the sick, the hungry, the demon-possessed, the physically tortured, the emotionally wounded, the unloved, the unlovely, and even the **self-sufficient**. Then we continue to love and care for them, to make them disciples that are no longer "infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming" (Eph. 4:14).⁶⁷

A prime motivation of Pentecostal ministry in the world has been the belief that we minister as a witness to Christ's authoritative power. Demonstrations of the power of the Spirit then are an essential element of that witness (Mark 16:15-20), for Christ's ministry continues intact by the power of the Holy Spirit (Matt. 28:19-20). Supernatural demonstration of God's presence and power overcomes humanity's **resis-**

⁶⁵Dempster, "Evangelism, Social Concern," 32.

⁶⁶Van Engen, *God's Missionary People*, 97.

⁶⁷It is not enough to **get** people to repeat **the** sinner's prayer. **They** must be made a vital part of **the** local church in its worship and ministry.

CHAPTER
17The Mission
of the
Church

tance to the gospel. Such demonstrations are actually the presence of the risen Christ who has broken Satan's rule and is now making a public spectacle of the inadequacy of any power that questions Christ's divine authority (Col. 2:15). When people come in contact with this witness to Christ's authority they are encountering the reality of God and the community of God's power that gives authoritative witness to Christ's lordship over the world, the flesh, and the devil.⁶⁸

This authoritative power in word and deed has received a contemporary renewal. The Pentecostal experience testifies to the fact that God has reminded all who claim Jesus as Lord that He has not left them as orphans (John 14:18), but has commissioned them with power for the continuing of His redemptive mission. Pentecost testifies to the "latter rain" (Hos. 6: 1-3; Joel 2:23-27) just prior to Christ's soon return. It sends us forth in ministry to the world with a divinely inspired compassion and passion. We enter into this battle with expectancy and anticipation. Stanley Frodsham summed it up well when he wrote:

The time is short; the coming of the Lord is near; the present opportunities of evangelism will not last long.

Thank God, He is mightily pouring out His Spirit in the last days. The fire still blazes, . . . it will blaze until that glad day when the Lord Jesus Christ shall descend from heaven and take His church to be with Him forevermore.⁶⁹

STUDY QUESTIONS

1. Why is the Pentecostal experience crucial to a Pentecostal perspective on the Church and its mission?
2. What does a study of the Old Testament people of God add to our understanding of the contemporary Church and its mission in the world?
3. How does the Book of Ephesians help us to see the Church in mission as more than a budgeted program among other programs?
4. What is unique about Luke's understanding of Pentecost and mission?

⁶⁸Don Williams, *Signs and Wonders and the Kingdom of God*, (Ann Arbor: Vine Books, 1989), 137.

⁶⁹Stanley H. Frodsham, *With Signs Following* (Springfield, Mo.: Gospel Publishing House, 1946), 275-79.

CHAPTER
17The Mission
of the
Church

5. How are the baptism in the Holy Spirit and our understanding of Church mission intrinsically bound together?

6. How did early Pentecostals understand the connection between the outpouring of the Spirit that began in A.D. 1900 and the development of a vision for Church mission?

7. How does a Pentecostal understanding of worship fuel our fervency for mission?

8. How might the word "mission" and the threefold ministry of the Church be seen as an integrated whole?

9. How does the Spirit create biblical *koinōnia*?

10. What are some ways we can expect to see Christ's power demonstrated in our ministry?

11. Review Stanley Frodsham's summary statement at the end of this chapter. How does it give a good synthesis of a Pentecostal worldview and understanding of the Church and its mission?

CHAPTER EIGHTEEN

The Last Things

Stanley M. Horton

What the Bible says about the last events of life and history is not a mere afterthought.¹ Genesis 1 shows that God created according to a plan, a plan that included sequence, balance, correspondence, and a climax.² Such things do not happen by chance. Then when Adam and Eve sinned, God gave a promise that the offspring of the woman would crush the head of the very serpent that tempted Eve (Gen. 3:15; cf. Rev. 12:9). From that point on the Bible gradually unfolds a plan of redemption with promises given to Abraham (Gen. 12:3), to David (2 Sam. 7:11,16), and to the Old Testament prophets, promises that point ahead to the coming of Jesus and to His ultimate triumph. The gospel assures us further “that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil. 1:6). That is, the whole Bible focuses on the future, a future that is assured by the very nature of God himself.

THE BELIEVER’S HOPE

God is revealed in the Bible as the God of hope who gives us peace and joy as we trust in Him (Rom. 15: 13). The assurance of the believer’s hope is twofold: God’s love that sent Jesus to the cross for us (Rom. 5:5–10) and the Holy Spirit’s acts of power that cause us to “overflow with hope by the

¹Theologians often refer to this as “eschatology” (Gk. *eschatos*, “last”), “the study of last things.”

²See chap. 7, pp. 209, 220.

CHAPTER
18The Last
Things

power of the Holy Spirit" (Rom. 15: 1 3).³ In this way, the Holy Spirit who baptizes and fills us "is a deposit [a first installment] guaranteeing our inheritance" (Eph. 1: 14). Paul shows us also that our hope is not uncertain; it is as **sure as** anything that we already have. The only reason the promise of our resurrection, our new bodies, our reigning with Christ, and our eternal future are called a hope is that we do not have them yet (Rom. 8:24–25).⁴ But this hope will never disappoint us or cause us to be ashamed for having held to it, for it is kept alive and shown to be true by the love of God which the Holy Spirit has poured out into our hearts (Rom. 5:5).⁵ The fact He sent His Son to die for us is the supreme demonstration of that love and assures us that the same love will provide everything necessary to see us all the way through to eternal glory (John 3:16; Rom. 5:8–10; 8:18–19).

Paul emphatically states that apart from Christ people do not have hope (Eph. 2:12); that is, they do not have the kind of hope the Bible talks about. Many other ancient religions have a cyclical view of history, everything recurring again and again, so they do not offer any future goal in history. Hinduism only wants to stop any desires for life in order to get off the wheel of birth, death, and reincarnation. Some Greeks and Romans looked to the past to try to find laws that governed what they considered an eternal repetition of history—the results were usually pessimistic. Their cyclical view of history gave no hope of a glorious destiny. So when people were interested in the future, in most cases it was the immediate future—which they sought to influence or avoid through astrology, fortune-telling, and various occultic practices or pagan worship. Many of those who turn away from the Bible today are doing the same. Or else, they hold to empty hopes in evolutionary progress or communist **dreams**.⁶

³Neill Quinn Hamilton, *The Holy Spirit and Eschatology in Paul: Scottish Journal of Theology Occasional Papers, No. 6* (Edinburgh: Oliver and Boyd Ltd., 1957.), 35.

⁴"Hope" (Gk. *elpis*) in the New Testament includes not only the ideas of "hope," "expectation," and "prospect," it also refers to a Christian hope that is absolutely certain and has no sense of contingency. Someone has called it a "know-so" hope.

⁵Ewert, David, *And Then Comes the End* (Scottsdale, Pa.: Herald Press, 1980), 17678.

⁶The Old Testament does see the cycle of the seasons and of human life, but it has a strong emphasis on the chronological presentation of history. See James Barr, *Biblical Words for Time*, 2d. rev. ed. (Naperville, Ill.: Alec R. Allenson, Inc., 1969), 28–32, 147. Hans Schwarz, *On the Way to the*

CHAPTER
18The Last
Things

The Bible rejects all those expectations as false: empty, meaningless, degrading, defiling. Believers have a better hope in and through Christ, who himself is our hope (Col. 1:27; 1 Tim. 1:1). The Bible presents what is basically a linear view of history that expects—for those who trust Him—God's help and blessing in the present and a glorious future. The Book of Hebrews urges us who have taken "hold of the hope offered" to be greatly encouraged and to "hold unswervingly to the hope we profess, for he who promised is faithful" (Heb. 6:18; 10:23). As Paul Minear says, this hope is no "vague, future **possibility**."⁷ From the beginning God had the last things in mind. It is true that the Bible centers its attention around the first coming of Christ, which accomplished salvation and caused the future to break in on the present in a promissory way. Yet the second coming of Christ, which will bring in the consummation of God's plan and the glory we shall share, is also always in view.

Old Testament prophets looked ahead to the last days without indicating just when they would be. Their purpose was not to satisfy people's curiosity, but to focus on God's purpose and to use the prophecies as an incentive for obeying God's will in the present. For example, Isaiah told of a time when God's house will be exalted "and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of the LORD, ... He will teach us his ways, so that we may walk in his paths' " (Isa. 2:2–3). Then God would **bring judgment** and peace. This truth brought the call, "Come, O house of Jacob, let us walk in the light of the LORD" (Isa.

Future: A Christian View of Eschatology in the light of Current Trends in Religion, Philosophy, and Science, rev. ed. (Minneapolis: Augsburg Publishing House, 1979), 17–18. Louis Berkhof, *Systematic Theology*, 4th ed. rev. (Grand Rapids: Wm. B. Eerdmans, 1941), 661, mentions that the Stoics "spoke of successive world-cycles." Bultmann points out that the Greek idea of a sequence of worlds coming to be and passing away arose because they were looking at nature. Rudolf Bultmann, *The Presence of Eternity: History and Eschatology* (Westport, Conn.: Greenwood Press, 1957), 5, 24. For a good discussion on Marxist communism as a "pseudoreligious movement" see Hans Schwarz, "Eschatology," in *Christian Dogmatics*, Carl E. Braaten and Robert W. Jenson, eds., vol. 2 (Philadelphia: Fortress Press, 1984), 545–50.

⁷Claus Westermann, *A Thousand Years and a Day: Our Time in the Old Testament*, trans. Stanley Rudman (Philadelphia: Muhlenberg Press, 1962), 21, points out that "history means growth," and "God's dealing with the whole world is, from the call of Abraham onwards, *aprogressive work*." Paul S. Minear, *Christian Hope and the Second Coming* (Philadelphia: The Westminster Press, 1954), 26.

CHAPTER

18

The Last
Things

2:5). Zephaniah also used future judgment to provide incentive for right attitudes in the present when he said, “Seek the LORD. . . . Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD’s anger” (Zeph. 2:3).

In a similar way the New Testament uses the hope of Christ’s return as motivation. “We know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has *this hope* in him purifies himself, just as he is pure” (1 John 3:2-3).

Because His disciples thought the future Kingdom would immediately appear, Jesus had to let them know there would be delay-yet at the same time they would have to be on the alert, ready whenever He might come. In a parable Jesus compared himself to a man of noble birth who went to a “distant” country to have himself appointed king and then to return (Luke 19: 11-27). Later, the disciples understood that Jesus meant He must ascend to heaven and be enthroned there before He could return as King. The comparison to a journey to a distant country also emphasized that He would be gone a long time.

Just how long He would be gone, Jesus did not say; the time of His return only the Father in heaven knows (Matt. 24:30,36; Mark 13:32-33). Perhaps God withheld this information in order to minimize the dangers of delay. Many will be tempted to follow the example of the wicked servant in Matthew 24:45-51, who “says to himself, ‘My master is staying away a long time,’ and he then begins to beat his fellow servants and to eat and drink with drunkards. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth” (w. 48-51). It is better that we do not know the time of Christ’s coming. God wants us to do His work. We are more likely to be faithful if we know we must always be alert, ready at any time for His coming (Matt. 24:42; 25:13).

Though Jesus again indicated that it would be a long time (Matt. 25: 19), He repeatedly emphasized that His coming would be both sudden and unexpected. Faithful believers will not be taken by surprise because they will be waiting, working, no matter how long the Lord’s coming is delayed (Luke 12:35-38). Christians can be taken by surprise only if they let their hearts “be weighed down with dissipation, drunkenness and the anxieties of life.” Then “that day will close on” them “unexpectedly like a trap” (Luke 21:34). Jesus warned,

“ ‘Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man’ ” (Luke 21:36).

Among the last words of Jesus recorded in the New Testament is His declaration, “ ‘Behold, I am coming soon!’ ” (Rev. 22:7,12). Scoffers may say “ ‘Where is this “coming” he promised?’ ” (2 Pet. 3:4). But we have to remember that God does not look at time the way we do: “With the Lord a day is like a thousand years, and a thousand years are like a day” (2 Pet. 3:8). He is also concerned about more coming to repentance, allowing us to continue to carry forward the Great Commission (2 Pet. 3:9). It is good for us, therefore, to live in the tension between “soon” but “not yet,” doing His business, carrying out the tasks He gives us to do, until He comes back (Mark 13:33-34; Luke 19:13).

Jesus also compared the world at the time of His coming to the world of Noah’s day. In spite of the warnings, the preaching, the building of the ark, the gathering of the animals, the people were unheeding and unprepared. They did not really believe God’s judgment would come. To them, the day of the Flood dawned like any other day: They had their meals planned, their work planned, their parties and weddings planned. But that day brought an end to the world as they knew it. In the same way the present world will go blindly on, making its own plans. But one day Jesus will come back (Matt. 24:37-39).

To emphasize that it will be like any other day, Jesus said, “ ‘Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left’ ” (Matt. 24:40-41). That is, people will be going about their normal, everyday tasks and suddenly there will come a separation. “Taken” (Gk. *parazambanetai*) means “taken along or received.” Jesus “took Peter and the two sons of Zebedee *along* with him” (Matt. 26:37). He promised, “ ‘I will come back and *take you* to be with me’ ” (John 14:3). So the one who is taken is received into Jesus’ presence to be with Him forever (1 Thess. 4:17). “Left” (Gk. *aphietai*) means “left behind,” as in Mark 1: 18,20—left behind to face the wrath and judgments of God. In other words, there will be no prior warning and no opportunity to get ready at the last minute. The same truth is brought out in the Parable of the Ten Virgins (Matt. 25:1-13). All this reminds us that in spite of the delay, we must always consider Christ’s return imminent.

To sharpen the exhortation to be constantly ready Jesus

CHAPTER

18

The Last
Things

CHAPTER
18The Last
Things

also repeated the fact that no one knows the time of His return except the Father (Matt. 24:36,42,44; Mark 13:32–37). This was hard for the disciples to understand, and just before Jesus ascended to heaven they asked, “‘Are you at this **time** going to restore the kingdom to Israel?’ ” (Acts 1:6). Jesus replied, “‘It is not for you to know the **times** or **dates** the Father has set by his own authority’ ” (v. 7). In other words they are none of our **business**.⁸ Our business is Acts 1:8, “‘You will receive power when the Holy Spirit comes on you; and you will be my witnesses ... to the ends of the earth.’ ” This rules out all date setting, including **all** suggestions about the time and even the season of the year when Christ might **return**.⁹ The attention of believers is to be on Jesus (Heb. 12:2–3) and on faithfully fulfilling the Great Commission (Matt. 24:45–46; 25:21,23).

Paul reinforces the warnings of Jesus by recognizing that the “day of the Lord will come like a thief in the night” (1 Thess. 5:2). However, believers will not be taken by surprise—not because they know the time, but because they are “day persons,” living in the light of God’s Word (not night persons who belong to the darkness of evil). Consequently, they are alert, self-controlled, protected by faith and love as a breastplate, and the hope of salvation as a helmet (1 Thess. 5:4–9). Like the apostle Paul, they maintain an intense longing

“Throughout Church history, people have speculated about the time of Christ’s return. There was a rash of date setting just preceding A.D. 1000. William Miller set dates in the 1840s and deceived many. We can expect more speculation about dates, some from people who may be sincere but who misinterpret Scripture, some from deceivers who use people’s fears and curiosity to get them to send money. It should be noted also that “generation” (Gk. *genea*, Matt. 24:34) can also mean “race” and may refer to the fact that the Jewish people would not pass away or be destroyed utterly. Even if it is taken to mean “generation,” it could refer to a length of thirty, forty, a hundred years, or even an indefinite time, since “all these things” are probably meant to include the destruction of Jerusalem as well as the consummation and the *parousia*. See Henry B. Swete, *Commentary on Mark* (Grand Rapids: Kregel Publications, 1977 reprint from Macmillan, London, 1913), 315. See also R. C. H. Lenski, *The Interpretation of Matthew’s Gospel* (Minneapolis: Augsburg Publishing House, 1943, 1964), 952–53, which points out that already in Matt. 24:14 we are referred to “the end” and that, like the Hebrew *dor*, translated *genea* in the LXX, the word can refer to a kind of people “that reproduces and succeeds itself in many physical generations.”

⁸See William M. Alnor, *Soothsayers of the Second Advent* (Old Tappan, N.J.: Power Books, Fleming H. Revell Co., 1989), 194–95, where he refers to David Lewis’ “Manifesto on Date Setting.” Lewis takes Mark 13:33 as a key verse against all forms of date setting.

CHAPTER
18The Last
Things

for His appearing (2 Tim. 4:8) because they love and trust Him so much. Paul’s hope was never “bound to a **fixed** date but to the gospel that pronounced the fulfillment of the Old Testament promises and called for trusting **existence**.”¹⁰

Jesus also warned against giving too much attention to signs. False **christs** (messiahs, “anointed ones,” including people who claim to have a special anointing beyond the rest of us) will use signs to deceive (Matt. 24:4–5). Jesus explained that wars and rumors of wars are **not** signs. Such things must happen, for they—along with famines, earthquakes, persecution, apostasy, false prophets, and increasing **wickedness**—are simply characteristics of the entire age between Christ’s first and second comings, the age in which we have the responsibility of preaching the gospel in the whole world (Matt. 24:6–14). Instead of focusing on signs, we are to take our stand for Jesus and lift up our heads; that is, we must keep our attention on Jesus, because our redemption is drawing near (Luke 21:28).

God’s saving grace “teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the **blessed hope—the** glorious appearing of our great God and Savior, Jesus Christ” (Titus 2: 12–14). “Blessed” (Gk. *makarian*) implies a fullness of blessing, happiness, and joy through the gracious, unmerited favor of God. Though we, as believers, are blessed now, there is much more to come.

Most theologians recognize that “in the New Testament the future is seen as the unfolding of what is given in the resurrection of Christ.”¹¹ His resurrection was a key theme in the preaching of the Early Church. On the Day of Pentecost Peter centered attention on Jesus. Paul proclaimed that “Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep” (1 Cor. 15:20). “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 the Spirit, who lives in you” (Rom. 8:11). Peter also spoke of “a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade” (1 Pet. 1:3–4).

Christ’s resurrection by the Spirit is thus the guarantee that we shall be raised and changed, so that our resurrection bod-

¹⁰Schwarz, “Eschatology,” vol. 2, 498.

¹¹Hendri Kus Berkhof, *Well-Founded Hope* (Richmond, Va.: John Knox Press, 1969), 18.

ies will be immortal and incorruptible (1 Cor. 15:42–44, 47–48, 50–54). As Ralph Riggs put it:

This resurrection and translation of the saints has an extent of glory which we cannot comprehend. . . . The time is coming when the Spirit will envelop us **with His power, transform our bodies by His might, and transport us to glory. . . . This will be the manifestation of the sons of God, the glorious liberty of the children of God. . . . the triumphant climax to the work of the Holy Spirit.**¹²

Our resurrection bodies will be like **His** (Phil. 3:2 1; 1 John 3:2). Though God created mankind in His likeness, and the image was still there after the Fall (Gen. 9:6), we are told that Adam “had a son in his own likeness, in his own image” (Gen. 5:3). Therefore, Paul says, “Just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven” (1 Cor. 15:49). Our new bodies will be as much different from our present bodies as the plant is from the seed (1 Cor. 15:37).

The believers’ resurrection bodies are also described as “spiritual” in contrast to our present “natural” bodies. It is generally agreed that “spiritual” (Gk. *pneumatikon*) does not mean “consisting of spirit;” nor is the body immaterial, ethereal, or lacking in physical density. The disciples knew from experience that Christ’s resurrection body was real, touchable-not ghostly, yet somehow of a different order suited for both earth and heaven, though not limited to the conditions of our present “space-time dimensions.”¹³ So our resurrection bodies are described as “of heaven” (Gk. *epouranios*).

So even though our present bodies are earthly, natural (Gk.

¹²Ralph M. Riggs, *The Spirit Himself* (Springfield, Mo.: Gospel Publishing House, 1949), 188–89. Riggs was general superintendent of the Assemblies of God, 1953–59.

¹³“Spiritual” (Gk. *pneumatikos*) is used of the manna as “spiritual bread,” bread from heaven (1 Cor. 10:3), of “spiritual songs” (Eph. 5: 19; Col. 3:16), “spiritual wisdom and understanding,” wisdom and understanding given by the Spirit (Col. 1:9), “spiritual gifts” given and empowered by the Spirit (1 Cor. 12: 1), and of people who are filled with and used by the Holy Spirit (1 Cor. 14:37; Gal. 6:1). See Geerhardus Vos, *The Pauline Eschatology* (Grand Rapids: Wm. B. Eerdmans, 1972), 166–67; id., *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, Richard B. Gaffin, Jr., ed. (Phillipsburg, N.J.: Presbyterian and Reformed Pub. Co., 1980), 49–50. For “space-time dimensions,” see Henry Blamires, “The Eternal Weight of Glory” *Christianity Today* 35 (27 May 1991): 30–34.

psuchikon), with the same limits Adam had after the Fall, our resurrection bodies will take on supernatural qualities and **glory. Though we** shall still be finite beings, dependent wholly on God, our bodies will be the perfect instruments to enable us to respond to the Holy Spirit in new and marvelous **ways**.¹⁴

When Jewish believers cry, *Abba!* or Gentile believers cry out, “Father!” the Holy Spirit “testifies with our spirit” that what we are saying is not mere words, confirming to us that God really is our Father. Our relation to God as His children, however, is not limited to this life. It makes us heirs of God and coheirs with Christ (Rom. 8: 17). Now we have “the first-fruits of the Spirit” (v. 23). The fullness will come with the fullness of the adoption (“the placing of sons”) and with the redemption of our bodies (v. 23), that is, at the time of the Resurrection.

In the meantime the Spirit prepares us for the fulfillment of our hope of glory in many ways. He helps us pray (Rom. 8:26–27) as “by faith we eagerly await through the Spirit the righteousness for which we hope” (Gal. 5:5). The gift of the Holy Spirit is a seal and a “first installment” of what we shall receive in greater fullness in our future inheritance as the children of God (Eph. 1:13–14). It is also a “pledge” that we shall indeed receive it if we keep our faith in Jesus and continue to sow “to please the Spirit” rather than our sinful nature (Gal. 6:7–10; see also Rom. 2:10).¹⁵

In Paul’s writings the work of the Spirit in preparing for the coming age is very much in view. The point of Romans 14:17 is that righteousness, peace, and joy in the Holy Spirit are what show that we are under the rule of God—that God is really King in our lives. Yet Paul is not limiting the Kingdom to these present blessings. They are, in fact, blessings of the future Kingdom. But through the Spirit, they are ours now as well. Paul goes on to show that they prepare us for the future and increase our anticipation of our future hope (Rom. 15:13). This hope was behind the cry “*Maranatha*,” that is, “Come, O [our] Lord!” (1 Cor. 16:22).

Along with these first installments of the blessings of the age to come we can have special times of refreshing from the

¹⁴Henry Barclay Swete, *The Holy Spirit in the New Testament* (Grand Rapids: Baker Book House, 1976), 190–91.

¹⁵Charles Webb Carter, *The Person and Ministry of the Holy Spirit: A Wesleyan Perspective* (Grand Rapids: Baker Book House, 1974), 300–302. Cf. Dale Moody, *The Hope of Glory* (Grand Rapids: Wm. B. Eerdmans, 1964), 46.

Lord whenever there is repentance or a change of attitude toward the Lord (Acts 3:19). But, as has been emphasized, the warnings of Jesus must not be taken lightly. Again and again He emphasized the importance of being ready and living in the light of His return (Matt. 24:42,44,50; 25:13; Luke 12:35,40; 21:34–36).¹⁶

THE INTERMEDIATE STATE OF DEATH

Death will not bring an end to our hope, for we have the assurance that when Christ returns “the dead in Christ will rise first” (1 Thess. 4:16). *They* will not miss any of the glory of the Rapture and that promised meeting in the air (4: 17). The Bible, however, does not tell us all we would like to know about the state of our existence between death and the resurrection. It is more concerned that we look ahead to the inheritance and fulfillment that will be ours when Jesus comes again.

OLD TESTAMENT TEACHING

The Old Testament makes it very clear that God is the source of all life and that death is in the world as the result of sin (Gen. 1:20–27; 2:7,22; 3:22–23). Most Israelites, however, looked on life with a positive attitude (Ps. 128:5–6).¹⁷ Suicide was extremely rare, and long life was considered a blessing from God (Ps. 91:16). Death brought sorrow, usually expressed in loud wailing and deep mourning (Matt. 9:23; Luke 8:52).

Israelite burial customs differed from those of the surrounding peoples. The tombs of Egyptian pharaohs were filled with furniture and many other things intended to help them maintain their station in the afterlife. Canaanites included a lamp, a jar of oil, and a jar of food with every burial.¹⁸ Israelites did not normally do this. The body, wrapped in linen, usually

¹⁶Schwarz suggests that “[i]mmediate readiness does not necessarily express belief in the chronologically near return of the lord, but shows that our present attitude is expressive of our ultimate future. . . . Christians are asked to live their lives in active anticipation, as if each moment were their last.” Schwarz, “Eschatology,” vol. 2, 583.

¹⁷Cf. Robert Martyn-Achard, *From Death to Life: a Study of the Development of the Doctrine of the Resurrection in the Old Testament* (Edinburgh: Oliver and Boyd, 1960), 3–8.

¹⁸I observed this in 1962 when excavating Canaanite family, or clan, tombs in Dothan, some that had five levels of burials from a period of over two hundred years.

anointed with spices, was simply laid in a tomb or buried in a grave. This did not mean, however, that they did not believe in an afterlife. They spoke of the spirit going to a place called in the Hebrew *Sh'e'ol* or, sometimes, of going into the presence of God.

Because the terms *Sh'e'ol*, “death” (Heb. *maweth*), “grave” (Heb. *qever*), “pit” (Heb. *bor*), and “destruction” (Heb. *'araddon*, or “Abaddon”) are sometimes parallel (e.g., Ps. 30:3), some say both *Sh'e'ol* and “pit” always mean the grave.¹⁹ However, the Bible pictures people as still having some kind of existence in *Sh'e'ol* (Isa. 14:9–10). Others take *Sh'e'ol* to mean the place of the afterlife and say it never means the grave.²⁰

Three passages are often cited to prove *Sh'e'ol* is the grave. Psalm 6:5 reads, “No one remembers you when he is dead. Who praises you from the grave [Heb. *Sh'e'ol*]?” The remembering, however, is parallel to the praising. The same word (“remembering”) is used of a solemn naming of God among the people (Exod. 3: 15). It speaks of an active reminding here on earth, which ends when a person dies. Therefore, when the spirit goes to *Sh'e'ol*, that person’s praise and testimony to the people on earth ceases.²¹ From the point of view of people on earth, death is thought of as silence (Ps. 115:17). However, the Psalmist goes on to say, “It is we who extol the LORD, both now and forevermore” (Ps. 115: 18), which implies a better hope and certainly does not rule out praising the Lord in the afterlife.

Hezekiah in his prayer stated, “In your love you kept me from the pit of destruction; you have put all my sins behind your back. For the grave [Heb. *Sh'e'ol*] cannot praise you; death cannot sing your praise; those who go down to the pit cannot hope for your faithfulness” (Isa. 38: 17–18). Again, Hezekiah is concerned about his testimony and the results of it among the people. God’s forgiveness of his sins kept him from going down to the place of punishment. Now that he was healed, he would see God’s faithfulness—and he did, for fifteen added years (Isa. 38:5).

¹⁹The KJV translated *Sh'e'ol* sometimes as “hell,” sometimes as “the grave,” sometimes as “the pit.” The NIV usually translates it as “the grave,” sometimes as “death.”

²⁰Ernest Swing Williams, *Systematic Theology*, vol. 3 (Springfield, Mo.: Gospel Publishing House, 1953), 178. See also George Eldon Ladd, *The Last Things: An Eschatology for Laymen* (Grand Rapids: Wm. B. Eerdmans, 1978), 32.

²¹James Buswell, Jr., *A Systematic Theology of the Christian Religion*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1962), 317.

Actually, *Sh'ol* is often described as a depth that contrasts with the height of heaven (Job 11:8; Ps. 139:8; *Amos* 9:2). Often the context refers to the anger or wrath of God (Job 14:13; Pss. 6:1,5; 88:3,7; 89:46,48), and sometimes to both wrath and fire (Deut. 32:22). In some cases the references are brief and it seems it is treated simply as the place or the state of the dead. In it the dead are called *rephaim*, what we might call “ghosts” (Isa. 14:9; 26: 14). Other passages refer to some of the dead as *'elohim*, in the sense of “powerful spirit beings” (1 Sam. 28:13).²² But very often it is clear that *Sh'ol* is the place for the wicked and all “the nations that forget God” (Ps. 9:17; cf. Pss. 39:12–13; 55:15; 88:11–12; Prov. 7:27; 9: 18; Isa. 38:18).²³ Where the New Testament quotes Old Testament passages referring to *Sh'ol*, it translates the word by *Hadēs*, which it sees, not as the vague place pagan Greeks talked about, but as a place of punishment.²⁴

In view of this it is important to note that the Old Testament does not teach that everyone goes to *Sh'ol*. It is true that Job spoke of death as a *beth mo'ed*, a “meeting house” for all living (Job 30:23), but he was referring simply to the fact that all die; he was not implying that all go to the same place after death.

Some Old Testament saints, at least, had a better hope. Enoch and Elijah were taken directly to heaven (Gen. 5:24; 2 Kings 2:11). When David felt the wrath of God because of his sin, he cried out for mercy in order to escape *Sh'ol*. But when his faith rose, his hope was to “dwell in the house of the LORD forever” (Ps. 23:6; cf. Pss. 16:11; 17: 15). Psalm 49: 15 in contrast to the wicked who are headed for *Sh'ol*, says, “God, however, will redeem my soul from the hand of *Sh'ol*, for He will take me [to himself]” (author’s translation). That is, *Sh'ol* is personified as trying to grab him and take him down to the place of punishment, but God redeems and rescues him so that he escapes from having to go to *Sh'ol* at all. The psalmist Asaph wrote, ‘You guide me with your counsel,’ that is, while on earth, “and afterward you will take me

²²*Elohim* is used of the one true God, of pagan gods, of angels, and of departed heroes, depending on the context.

²³See R. H. Charles, *A Critical History of the Doctrine of a Future Life: In Israel in Judaism, and in Christianity* 2d ed. (London: Adam and Charles Black, 1913), 33–35. He accounts for this by referring to “the biblical doctrine that death is the issue of sin.”

²⁴See Acts 2:27 where Peter quotes Ps. 16:10, clearly understanding *Sh'ol* as *Hadēs*.

into glory,” that is, into heaven (Ps. 73:24).²⁵ Solomon also declared that “the path of life leads upward [to the place above] for the wise [that is, for those who fear the Lord] in order to avoid *Sh'ol* beneath” (author’s translation). God’s message to Balaam made him recognize that the death of the righteous is better than the death of the wicked (Num. 23: 10).

Possibly because Jacob spoke of going down to *Sh'ol* to his son (Joseph) mourning, later Jews considered Jacob and Joseph righteous; so some came up with the idea of divisions in *Sh'ol*: a place for the righteous as well as for the wicked (Enoch 22:1–14).²⁶ However, Jacob at that time refused to be comforted, no doubt thinking that both he and Joseph were somehow under God’s judgment. There is no record of Jacob seeking the Lord again until after he received the news that Joseph was alive (Gen. 45:28 through 46: 1); Jacob probably considered *Sh'ol* a place of punishment. Actually, no passage in the Old Testament clearly necessitates dividing *Sh'ol* into two compartments, one for punishment, one for blessing.

Another phrase seems to indicate the Old Testament saints expected an afterlife. God told Moses that after he went up the mountain and looked across to the Promised Land, “ You too will be gathered to your people, as your brother Aaron was’ ” (Num. 27:13). Aaron, however, was buried at Mount Hor and no one knows where God buried Moses (Deut. 34:5-6). Therefore, being “gathered to one’s people” can hardly refer to the grave.

NEW TESTAMENT TEACHING

The New Testament emphasis is on the resurrection of the body rather than on what happens immediately after death. Death is still an enemy,²⁷ but is no longer to be feared (1 Cor. 15:55–57; Heb. 2:15). For the believer, to live is Christ and to die is gain; that is, to die means more Christ (Phil. 1:21). Thus, to die and go to be with Christ is far better than remaining in the present body, though we must remain as long

²⁵The majority of Bible scholars hold that Ps. 73:24 means that at death “the righteous will be received to the presence of Yahweh and will dwell in His glory.” Martin-Achard, *From Death to Life*, 163.

²⁶Some rabbis said the compartments of the righteous were separated from the compartments of the wicked by only a handbreadth; others said by only a fingerbreadth.

²⁷Erickson says that death is not natural to mankind. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1170-71.

CHAPTER
18The Last
Things

as God sees that it is necessary (Phil. 1:23–24). Then death will bring a rest from (that is, a ceasing of) our earthly labors and sufferings and an entrance into glory (2 Cor. 4:17; cf. 2 Pet. 1:10–11; Rev. 14:13).

Jesus in Luke 16 describes an unnamed rich **man**²⁸ who dressed like a king and every day enjoyed a banquet complete with entertainment. At his gate was laid a beggar named Lazarus, covered with sores, who wanted the scraps of food that would be swept out the door for the street dogs. These scavengers, unclean animals under the Law, licked his sores, making him unclean. Lazarus had only one thing in his **favor**—his name,²⁹ which means “God is my help,” and indicates that in spite of everything, he kept his faith in God. At death the angels carried him away to Abraham’s **side**,³⁰ which was certainly a place of blessing, for he received comfort there. The rich man after death found himself in agony in the fires of Hades. When he looked up, that is, to heaven (cf. Luke 18:13), he saw Abraham and Lazarus “far away.” But it was too late for him to receive help, for Abraham said “between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.” In other words, the destinies of both the wicked and the godly cannot be changed after **death**.³¹ Some treat this account as a parable, since it follows a series of parables, but even in His parables Jesus never said anything that was contrary to the **truth**.³²

The apostle Paul’s desire was to be not with Abraham, but with the Lord. He indicated that as soon as he was away from the body (at death), he would be present with the Lord (2 Cor. 5:6–9; Phil. 1:23). This was the promise of Jesus to the dying thief on the cross, “[T]oday you will be with me

*““Dives” (KJV) is simply transliterated from the Latin (Vulgate), meaning “a rich man,” and is not a proper name.

²⁸A Greek form of “Eliezer.”

³⁰“**Bosom**” (KJV) was used of eating together on the same couch (cf. John 13:23). It implies close communion and probably a place of honor.

³¹**Origen**, a few mystics, some Anabaptists, Schliermacher, and Jehovah’s Witnesses are among those who hold to a second chance for salvation after death. Boettner points out that this “depreciates the importance of the present life and ... extinguishes missionary zeal.” Loraine Boettner, *Immortality* (Philadelphia: The Presbyterian and Reformed Publishing Co, 1956), 104-B.

³²In addition to Hades as a place of punishment 2 Pet. 2:4 speaks of Tartarus as a place of punishment for fallen angels. (See Charles B. Williams, *New Testament in the Language of the People*.)

CHAPTER
18The Last
Things

in paradise” (Luke 23:43).³³ In a vision Paul was caught up to the third heaven, which he also calls paradise (2 Cor. 12:1–5).³⁴ Jesus speaks of it as a prepared place where there is plenty of room (John 14:2). It is a place of joy, of fellowship with Christ and other believers, and resounds with worship and singing (Rev. 4:10–11; 5:8–14; 14:2–3; 15:2–4).³⁵

Because Paul longed for the resurrection body that will be immortal, not subject to death or decay, and because he seems to withdraw from the idea of being a naked spirit (2 Cor. 5:3–4), some teach that in the intermediate state between death and resurrection believers will be disembodied spirits who, however, will be comforted by being with Christ. Others teach that at death believers receive a temporary “heavenly” body, noting that Moses and Elijah appeared on the Mount of Transfiguration with some kind of a body and that white robes were given to the souls of martyrs in heaven (Luke 9:30–32; Rev. 6:9–11). However, the resurrection of the body is clearly at the time of Christ’s coming for His church (Phil. 3:20–21; 1 Thess. 4:16–17).³⁶

OTHER VIEWS OF THE AFTERLIFE

Because Jesus spoke of Lazarus and the daughter of Jairus as “sleeping” and because Paul referred to death as sleep (1 Cor. 15:6, 18, 20; 1 Thess. 4:13–15), some have developed a theory of “soul sleep.” By this, they mean that the soul or spirit is not simply in a state of stupor after death, but that the total person is dead and the soul or spirit goes out of existence until recreated at the resurrection. Moses and Elijah at the Mount of Transfiguration, however, knew what was going on and talked to Jesus “about his departure [Gk. *exodos*, including His death, resurrection, and ascension], which he was about to bring to fulfillment at Jerusalem” (Luke 9:31). They understood this would mean something to them as well.

³³This is very emphatic. The Greek word order is “Today, with me, you will be in Paradise!”

³⁴**Jews** thought of the first heaven as the atmosphere surrounding the earth, the second heaven as that of the stars, the third heaven as the place where the throne of God and paradise are.

³⁵**Boettner**, *Immortality*, 92, points out that “rest” (Rev. 14:13) does not mean idleness or inactivity but “carries with it the idea of *satisfaction in labor or joy in accomplishment*.”

³⁶**Moody**, *The Hope of Glory*, 65; William W. Stevens, *Doctrines of the Christian Religion* (Nashville: Broadman Press, 1967), 379. Ladd, *The Last Things*, 35–36.

Paul understood that he would be able to feel whether he **WAS** a naked spirit or not. "Sleep," therefore, can apply only to the **body**.³⁷

Others suppose that after **death** the person is not out of existence, but is in a state of **stupor**. Certainly neither Lazarus, Abraham, nor the rich man were unconscious or in a state of stupor. They knew what was going on, and Lazarus was being "comforted" (Luke 16:25).

Roman Catholics teach that all except special saints and **martyrs**³⁸ must go through purgatory (a condition rather than a place) to prepare them for entrance to **heaven**.³⁹ Augustine introduced the idea in the fourth century, but the word "purgatory" was not used until the twelfth century, and the doctrine was not fully worked out until the Council of Trent in the sixteenth century.⁴⁰ The doctrine proved to be profitable for the Roman church, but made God appear to show favoritism to the wealthy whose relatives could easily pay for masses to get them out of purgatory quickly.

Some Roman Catholics also conjectured that there is a condition called Limbo for unbaptized babies and another for Old Testament saints, where they suffered temporary punishment until Jesus died. Then the soul of Jesus descended into the latter Limbo "to introduce them to the beatific vision of God" and since His ascension they have been in heaven. Limbo (for infants) is "now generally rejected" in favor of

³⁷See Boettner, *Immortality*, 109-16, for a good discussion of the doctrine of "soul sleep." See also Thomas R. Edgar, "The Meaning of 'Sleep' in 1 Thessalonians 5:10," *Journal of the Evangelical Theological Society* 22:4 (December 1979), 345-49; Wilbur M. Smith, *The Biblical Doctrine of Heaven* (Chicago: Moody Press, 1968), 156; Stevens, *Doctrines*, 381. Passages used as proof texts for soul sleep (Pss. 6:5; 13:3; 115:17; 146:3-4; Eccles. 9:5-6; Matt. 9:24; John 11:11-14; Acts 7:60; 1 Cor. 15:51; 1 Thess. 4:13-14) all deal with the dead body as it appears from the standpoint of the ordinary person who is still living. They do not deal with what happens to the person who goes to hell or who goes to be with the Lord after death.

³⁸Alois Winkhofer, *The Coming of His Kingdom: A Theology of the Last Things*, trans. A. V. Littledale (Herder, Montreal: Palm Publishers, 1962), 114.

³⁹Some Roman Catholics will admit there is no scriptural support for purgatory, but they say there is nothing in the Bible contrary to the doctrine. Zachary Hayes, "The Purgatorial View" in *Four Views on Hell*, William Crockett, ed. (Grand Rapids: Zondervan Publishing House, 1992), 107.

⁴⁰Jacques Le Goff, *Birth of Purgatory*, trans. Arthur Goldhammer (Chicago: University of Chicago Press, 1984), 3, 41, 61. The Council of Trent said nothing about the nature of the fire, the location of purgatory, or even that it is a place. Hayes, "The Purgatorial View," 113.

the idea that infants and the severely retarded will, after death, be presented with God's offer of eternal life and allowed to accept or reject it.⁴¹

Spiritism (spiritualism) teaches that mediums can communicate with the dead and that the spirits of the dead remain in the vicinity of the earth. G. W. Butterworth explains, "There is an almost universal insistence that the supraterrrestrial world is composed of seven or eight spheres, each a little higher than its **predecessor**."⁴² This is contrary to the assurance that at death the believer is "present with the Lord."

A number of Eastern religions, because of their cyclic view of history, teach reincarnation: At death the person is given a new identity and is born into another life as an animal, a human being, or even a god. They hold that a person's actions generate a force, *karma*, that demands transmigration and determines the destiny of the person in the next existence.* The Bible, however, makes it clear that now is the day of salvation (2 Cor. 6:2). We cannot save ourselves by our good works. God has provided a full salvation through Jesus Christ that atones for our sin and cancels our guilt. We do not need another life to try to take care of sins and mistakes of this or any supposed former existences. Furthermore, "Man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation [including the full blessings of our inheritance] to those who are waiting for him" (Heb. 9:27-28).

It is clear also that when Moses and Elijah appeared on the Mount of Transfiguration they were still Moses and Elijah. Jesus Christ also retained His identity after His death and

⁴¹Joseph Pohle, *Eschatology or the Catholic Doctrine of the Last Things: A Dogmatic Treatise* English version by Arthur Preuss (Westport, Conn.: Greenwood Press, Publishers, 1971 reprint from 1917), 26-27. Francis X. Cleary, "Roman Catholicism" in *How Different Religions View Death and Afterlife*, Christopher J. Johnson and Marsha G. McGee, eds. (Philadelphia: The Chrales Press Publishers, 1991), 271.

⁴²"There is no satisfactory proof that the mediums actually do contact those spirits. ... Even the most famous mediums have been detected in fraud." Also, the witch at **Endor** was very surprised at Samuel's appearance. God took over and used this occasion to pronounce judgment upon King Saul (1 Sam. 28:12). Boettner, *Immortality*, 138, 149. G. W. Butterworth, *Spiritualism and Religion* (London: Society for Promoting Christian Knowledge, 1944), 129.

⁴³See Anne C. Klein, "Buddhism," and Swami Adiswarananda, "Hinduism" in *How Different Religions View Death*, 85-108, 157-84.

**CHAPTER
18**The Last
Things

resurrection, and “this same Jesus,” not some reincarnation, will come back to earth again (Acts 1: 11).

THE END TIMES

The followers of Jesus who saw Him ascend had the assurance of His return (Acts 1: 11). Then when the gospel came to the Gentiles “with power, with the Holy Spirit and with deep conviction,” great numbers “turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath” (1 Thess. 1:5,9–10). Though many suffered persecution they believed that “if we endure, we will also reign with him” (2 Tim. 2:12). Then John’s visions on the Isle of Patmos (recorded in the Book of Revelation) gave a picture of Christ’s ultimate victory and added the assurance of a millennial reign before the last judgment and the new heavens and new earth prophesied by Isaiah (65:17; 66:22). From Asia Minor, then, premillennial concepts quickly spread.**

Until the middle of the second century most Christians held to the hope that Christ would return and they would reign with Him for a thousand years. Then concern over Christology turned attention away from the future hope. Origen (ca. 185–ca. 254), influenced by Greek philosophy, popularized an allegorical method that led to spiritualizing the future Kingdom. By the fifth century the kingdom of God and the hierarchical church were identified with each other, with the church giving out the judgments; as a result, the future Kingdom and the final judgments were no longer emphasized. Then in the later part of the Middle Ages, the Roman church believed it was building the eternal city of God here on earth. Most closed their eyes to the evil that was rampant and gave no evidence of believing that God has a plan or that He will establish the future Kingdom by His own act. Only occasionally did the belief in a future Millennium flare-up, usually in protest against hierarchical authority.⁴⁵

⁴⁴Larry V. Crutchfield, “The Apostle John and Asia Minor as a Source of Premillennialism in the Early Church Fathers” *Journal of the Evangelical Theological Society* 3 1 (December 1988): 4 12, 427.

⁴⁵For a turning away from future hope, see Schwarz, *On The Way*, 175. Berkhof, *Systematic Theology*, 663. There was a brief flare-up of an expectation of the end of the world just before A.D. 1000 due to the teaching of some church fathers that the earth was created about 5000 B.C. and to the idea in Barnabas (15:4) that at the end of six thousand years after

**CHAPTER
18**The Last
Things

The Reformation brought a new emphasis on the authority of the Bible and the activity of God in history. However, with respect to the last things, the attention was given to the glorification of believers, and there was little mention of the consummation of the age and the final state.⁴⁶

In seventeenth-century England, belief in a millennium became more popular, especially among Puritans trained by Joseph Meade, even though many still believed the Millennium was already fulfilled in the history of the Church. Those who did preach the second coming of Christ to bring in the Millennium, however, hurt their cause by making computations that put His return between 1640 and 1660.⁴⁷

By the beginning of the eighteenth century Daniel Whitby popularized the view that Christ would not return until after a millennium of progress brought the world under the authority of the gospel.⁴⁸ This view became dominant in nineteenth-century America and fitted in with the then current philosophies of automatic progress. By the end of the century, however, summer Bible conferences were spreading the hope of a future millennium again. With this came the spread of dispensationalism, whose literal interpretation of prophecy is in extreme contrast to the figurative interpretations of postmillennialists and amillennialists, as well as those of liberals and existentialists.⁴⁹

Liberals, who were really antisupernaturalists, under the

creation there would be a final sabbath rest. Cf. William Manson, G. W. H. Lampe, T. F. Torrance, W. A. Whitehouse, *Eschatology* (Edinburgh: Oliver and Boyd Ltd, 1953), 31. For the Middle Ages, see R. P. C. Hanson, *The Attractiveness of God: Essays in Christian Doctrine* (Richmond, Va.: John Knox Press, 1973), 194. Manson; Lampe; Torrance; Whitehouse, *Eschatology*, 37. Stephen Travis, *The Jesus Hope* (Downers Grove, Ill.: InterVarsity Press, 1974), 54. Berkhof, *Systematic Theology*, 663. An important example of a future Millennium is that of Joachim of Floris in Calabria (died 1202). See Le Goff, *The Birth of Purgatory*, 83.

⁴⁶Manson, *Eschatology*, 38; Berkhof, *Systematic Theology*, 663.

⁴⁷Wilber B. Wallis, “Eschatology and Social Concern” *Journal of the Evangelical Theological Society* 24 (March 1981): 5. Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660*, vol. 12 in *Studies in the History of Christian Thought*, ed. Heiko A. Oberman (Leiden: E. J. Brill, 1975), 1–4, 19–23.

⁴⁸Wallis, *Eschatology*, 4, 5.

⁴⁹Craig A. Blaising, “Introduction” 13–36 in *Dispensationalism, Israel and the Church: The Search for Definition*, Craig A. Blaising and Darrell L. Bock, eds. (Grand Rapids: Zondervan Publishing House, 1992), 1622. Thomas N. Finger, *Christian Theology: An Eschatological Approach*, vol. 1 (Nashville: Thomas Nelson Publishers, 1985), 110.

influence of the philosophers Rant, Ritschl, Hegel, and Schliermacher, deleted any future divine intervention from the social gospel they preached.⁵⁰ To them the kingdom of God was something human beings could create by their own wisdom without any help from above.

This antisupernaturalism reached a climax with Albert Schweitzer and Rudolf Bultmann. Schweitzer stripped the biblical presentation of Jesus down to make Him a mere man who mistakenly thought the end would come in His own lifetime. Schweitzer took “astonishing liberties with the historical evidence.” So did Bultmann when he excised miracles from the Bible, was concerned only with the present existence, rejected the Bible’s linear view of history, and treated the biblical hope as mere human speculation.⁵¹

Also in Europe existentialism, by its focus on the human, ignored “the cosmic dimensions of Scripture” and provided an escape from any concern over the past or future. Among them the neoorthodox attempted to reclaim orthodox doctrines while at the same time treating the Bible as a merely human record. In England C. H. Dodd popularized the idea that the kingdom of God had fully come “once and for all” in the ministry of Jesus, and that the writers of the New Testament misunderstood His teachings and developed an expectation that He would return. A modification, called “inaugurated eschatology” by R. P. Fuller, taught that Jesus looked back to the coming of the Kingdom, in effect explaining away the New Testament record that shows He looked forward to a future Kingdom.⁵²

⁵⁰Helmut Thielicke, *The Evangelical Faith*, trans. G. W. Bromiley, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 1974), 125.

⁵¹J. H. Leckie, *The World to Come and Final Destiny*, 2d ed. (Edinburgh: T. & T. Clark, 1922), 42. Against Bultmann see the defense of linear history in Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, trans. Floyd V. Filson (Philadelphia: Westminster Press, 1964), 96, 105. See also James Barr, *Biblical Words for Time*, 2d rev. ed. (Naperville, Ill.: Alec R. Allenson, 1969), 12-180 for criticisms of Cullmann’s overstatements. Bultmann treated eschatology as “mythological” and considered the miraculous obsolete and unacceptable. See comments by Emil Brunner, *Eternal Hope*, trans. Harold Knight (Philadelphia: The Westminster Press, 1954), 214. See also Erickson, *Christian Theology*, 1159.

“Zachary Hayes, *What Are They Saying About the End of the World?* (New York: Paulist Press, 1983), 7. Carl E. Braaten, *Eschatology and Ethics* (Minneapolis: Augsburg Publishing House, 1974), 15-16. Hendrikus Berkhof, *Well-Founded Hope* (Richmond: John Knox Press, 1969), 12. Finger points out that “Israel’s ‘grafting’ is another indication” that the existential

There have been several reactions to Bultmann. One of the most prominent has been Jurgen Moltmann’s theology of hope. He emphasized that “Christianity ... is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present.”⁵³ This, along with the political theology of the Roman Catholic John Baptist Metz, inspired the development of liberation theology, which sees the kingdom of God as a metaphor and seeks to make radical political and social change in the present.⁵⁴ Though Christians have a responsibility to do what they can for others in a sacrificial way, there is, however, no scriptural basis for New Testament believers to become involved in political change by means of armed revolution. No political utopia is possible by such means. The millennial Kingdom will not come through human effort. The Bible shows that our only hope is that God will intervene, bring judgment on the present world system, and send Jesus back to earth again to establish His rule and make David’s throne eternal.

view of our future hope is not biblical. Finger, *Christian Theology*, vol. 1, 170. In a letter to Dr. George Beasley-Murray, Dodd admitted Jesus may have used apocalyptic language, but “certainly in a symbolic sense.” George Raymond Beasley-Murray, *Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse, Mark 13 with Special Reference to the Little Apocalypse Theory* (London: Macmillan & Co. Ltd., 1954), 100. I. H. Marshall, *Eschatology and the Parables* (London: Theological Students’ Fellowship, 1973), 13. J. E. Fison, *The Christian Hope: The Presence and the Parousia* (London: Longmans, Green and Co., 1954), ix-x. Dodd dismisses the *parousia*, disposes of the apocalyptic elements in the New Testament as Jewish influence, and imports “a Platonic conception of time” that has no place for God, Christ, or the Holy Spirit acting in a future age. For critical evaluation of Dodd’s theology see Hamilton, *The Holy Spirit and Eschatology*, 54-60, and Clayton Sullivan, *Rethinking Realized Eschatology* (Macon, Ga.: Mercer University Press, 1988), vii, 4, 34-70. See also Marshall, *Eschatology and the Parables*, 13-14; Hanson, *The Attractiveness of God* 190.

⁵³Jurgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*, trans. James W. Leitch (New York: Harper & Row Publishers, 1967), 16. Koch points out that Moltmann separates this hope from history and “in the end tears salvation and creation apart.” Klaus Koch, *The Rediscovery of Apocalyptic*, trans. Margaret Kohl (Naperville, Ill.: Alec R. Allenson, Inc., [1972?]), 107-8. Randall E. Otto, “God and History in Jurgen Moltmann” *Journal of the Evangelical Theological Society* 35:3, (September 1992): 375-88, also points out that Moltmann denies the supernatural, does not view the Bible’s history as real history, and denies the Bible’s view of the fulfillment of the hope it presents. He also imposes on the Bible “a view of history derived from revisionist Marxism” (379, 384).

⁵⁴Finger, *Christian Theology*, vol. 1, 74-77; Hayes, *What Are They Saying*, 10-11; Schwarz, *On the Way to the Future*, 107.

The fact that Jesus is coming back to earth again is clear in the Scriptures. **Evangelicals** in general accept Acts 1:11 as assuring His personal, visible return. Various theories have arisen, however, to try to explain it away. Some say Christ returned in the person of the Holy Spirit on the Day of Pentecost. However, it was the exalted Christ who poured out the Spirit at that time (Acts 2:32–33). Others say that Christ's second coming occurs when He enters the believer's heart at conversion (Rev. 3:20 is usually cited), but the Scriptures teach that those who receive Him wait for His coming (Phil. 3:20; 1 Thess. 1:10).⁵⁵ Still others say His coming is fulfilled when He comes for the believer at death. However, both the dead and the living will be "caught up together" at His appearing (1 Thess. 4:17). Jehovah's Witnesses say He returned invisibly in 1874. Others say He returned invisibly in judgment when Jerusalem was destroyed in A.D. 70.

Still others take "the manifestation of the sons of God" (Rom. 8: 19, **KJV**) out of context and claim they are the manifested sons. They say that Christ's second coming is fulfilled in them as His matured sons, who are maturing the Church to take over the kingdoms of this world. They reject the **Rapture**⁵⁶ and claim they are fulfilling it by being "caught up" into spiritual maturity. They also claim they are already the New Jerusalem and they are as well the "clouds" of power and glory in whom Christ is now appearing and through whom Christ will reign on the earth.⁵⁷ A similar group call themselves theonomists and want to bring in the Kingdom by bringing the whole world under God's law, specifically, some or all of the law of Moses, even if it takes twenty thousand years. These groups take great liberties in spiritualizing plain biblical statements and forget that we do not have our hope yet, but "we wait for it patiently" (Rom. 8:25). The personal return of Jesus Christ to earth is the only way we will receive the fullness of the hope we are waiting for.

⁵⁵"Heb. 9:28 is decisively against" the idea that the *parousia* can "be spiritualized away into the mere continued presence of Jesus with His beloved at all times." Bernard Ramm, "A Philosophy of Christian Eschatology," in *Last Things*, H. Leo Eddleman, ed. (Grand Rapids: Zondervan Publishing House, 1969), 20-42.

⁵⁶See p. 623.

⁵⁷Hobart E. Freeman, *Exploring Biblical Theology* (Warsaw, Ind.: Faith Ministries and Publications, n.d.), 298-99.

VIEWS OF THE BOOK OF REVELATION

There is considerable variety in the interpretation of the sequence of end-time events among Bible believers. Part of the variety comes from the interpretation of the Book of Revelation as a whole, part from the interpretation of Revelation 20, and part from whether the hermeneutics employed tend to interpret the Bible more literally or more figuratively.

The historicist view of the Book of Revelation tries to match the events in the book with church history from the first century to the present, drawing attention to such things as the rise of the Papacy and the Moslem invasions. This avoids the idea of a great tribulation at the end of the age. A weakness in this view is the tendency for each generation to rework the whole interpretation to try to make it come out in their own day.

The **preterist**⁵⁸ view of the book tries to tie everything but the very end to events in the first century, with Rome and its early emperors the only principals. Identifications are very subjective and precarious, however, and the events of the book are definitely tied to the end times and the return of Christ in glory.

The **idealist**⁵⁹ view of the book makes no identification with anything historical. It takes the symbols and figures in the book as simply representing the ongoing struggle between good and evil. However, though the book does have many symbolic figures, they all represent realities. The Antichrist is called a beast, but he will be a real person and will fulfill plain statements given in other prophecies (such as 2 Thess. 2:3–12). Jesus must personally come to bring about the final triumph.

The futurist view of the book looks for everything, or almost everything, after chapter 4 to be fulfilled in a short period at the end of the Church Age, a period of great tribulation, wrath, and judgment that will climax with Christ's return in glory to destroy the armies of the Antichrist and establish His millennial kingdom."

Most premillennialists, including both dispensationalists and nondispensationalists, identify the Tribulation with the seventieth week (period of seven years) of Daniel 9:27. After

⁵⁸From Lat. *praeter*, "past."

⁵⁹From Lat. *idea*, referring not to values (i.e., ideals) but mental images.

⁶⁰Stanley M. Horton, *The Ultimate Victory* (Springfield, Mo.: Gospel Publishing House, 1991), 18–19.

CHAPTER

18

The Last
Things

the Messiah, “the Anointed One,” is “cut off” (Dan. 9:26), the “people of a ruler who will come” would destroy the city of Jerusalem and the temple. This was fulfilled in A.D. 70 where the people were the Romans. Then it **speaks** of a ruler who will come and make a covenant with Israel—which he will break after three and one-half years, declaring himself to be God and forbidding the worship of the Lord (cf. 2 Thess. 2:4).

Some suppose the seventieth week followed immediately upon the death of Jesus. But the Romans made no covenant with Israel at that time. Neither did Titus in A.D. 70. Nor were all the signs Jesus gave fulfilled in the destruction of A.D. 70. The Old Testament often jumps over the entire Church Age in prophecy. (Compare **Zech. 9:9–10** where verse 9 deals with Christ’s first coming, but the end of verse 10 jumps ahead to His second coming without showing the time between.) Therefore, it is not contrary to sound exegesis to see the seventieth week of Daniel as still **future**.⁶¹

Revelation 20: 1-7 repeatedly mentions a thousand-year period, the **Millennium**.⁶² **Amillennialists**⁶³ teach that there will be no Millennium, at least not on earth. Some take an idealist view and say there will be no literal Millennium at all. Others take the thousand years as going on in heaven during the Church Age.⁶⁴ Most take the number “one thousand” as an ideal number representing an indefinite period. They expect the Church Age to end with a general resurrection and a general judgment of both the righteous and wicked at the same time, followed immediately by the eternal Kingdom of the new heavens and the new earth. With respect to the Book of Revelation as a whole, many are preterists. Since they have no room in their system for a literal restoration of Israel or the reign of Christ on earth, they take the prophecies of the Old Testament that relate to Israel, spiritualize them, and apply them to the Church. However, it is very clear, for example, in Ezekiel 36, that God will restore Israel for His own holy name’s sake in spite of what they have **done**.⁶⁵

“Michael Kalafian, *The Prophecy of the Seventy Weeks of the Book of Daniel* (Lanham, Md.: University Press of America, Inc., 1991), 227. See the entire book for detailed explanation of premillennial, amillennial, and higher critical interpretations of this prophecy.

⁶²From the Latin *mille*, “thousand,” and *annus*, “year.”

“The “a” means “no.”

“Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids: Wm. B. Eerdmans, 1979), 235.

“Williams, *Systematic Theology*, vol. 3, 224, 233.

Postmillennialists treat the thousand years of the Millennium as an extension of the Church Age when, by the power of the gospel, the world as a whole will be won to **Christ**.⁶⁶ Like amillennialists, many postmillennialists are preterists and they all teach a general judgment of both the righteous and the wicked, followed by the eternal Kingdom of the new heavens and the new **earth**.⁶⁷ They also spiritualize Old Testament prophecies and have no room in their system for a restoration of national Israel or a literal reign of Christ on earth. Though some will allow for a resurgence of evil just before Christ returns in a “cataclysmic” **way**,⁶⁸ most look for a great spread of the gospel that will bring the return of Christ nearer. They disregard, however, the fact that the Old Testament prophets (and Jesus himself) show that the Kingdom must be brought in through judgment (Zeph. 3:8–9; Matt. 24:29–30). For example, the statue in Daniel 2 represents the present world system. The rock that represents Christ’s kingdom does not penetrate the statue and transform it. It hits the statue in the feet (representing the world system at the end of this age) and shatters it to powder in one blow. Only then does God set up His kingdom so that it fills the earth (Dan. 2:44).

A group of modern variants of postmillennialism are referred to by such terms as “kingdom now” and “dominion theology.” They teach that this present age is the kingdom of God and Christians must use God’s power to bring it to completion by becoming a mature Church, something that “could have happened thousands of years ago, had the Church of that day achieved the necessary maturity.” They believe that Christ will return to a world where the Church has taken dominion “over every aspect of the societal framework.” The Church must regain control over all the kingdoms of this world. Some say the Church must put down all rule opposed to God. Even death must be “totally conquered before Jesus’s

⁶⁶Most postmillennialists (as well as amillennialists) take the binding of Satan (Rev. 20:3) to mean he is unable to prevent the gospel from being proclaimed with power. However, Satan is shut in the abyss and locked in, powerless, not just against Christians, but against the nation—all the people of the world. See Donald G. Bloesch, *Essentials of Evangelical Theology*, vol. 2 (New York: Harper & Row, Publishers, 1979), 195.

⁶⁷Those who are not preterists are historicists and say that the Church is and has always been in the Tribulation. See John F. Walvoord, *The Rapture Question* (Grand Rapids: Zondervan Publishing House, 1972), 41.

⁶⁸This was proclaimed in a sermon by Dr. E. Stanley Jones at Gordon College, in 1944, at which I was present.

CHAPTER

18

The Last
Things

return.”⁶⁹ They forget that the wheat and the weeds will exist together throughout this age until God sends His angels to bring in the harvest (Matt. 13:36–43). Many do not believe in the doctrine of the Rapture, looking instead for victory and dominion as they establish the kingdom of God on earth. Most are preterists and believe the Great Tribulation took place in the first century. They also believe that “[e]thnic Israel was excommunicated for its apostasy” and “Christ transferred the blessings of the kingdom from Israel to a new people, the church.” They ignore the many Scripture passages that show God still has a purpose for national Israel in His plan.⁷⁰

Premillennialists take the prophecies of the Old Testament, as well as those of Jesus and the New Testament, as literally as their contexts allow. They recognize that the simplest way to interpret these prophecies is to place the return of Christ, the resurrection of the believers, and the judgment seat of Christ before the Millennium, after which there will be a temporary release of Satan followed by his final defeat. Then will come the Great White Throne Judgment of the rest of the dead, and finally the eternal Kingdom of the new heavens and the new earth.

With respect to the Book of Revelation as a whole, many **premillennialists** in the 1800s were historicists. Most today are futurists. They do not see the world getting better in this age and feel the importance of calling the world to flee from the wrath to come by accepting Christ as Savior and Lord.⁷¹ Yet they are not pessimists. They look with joyous anticipation for the blessed hope, the return of our Lord.

⁶⁹Earl Paulk, *Satan Unmasked* (Atlanta: K Dimension Publishers, 1984), 254, 264. Michael G. Moriarty, *The New Charismatics* (Grand Rapids: Zondervan Publishing House, 1992), 93. See also Earl Paulk, *The Wounded Body of Christ* (Decatur, Ga.: K Dimension Publishers, 1985), 140.

⁷⁰Pauline G. MacPherson, *Can the Elect Be Deceived?* (Denver: Bold Truth Press, 1986), 46. See also David Chilton, *Paradise Restored A Biblical Theology of Dominion* (Fort Worth: Dominion Press, 1985), 53; Earl Paulk, *The Great Escape Theory* (Decatur, Ga.: Chapel Hill Harvester Church, n.d.). David Chilton, *Paradise Restored: A Biblical Theology of Dominion* (Tyler, Tex.: Reconstruction Press, 1985), 224. Gary DeMar and Peter Leithart, *The Reduction of Christianity* (Fort Worth: Dominion Press, 1988), 213. For God’s purpose for Israel, see Deut. 4:27–31; Isa. 2:2–3; 14:1–3; Jer. 23:5–6; 32:37–42; Ezek. 36:22–32; 39:25–29; Amos 9:11–15; Zeph. 3:14–15; Zech. 8:7–8, 13–15; Rom. 11:15, 25–27.

⁷¹Wayne House and Thomas Ice, *Dominion Theology: Blessing or Curse?* (Portland, Oreg.: Multnomah Press, 1988), 390.

TWO ASPECTS OF CHRIST’S SECOND COMING

The Bible indicates two aspects of Christ’s coming. On one hand, He will come as the Preserver, Deliverer, or Rescuer “from the coming wrath” (1 **Thess.** 1: 10). “Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him!” (Rom. 5:9). We are to keep awake spiritually, live sober, well-balanced, self-controlled lives, and wear the gospel armor of faith, love, and the hope of **salvation**—“God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with Him. Therefore encourage one another” (1 **Thess.** 5:9–11).

These verses of encouragement refer back to the promise that “the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other” (1 **Thess.** 4:16–18).

Only the resurrection of those who died “in Christ” is in view here. They are changed, clothed with immortality, “in a flash, in the twinkling of an eye” (1 **Cor.** 15:52; see also w. 53–54), transformed “so that they will be like his glorious body” (Phil. 3:21). Then those believers who are still alive will be changed and caught up together with them, in one Body. The one requirement for both the dead and obviously the living believers is to be “in Christ,” that is, in a relationship of faith in Him and faithfulness to Him.

“Caught up” (Gk *harpagēsometha*)⁷² refers to what is often called “the Rapture.”⁷³ “To meet the Lord” (Gk. *eis apantēsin*

⁷²The same verb is used of the male child who was “snatched up” to God and His throne (Rev. 12:5). It is also used of Paul being “caught up” to the third heaven, to paradise (2 **Cor.** 12:2, 4), and of the Spirit when He “suddenly took Philip away” (Acts 8:39). In addition to being used of supernatural transfer, the verb is used of a wolf seizing the sheep (John 10:12), the evil one snatching away the Word (Matt. 13:19), and the instruction by the Roman officer that his soldiers “snatch away” Paul from the Jews (Acts 23:10). Its usages taken altogether, the word involves the idea of a powerful “snatching away.”

⁷³“Rapture” is from the Latin *raptus*, the past participle of *rapere*, “to seize,” and has the original meaning of being snatched up and carried away. Therefore, “the Rapture” is a proper designation of our “being caught up together ... to meet the Lord in the air.”

tou kuriou) can be translated “for a meeting with the Lord.” “Meeting” was often used as a technical term for people of a city meeting kings or generals some distance outside a city and escorting them into the city.⁷⁴ This is parallel to the use of *parousia*, “presence,” “coming” of the Lord (1 Thess. 4:15), which has a technical status when it refers to Christ’s return, and is most often used of the Rapture.⁷⁵

On the other hand, God’s justice will be vindicated “when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. ... On the day he comes to be glorified in his holy people and to be marveled at among all those who have believed” (2 Thess. 1:7–8,10). This fits with other passages which show that the Kingdom must be brought in through judgment (Dan. 2:34–35,44–45; Rev. 19:1 1–16).

Most amillennialists and postmillennialists, if they deal with the Second Coming, see these two aspects occurring in connection with one descent of Christ followed by a general judgment.⁷⁶ Premillennialists who are historicists agree, for they do not see a special period of great tribulation at the end of the Church Age.⁷⁷ Premillennialists who are futurists do recognize a “Great Tribulation” at the end of this age, but are divided into pre-, mid-, and posttribulationists.

Most posttribulationists interpret the wrath we are to escape (1 Thess. 5:9) to be the final state of the wicked, the lake of fire. The context, however, is that of the Rapture. They expect that all living believers will go through the Great

⁷⁴See the usage of the word in the Parable of the Ten Virgins (Matt. 25:1–10) and in the case of Paul being met by Christians from Rome who escorted him into the city (Acts 28:15). See also Polybius, 18,484 (second century B.C.) ed. Th. Buttner-Wobst, 1882–1904.

⁷⁵Thoralf Gilbrant, ed., *The Complete Biblical Library*, vol. 15 (Springfield, Mo.: The Complete Biblical Library, 1991), 101–2. *Epiphaneia*, “appearing,” and *apokalupsis*, “revelation,” “disclosure,” are also used of Christ’s return. The three words can be used interchangeably for Christ’s coming for His waiting saints (cf. 1 Cor. 1:7; 1 Thess. 2: 19; 1 Tim. 6:14) as well as for His coming in flaming fire at the end of the Tribulation (cf. 1 Thess. 3:13; 2 Thess. 1:7; 2:8; 1 Pet. 1:7).

⁷⁶For an amillennial view see Anthony A. Hoekema, *Bible and the Future*, 255, and Philip E. Hughes, *The Book of the Revelation* (Grand Rapids: Wm. B. Eerdmans, 1990), 204, 219. For a postmillennial view see Augustus H. Strong, *Outlines of Systematic Theology* (Philadelphia: The Judson Press, 1908), 263,267.

⁷⁷Henry Alford, “prolegomena” in *The Greek Testament*, 3d ed., vol. 4 (London: Rivingtons, 1866), 246–47.

Tribulation, some supposing many of them will become martyrs, others supposing that God will protect them in some special way, perhaps as God protected the Israelites from the plagues of Egypt.⁷⁸ They argue that the New Testament does not promise that believers will escape tribulation and suffering. The point they miss is that the Bible uses the word “tribulation” to talk about two different things. Sometimes the word refers to the distress, persecution, trouble, pressure, and anguish of heart that outward circumstances may bring upon a Christian as he serves the Lord in a Christ-rejecting world. The same word is translated “troubles” when Paul talks about “our light and momentary troubles ... achieving for us an ‘eternal glory that far outweighs them all’” (2 Cor. 4:17). But the judgments of the Great Tribulation are not in the same class. They are God’s wrath (Rev. 6: 16; 15: 1,7;16:1).

Midtribulationists usually take the first part of the Tribulation to be peaceful, while the Antichrist is establishing his rule. Most believe the Rapture will take place at the sounding of the seventh trumpet of the Book of Revelation (Rev. 11: 15), which they identify with the last trumpet of 1 Corinthians 15:52. They sometimes speak of a “prewrath Rapture” and take the last three and one-half years of the Antichrist’s rule as the period of wrath. However, the vision of the sixth seal would indicate wrath extends throughout the entire seven years (Rev. 6: 1 7).⁷⁹

Some teach a partial Rapture with part of the Church going through the Tribulation. Others teach multiple Raptures.⁸⁰ Many of these divide the Church into various companies, such as the Bride, the Friends of the Bridegroom, the Servants, and the Guests. However, the parables of Jesus do not actually treat these as separate divisions. Each is an aspect of the true Church. Paul makes it clear that all the dead in Christ and all the believers who remain are caught up “together” in one Body in the Rapture (1 Thess. 4:16–17).⁸¹

Pretribulationists recognize that the apostle Paul still had the Rapture in mind when he said, “God did not appoint us

⁷⁸J. Rodman Williams, *Renewal Theology*, vol. 3 (Grand Rapids: Zondervan Publishing House, 1992), 378.

⁷⁹Cf. Buswell, *A Systematic Theology*, vol. 2, 398, 431, 444, 450, 456, 458–59. Martin J. Rosenthal, *The Prewrath Rapture of the Church* (Orlando, Fla.: Zions Hope, 1989), and Horton, *Ultimate Victory*, 104–7.

⁸⁰Glen Menzies and Gordon L. Anderson, “D. W. Kerr and Eschatological Diversity in the Assemblies of God,” *Paraclete* 27 (Winter 1993), 8–16.

⁸¹See Walvoord, *The Rapture Question*, 105–25, for a discussion of this.

CHAPTER
18The Last
Things

to suffer wrath but to receive salvation through our Lord Jesus Christ" (1 Thess. 5:9). Christ's sacrificial death guarantees that whether we die before the Rapture or are alive at that time, we shall "live together with him" (1 Thess. 5: 10), for He will "rescue us from the coming wrath" (1 Thess. 1: 10). The same verb (Gk. *rhuomai*) is used of the rescue of Lot "before" God's judgment fell on Sodom (2 Pet. 2:7). Some see this contradicted in Matthew 24:30–31; however, "at that time" (Gk. *tote*) is very general. Jesus, in dealing with His coming, deals with a period of time which includes both His coming for His elect or chosen (that is, for true believers) and a coming that the whole world will see. But Jesus does not deal with this period in chronological fashion. Like the Old Testament prophets, He moves back and forth, dealing with one aspect of His coming and then another, not always in order, and without indicating the time interval between. But the time interval is **there**.⁸²

The pretribulation view fits in best with the future hope the Bible presents.⁸³ Believers, who are told repeatedly to be watchful and to wait for God's Son from heaven (1 Thess. 1: 10), are never told "to watch for the Great Tribulation or the appearance of the Antichrist. To expect that such things must happen before the Rapture destroys the teaching of imminence with which the New Testament is **replete**."⁸⁴ The fact that passages dealing with the Rapture speak of Christ's coming to snatch up believers to be with Him (1 Thess. 4:17), while other passages speak of believers being with Him at His coming (Col. 3:4; Jude 14), show it is scriptural to recognize two phases of Christ's coming. The fact we are not appointed to wrath indicates that the Great Tribulation occurs between these two phases of His **coming**.⁸⁵

THE TRIBULATION

After Jesus declared that the gospel of the Kingdom, the gospel of God's power and rule, must be preached to all

⁸²Stanley M. Horton, *Welcome Back Jesus* (Springfield, Mo.: Gospel Publishing House, 1967), 33.

⁸³See p. 629.

⁸⁴"Assemblies of God, *Where We Stand* (Springfield, Mo.: Gospel Publishing House, 1990), 129.

⁸⁵Some accuse pretribulationists of being escapist. However, it is a practical doctrine and its emphasis on imminence keeps the thought of the Lord's return before us and encourages witnessing and missions as well as godly living. Cf. James Montgomery Boice, *Foundations of the Christian Faith* (Downers Grove, Ill.: Intervarsity Press, 1986), 707-S.

nations before the consummation of this age (Matt. 24: 14), He went on to talk about " 'the abomination that causes desolation, spoken of through the prophet Daniel' " (Matt. 24:15). The initial fulfillment of this prophecy took place in December, 167 B.C., when Antiochus Epiphanes set a pagan altar on the altar of burnt offering and dedicated the Jerusalem temple to the Greek god **Zeus**.⁸⁶ But both Daniel and Jesus saw a greater fulfillment. Daniel 12:1 jumps ahead to the time of the Tribulation and identifies it as "a time of distress such as has not happened from the beginning of nations until then." Jesus also identified the time as "great distress" (Matt. 24:21). In the present world many believers are already suffering distress, but the Great Tribulation will be marked by the wrath of God beyond anything the world has ever known, as Revelation 6 to 18 indicate. It will also see the rise of a world dictator, the Antichrist.

THE ANTICHRIST

The apostle Paul had to deal with false teachers who were saying that the Day of the Lord had "already come" (2 Thess. 2:2). The Thessalonians were unsettled and alarmed because these teachers apparently denied the literal return of the Lord and "our being gathered to Him" in the Rapture (2:1). Obviously, they were no longer encouraging one another as Paul had commanded them (1 Thess. 4: 18; 5: 11). So Paul declared that "that day will not come until the **rebellion**"⁸⁷ occurs and the man of **lawlessness**⁸⁸ is revealed, the man doomed to destruction" (2 Thess. 2:3). That is, the rebellion and the revelation of the Antichrist would be the first things to take place on the Day of the Lord. This would not happen until "the secret power of lawlessness" is no longer held back (2 Thess. 2:7). Since these things had not taken place, they were not in the Day of the Lord, and they could still encourage each other with the sure hope of being snatched up to meet the Lord in the air.

The name Antichrist comes from John's letters where John

⁸⁶1 Maccabees 1:47,54,59; 2 Maccabees 6:2.

⁸⁷Gk. *apostasia*, which may mean a spiritual rebellion but more commonly refers to a military rebellion, possibly a world war or a fulfillment of Ezekiel 38 and 39.

⁸⁸Many early manuscripts as well as church fathers, such as Tertullian, have "the man [Gk. *anthrōpos*, a human being] of sin," but this does not essentially change the meaning. He will put himself above law and make his will supreme as an absolute dictator.

CHAPTER
18The Last
Things

CHAPTER
18The Last
Things

implies that the Antichrist will indeed come. His readers, however, needed to be concerned over the many antichrists (who falsely claimed to be “anointed ones”) as well as the spirit of antichrist that was already at work (1 John 2:18–19,22; 4:2; 2 John 7). On the other hand, the final Antichrist is doomed to destruction, and his time will be comparatively short.⁸⁹

Since he “will oppose and will exalt himself over everything that is called God or is worshiped” we can take the “anti” to mean against. However, the Greek *anti* most often means “instead of” or “in place of,”⁹⁰ and he will set himself up “in God’s temple, proclaiming himself to be God” (2 Thess. 2:4). That is, the Antichrist will not call himself the Antichrist. He will be the ultimate of all the counterfeit **christs** and will probably claim to be the real Christ as well as the true God. (Cf. Matt. 24:4,23–24.)

His coming “will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing” (2 Thess. 2:9–10).⁹¹ This description fits that of the world ruler who makes the covenant with Israel and later breaks it (Dan. 9:27), as well as that of the beast, the blasphemous world ruler, who is energized and indwelt by Satan and whose false prophet does counterfeit miracles (Rev. 13: 1–17).⁹² By the middle of the Tribulation he requires everyone to receive a mark on the right hand or forehead, a mark “which is the name of the beast or the number of his name.”

This number is identified as **666**, a number that has given rise to all kinds of speculation, but “it is a man’s [a human being’s] number,” thus somehow identified with the fact that the Antichrist claims to be God but is really just a **man**.⁹³ By this means he will gain economic control and become the

⁸⁹Cf. Matt. 24:22, where in God’s plan those days have been cut short (but not shorter than the three and one-half years of the second half of the Tribulation).

⁹⁰Cf. Matt. 20:28 where Jesus came “to give his life as a ransom *anti* [instead of] many.”

⁹¹Posttribulationists usually say that those who have been taught a pre-Tribulation Rapture will be so disillusioned when they have to face the Antichrist that they will fall away and be deceived by him. See Williams, *Renewal Theology*, vol. 3, 381. However, it is only those who refuse “to love the truth and so be saved” that the Antichrist will deceive (2 Thess. 2:10). No saved person will be deceived by the Antichrist.

⁹²Horton, *Ultimate Victory*, 183-94.

⁹³Ibid., 196-97.

dictator of the whole world. But he will not be able to prevent the fall of the Babylonian world system and total economic collapse (Rev. 18:1–24). Then at the end of the Tribulation he will lead the armies of many nations, armies gathered by Satan, at Armageddon. It is then that Jesus will “overthrow [him] with the breath of his mouth and destroy [him] by the splendor of his coming” (2 Thess. 2:8). This is pictured powerfully in Daniel 2:34–35,44–45 and Revelation 19:11–21. His final destiny is “the fiery lake of burning sulfur” (Rev. 19:20).

THE WEDDING SUPPER OF THE LAMB

When Jesus appears to destroy the Antichrist and his armies, the armies of heaven follow Jesus, riding on white horses (symbolizing triumph) “and dressed in fine linen, white and clean” (Rev. 19: 14). This identifies them with the Lamb’s bride (the **Church**)⁹⁴ who take part in the wedding supper of the Lamb (Rev. 19:7–9). That is, they have already been in heaven, they are already fully clothed with “the righteous acts of the saints” (v. 8). This implies also that those acts are complete and the believers have been resurrected, changed, and taken to heaven. This would imply also that they have already appeared before the judgment seat of Christ (2 Cor. 5:10).⁹⁵ What a time of joy and delight that wedding supper will be!

THE MILLENNIUM

Revelation 20:1–3 and verses 7-10 deal with the judgment of Satan. He will be imprisoned in the abyss for a thousand years. The abyss will be locked and sealed over him, so that he will have no possibility of any activity on earth during that period. Then he will be released for a short time, before his eternal judgment in the lake of fire.

In between, in Revelation 20:4–6 the Bible speaks of those who are priests of God and of Christ and who reign with Him for a thousand years. This reign will bring the fulfillment of many prophecies.⁹⁶

⁹⁴Ibid., 277-79. See also p. 625.

⁹⁵See p. 632.

⁹⁶The sixfold repetition of the thousand years gives emphasis and suggests that it should be taken literally. **Pss.** 2:8;24:7–8; Isa. 9:7; 11:6–10;35:1–2; 61:3; Jer. 23:5–6; Ezek. 40 to 48; Dan. 2:44; Hos. 1:10;3:5; Amos 9:11–15; Mic. 4:1-8; **Zech.**8:1–9; Matt. 19:28; Acts 15:16–18; Rev. 2:25–28;11:15.

CHAPTER
18The Last
Things

Revelation 20:4 deals with two groups of people. The first sits on thrones to judge (that is “rule,” as the word so often means in the Old Testament). The message to all the churches (Rev. 3:2 1-22) indicates they are all the believers from the Church Age who remain faithful, being overcomers, that is, conquerors, winners (Rev. 2:26–27; 3:2 1; see also 1 John 5:4). Among them, as Jesus promised, are the twelve apostles judging (ruling) the twelve tribes of Israel (Luke 22:30); for Israel, restored, cleansed, filled with God’s Holy Spirit, will undoubtedly occupy all the land promised to Abraham (Gen. 15: 1 8).⁹⁷

In addition to the overcomers from the Church Age, John saw “souls,” that is, living individuals who will have been martyred during the Tribulation (Rev. 6:9–1 1; 12: 15). These two groups are joined to reign with Christ for the thousand years. It will be a time of peace and blessing, with righteousness prevailing (Isa. 2:2-4; Mic. 4:3–5; Zech. 9:10). The Holy Spirit will do a work of restoration. Even the natural world will reflect the order, perfection, and beauty God intended His creation to have.⁹⁸ The animal world will be changed (Isa. 11:6–8; 35:25; Ezek. 34:25). Nevertheless, there will still be cause for punishment and death (Isa. 65: 17-25). This implies that those born during the millennial reign of Christ on earth to unbelievers who survived the Tribulation will still find it necessary to make their choice to follow Christ in faith and obedience.

Revelation 20:5 makes a plain (but parenthetical) statement about “the rest of the dead.” These include all who are not in the two groups mentioned in verse 4. That is, they include all who died in their sins apart from the saving grace of God. They will not be resurrected until after Christ’s millennial reign.

“This is the **first** resurrection” (v. 5) means that those mentioned in verse 4 complete the first resurrection. Jesus spoke of two resurrections (John 5:29): the first, the resurrection of life for those who have done the good God meant for them to do in accepting Christ and living for Him; the second, the resurrection of judgment for those who have done evil,

⁹⁷In the Millennium, as Bruce Ware puts it: “Israel and the church are in fact one people of God ... one by faith in Christ and common partaking of the Spirit, and yet distinct insofar as God will yet restore Israel as a nation to its land. ... [under] One new covenant.” “The New Covenant and the People(s) of God,” 68-97 in Blaising, *Dispensationalism*, 97.

⁹⁸Pss. 96:11–13; 98:7–9; Isa. 14:7–8; 35:1–2, 6–7; 51:3; 55:12–13; Rom. 8:18–23.

through unbelief. But just as the Old Testament prophets did not show the time difference between Jesus’ first and second comings, so Jesus in John 5:29 did not show the time difference between the two resurrections. His purpose was to encourage people to live for God, so the time difference between the two was not relevant to what He was teaching.

First Corinthians 15:20,23 gives us more insight as Paul compares the **first** resurrection to a harvest. The resurrected Christ is the “firstfruits of the harvest.” The main body of the harvest comes “in [its] own order” at the time of His coming to meet us in the air.⁹⁹ Then the gleanings of the harvest will be those martyred during the Tribulation; the first resurrection to life will then be complete. The first resurrection is also called “the resurrection of the righteous” (Luke 14:14). They are identified as blessed (Rev. 20:6) for they will enjoy the fullness of God’s blessing. They are “holy,” that is, dedicated to God and His will. Because their resurrection is like Christ’s resurrection they rise to die no more. The “second death” (the lake of fire) will therefore have no power over them.

SATAN RELEASED

The Book of Revelation gives no details of the Millennium, probably because previous prophecies are sufficient. After the thousand years Satan will be released, possibly to bring a final vindication of the justice of God. That is, although people will have experienced the wonderful rule of Christ, they will apparently follow Satan at their **first opportunity**.¹⁰⁰ This shows that with or without the knowledge of what Christ’s reign is like, unsaved people rebel. In justice God can do nothing but separate them from His blessings forever. Satan, the great deceiver, also deceives himself into believing he can yet defeat God. But his final attempt will fail. There will never be any further rebellion against God and His love.

THE JUDGMENTS

Throughout the Bible God is seen as a righteous Judge. He brought judgment on both Israel and the nations in ancient

⁹⁹The Old Testament saints will be included in the main body of the harvest (Isa. 26:19–21; Ezek. 37:12–14; Dan. 12:2–3).

¹⁰⁰The nations are here identified as “Gog and Magog.” The battle here is quite **different** from that in Ezekiel 38 and 39, however. It may be that a comparison is being made, meaning that these people are acting like Gog and Magog, not that they actually are Gog and Magog.

CHAPTER
18The Last
Things

times. At the end of the age He will still be the righteous Judge, but will mediate that judgment through the Son, for “the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father” (John 5:22–23; cf. 2 Tim. 4:8).

The Rapture is no mere “escape.” Believers will forever be with the Lord. But all without exception will be subject to judgment when brought into His presence (Rom. 14:10–12; 1 Cor. 3:12–15; 2 Cor. 5:10). God’s judgment seat, or throne (Gk. *bēma*, Rom. 14: 10), is also called the judgment seat of Christ (2 Cor. 5:10). There each one will “receive what is due him for the things done while in the body, whether good [Gk. *agathon*, “spiritually and morally good or useful in God’s sight”] or bad [Gk. *phaulos*, “worthless, evil; including selfishness, envy, and laziness”]” (2 Cor. 5:10).¹⁰¹ No secret thing can be hidden (Rom. 2: 16). Everything will be judged: our words, our acts, our motives, our attitudes, and our character (Matt. 5:22; 12:36–37; Mark 4:22; Rom. 2:5–11, 16; Eph. 6:8; 1 Cor. 3: 13; 4:5; 13:3). Of these, our motives (especially love) and our faithfulness seem to be the most important (Matt. 25:21, 23; Luke 12:43; 1 Cor. 13:3; Col. 3:23–24; Heb. 6:10). **They** can make the difference between whether our deeds are judged as “gold, silver, costly stones” or “wood, hay or straw” (1 Cor. 3:12).

The judgment includes the possibility of either “loss” (1 Cor. 3:15) or “reward” (Rom. 2:10; 1 Cor. 3:12–14; Phil. 3:14; 2 Tim. 4:8; 2 John 8). We must continue “in him [Christ], so that when he appears we may be confident and unashamed before him at his coming” (1 John 2:28). Otherwise, there is the danger of having all our works burned up (1 Cor. 3:13–15). Only those who respond in love and faith to the grace, abilities, and responsibilities God gives them will hear Jesus say, “ ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ ” (Matt. 25:21, 23). Though we are not saved by our works, we are “created in Christ Jesus to do good works” (Eph. 2: 10). As Romans 2:7 tells us, the righteous judgment of God will give eternal life to those who “by persistence in doing good seek glory, honor and immortality.”

After Satan is cast into the lake of fire, a huge white throne

¹⁰¹“Some ancient Greek manuscripts have *kakos*, a more general word for ‘bad,’ ‘evil,’ ‘lack,’ ‘harm,’ ‘wrong,’ instead of *phaulos*.

appears, white because it radiates the holiness, majesty, and glory of God (Rev. 20: 11). Standing before it are all the dead, “great and small,” that is, regardless of their station in life on earth. (This number does not include those mentioned in Rev. 20:4, for they are already resurrected with new immortal bodies that cannot die or even decay.) They have been resurrected to judgment. Since resurrection is bodily, they will have some sort of body, and they will be judged by their works (from divinely kept records that undoubtedly include their rejecting Christ and following Satan, as well as all their other sins, public and private). The Book of Life will also be open there, probably as evidence that their names are not in it.

The Bible speaks of other judgments, but without giving details of the time or place. Paul mentioned that the saints (all true believers, for they are dedicated to the worship and service of the Lord) will judge the world and will judge angels and contrasts it to judging in this life (1 Cor. 6:2–3). This may take place during the Millennium.

Some take Matthew 25:3 1–46, the separation of the people “one from another as a shepherd separates the sheep from the goats” (v. 32), to be a special judgment of the nations at the beginning of the Millennium. It is a judgment of works, recognizing that whatever is done or fails to be done for others is done or fails to be done for Christ. Whatever we do, we are to do as unto the Lord. The word “**nations**”¹⁰² means peoples, not national states. The acts are acts done by individuals who have care for Christ’s brothers [and sisters] or who neglect them.¹⁰³ The results are an inheritance for those who are the blessed and an eternal fire for the rest, fire prepared for the devil and his angels. That is, the final state, not the Millennium, is in view in this picture. James Oliver Buswell makes an interesting suggestion. Since the scene is “of vast cosmic perspective” it may be that Jesus put both the judgment seat of Christ and the Great White Throne in

¹⁰²Gk. *ethnos*, *ethnē* (pl.), has a broad meaning covering any group of people. God’s people are a holy *ethnos* (1 Pet. 2:9). *Ethnē was* often used to mean “Gentiles.”

¹⁰³Some hold that “these brothers of mine” (v. 40) refer to the Jewish people. However, Jesus consistently called His own followers His brothers (Matt. 12:46–50; 28:10; Mark 3:31–35; Luke 8:19–21; John 20:17; Rom. 8:29; Heb. 2:11). They are the “least of these,” the “little flock,” to whom He is pleased to give the Kingdom (Luke 12:32).

CHAPTER
18The Last
Things

the one picture for the sake of the lesson, without indicating the time difference between them.¹⁰⁴

THE FINAL STATE OF THE WICKED

The Bible describes the final destiny of the lost as terrible beyond imagination. It is “outer darkness,” where there will be weeping and gnashing of teeth from frustration and remorse as they continually suffer the wrath of God (Matt. 22:13; 25:30; Rom. 2:8–9; Jude 13). It is a “fiery furnace” (Matt. 13:42,50), where the fire by its very nature is unquenchable and never goes out (Mark 9:43; Jude 7). It causes eternal loss, or everlasting destruction (2 Thess. 1:9), and “the smoke of their torment rises for ever and ever” (Rev. 14:11; cf. 20:10).¹⁰⁵ Jesus used the word *Gehenna* as the term for it.

Gehenna is an Aramaic name for the Valley of Hinnom, a narrow ravine to the west and south of Jerusalem. During the decline of Judah’s kingdom, apostate Jews offered their children there in a fiery sacrifice to the Ammonite God Molech (2 Rings 23:10; Jer. 7:31). Therefore, Jews in New Testament times made it a city dump, and a fire was always burning there, so Jesus used it figuratively for the place of final judgment, the lake of fire.¹⁰⁶ There the flames of burning sulfur

¹⁰⁴Buswell, *A Systematic Theology*, vol.2, 422–23.

¹⁰⁵Unbelievers do not like the idea of endless torment. Most cults also discard the idea. See Bloesch, *Essentials of Evangelical Theology*, vol. 2, 219. Universalists say a good God would not send anyone to hell. Unitarians say there is too much good in every person for God to send anyone to hell. Both ignore the holiness and justice of God. A good earthly father would not give a glass of milk with an ounce of strychnine in it to his children saying, “There is too much good in this milk to throw it out.” So our Heavenly Father must cast out those who have refused the only antidote for sin, the blood of Jesus. See Harry Buis, *The Doctrine of Eternal Punishment* (Philadelphia: Presbyterian and Reformed Publishing Co., 1957), 112–22, for a discussion of this. Universalism is dangerous because in effect it denies “the existence of any ultimate risk in the moral life.” Leckie, *The World to Come*, 286. There will be gradations in the intensity of the punishment (Luke 12:47–48), according to their works (Rev. 20: 12–13), but no limits as to the time. It will be eternal. Some take eternal to mean “age lasting,” but the usage in the New Testament shows it to mean “without end.” The same word is used of eternal life (Matt. 25:46; John 3:16) and “the eternal God” (Rom. 16:26).

¹⁰⁶A heresy spread in the 1920s by Charles H. Pridgeon, Is *Hell Eternal or Will God’s Plan Fail?* (Pittsburgh: The Evangelization Society of the Pittsburgh Bible Institute, 1920), identified the fire of 1 Cor. 3:15 with the lake of fire. It suggests that believers who are not holy enough will need

tell us how disagreeable the fire will be. The darkness also indicates they are shut out of the light of God. The faith, hope, and love that remain for us (1 Cor. 13:13) will be forever lacking in that environment.¹⁰⁷ The “rest” we shall enjoy will never be available to them, nor will the joy and peace our Lord gives to those who believe. It will also be a lonely place, shut off from fellowship with God, and the bitterness and gnashing of teeth as well as their unchanged fallen nature will prevent fellowship with each other.¹⁰⁸

After the final judgment, death and Hades are thrown into it (Rev. 20: 14), for the lake of fire, which is outside the entire new heavens and earth (cf. Rev. 22: 15), will be the only place where death will exist.¹⁰⁹ Then will Christ’s victory over death as the wages of sin be finally and fully consummated (1 Cor. 15:26), and in the new heavens and earth there will be no more death (Rev. 21:4).

THE FINAL STATE OF THE RIGHTEOUS

Abraham was willing to live in the Promised Land like a stranger, for “he was looking forward to the city with foundations, whose architect and builder is God” (Heb. 11:9–10), a city that already exists in heaven (Gal. 4:26; Heb. 11:16). This city, the final home of the redeemed and the dwelling of God, is the New Jerusalem that John saw in a vision coming down out of heaven to the new earth. No longer will we be on earth and God in heaven, but God’s headquarters and

to spend some time in the lake of fire. It suggests further that the purpose of the fire is purification and that through it all will be saved, including the devil and his demons. They take the phrase “restitution of all things” (Acts 3:21) out of context, not recognizing that the “all things” include only those things spoken by God’s holy prophets. It is hard to see why the Cross would be necessary if the lake of fire could provide another means of salvation.

¹⁰⁷A person lacking faith cannot enjoy eternal life in Christ any more than a fish lacking lungs can live on dry land. See T. A. Kantonen, *The Christian Hope* (Philadelphia: Muhlenberg Press, 1954), 107. Consequently, there is no hope of final universal salvation.

¹⁰⁸Erickson, *Christian Theology*, 1235.

¹⁰⁹Annihilationists teach that after a brief period God will cause a total cessation of their being. Some say man was created mortal and immortality is gained only as a reward from God. Others say man was created immortal but God by His act deprives them of it. There would be little reason for the fire to be “unquenchable” if either were the case. Boettner, *Immortality*, 117–19; Clark H. Pinnock, “The Conditional View” in *Four Views on Hell*, 135–66. See also Stephen H. Travis, I *Believe in the Second Coming of Christ* (Grand Rapids: Wm. B. Eerdmans, 1982), 198.

God's throne will be with His people on the earth (Rev. 21:3,22;22:3). The city will have no temple, "because the Lord God Almighty and the Lamb are its temple"¹⁰ (Rev. 21:22). That is, the presence and glory of God and Christ will fill the city so that those who dwell in it will always be enveloped in an atmosphere of worship and praise.¹¹

Inscribed on its twelve gates are the names of the twelve tribes of Israel. Its foundations bear the names of the twelve apostles. Clearly, the true people of God of all ages from both Israel and the Church will be united in one body of people in Christ as the ultimate fulfillment of Galatians 3:28 (cf. Eph. 2:11–22).¹² Most important, John saw that "it shone with the glory of God" (Rev. 21:1). "Though it is an actual literal city, its glory will far surpass the language that John uses to portray it."¹³

Though the New Jerusalem is described, the new heavens and earth are **not**.¹⁴ Some consider them to be the present heavens and earth renovated by **fire**, pointing to passages that speak of the earth remaining forever (Eccles. 1:4). But this probably means there will always be an earth even though the present earth may be replaced by a new one.

When the Great White Throne is set up, the earth and heavens will flee from God's presence, for there will be "no place for them" (Rev. 20:11). This suggests they go out of existence. The Psalmist contrasts their existence to God's eternal existence: "They will perish, but you remain; they will

¹⁰Gk. *naos*, "sanctuary."

¹¹"David L. Turner, "The New Jerusalem in Revelation 21: 1–22:5: Consummation of a Biblical Continuum," in Blaising, *Dispensationalism*, 273. Some conservatives such "as Joseph Seiss, William Kelly, Walter Scott, J. N. Darby, A. C. Gaebelin, and even G. R. Beasley-Murray" hold that "Rev. 21:1–8 refers to the eternal state while 21:9 through 22:5" refers to the Millennium. However, it is better to take the entire passage to refer to the eternal state. Wilbur M. Smith, *The Biblical Doctrine of Heaven*, 258–59. Because the city is identified with "the bride, the wife of the Lamb" (Rev. 21:9–10), some believe it is symbolic of the Church and not a literal city. However, in the Bible a city is often identified with its inhabitants, as Jesus did when He wept over Jerusalem (Matt. 23:37).

¹²*Horton, *Ultimate Victory*, 3:13–17. See also Carl B. Hoch, Jr. "The New Man of Ephesians 2," in Blaising, *Dispensationalism*, 113.

¹³Turner, "The New Jerusalem," in Blaising, *Dispensationalism*, 276.

¹⁴"Isa. 65:17 prophesies that God will create new heavens and a new earth. Then v. 18 makes a strong contrast and draws attention to the fact that the present Jerusalem will also have its fulfillment (that is, in the Millennium), then w. 19–25 go on to describe millennial conditions that do not fit the New Jerusalem as described in Revelation at all.

all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same" (Ps. 102:25–27; Heb. 1:10–12). Changing clothes means taking off an old set and putting on a new one. This suggests something brand-new, not mere renovation. Similarly, Isaiah saw that "all the stars of the heavens will be dissolved" (Isa. 34:4), that "the heavens will vanish like smoke, the earth . . . wear out like a garment" (Isa. 51:6). Jesus also recognized the present heaven and earth will pass away (Mark 13:31), as did Peter (2 Pet. 3:10–12).¹⁵ "New" (Gk. *kainos*) usually means brand-new and has the connotation of "marvelous," "unheard of."¹⁶ God will create a wonderful new heavens and earth that will be free of all taint of sin and a joy forever.¹⁷

Our salvation brings us into a new relationship that is better than what Adam and Eve enjoyed before the Fall. The description of the New Jerusalem shows God has a better place than the Garden of Eden for us, with all the blessings of Eden intensified. God is so good: He always restores us to something better than what we lost. We enjoy fellowship with Him now, but the future holds "intensified fellowship with the Father, Son, and Holy Spirit and with the whole company of the **saints**."¹⁸ Life in the New Jerusalem will be exciting. Our infinite God will never run out of new joys and blessings for the redeemed, and since the gates of the city are always open (Rev. 21:25; cf. Isa. 60:11), who knows what the new heavens and earth will have for us to explore!

STUDY QUESTIONS

1. How is the Christian's hope different from any hopes held by unbelievers?

¹⁵*Some take the word "melt" (Gk. *luthēsetai*; 2 Pet. 3:10, KJV) to mean be "untied," "loosed," "broken up" and refer it to a renovation of the surface of the earth. However, 2 Pet. 3:12 uses a different word, *tēketai*, for "melt," which can only mean "melt" or "dissolve," which is also a meaning of *luthēsetai*.

¹⁶Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed., trans. William F. Arndt and Wilbur Gingrich, rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1979), 394.

¹⁷"Those who hold to a purification of the present earth compare the fire to Noah's flood, which "purified" the old earth. Turner, "The New Jerusalem," 274.

¹⁸Bloesch, *Essentials of Evangelical Theology*, vol. 2, 228. See Heb. 12:22–24.

2. What is the importance of recognizing the imminence of Christ's second coming?
3. In what ways is the resurrection of believers related to the resurrection of Jesus?
4. What are the biblical grounds for preaching that there is "a heaven to gain and a hell to shun"?
5. How have various groups interpreted Acts 1:11?
6. What are the weaknesses of amillennialism and post-millennialism?
7. What are the chief grounds for believing the Rapture will take place before the Tribulation?
8. What will the Millennium be like?
9. Both the judgment seat of Christ and the Great White Throne Judgment will be judgments of works. How will they differ from each other?
10. What does the Bible emphasize most about the New Jerusalem? (Include all passages that deal with it.)

Glossary

Abba. An Aramaic word for "the father" or "O Father."

Abomination of desolation. Refers to that which causes pollution of what is holy (Dan. 9:27; 11:31; 12:11; Matt. 24:15; Mark 13:14). May refer to the destruction of both the temple (A.D. 70) and the image of the Antichrist (Rev. 13:14–15; 19:11–21).

Adoptionism. An eighth century A.D. false teaching that said Jesus was adopted (possibly at His baptism) by the Father and (by this) incorporated into the Godhead, thus denying Christ's eternal existence and incarnation.

Age of Enlightenment. The era beginning in the eighteenth century when philosophers began saying truth could be found only through reason, observation, and experiment. They rejected supernatural revelation and encouraged secularism.

Agnosticism. "Not knowing." T. H. Huxley (1825-95) used this term to express his opinion that it was impossible to know whether or not God exists.

Albigensians. A medieval French sect that claimed the baptism in the Holy Spirit through the laying on of hands and lived by strict rules. They wanted to see the spiritual life of ordinary people deepened. They were suppressed by the Roman Church.

Allegory. A way of interpreting Scripture by looking for some deeper or "spiritual" meaning behind the literal sense.

Amillennialism. The view that there will be no future reign of Christ on earth. Some spiritualize the Millennium and make it represent Christ's present reign in heaven during the entire Church Age. They deny that Revelation 20 refers to a literal period of one thousand years.

Ancient of Days. A title of God the Father indicating His wisdom (Dan. 7:9,13,22).

Angelology. The study of the nature and work of angels.

Animism. A pagan belief that spirits inhabit trees, stones, and other natural objects.

Anthropodicy. The “justification of humanity.” The attempt to vindicate humanity in connection with the problem of evil.

Anthropology. In theology, used of the Bible’s view of human beings, including creation, sin, and our relation to God.

Antichrist. A false Christ who will appear at the end of this age, become a world dictator, and demand worship.

Antisupernaturalism. Denies the existence and reality of the supernatural. Tries to explain everything in terms of natural law.

Apocalyptic. (Gk. *apocalupsis*, “revelation,” “disclosure.”) The literature that uses rich symbolism to describe the coming kingdom of God and the events leading up to it. The visions of Daniel and Revelation are examples.

Apollinarianism. Apollinarius (died, ca. A.D. 390) taught that Jesus had a human body and soul, but deity, or the Logos (“Word,” John 1: 1), took the place of the spirit or mind in Him. Apollinarius did not consider Jesus either fully human or fully divine.

Apologetics. The defense of Christian faith, usually on intellectual principles.

Apostle. A “messenger.” Two groups are mentioned in the New Testament. The Twelve: especially trained and commissioned by Jesus to be primary witnesses to His resurrection and His teachings, and to spread the gospel. They will judge (rule) the twelve tribes of Israel in the millennial kingdom (Luke 22:30). Also used of others directly commissioned by Christ, including Paul, Barnabas, Andronicus, Junia, and James, the Lord’s brother.

Apostles’ Creed. A statement of faith, not actually from the apostles, but from the Roman church. It deals with the Father, Son, and Holy Spirit.

Archaeology. The scientific study of the remains of a culture and a people. It involves digging up these remains.

Arianism. Arius about A.D. 319 began teaching that Jesus Christ is a spirit created by God before He created the universe, and that Christ does not share the essence, or substance, of God, but has a similar essence.

Arminianism. Jacobus Arminius (1560-1609) taught in the “Remonstrance” (1610) that all who will believe in Christ

are eternally elected by God, that Christ died for everyone, that each believer is regenerated by the Holy Spirit, and that it is possible to fall away from grace and be eternally lost.

Articles of Remonstrance. See “Arminianism.”

Atheism. The denial that any god or God exists.

Atonement. (Heb. *kippurim*.) “The act of reconciliation” to God by covering with a price, the blood of a substitute, so that no punishment is necessary. (Gk. *katallagē*, “reconciliation.”)

Autographs. The original (handwritten) manuscripts produced by the human authors of Scripture. These were probably circulated and copied so many times that they wore out. None of them are now known to exist. However, copies made in ancient times do exist.

Biblical criticism. The analysis of the literary qualities and the history found in the Bible, not criticism in the ordinary sense of the word.

Biblical theology. The study of the teachings of the Bible, book by book or writer by writer, usually with an emphasis on progressive revelation.

Blasphemy. Slander, abusive speech that reviles or injures the reputation of persons, or especially such speech directed against God, Christ, or the Holy Spirit.

Calvinism. The teachings of John Calvin (1509–64), especially as developed by the Synod of Dort (1618–19), emphasizing total depravity, unconditional divine election, limitation of the Atonement to the elect, irresistible grace, and perseverance in grace. Reformed churches are Calvinistic.

Canon. (Gk. *kanōn*, “a straight rod.”) It came to mean a rule, or standard, and then the list of books accepted by the Church as a whole as Scripture inspired by the Holy Spirit, that is, the sixty-six books of the Bible.

Charismata. A Greek word meaning “freely bestowed gracious gifts.” Used of the gifts of the Holy Spirit (Rom. 12:6; 1 Cor. 12:4,9,28,30,31).

Charismatic. Related to or possessing one or more of the gifts of the Holy Spirit. Often used of all who put emphasis on the person and work of the Spirit and the availability and usefulness of the gifts today.

Cherubim. Plural of “cherub” (i.e., “cherubs”), beings first mentioned in the Garden of Eden (Gen. 3:24) and described in Ezekiel 1:5-14; 10:14.

Christology. (From the Gk. *Christos*, “Anointed One,” and

logos, “word,” “teaching,” “message.”) The study of what the Bible teaches about the person, ministry, and work of Jesus Christ.

Church Age. The period between Christ’s resurrection and His second coming.

Closed canon. The fact that no books can be added to the sixty-six books of the Bible.

Closed Communion. The teaching that only members of a particular local church may share in the Lord’s Supper.

Cluniacs. Members of a reform movement of the tenth to, twelfth centuries, centered at the Abbey of Cluny in the Rhone Valley of France. They also included about ten thousand monks in England.

Commercial theory. Another name for the satisfaction theory, which treats the Cross as a commercial transaction satisfying God’s honor and paying the infinite price for forgiveness.

Congregational government. Government of the church by the members, who regard themselves as having equal rights.

Consecrated. Set apart for the Lord’s use or service. Also used of a richer, deeper Christian life, wholly committed to God.

Consubstantiality. The sharing of the one divine being or substance by the Father, Son, and Holy Spirit.

Consubstantiation. The teaching that the body of Christ is spiritually united with the bread, and the blood of Christ is spiritually united with the wine, of the Lord’s Supper.

Cosmogony. Any theory of the origins of the physical universe.

Creed (confession). A statement summarizing the chief teachings of the Bible that Christians are to believe.

Daniel’s seventieth week. A final “seven” or week of years which most premillennialists identify with the Great Tribulation at the end of the Church Age.

Deity. Being God, having the nature of God.

Diaspora. The scattering of the Jews into various nations that began as God’s judgment on Israel and Judah. Now used of Jews living outside Palestine.

Dichotomism. The view that the human person is composed of two basic aspects, body and soul.

Didache. A Greek word meaning “teaching.” The *Didache* or *Teaching of the Twelve Apostles* (written about A.D. 100) was a manual on Christian life and church practice which claimed to have the authority of the apostles.

Disciple. “Learner,” “student.” Includes all who seek to learn from Jesus and obey His teachings.

Dispensationalism. A view first popularized by J. N. Darby (1800-1882) and spread by the *Scofield Reference Bible*. It divides God’s activity in history into seven dispensations, emphasizes a literal interpretation of prophecy, and holds that God has two plans, one for Israel and one for the Church.

Ditheism. The teaching that there are two gods or Gods.

Docetism. (From Gk. *dokeō*, “seem,” “have the appearance.”) The teaching that Jesus was God but only appeared to be a man and did not actually die on the cross. A form of Gnosticism.

Dominicans. A Roman Catholic order founded by Dominic in 1215. They emphasized both study and converting others to the Catholic Church.

Dualism. The teaching that good and evil are fundamental realities in the universe. Also the teaching that human beings are composed of two totally distinct elements that are not unified.

Dynamic **Monarchianism.** A teaching spread in the second and third centuries that God is sole sovereign and that Jesus was an ordinary man who at baptism began to be inspired by the Spirit, though not indwelt by the Spirit.

Ebionism. The Ebionites (from Heb. for “poor men”) taught that Jesus was the son of Joseph and Mary and became the Son of God when the Holy Spirit descended on Him. They also emphasized keeping the Law.

Ecclesiology. The study of the biblical teachings concerning the church and its practices.

Ecumenical. (From Gk. *oikoumenē*, “the inhabited earth.”) Refers to modern attempts to unite various denominations.

Eisegesis. A Greek word meaning “lead into,” “introduce into.” The reading of one’s own ideas into the biblical text.

El Elyon. A Hebrew term meaning “God Most High” (Gen. 14:18–22).

El Olam. A Hebrew term meaning “The God of All Time,” “The Eternal God.”

El Shaddai. A Hebrew term meaning “God Almighty.”

Elohim. The plural form of the Hebrew word *’Eloah*, “God.” Used of heathen gods, angels, powerful spirit beings, and used of the one true God to show that all that is God is only in Him.

Episcopal government. Rule by bishops.

Epistemology. The study of human knowledge or how the mind attains and uses knowledge to determine truth.

Eschatology. (Gk. *eschatos*, “last.”) The study of what happens in the afterlife and what happens at the end of the age and in the final state of both the righteous and the wicked.

Eunuch. A physically castrated man.

Eutychianism. The teaching of Eutyches (ca. A.D. 375–ca. 454) that the human nature of Jesus was absorbed into the divine so that He had only one nature.

Evangelicalism. Affirms the inspiration and authority of the Bible and the truth of its teachings, with emphasis on the need for personal conversion and regeneration by the Holy Spirit.

Ex **nihilo.** A Latin term meaning “out of nothing.” It refers to God’s work at creation.

Exegesis. (Gk. *exēgēsis*, “explanation,” “interpretation.”) The process of explaining a Bible text using rules supplied by hermeneutics.

Exegetical **theology.** Theology derived from form, structure, grammatical data, and historical and literary contexts of the books of the Bible.

Existential revelation. Revelation sought through the human person’s own experience of and participation in reality.

Existentialism. Based on the teaching of Søren Kierkegaard (1813–55). Emphasizes subjectivity, seeking truth through one’s own experience (especially of anxiety, guilt, dread, anguish) rather than by scientific objectivity. /

Expiation. The making of full Atonement by the Blood.

Faith. Belief in God and Christ expressed in wholehearted, trustful obedience. Biblical faith is always more than believing something is true. It always has God and Christ as its object.

False prophet. Many false prophets appeared in Bible times and their number will increase in the last days. The final false prophet will accompany the Antichrist (Rev. 16: 13; cf. 13:12).

Federalism. Covenant theology or mature Calvinism as developed in the seventeenth century.

Fiat creationism. Creation by God’s direct command.

Filiation. (Lat. *filius*, “a son.”) The relation of God the Father and God the Son within the eternal Godhead.

Foreknowledge. The knowledge God has of things and events before they occur. Calvinism identifies this with predestina-

tion. Process theology makes it God’s knowledge of all the possibilities of what may take place.

Franciscans. A Roman Catholic order founded by Francis of Assisi in 1209. They started as street preachers.

Futurist view. The view that everything in the Book of Revelation after chapter 4 takes place in a short period at the end of the Church Age.

Gap theory. The theory that Genesis 1:1 represents an original creation that was ruined. Thus Genesis 1:2 is supposed to describe a gap between the original creation and a later six-day creation.

General revelation. What God has made known of himself and His will in nature and in the human conscience (Rom. 1:18–20; 2:14–15).

Genre. A type, or form, of literature, such as prose, poetry, narrative, speech, lament, hymn, vision, wisdom saying, etc.

Glossolalia. (Gk. *glōssa*, “tongue,” “language,” and *lalia*, “speech,” “speaking.”) The Spirit’s gift of speaking in tongues.

Gnosticism. A teaching, beginning in the second century, that salvation comes through special superior knowledge. Some taught that physical matter is evil; most denied the humanity of Christ.

Governmental theory. The proposal by Hugo Grotius (1583–1645) that Christ’s death was not in our place but was a substitute for the penalty we deserve and a demonstration of what a just God will require if we continue to sin. *If we* repent, we will be forgiven, and this preserves God’s moral government.

Grace. “Unmerited favor.” God’s Riches At Christ’s Expense; His generosity to humanity.

Great Awakening. The American revival of 1725–60.

Hades. Greek mythology used it as the name of a grim god as well as a shadowy underworld of departed spirits. In the New Testament it translates the Hebrew *Sh’ol* and is always a place of agony (Luke 16:23–24).

Hamartiology. (Gk. *hamartia*, “sin.”) The study of the cause, nature, and results of sin.

Hellenistic. Related to the ideas and practices of Greek culture as it developed in the Roman Empire.

Henotheism. The worship of one god without denying the existence of other gods.

Heresy. An opinion or way of thinking that contradicts the teachings of the Bible.

Hermeneutics. (Gk. *hermēneuō*, “explain,” “interpret.”) The

theory of understanding the meaning of a passage, including analysis of the text, its intentionality, its context, and the customs and culture of the human author.

Higher criticism. Literary and historical analysis of the books of the Bible.

Historical narrative. A narrative recognized as fact.

Historical theology. The study of the teachings of the various theologians in their context down through church history.

Historicist view. The view that the events in the Book of Revelation have been gradually fulfilled during the course of church history.

Homoousia hemin. A Greek term meaning “of the same nature or essence as us.”

Hypostasis. A Greek term meaning “actual being,” “real being.” Used to mean persons in the one being or essence of the Triune God.

Idealist view. The view that the figures and symbols in the Book of Revelation represent only the ongoing struggle between good and evil, with the ultimate triumph of righteousness.

Illumination. The Holy Spirit’s work in bringing understanding of the truths of the Bible.

Incarnation. The act by which the eternal Son of God became a human being without giving up His deity.

Indigenous church principle. The principle that churches once established should be under the control of the local believers.

Inerrancy. Truth without error of any kind.

Infallibility. The Bible’s incapability of error.

Inter-testamental period. The period between Malachi (about 430 B.C.) and the birth of Jesus.

Judaism. The religion and culture that developed from Phariseism among the Jews after the temple was destroyed (A.D. 70). It exists in a variety of forms today.

Judeo-Christian. Referring to the values held by both Jews and Christians.

Justification. God’s act of declaring and accepting a person as righteous in His sight. God pardons sinners who accept Christ and treats them as not guilty—just as if they had never sinned.

Karma. In Hinduism and Buddhism, the force resulting from a person’s actions that determines the destiny of the soul in the next life.

Kenosis. A Greek term meaning “emptying.” The self-

emptying of Christ (Phil. 2:7) when He became man and emptied himself of the outward expressions of His glory.

Keswick. Referring to evangelical gatherings originating in Keswick, England, for Bible study, for seeking deeper spiritual life or victorious living.

Kingdom now theology. A form of postmillennialism that emphasizes making the kingdoms of this world the kingdom of Christ now.

Koran. The sacred book of Islam.

Liberalism. A movement that denies the supernatural and redefines Christian teachings and practices in terms of current human philosophies.

Liberation theology. A reactionary theology that interprets the Bible in such a way as to allow a Marxist type of revolution to liberate the poor.

Limbo. (Lat. *limbus*, “border.”) According to Roman Catholic theology, the permanent state of babies who die unbaptized. They are not personally guilty so they do not go to hell, but because of original sin they cannot go to heaven.

Literary-historical criticism. See “higher criticism.”

Lower criticism. The analysis of the texts and manuscripts of the Bible with a view to determine what is the true reading.

Macroevolution. The theory of the evolution of all living things from an original living cell.

Manuscripts. Handwritten books. Before A.D. 100 these were scrolls, or rolls. After that they were bound books.

Maranatha. An Aramaic word meaning “Our Lord Come!” (1 Cor. 16:22).

Mass. The Roman Catholic name for the Lord’s Supper.

Messiah. From the Hebrew *Mashiach*, “Anointed One.”

Microevolution. Small changes within the development of the kinds created by God. Provision for these changes was undoubtedly made by God in His creation. Most, however, have produced deterioration due to the Fall.

Midrash. A Hebrew word meaning “explanation.” A Jewish type of explanation of the meaning supposed to underlie biblical texts.

Mid-Tribulation theory. The theory that the rapture of the Church will occur in the middle of the seven years of the Great Tribulation at the end of the Church Age.

Millennium. A Latin term meaning “thousand years.” Used to refer to the future reign of Christ on earth.

Modalism. The teaching that God is one Person who man-

ifests himself sometimes as Father, sometimes as Son, sometimes as Holy Spirit.

Monarchianism. A second- and third-century movement that stressed the unity and oneness of God. Some made Jesus just a man. Others taught a form of Modalism.

Monasticism. Seclusion from the secular world in order to live a life of self-denial, service, prayer, and obedience.

Monism. Views the human person as a radical unity, a self not composed of separable parts **such as** body, soul, and spirit.

Monotheism. The worship of one God.

Moral influence theory. The theory that God graciously forgives and that the purpose of the Cross was simply to influence people toward good.

Moravians. Members of a church that resulted from a revival beginning in 1722 at Herrnhut, the estate of Count Zinzendorf in Saxony.

Mortal sin. According to Roman Catholic theology, a mortal sin causes a person to lose the state of grace and will cause eternal damnation if death occurs before penance is made.

Narrative. An account of events, especially as it advances action. Some look for a plot with a buildup and release of tension.

Neoorthodoxy. A type of theology associated especially with Karl Barth (1886-1968). It accepts the destructive critical methods of the liberals for the interpretation of the Bible, but teaches the major doctrines of the Reformation and believes that God speaks to people through Scripture (even while holding that Scripture is not inerrant).

Neoplatonism. The teachings of Plato as modified by Plotinus (205-70) and others. It conceived of the world as an emanation from deity and thought the soul could be reunited with deity in ecstatic experiences.

Neouniversalism. A trend among some Evangelicals to see the possibility of the ultimate salvation of all human beings due to the extravagant love and grace of God.

Nestorianism. The teaching of Nestorius, bishop of Constantinople (428-), that Jesus had within himself two persons as well as two natures. The Nestorians now call themselves Assyrian Christians.

Nicene Creed. The Council of Nicea (A.D. 325) produced a creed that was revised at the Council of Constantinople (A.D. 381). The revised version is still recited in many churches as a confession of faith.

Omnipotent. "All powerful."

Omnipresent. "Everywhere present."

Omniscient. "Having all knowledge."

Oneness Pentecostalism. The movement beginning in 1913 that views God in a modalistic manner and demands rebaptism in the name of Jesus only.

Ontological. Related to being, or to existence.

Open Communion. The willingness to serve the Lord's Supper to all believers who may be present whether or not they are members of the church.

Ordinance. A practice commanded by Jesus and continued as a memorial in obedience to Him. The two specific ordinances are water baptism and the Lord's Supper.

Orthodox. (From the Gk. *orthōs*, "upright," "straight," "correct," "true," and *dokeō*, "think," "believe.") Refers to correct teachings and practices as established by the Church. Used by Evangelicals of correct biblical teachings. The eastern churches took the name "orthodox" when the western (Roman Catholic) church split off from them.

Palestine. (From the Hebrew *P'lishtim*, "Philistines.") A term used by the Greek historian Herodotus (5th century B.C.) for southern Syria and then for Canaan by the Romans (in the Latin form, *Palaestina*). It includes the land west of the Jordan, called "the Holy Land" in the Middle Ages, and has several regions including coastal plains stretching for about 120 miles along the Mediterranean Sea from Lebanon to Gaza, the *Sh'phelah* ("foothills" ["low plains" or "low country," KJV]), the central hill country, and the Jordan-Dead Sea valley (part of the great Rift valley that stretches on through the Red Sea into central Mozambique in Africa).

Pantheism. The belief that God and nature, or the universe, are identical: "God is all, all is God."

Parousia. A Greek word meaning "presence," "coming," "arrival." Used in theology to describe the coming of Christ at the end of this age.

Patriarch. A Greek term meaning "father of a nation." Used of Abraham (Heb. 7:4) and the twelve sons of Jacob (Acts 7:8-9).

Patripassianism. The teaching that God the Father suffered on the cross.

Patristic era. (Lat. *patres*, "fathers.") The first seven centuries of church history.

Pelagianism. Pelagius (ca. A.D. 354-420) taught that the human will is the key to achieving salvation. He also denied original sin and said people are free to do right or wrong,

are responsible for their deeds, and receive grace according to their merits.

Penal substitution theory. Jesus on the cross took the place of sinners and suffered the punishment due them.

Pentateuch. The five books of Moses (Genesis through Deuteronomy), called in Hebrew the *Torah*, "Instruction."

Pentecostal. The movement that began in 1901 and emphasizes the restoration of the baptism in the Holy Spirit with the evidence of speaking in other tongues and the restoration of the gifts of the Holy Spirit.

Perseverance. Steadfastly continuing in a life of faith and obedience throughout life.

Pharisee. "A separatist." A member of a strict party that came into existence a century or more before Christ. The Pharisees observed the letter of the written law of Moses and added oral tradition that they claimed had been given to Moses.

Philology. The study of language as used in literature and as a medium of culture.

Pietists. Members of a movement that began in the seventeenth century among German Lutherans. They emphasized religious experience, communion with God, and missions.

Pluralism. The idea that various religious groups should be free to function in society, or that various interpretations of the faith should be accepted and encouraged within the Church.

Pneumatology. The study of who the Holy Spirit is, what He does, and the gifts He gives.

Polemics. The vigorous defense of Christian truth against false teachings, such as those promoted by cults.

Polytheism. The worship of many gods.

Postmillennialism. The teaching that the Millennium is the Church Age or an extension of the Church Age, with Christ ruling but not personally present.

Post-Tribulation theory. The theory that Christian believers will go through the seven-year Great Tribulation at the end of the age. The Rapture is considered identical with Christ's return in glory to destroy the Antichrist and establish the millennial kingdom.

Practical theology. The study of the administration, function, work, and life of the Church.

Predestination. The teaching that God chooses something in advance. He predestined that Jesus would be the Head of the Church and that the Church would be a chosen Body

that He will glorify when Jesus returns. Calvinists believe God predestines individuals to be saved. This comes from Calvin's philosophy, not from the Bible.

Premillennialism. The teaching that Jesus will personally return at the end of the Church Age and will establish His kingdom on earth for a thousand years. Emphasizes the literal interpretation of the Bible.

Presbyterian government. Church government directed by elders (presbyters), including preaching elders (pastors) and ruling elders (assisting the pastor).

Presupposition. A supposition held before investigating the facts.

Preterist view. The view that the majority of the events in the Book of Revelation refer to the first century and are already fulfilled.

Pre-Tribulation theory. The theory that the rapture of the Church takes place at the beginning of the Great Tribulation and that the Judgment Seat of Christ and the Marriage Supper of the Lamb take place in heaven before the Church returns with Christ to destroy the Antichrist and establish the millennial kingdom.

Progressive creationism. The idea that God created by distinct creative acts that either had time in between or that overlapped during a considerable period of time.

Propitiation. The making of atonement by satisfying God's wrath against human sin by Christ's sacrifice on the cross.

Propositional revelation. Revelation stated in a clear objective, definite way, usually in sentence form, and therefore to be believed.

Proselyte. A Greek term meaning "one who has come over." A convert from paganism to Judaism.

Providence. God's care and guidance.

Pseudepigrapha. A Greek term meaning "falsely entitled writings." Jewish writings from near the time of Christ not included in the Septuagint. They were attributed to people like Moses and Solomon, who were not their true authors.

Purgatory. (Lat. *purgatus*, "cleansing.") The sphere where Roman Catholics believe the souls of the faithful are purified before entering heaven.

Qumran. A place overlooking the northwest corner of the Dead Sea where a Jewish religious community lived from about 150 B.C. to about A.D. 70. Books of the Old Testament that they copied have been found (the Dead Sea Scrolls).

Ransom theory. The theory that Jesus' death on the cross

was a payment to Satan to release people from Satan's bondage.

Rationalism. A system of thought that depends totally on human reason and denies the need for divine revelation.

Reconciliation. The bringing of people to God in a restored fellowship.

Redaction criticism. Treats the writers of the Gospels as authors and theologians (rather than mere collectors of traditions as in form criticism), and seeks to determine why and how the writers used the information available to them.

Redemption. Restoration to fellowship with God through Christ's payment of the penalty for our sins by His death on the cross and the shedding of His blood.

Regeneration. The Holy Spirit's work of giving new life to the sinner who repents and believes in Jesus.

Reincarnation. The belief that when a person dies the soul leaves the body and enters into another body (a baby, an animal, an insect, or even a god, according to Hinduism).

Religion. A system of belief and a way of worship. The term is also used of human attempts to please God or gods.

Repentance. (Gk. *metanoia*, "a change of mind.") A change of the basic attitudes toward God and Christ, which involves a turning away from sin and a seeking of God's rule and righteousness.

Restorationism. Teaches a second chance for salvation after death.

Revelation. God's disclosure of himself and His will.

Sabellianism. The teaching of Sabellius (third century A.D.) that God is one Person who revealed himself in three forms, modes, or manifestations, in succession.

Sacerdotal. Referring to the domination of church life by the clergy, or the powers of the priesthood as mediators between God and human beings, often in special relation to the mass.

Sacrament. A religious rite. Roman Catholics believe grace is dispensed through these rites.

Sadducees. They rejected the traditions of the Pharisees and gave their attention to the written Law and the temple. During the time of Jesus, the Jewish high priest and his friends were Sadducees (cf. Matt. 16:1–2; 23:23–34; Acts 23:7–8).

Salvation. Includes all that God has done and will do for the believer in delivering from the power of sin and death and restoring to fellowship, as well as assuring future resurrection and the full inheritance He has promised.

Sanctification. The work of the Holy Spirit that separates believers from sin and evil and dedicates them to the worship and service of the Lord. There is an initial act of sanctification at conversion and a continuing process of sanctification as we cooperate with the Holy Spirit in putting to death wrong desires.

Sanctify. "Separate to God," "make holy."

Semipelagianism. The teaching that sinful human beings can take the first step toward God and then God helps them repent and exercise saving faith.

Sensus plenior. A Latin term meaning "fuller sense."

Septuagint. The translation of the Old Testament from Hebrew to Greek made during the two hundred years before Christ. A later tradition said it was done by seventy (or seventy-two) men. As a consequence, it is often referred to by the Roman numerals for seventy, LXX.

Seraphim. Plural of "seraph" (i.e., seraphs), "burning ones." They so reflected the glory of God that they seemed to be on fire (Isa. 6:2).

Sheol. The Hebrew word for the place of the wicked dead, translated *Hadēs* in the New Testament.

Soteriology. (Gk. *sōtēria*, "deliverance," "salvation.") The study of the saving work of Christ.

Special revelation. God's revelation in the written Word (the Bible) and in the person of Jesus.

Syncretism. The fusing of pagan ideas and pagan ways of worship with Christianity.

Targumim. Plural of "targum" (i.e., targums), "translations," "interpretations." Aramaic paraphrases of portions of the Old Testament.

Tenet. A belief or teaching held to be true.

Textual criticism. The analysis of variations in the wordings of the Hebrew, Aramaic, and Greek manuscripts of the Bible to determine what the original wording must have been. Most of these variations are minor differences in spelling and word order.

Theodicy. "The justification of God." The vindication of God's love and providence in view of the sin, evil, and suffering in the world.

Theology. "The study of God." Also used as a general term for the study of all the teachings of the Bible.

Theonomism. The teaching that God's will and law are the ultimate moral authority. Others use the term to refer to a principle that fulfills a person's being by uniting it with God.

Torah. “Instruction,” usually translated “Law”; usually refers to the Pentateuch, sometimes the whole Old Testament.

Traducianism. (Lat. *tradux*, “offshoot.”) The theory that when human fertilization takes place the soul is transmitted from the parents along with the genes.

Transubstantiation. The Roman Catholic teaching that the bread and the wine of the Lord’s Supper are changed into the real body and blood of Christ when the priest consecrates them. The fact that they still look and taste like bread and wine is termed an “accident,” i.e., merely incidental.

Tribulation. (Gk. *thlipsis*, “pressure,” “oppression,” “affliction,” “distress caused by circumstances.”) Also used of the Great Tribulation at the end of the age when God’s wrath is outpoured just preceding Christ’s return in glory.

Trichotomism. The teaching that the human person consists of body, soul, and spirit.

Tritheism. The idea that the Father, Son, and Holy Spirit are three separate Gods or beings.

Types, figures, and shadows. Old Testament persons, events, or objects that foreshadow or anticipate New Testament truth, especially as relating to Jesus Christ.

Typology. The study of types.

Universalism. The teaching that all human beings, angels, and Satan himself will eventually be saved and enjoy God’s love and presence forever.

Venial sin. In Roman Catholic theology, sin that is minor or that is committed without full reflection or intent and does not remove the person from God’s grace and favor.

Verbal plenary inspiration. Full inspiration of the Scriptures right down to the words (of the autographs).

Waldensians. Peter Waldo started a religious movement (flourished 1170-76) that stressed poverty and simplicity, rejected purgatory and prayers for the dead, and refused to take civil oaths. They are still prominent in Italy.

Wesleyan. Refers to followers of the original teachings of John and Charles Wesley.

Xenolalia. The speaking in tongues in a known language that is unknown to the speaker.

Yahweh (Jehovah). The Hebrew personal name of God formed from the consonants YHWH, also written as JHVH. By putting the vowels for the Hebrew title “Lord” with these four consonants (after the eighth century A.D.), Jews were reminded to read “Lord” instead of attempting to pronounce the personal name of God. Thus the vowels put

with JHVH become “JeHoVaH,” in effect a word coined by translators from a personal name and a title.

Yahweh Nissi. A Hebrew term meaning “The LORD is my Banner [Flag]” (Exod. 17: 15).

Yahweh Ropheka. A Hebrew term meaning “The LORD your [personal] Physician” (Exod. 15:26). Sometimes wrongly called Jehovah *Rapha*.

Yahweh Sabaoth. A Hebrew term meaning “The LORD of Hosts [Armies, including angels and stars]” (Rom. 9:29; James 5:4).

Yahweh Yireh. A Hebrew term meaning “The LORD will see and provide” (Gen. 22:14).

Zionist. A member of the movement attempting to return Jews to the land God promised them. Political Zionists were instrumental in helping to establish the modern state of Israel.

Selected Bibliography

GENERAL WORKS

- Althaus, Paul. *The Theology of Martin Luther* Translated by Robert C. Schultz. Philadelphia: Fortress Press, 1966.
- Anchor Bible Dictionary*. New York: Doubleday Pub. Co., 1992.
- Balz, Horst, and Gerhard Schneider, eds. *Exegetical Dictionary of the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1990.
- Bancroft, Emery H. *Christian Theology*. Rev. Ed. Grand Rapids: Zondervan Publishing House, 1987.
- Barth, Christoph. *God with Us*. Grand Rapids: Wm. B. Eerdmans, **1991**.
- Barth, Karl. Church *Dogmatics: Doctrines of Creation*. T. F. Torrance and Geoffrey W. Bromiley, eds. 4 Vols. Edinburgh: T. & T. Clark, 1960.
- Bauer, Walter. *Greek-English Lexicon of the New Testament, and Other Early Christian Literature*. Translated by W. F. Arndt and F. W. Gingrich. Chicago: University of Chicago Press, 1979.
- Berkhof, Louis. *Systematic Theology*. 4th Ed. Grand Rapids: Wm. B. Eerdmans, **1941**.
- Bloesch, Donald G. *Essentials of Evangelical Theology*. New York: Harper & Row, Publishers, 1978.
- Botterweck, G. Johannes, and Helmer Ringgren, eds. *Theological Dictionary of the Old Testament*. 6 Vols. Grand Rapids: Wm. B. Eerdmans, 1974-90.
- Braaten, Carl, and Robert W. Jensen, eds. *Christian Dogmatics*. Philadelphia: Fortress Press, 1984.

- Bromiley, Geoffrey W. *historical Theology*. Grand Rapids: Wm. B. Eerdmans, 1978.
- , ed. *The International Standard Bible Encyclopedia*, 4 Vols. Grand Rapids: Wm. B. Eerdmans, 1979-1988.
- Brown, Colin, ed. New *International Dictionary of New Testament Theology*. 4 Vols. Grand Rapids: Zondervan Publishing House, 1975-86.
- Brown, Francis, S. R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon to the Old Testament*, based on the lexicon of William Gesenius. Translated by Edward Robinson. Oxford: Oxford University, 1907.
- Bultmann, Rudolf. *Theology of the New Testament*. Translated by Kendrick Grobel. New York: Charles Scribner's Sons, 1951.
- Burgess, Stanley. M., Gary B. McGee, and Patrick Alexander, eds. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan Publishing House, 1988.
- Buswell, J. Oliver. *A Systematic Theology of the Christian Religion*. Grand Rapids: Zondervan Publishing House, 1972.
- Buttrick, G. A., et al., eds. *Interpreter's Dictionary of the Bible*. Nashville: Abingdon Press, 1962.
- Calvin, John. *Institutes of the Christian Religion*. John T. McNeill, ed. Philadelphia: The Westminster Press, 1973.
- Carlson, G. Raymond. *Our Faith and Fellowship*. Springfield, Mo.: Gospel Publishing House, 1977.
- Carter, Charles W., ed. *A Contemporary Wesleyan Theology*. 2 Vols. Grand Rapids: Zondervan Publishing House, 1983.
- Chafer, Lewis. *Sperry Systematic Theology*. 8 Vols. Dallas: Dallas Theological Seminary, 1947.
- Davis, John Jefferson. *Foundations of Evangelical Theology*. Grand Rapids: Baker Book House, 1984.
- Dayton, Donald W. *Theological Roots of Pentecostalism*. Grand Rapids: Zondervan Publishing House, 1987.
- Douglas, J. D., ed. *The New International Dictionary of the Christian Church*. Rev. Ed. Grand Rapids: Zondervan Publishing House, 1978.
- Duffield, Guy P., and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology*. Los Angeles: Life Bible College, 1983.
- Edwards, David I., and John Stott. *Evangelical Essentials*. Downers Grove, Ill.: Intervarsity Press, 1988.
- Eichrodt, Walther. *Theology of the Old Testament*. Philadelphia: The Westminster Press, 1967.
- Elwell, Walter A., ed. *Evangelical Dictionary of Theology*. Grand Rapids: Baker Book House, 1984.

- Erickson, Millard J. *Christian Theology*. Grand Rapids: Baker Book House, 1985.
- , *Does It Matter What I Believe?* Grand Rapids: Baker Book House, 1992.
- Ferguson, Everett. *Encyclopedia of Early Christianity*. New York: Garland Publishing Co., 1990.
- Ferguson, Sinclair B., and David F. Wright, eds. *New Dictionary of Theology*. Downers Grove, Ill.: Intervarsity Press, 1988.
- Gaster, Theodor H. *The Dead Sea Scriptures*. Garden City, N.Y.: Anchor Press, 1976.
- Gilbrant, Thoralf, ed. *Complete Biblical Library*. 16 Vols. Springfield, Mo.: Complete Biblical Library, 1986-1991.
- Girdlestone, Robert Baker. *Synonyms of the Old Testament*. Grand Rapids: Wm. B. Eerdmans, 1948.
- Gonzalez, Justo L. *A History of Christian Thought*. 3 Vols. Nashville: Abingdon Press, 1970.
- Green, J. B., and Scot McKnight, eds. *Dictionary of Jesus and the Gospels*. Downers Grove, Ill.: Intervarsity Press, 1992.
- Harris, R. Laird, Gleason L. Archer, and Bruce K. Waltke, eds. *Theological Wordbook of the Old Testament*. 2 Vols. Chicago: Moody Press, 1980.
- Harrison, Everett F., ed. *Baker's Dictionary of Theology*. Grand Rapids: Baker Book House, 1960.
- Henry, Carl F. H. *Christian Faith and Modern Theology*. New York: Channel Press, 1964.
- , *God, Revelation, and Authority: God Who Speaks and Shows*. Waco, Tex.: Word Books, 1976-1983.
- Hodge, Charles. *Systematic Theology*. 3 Vols. New York: Scribners Sons, 1871-1872.
- Jeremias, Joachim. New *Testament Theology: The Proclamation of Jesus*. Translated by J. Bowden. New York: Charles Scribner's Sons, 1971.
- Kaiser, Walter C., Jr. *Toward an Old Testament Theology*. Grand Rapids: Zondervan Publishing House, 1978.
- Kelly, J. N. *Early Christian Doctrines*. 2d. Ed. New York: Harper and Row Publishers, 1960.
- Kittel, Gerhard, ed. *Theological Dictionary of the New Testament*. Translated by G. W. Bromiley. Grand Rapids: Wm. B. Eerdmans, 1964.
- Ladd, George E. *A Theology of the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1974.
- Lightfoot, J. B. *The Apostolic Fathers*. Grand Rapids: Baker Book House, 1956.

- Lightner, Robert P. *Evangelical Theology: A Survey and Review*. Grand Rapids: Baker Book House, 1986.
- Louw, Johannes P., and Eugene A. Nida, eds. *Greek-English Lexicon of the New Testament based on Semantic Domains*. 2 Vols. New York: United Bible Societies, 1988.
- McConnell, Dan R. *A Different Gospel*. Peabody, Mass.: Hendrickson Publishers, 1988.
- Martens, Elmer A. *God's Design: A Focus on Old Testament Theology*. Grand Rapids: Baker Book House, 1981.
- Menzies, William W., and Stanley M. Horton. *Bible Doctrines: A Pentecostal Perspective*. Springfield, Mo.: Logion Press, 1993.
- Miley, John. *Systematic Theology*. 2 Vols. Peabody, Mass.: Hendrickson Publishers, 1989.
- Muller, Richard A. *Post-Reformation Reformed Dogmatics*. Grand Rapids: Baker Book House, 1987.
- Oden, Thomas C. *The Living God*. San Francisco: Harper & Row, 1987.
- Pannenberg, Wolfhart. *An Introduction to Systematic Theology*. Grand Rapids: Wm. B. Eerdmans, 1991.
- Pearlman, Myer. *Knowing the Doctrines of the Bible*. Springfield, Mo.: Gospel Publishing House, 1937.
- Ridderbos, Herman. *Paul: An Outline of His Theology*. Grand Rapids: Wm. B. Eerdmans, 1975.
- Schaeffer, Francis A. *The Complete Works of Francis Schaeffer*. 5 Vols. Wheaton, Ill.: Crossway Books, 1982.
- Schaff, Phillip. *The Creeds of Christendom*. 3 Vols. New York: Harper, 1931.
- Shedd, William G. T. *Dogmatic Theology*. 3 Vols. Grand Rapids: Zondervan Publishing House, 1992.
- Spykman, Gordon J. *Reformational Theology*. Grand Rapids: Wm B. Eerdmans, 1992.
- Stamps, Donald, ed. *The Full Life Study Bible*. Grand Rapids: Zondervan Publishing House, 1992.
- Strong, Augustus H. *Systematic Theology*. Philadelphia: Judson Press, 1947.
- Thayer, Joseph Henry. *Greek-English Lexicon of the New Testament*. Grand Rapids: Zondervan Publishing House, 1976.
- Thielicke, Helmut. *The Evangelical Faith*. 3 Vols. Translated by Geoffrey W. Bromiley, Grand Rapids: Wm. B. Eerdmans, 1974.
- Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans, 1979.

- Trench, Richard C. *Synonyms of the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1983.
- Van Til, Cornelius. *An Introduction to Systematic Theology*. Phillipsburg, N.J.: Presbyterian and Reformed Publishing co., 1978.
- Vine, W. E., Merrill F. Unger, and William White, eds. *An Expository Dictionary of Biblical Words*. Nashville: Thomas Nelson, 1984.
- Warfield, Benjamin B. *The Inspiration and Authority of the Bible*. Philadelphia: The Presbyterian and Reformed Publishing Co., 1970.
- Wenham, John W. *Christ and the Bible*. Downers Grove, Ill.: Intervarsity Press, 1973.
- Where We Stand*. Springfield, Mo.: Gospel Publishing House, 1990.
- Wiley, H. Orton. *Christian Theology*. 3 Vols. Kansas City, Mo.: Beacon Hill Press, 1940.
- Williams, Ernest S. *Systematic Theology*. 3 Vols. Springfield, Mo.: Gospel Publishing House, 1953.
- Williams, J. Rodman. *Renewal Theology* 3 Vols. Grand Rapids: Zondervan Publishing House, 1988-92.
- Williams, Robert R. *A Guide to the Teachings of the Early Church Fathers*. Grand Rapids: Wm. B. Eerdmans, 1960.
- Wynkoop, Mildred Bangs. *A Theology of Love*. Kansas City, Mo.: Beacon Hill Press, 1972.

CHAPTER 1

- Dayton, Donald W. *Theological Roots of Pentecostalism*. Metuchen, NJ.: Scarecrow Press, 1987.
- Goff, James R., Jr. *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism*. Fayetteville, Ark.: University of Arkansas Press, 1988.
- McDonnell, Killian, and George T. Montague. *Christian Initiation and Baptism in the Holy Spirit*. Collegeville, Minn.: Liturgical Press, 1991.
- McGee, Gary B., ed. *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*. Peabody, Mass.: Hendrickson Publishers, 1991.
- . *This Gospel Shall Be Preached* 2 Vols. Springfield, Mo.: Gospel Publishing House, 1986, 1989.
- Nienkirchen, Charles W. A. B. *Simpson and the Pentecostal Movement*. Peabody, Mass.: Hendrickson Publishers, 1992.
- Woodbridge, John D., and Thomas E. McComiskey, eds. *Doing*

Theology in Today's World Grand Rapids: Zondervan Publishing House, 1991.

CHAPTER 2

- Barr, James. "Biblical Theology." In Supplementary Volume. *The Interpreter's Dictionary of the Bible*. New York: Abingdon Press, 1976, 104-111.
- Carson, D. C. "Unity and Diversity in the New Testament: The Possibility of Systematic Theology." In *Scripture and Truth*. Grand Rapids: Zondervan Publishing House, 1983, 65-95.
- Fee, Gordon. *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody, Mass.: Hendrickson Publishers, 1991.
- Hasel, Gerhard. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids: Wm. B. Eerdmans, 1978.
- Kee, Howard C. *Knowing the Truth: A Sociological Approach to New Testament Interpretation*. Minneapolis: Fortress Press, 1989.
- Malina, Bruce. *The Social World of Luke Acts*. ed. Jerome H. Neyreys. Peabody, Mass.: Hendrickson Publishers, 1991.
- McKnight, Scot. *Interpreting the Synoptic Gospels*. Grand Rapids: Baker Book House, 1988.
- . *Introduction to New Testament Interpretation*. Grand Rapids: Baker Book House, 1989.
- Menzies, William. "Review of *Gospel and Spirit: Issues in New Testament Hermeneutics*, by Gordon Fee." *Paraclete* 27 (Winter 1993): 29-32.
- Ollenburger, Ben C., Elmer A. Martens, and Gerhard F. Hasel, eds. *The Flowering of Old Testament Theology*. Winona Lake, Ind.: Eisenbrauns, 1992.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, Ill.: Intervarsity Press, 1991.
- Parsons, Mikeal C. "Canonical Criticism." In *New Testament Criticism & Interpretation*, eds. David Alan Black and David S. Dockery. Grand Rapids: Zondervan Publishing House, 1991, 255-294.
- Stendahl, Krister. "Contemporary Biblical Theology." In *The Interpreter's Dictionary of the Bible*. Vol. 1. George A. Buttrick, ed. New York: Abingdon Press, 1962, 418-32.
- Stronstad, Roger. *The Charismatic Theology of St Luke*. Peabody, Mass.: Hendrickson Publishers, 1984.

- Tate, W. R. *Biblical Interpretation: An Integrated Approach*. Peabody, Mass.: Hendrickson Publishers, 1991.
- Thiselton, Anthony C. *Horizons in Hermeneutics*. Grand Rapids: Zondervan Publishing House, 1992.

CHAPTER 3

- Boice, James M. *The Foundations of Biblical Authority*. Grand Rapids: Zondervan Publishing House, 1978.
- Bright, John. *The Authority of the Old Testament*. Nashville: Abingdon Press, 1967.
- Bromiley, Geoffrey W. "The Inspiration and Authority of Scripture." *Eternity* (August 1970): 18.
- Bruce, F. F. *The Books and the Parchments*. Rev. Ed. Westwood, NJ.: Fleming H. Revell, 1963.
- Demarest, Bruce A. *General Revelation: Historical Views and Contemporary Issues*. Grand Rapids: Zondervan Publishing House, 1982.
- Geisler, Norman, ed. *Inerrancy*. Grand Rapids: Zondervan Publishing House, 1979.
- Henry, Carl F. H. *God, Revelation, and Authority*. Waco, Tex.: Word Books, 1976.
- Ladd, George. *The New Testament and Criticism*. Grand Rapids: Wm. B. Eerdmans, 1967.
- Lloyd-Jones, Martyn. *Authority*. London: Intervarsity Fellowship, 1958.
- McDonald, Lee Martin. *The Formation of the Christian Biblical Canon*. Nashville: Abingdon Press, 1988.
- McKim, Donald K., ed. *The Authoritative Word*. Grand Rapids: Wm. B. Eerdmans, 1983.
- Metzger, Bruce M. *The Canon of the New Testament*. Oxford: Clarendon Press, 1987.
- Montgomery, John Warwick, ed. *God's Inerrant Word*. Minneapolis, Minn.: Bethany Fellowship, 1974.
- Noll, Mark A., ed. *The Princeton Theology 1812-1721*. Grand Rapids: Baker Book House, 1983.
- Pinnock, Clark H. *Biblical Revelation-The Foundation of Christian Theology*. Chicago: Moody Press, 1971.

CHAPTER 4

- Albright, W. F., "El and Yahweh," *Journal of Semitic Studies*, 1:25-37.
- Bavinck, Herman. *The Doctrine of God*. Carlisle, Pa.: Banner of Truth Trust, 1951.
- Gruenler, Royce Gordon. *The Inexhaustible God: Biblical*

- Faith and the Challenge of Process Theism.* Grand Rapids: Baker Book House, 1983.
- Kaiser, Christopher B. *The Doctrine of God An Historical Survey.* Westchester, Ill.: Crossway Books, 1982.
- Packer, J. I. *Knowing God.* Downers Grove, Ill.: Intervarsity Press, 1973.

CHAPTER 5

- Brown, Harold O. J. *Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present.* Garden City, N.Y.: Doubleday & Co., Inc., 1984.
- Christian Research Institute. *The "Jesus Only" or "Oneness" Pentecostal Movement.* San Juan Capistrano, Calif.: The Christian Research Institute, 1970.
- Kelly, J. N. D. *Early Christian Creeds.* London: Longmans, 1950.
- Lewis, C. S. *God in the Dock: Essays on Theology and Ethics.* Grand Rapids: Wm. B. Eerdmans, 1970.
- Montgomery, John Warwick. *How Do We Know There Is a God?* Minneapolis: Bethany House Publishers, 1973.
- . *Principalities and Powers: The World of the Occult.* Minneapolis: Pyramid Publication for Bethany Fellowship, Inc., 1975.
- . *The Suicide of Christian Theology.* Minneapolis: Bethany Fellowship Inc., 1970.
- Sproul, R. C. *The Holiness of God* Wheaton, Ill.: Tyndale House Publishers, 1985.
- Wood, Nathan R. *The Trinity in the Universe.* Grand Rapids: Kregel Publications, 1978 reprint from 1955.

CHAPTER 6

- Blumhardt's Battle: A Conflict with Satan.* Translated by F. S. Boshold. New York: Thomas E. Lowe, 1970.
- Bundrick, David R. "TA STOZCHEIA TOUCOSMOU (GAL 4:3)." *Journal of the Evangelical Theological Society* (September 1991): 353-64.
- Caird, G. B. *Principalities and Powers, a Study in Pauline Theology.* Oxford: Clarendon Press, 1956.
- Davidson, Gustav. *The Dictionary of Angels: Including the Fallen.* New York: Free Press, 1972.
- Dickason, C. Fred. *Angels: Elect and Evil.* Chicago: Moody Press, 1975.
- Godwin, Malcolm. *Angels: Endangered Species.* New York: Simon & Schuster, 1990.

- Guelich, Robert A. "Spiritual Warfare: Jesus, Paul, and Peretti." *Pneuma* (Spring 199 1): 33-64.
- Montgomery, J. W., ed. *Demon Possession, a Medical, Historical, Anthropological, and Theological Symposium.* Minneapolis: Bethany Fellowship, 1976.
- Reddin, Opal, ed. *Power Encounter A Pentecostal Perspective.* Springfield, Mo.: Central Bible College Press, 1989.
- Russell, Jeffrey B. *Satan, the Early Christian Tradition.* Ithaca, N.Y.: Cornell University Press, 1981.
- Ward, Theodora. *Men & Angels.* New York: Viking Press, 1969.

CHAPTER 7

- Custance, Arthur C. *Without Form and Void: A Study of the Meaning of Genesis 1:2.* Brockville, Ontario: Doorway Papers, 1970.
- Davis, P., and D. H. Kenyon. *Of Pandas and People: The Central Question of Biological Origins.* Dallas: Haughton Publishing Co., 1989.
- Dillow, J. C. *The Waters Above: Earth's Pre-Flood Vapor Canopy.* 2d. Ed. Chicago: Moody Press, 1982.
- Fields, W. W. *Unformed and Unfilled: A Critique of the Gap Theory.* Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1976.
- Gentry, R. V. *Creation's Tiny Mystery.* Knoxville, Tenn.: Earth Science Associates, 1986.
- Harris, R. L. *Man-God's Eternal Creation: Old Testament Teaching on Man and His Culture.* Chicago: Moody Press, 1971.
- House, H. Wayne. "Creation and Redemption: A Study of Kingdom Interplay." *Journal of the Evangelical Theological Society* 35 (March 1992), 3-17.
- Moreland, J. P. *Christianity and the Nature of Science.* Grand Rapids: Baker Book House, 1989.
- Morris, H. M. *The Biblical Basis of Modern Science.* Grand Rapids: Baker Book House, 1984.
- Morris, Henry M., and Gary E. Parker. *What Is Creation Science?* Rev. Ed. San Diego: Creation-Life Publishers, Inc., 1982.
- Muller, R. A. *God, Creation, and Providence in the Thought of Jacob Arminius.* Grand Rapids: Baker Book House, 199 1.
- Newman, R. C., and Eckelmann, H. J., Jr. *Genesis One and the Origin of the Earth.* Grand Rapids: Baker Book House, 198 1.
- Pun, P. P. T. *Evolution: Nature & Scripture in Conflict?* Grand Rapids: Zondervan Publishing House, 1982.

- Ramm, Bernard. *The Christian View of Science and Scripture*. Grand Rapids: Wm. B. Eerdmans, 1954.
- Van Til, Howard J., Davis A. Young, and Clarence Menninga. *Science Held Hostage: What's Wrong with Creation Science AND Evolutionism*. Downer's Grove, Ill.: Intervarsity Press, 1988.
- Waltke, Bruce K. "The Literary Genre of Genesis, Chapter One." *Crux* (December 1991), 3-5.
- Whitcomb, J. C., and H. M. Morris. *The Genesis Flood: The Biblical Record and Its Scientific Implications*. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Company, 1961.
- Wonderly, Dan. *God's Time-Records in Ancient Sediments: Evidence of Long Time Spans in Earth's History*. Flint, Mich.: Crystal Press, 1977.

CHAPTER 8

- Berkouwer, G.C. *Sin*. Translated by Philip C. Holtrop. Grand Rapids: Wm. B. Eerdmans, 1971.
- Brunner, Emil. *Man in Revolt, A Christian Anthropology*. Translated by Olive Wyon. London: Lutterworth, 1939.
- Ramm, Bernard. *Offense to Reason*. San Francisco: Harper & Row, 1985.

CHAPTER 9

- Beasley-Murray, George R., *Baptism in the New Testament*. London: MacMillan, 1963.
- . *Jesus and the Kingdom of God*. Grand Rapids: Wm. B. Eerdmans, 1986.
- Bornkamm, Gunther, *Jesus of Nazareth*. Translated by F. McLuskey with J. M. Robinson. New York: Harper, 1960.
- Collins, John J. "The Son of Man and the Saints of the Most High in the Book of Daniel." *Journal of Biblical Literature* 93 (1974): 50-66.
- Cullmann, Oscar. *The Christology of the New Testament*. Translated by S. Guthrie and C. Hall. Philadelphia: Westminster Press, 1959.
- Dahl, Nils Alstrup. "The Problem of the Historical Jesus." In *The Crucified Messiah and Other Essays*. Minneapolis: Augsburg Publishing, 1974, 48-49.
- Dawe, Donald G. *The Form of a Servant: A Historical Analysis of the Kenotic Motif*. Philadelphia: Westminster Press, 1963.
- Dodd, Charles H. *The Founder of Christianity*. New York: Macmillan Publishing, 1970.

- Dunn, James. *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. Philadelphia: Westminster Press, 1980.
- Erickson, Millard J. *The Word Became Flesh*. Grand Rapids: Baker Book House, 1991.
- Fuller, Reginald. *The Foundations of New Testament Christology*. New York: Collins, 1965.
- Knox, John. *The Humanity and Divinity of Christ: A Study of Pattern in Christology*. Cambridge: Cambridge University Press, 1967.
- Ladd, George, "The Christology of Acts," *Foundations* 11 (1968): 27-41.
- Lafferty, O. J., "Acts 2,14-36: A Study in Christology," *Dunwoodie Review* 6 (1966): 235-53.
- Moltmann, Jürgen, *The Crucified God* Translated by R. A. Wilson. New York: Harper & Row, 1973.
- Moule, C. F. D., "The Manhood of Jesus in the New Testament." In *Christ; Faith, and History*. Cambridge: Cambridge University Press, 1972.
- Norris, Richard, Jr., ed. *The Christological Controversy*. Philadelphia: Fortress Press, 1980.
- Ramsey, William. *The Christ of the Earliest Christians*. Richmond: John Knox Press, 1959.
- Stott, John, R. W. *The Cross of Christ*. Downers Grove, Ill.: Intervarsity Press, 1986.

CHAPTER 10

- Berkouwer, G. C. *The Work of Christ*. Grand Rapids: Wm. B. Eerdmans, 1975.
- Hill, D. *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms*. Society for New Testament Studies Monograph Series, 1967.
- Klein, William W. *The New Chosen People: A Corporate View of Election*. Grand Rapids: Zondervan Publishing House, 1990.
- McGrath, Alister E. *The Mystery of the Cross*. Grand Rapids: Zondervan Publishing House, 1988.
- Marshall, I. Howard. *Kept by the Power of God: A Study of Perseverance and Falling Away*. Minneapolis: Bethany Fellowship, Inc., 1969.
- Pinnock, Clark H., ed. *The Grace of God The Will of Man*. Grand Rapids: Zondervan Publishing House, 1989.
- Shank, Robert. *Elect in the Son*. Springfield, Mo.: Westcott

Publishers, 1970; Reprint, Minneapolis: Bethany House Publishers, 1989.

———. *Life in the Son*. 2d. ed. Springfield, Mo.: Westcott Publishers, 1961.

Stohlmacher, Peter. "Reconciliation in the Preaching and Work of Jesus." *Theology News and Notes* 32 (March 1985): 4–8.

CHAPTER 11

Burgess, Stanley. *The Spirit and the Church: Antiquity*. Peabody, Mass.: Hendrickson Publishers, Inc., 1984.

Horton, Stanley M. *What the Bible Says About the Holy Spirit*. Springfield, Mo.: Gospel Publishing House, 1976.

McLean, Mark D. "Toward a Pentecostal Hermeneutic." *Pneuma* 6 (Fall 1984), 35–56.

Muhlen, Heribert. *A Charismatic Theology*. New York: Paulist Press, 1978.

Stronstad, Roger, and Lawrence Van Kleek, eds. *The Holy Spirit in the Scriptures and the Church*. Clayburn, B.C., Canada: Western Pentecostal Bible College, 1987.

CHAPTER 12

Blumhofer, Edith L. *The Assemblies of God A Chapter in the Story of American Pentecostalism*. 2 Vols. Springfield, Mo.: Gospel Publishing House, 1989.

Dieter, Melvin E., et al. *Five Views on Sanctification*. Grand Rapids: Zondervan Publishing House, 1987.

Flew, R. Newton. *The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life*. New York: Humanities Press, 1968.

Procksch, O., and K. G. Kuhn. "bagios," etc. *Theological Dictionary of the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1974, 88–114.

CHAPTER 13

Atter, Gordon F. *The Third Force*. Peterborough, Ont.: The College Press, 1965.

Barclay, William. *The Promise of the Spirit*. Philadelphia: Westminster Press, 1960.

Bruce, F. F. *Commentary on the Book of Acts*. Grand Rapids: Wm. B. Eerdmans, 1966.

Bruner, Frederick D. *A Theology of the Holy Spirit: The Pen-*

tecostal Experience and the New Testament Witness. Grand Rapids: Wm. B. Eerdmans, 1970.

Dunn, James D. G. *Baptism in the Holy Spirit*. London: SCM Press, 1970.

Ervin, Howard M. *Conversion-Initiation and the Baptism in the Holy Spirit*. Peabody, Mass.: Hendrickson Publishers, 1984.

———. *Spirit Baptism: A Biblical Investigation*. Peabody, Mass.: Hendrickson Publishers, 1987.

Fee, Gordon D. *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody, Mass.: Hendrickson Publishers, 1991.

Gee, Donald. *Pentecost*. Springfield, Mo.: Gospel Publishing House, 1932).

———. *Spiritual Gifts in the Work of the Ministry Today*. Springfield, Mo.: Gospel Publishing House, 1963.

Hoekema, Anthony A. *Holy Spirit Baptism*. Grand Rapids: Wm. B. Eerdmans, 1972.

Hollenweger, W. J. *The Pentecostals*. Peabody, Mass.: Hendrickson Publishers, 1972.

Horton, Stanley M. *The Book of Acts*, Springfield, Mo.: Gospel Publishing House, 1981.

———. *What the Bible Says About the Holy Spirit*. Springfield, Mo.: Gospel Publishing House, 1976.

McGee, Gary B., ed. *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*. Peabody, Mass.: Hendrickson Publishers, 1991.

Marshall, I. Howard. *Luke: Historian and Theologian*. Enl. Ed. Grand Rapids: Zondervan Publishing House, 1970.

Menzies, Robert P. "The Distinctive Character of Luke's Pneumatology." *Paraclete* 25 (Fall 1991): 17–30.

Stott, John R. W. *The Baptism and the Fullness of the Holy Spirit*. Downers Grove, Ill.: Intervarsity, 1964.

Stronstad, Roger. *The Charismatic Theology of St. Luke*. Peabody, Mass.: Hendrickson Publishers, 1984.

———. "The Hermeneutics of Lucan Historiography." *Paraclete* 22 (Fall 1988): 5–17.

———. "The Holy Spirit in Luke-Acts." *Paraclete* 23 (Spring 1989): 18–26.

Womack, David A., ed. *Pentecostal Experience: The Writings of Donald Gee*. Springfield, Mo.: Gospel Publishing House, 1993.

CHAPTER 14

- Carson, Donald A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*. Grand Rapids: Baker Book House, 1987.
- Carter, Charles W. *1 Corinthians. The Wesleyan Bible Commentary Series*. Peabody, Mass.: Hendrickson Publishers, 1986.
- Carter, Howard. *Spiritual Gifts and Their Operation*. Springfield, Mo.: Gospel Publishing House, 1968.
- Chapman, R. B. "The Purpose and Value of Spiritual Gifts." *Paraclete 2* (Fall 1968): 2428.
- Fee, Gordon D. *The Epistle to the First Corinthians. The New International Commentary on the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1987.
- Gee, Donald. *Concerning Spiritual Gifts*. Springfield, Mo.: Gospel Publishing House, 1949.
- . *Spiritual Gifts in the Work of the Ministry Today*. Springfield, Mo.: Gospel Publishing House, 1963.
- Grudem, Wayne. *The Gift of Prophecy in the New Testament and Today*. Westchester, Ill.: Crossway Books, Good News Publishers, 1988.
- Holdcroft, L. Thomas. *The Holy Spirit: A Pentecostal Interpretation*. Springfield, Mo.: Gospel Publishing House, 1979.
- Horton, Harold. *The Gifts of the Spirit*. Springfield, Mo.: Gospel Publishing House, 1975.
- Horton, Stanley M. *What the Bible Says About the Holy Spirit*. Springfield, Mo.: Gospel Publishing House, 1976.
- Lim, David. *Spiritual Gifts: A Fresh Look*. Springfield, Mo.: Gospel Publishing House, 1991.
- Martin, Walter. *The Spirit and the Congregation: Studies in I Corinthians 12-15*. Grand Rapids: Wm. B. Eerdmans, 1984.
- Richardson, William. "Liturgical Order and Glossolalia in 1 Corinthians 14:26c-33a." *New Testament Studies 32* (January 1986): 144-53.
- Stronstad, Roger. *The First Epistle of Peter*. Vancouver, B.C.: CLM Educational Society, 1983.
- Turner, Max M. B. "Spiritual Gifts Then and Now." *Vox Evangelica 15* (1985): 7-64.
- Womack, David A., ed. *Pentecostal Experience: The Writings of Donald Gee*. Springfield, Mo.: Gospel Publishing House, 1993.

CHAPTER 15

- Baxter, J. Sidlow. *Divine Healing of the Body*. Grand Rapids: Zondervan Publishing House, 1979.
- Blue, Ken. *Authority to Heal*. Downers Grove, Ill.: Intervarsity Press, 1987.
- Brown, Colin. *Miracles and the Critical Mind*. Grand Rapids: Wm. B. Eerdmans, 1984.
- . *That You May Believe: Miracles and Faith Then and Now*. Grand Rapids: Wm. B. Eerdmans, 1985.
- Carson, D. A. *How Long, O Lord? Reflections on Suffering and Evil*. Grand Rapids: Baker Book House, 1990.
- Fee, Gordon. *The Disease of the Health and Wealth Gospels*. Beverly, Mass.: Frontline Publishing, 1985.
- Hall, Douglas John. *God and Human Suffering*. Minneapolis: Augsburg Publishing House, 1986.
- Harper, Michael. *The Healings of Jesus*. Downers Grove, Ill.: Intervarsity Press, 1986.
- Hendrickx, Herman. *The Miracle Stories*. San Francisco: Harper & Row, 1987.
- Jeter, Hugh. *By His Stripes*. Springfield, Mo.: Gospel Publishing House, 1977.
- Kee, Howard Clark. *Medicine, Miracle and Magic in New Testament Times*. New York: Cambridge University Press, 1986.
- Kydd, Ronald. *Charismatic Gifts in the Early Church*. Peabody, Mass.: Hendrickson Publishers, 1987.
- Latourelle, Rene. *The Miracles of Jesus and the Theology of Miracles*. New York: Paulist Press, 1988.
- McConnell, D. R. *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement*. Peabody, Mass.: Hendrickson Publishers, 1988.
- Mayhue, Richard. *Divine Healing Today*. Chicago: Moody Press, 1983.
- Reddin, Opal L., ed. *Power Encounters: A Pentecostal Perspective*. Springfield, Mo.: Central Bible College Press, 1989.
- Seybold, Klaus, and Ulrich B. Mueller. *Sickness and Healing*. Nashville: Abingdon Press, 1981.
- Warfield, B. B. *Counterfeit Miracles*. London: The Banner of Truth Trust, 1918.

CHAPTER 16

- Beasley-Murray, G. R. *Baptism Today and Tomorrow*. New York: St. Martin's, 1966.

- Bonhoeffer, Dietrich. *The Cost of Discipleship*. 2d Ed. New York: The Macmillan Company, 1959.
- Burgess, Stanley M. *The Spirit and the Church: Antiquity*. Peabody, Mass.: Hendrickson Publishers, 1984.
- Cole, Alan. *The Body of Christ*. London: Hodder & Stoughton, 1964.
- Flemington, W. F. *The New Testament Doctrine of Baptism*. London: S. P. C. K., 1964.
- Jeremias, Joachim. *Infant Baptism in the First Four Centuries*. London: SCM Press, 1960.
- Kuiper, R. B. *The Glorious Body of Christ*. Grand Rapids: Wm. B. Eerdmans, n.d.
- Ladd, George E. *Jesus and the Kingdom*. New York: Harper & Row, 1964.
- Martin, Ralph P. *Worship in the Early Church*. Grand Rapids: Wm. B. Eerdmans, 1964.
- Minear, Paul S. *Images of the Church in the New Testament*. Philadelphia: Westminster, 1960.
- Moltmann, Jiirgen. *The Church in the Power of the Spirit*. London: SCM Press, 1977.
- Moody, Dale. *Baptism: Foundation for Christian Unity*. Philadelphia: Westminster, 1967.
- Sanders, John. No *Other Name: An Investigation into the Destiny of the Unevangelized*. Grand Rapids: Wm. B. Eerdmans, 1992.
- Saucy, Robert L. *The Church in God's Program*. Chicago: Moody Press, 1972.
- Welch, Claude. *The Reality of the Church*. New York: Charles Scribner's Sons, 1958.

CHAPTER 17

- Anderson, Ray S. "A Theology for Ministry." In *Theological Foundations for Ministry*. ed. Ray Anderson. Grand Rapids: Wm. B. Eerdmans, 1979, 6-7.
- Bittlinger, Arnold. "The Significance of Charismatic Experiences for the Mission of the Church" *International Review of Mission* 75 (1986): 117-122.
- Boer, Harry R. *Pentecostals and Missions*. Grand Rapids: Wm. B. Eerdmans, 1961.
- Costas, Orlando E. *The Integrity of Mission*. San Francisco: Harper and Row, 1979.
- Dempster, Murray W. "Evangelism, Social Concern and the Kingdom of God." In *Called and Empowered* ed. Murray

- Dempster, Byron Klaus, and Douglas Petersen. Peabody, Mass.: Hendrickson Publishers, 199 1,30-3 1.
- Fee, Gordon D. *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody, Mass.: Hendrickson Publishers, 1991.
- Frodsham, Stanley H. *With Signs Following*. Springfield, Mo.: Gospel Publishing House, 1946.
- Hedlund, Roger E. *The Mission of the Church in the World*. Grand Rapids: Baker Book House, 199 1.
- Hodges, Melvin L. "A Pentecostal's View of Mission Strategy," *The Conciliar-Evangelical Debate: The Crucial Documents; 1964-76*. 2d ed. Donald McGavran, ed. South Pasadena, Calif.: William Carey Library, 1977, 142-49.
- , *A Theology of the Church and Its Ministry: A Pentecostal Perspective*, Springfield, Mo.: Gospel Publishing House, 1977.
- Klaus, Byron D. "A Theology of Ministry: Pentecostal Perspectives." *Paraclete* 23 (Summer 1989): 1-10.
- MacDonald, William. "Pentecostal Theology: A Classical Viewpoint." In *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler. Grand Rapids: Baker Book House, 1976, 59-74.
- McClung, L. Grant, Jr. "Truth on Fire: Pentecostals and an Urgent Missiology." In *Azusa Street and Beyond*, ed. L. Grant McClung, Jr. South Plainfield, N.J.: Bridge Publishing, Inc., 1986, 47-61.
- McGee, Gary B. *This Gospel Shall Be Preached* Vol. 1, Springfield, Mo.: Gospel Publishing House, 1986.
- Moltmann, Jiirgen. *The Church in the Power of the Spirit*, London: SCM Press Ltd., 1977.
- Ogden, Greg. *The New Reformation: Returning the Ministry to the People of God* Grand Rapids: Zondervan Publishing House, 1990.
- Pate, Larry. *From Every People*. Monrovia, Calif.: MARC, 1989.
- Senior, Donald, and Carroll Stuhlmueller. *The Biblical Foundation for Mission*. Maryknoll, N.Y.: Orbis Books, 1983.
- Shelton, James S. *Mighty in Word and Deed* Peabody, Mass.: Hendrickson Publishers, 199 1.
- Torrance, T. F. "The Mission of the Church" *Scottish Journal of Theology* 19 (June 1966): 129-43.
- Van Engen, Charles. *God's Missionary People: Rethinking the Purpose of the Local Church*. Grand Rapids: Baker Book House, 199 1.
- Verkuyl, Johannes. "The Biblical Foundation for the Worldwide Missions Mandate." In *Perspectives on the World*

Christian Movement, Steven C. Hawthorne and Ralph D. Winter, eds. Pasadena: Institute of International Studies, 1981, 35-50.

CHAPTER 18

- Beasley-Murray, George Raymond. *Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse*. London: Macmillan & Co. Ltd., 1954.
- Berkhof, Hendrikus. *Well-Founded Hope*. Richmond, Va.: John Knox Press, 1969.
- Blaising, Craig A., and Darrell L. Bock, eds. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan Publishing House, 1992.
- Blamires, Henry. "The Eternal Weight of Glory." *Christianity Today* 35 (27 May 1991), 30-34.
- Boettner, Loraine. *Immortality*. Philadelphia: The Presbyterian and Reformed Publishing Co. 1956.
- Buis, Harry. *The Doctrine of Eternal Punishment*. Philadelphia: Presbyterian and Reformed Publishing Co., 1957.
- Charles, R. H. *A Critical History of the Doctrine of a Future Life: In Israel, in Judaism, and in Christianity*. 2d Ed. London: Adam and Charles Black, 1913.
- Clouse, Robert G. *The Meaning of the Millennium: Four Views*. Downers Grove, Ill.: Intervarsity Press, 1977.
- Crockett, William, ed. *Four Views on Hell*. Grand Rapids: Zondervan Publishing House, 1992.
- Finger, Thomas N. *Christian Theology: An Eschatological Approach*. Vol. 1. Nashville: Thomas Nelson Publishers, 1985.
- Hamilton, Neil Quinn. *The Holy Spirit and Eschatology in Paul: Scottish Journal of Theology Occasional Papers No. 6*. Edinburgh: Oliver and Boyd Ltd., 1957.
- Horton, Stanley M. *The Ultimate Victory*. Springfield, Mo.: Gospel Publishing House, 1991.
- . *Welcome Back Jesus*. Springfield, Mo.: Gospel Publishing House, 1967.
- Johnson, Christopher J., and Marsha G. McGee, eds. *How Different Religions View Death and Afterlife*. Philadelphia: The Charles Press, Publishers, 1991.
- Ladd, George Eldon. *The Last Things: An Eschatology for Laymen*. Grand Rapids: Wm. B. Eerdmans, 1978.
- Marshall, I. H. *Eschatology and the Parables*. London: Theological Students' Fellowship, 1973.
- Moltmann, Jürgen. *Theology of Hope: On the Ground and*

- the Implications of a Christian Eschatology*. Translated by James W. Leitch. New York: Harper & Row, 1967.
- Moody, Dale. *The Hope of Glory*. Grand Rapids: Wm. B. Eerdmans, 1964.
- Pentecost, J. Dwight. *Things to Come*, Grand Rapids: Zondervan Publishing House, 1958.
- Smith, Wilbur M. *The Biblical Doctrine of Heaven*. Chicago: Moody Press, 1968.
- Travis, Stephen. I *Believe in the Second Coming of Christ*. Grand Rapids: Wm. B. Eerdmans, 1982.
- . *The Jesus Hope*. Downers Grove, Ill.: Intervarsity Press, 1976.
- Vos, Geerhardus. *The Pauline Eschatology*. Grand Rapids: Wm. B. Eerdmans, 1972.
- Wallis, Wilber B. "Eschatology and Social Concern" *Journal of the Evangelical Theological Society* 24 (March 1981): 3-9.
- Walvoord, John F. *The Rapture Question*. Grand Rapids: Zondervan Publishing House, 1972.

Scripture Index

OLD TESTAMENT

Genesis	Genesis (cont.)	Genesis (cont.)
1 220, 225, 23 1, 597	1:26 to 2:25 259	3:4-5 100, 196
1 to 3 196,272	1:26 to 3:24 260	3:5 251
1:1 118, 132, 148n.12, 216, 219n.11, 219n.13, 224, 225, 226, 231, 271, 299, 316, 645	1:27 147, 217n.6, 248	3:6 259
1:1-2 271	1:27-28 248	3:7,21 260
1:2 152, 219, 224, 225, 226, 227, 231, 376, 379, 645	1:28 226, 227, 232	3:8 66
1:3-4 231	1:28-30 259	3:13-19 259
1:3-31 225	1:29-30 229	3:15 197, 327, 339, 528,597
1:4,10,12,18, 21,25,31 127	1:31 199, 217, 491	3:16 492
1:5 231	2:1,4 219n.13	3:17 285n.68
1:6-8 231	2:2-3 217	3:17-18 264,271, 285
1:9-10 231	2:3 217n.6,232	3:17-19 322
1:1 1-13 231	2:7 235, 237n.76	3:19 237n.76, 260
1:14-19 231	2:7,8,19 217n.8	3:20 248
1:20 241	2:7,22 248,606	3:22-23 259,606
1:20-27 606	2:7-23 231	3:22-24 287
1:22 227n.40	2:10 409	3:24 191,641
1:26 147,250	2:16 259	4 329
1:26-27 71, 237n.76	2:17 196, 259, 260, 263, 277, 287,288	4:1 358
1:26-28 235, 250, 252,568, 589	2:18 248	4:1-15 278
	2:22 237,259	4:2-5 261n.18
	2:23 238	4:7 274
	2:24 90	4:9 297
	3 45, 209,252, 259, 280, 329, 492	5:1 217, 237n.76, 247,250
	3:1 217	5:1-2 217n.6, 248
	3:1-5 199,259	5:3 247,604
	3:1-6 279	5:3-28 228n.44
	3:1-13 278	5:5 260
		5:21-24 259

Genesis (cont.)	Genesis (cont.)	Exodus (cont.)
5:24 608	19:24 188,408	3:15 134,607
6:1 228n.44	20 270,280	4:1-17 94
6:1-4 264	20:6 143	4:21 271
6:3,5 237	20:17 497	5:2 271
6:5 264, 277, 278	21:5 228n.44	6:6 349
6:7 237n.76	21:33 133	6:7 121
6:7,11-13 287	22:1-14 280	7:3 271
6:7,13,17 227, 233	22:2 158n.46	7:13-14 271
6:18 269,270	22:7-8 137	7:22-23 271
7:2,8 406	22:11-18 192	8:15,32 272
7:6 228n.44	22:14 137,655	9:7 272
7:11 271	22:17 568	9:12 272
7: 19-23 227,233	23:8 239	9:34-35 272
8:9,21 227,233	24:7 190n.41, 192	10:1,20,27 272
8:20 406	24:27 125	10:17 274
8:21 264	24:40 187n.31, 190n.41	11:10 272
9:1 226	25:26 228n.44	12:1-13 344
9: 1-3 229	26:10 285	12:3 526
9:6 72, 250, 604	28:10-22 287	12:40 228n.44
9:9-17 269	30:27 336	12:43-45 383
9:13-15 226	31:11-13 192	12:48-49 383
9:15-16 227,233	31:29 277	13:1-16 342n.50
9:19 248	32:24-30 147, 192	13:13-15 349
1 1:10-26 228n.44	33:20 132	13:21-22 64
12:1 80	35:18 131n.16, 240	14 327
12:1-3 568	38:7 277	14:1 94
12:3 490, 568, 569, 570, 571, 597	45:28 to 46: 1 609	14:4,8,17 272
14:18-22 643	46:2 80	14:19 188
14:22 133	46:26 267	14:30 326,327
15:6 363,366	47:9 271,277	15:11 129
15:13 332	48:3-4 133	15:26 13, 138,497, 655
15:16 331	48:9 228n.44	16:1 526
15:18 269,630	49:6 526	16:23 406
16:7-13 147	49:24 133	17:15 138,655
16:11 192	50:20 143	18:4 248
16:13 192		19 570
17:1 133	Exodus	19:4-6 569
17:2-21 269	1: 8-22 271	19:5-6 458
17:9-14 270	1:8 to 15:21 271	19:6 406
18:1-21 147	2:17 326	19:9-19 64
18:2 192	3:2-6 192	20:3 149
18:13-33 192	3:4-12 64	20:5 270
18:14 123	3:6 90	20:7 131,135
18:20 274	3:7 506	20:11 228
18:25 68,263	3:8 326	21:12-14 281
19:1-22 187	3:1 1-15 134	22:1 286
19:1-28 147	3:12 132n.26	22:8 132
19:15 276	3:14 150,316	23:2 277
19:22 188	3:14-15 64	23:7 332,366
		23:19 390n.33
		23:20 190n.41

Exodus (cont.)	Leviticus (cont.)	Numbers (cont.)
23:23 187n.31, 188, 190n.41	12:6 407	22:21–35 187
25: 1 1–39 406	13:13,17, 40–41 406	22:22–35 188
25:12,14 237	13:47–59 408	23:10 609
25:20,22 191	13:52,55,57 408	23:19 123, 126, 234
26:31 191	14:1–9 407	24:16 133
28:2–4 406	14:5–6,50–52 407	27:13 609
29:1 406	14:10–32 407	35:22–24 280
29:29 406	14:33–53 408	
29:3 1 406	14:40–41,45 408	Deuteronomy
29:37 403n.17	14:48–53 407	1:39 263
30:3 406	15:1–32 407	2:30 271
32 282	15:13 407	4:15 251
32:34 187n.31	16:20–22 342n.50	4:27–3 1 622n.70
32:1 188, 190n.41, 279	16:24 406	4:32 237n.76
33:2 190n.41	19:2 331	4:37 337n.37
33:2–3 188	20:8 129	6:4 68, 119, 146
34:6 286, 333n.22, 337n.36	21:11 239	6:5 239
34:6–7 270	23:19 91	7 570
34:9 336	23:32 406	7:6 355
34:17 132	25 349	7:6–8 569
34:26 390n.33	26:12 65,532	7:7 355
34:27–28 269	26:40 276	7:7–8 337
39:15 406	27 349	7:7–8,12–13 336
	27:10 277	7:8 349
		7:9 126,363
	Numbers	7:9–10 130
	3:4 330	7:25–26 277
Leviticus	5:2 239	9:6 337
4:1 to 5:13 280n.55	5:17 406	9:7 276
4:1 to 6:7 342n.50	5:28 406	9:10 526
4:2 274	6:24–26 569	9:18 247
4:8 274	7:89 191	9:23–24 363
4:12 406	11:19,21 408	10:15 337n.37, 532
4:28,32 344n.54	11:26 385	10:16 337,384
5:1 280n.55	11:28–29 386	10:17 332
5:17–19 280	11:29 458	12:20 240
6:24–30 342n.50	12:6 64	12:31 277
6:30 347n.59	14:1 526	13:5 349
7:1–6 342n.50	14:18 127, 333n.22	14:2 355
8:14–17 342n.50	14:41 274	14:21 390n.33
8:15 347n.59	15:22–31 280n.55	15:9 278
10:1–2 330	15:30 281	16:3 562
10:3–20 342n.50	16:2 526	17:2 274
10:10 129	16:22 247	17:6 174
11:32 408	18:11,13 406	18:15 299
11:33,35 408	19:1–10,17–22 407	19:15 174
11:33–35 407	19:9,18–19 406	20:4 327
11:36 407	19:11–13 407	21:14 239
11:38,40 407	20: 1 526	22:5 277
11:44 129,405	20:16 188	24:16 270
11:45 331	21:8–9 138	

Deuteronomy (cant.)	Ruth	1 Kings (cont.)
25:1 366		8:32 366
25:4 95	1:2 175	8:36 274
27:26 to 28:1 284	3 to 4 349	8:47 253n.113
28:1 284n.65		11:34 355
28:58 135n.28	1 Samuel	12:3 526
29: 18–22 384	2:3 132	17:18 562
29:29 66	2:18,21,26 384	18:28–29 386
30:6 365,384	3:1–21 384	18:29 386
30:15 66	3:7 384	18:33–35 466
31:24–26 80	6:6 279	18:36–38 386n.26
32:4 126, 130	7:1 406	18:37 122
32:6 139	7:8 327	19:3 239
32:8 133	10:6,11 385	19:5–8 188
32:15 132	10:6–12 386	19:11–12 542
32:22 608	12:2 217n.7	20:28 121
33:2 181n.6	12:7 331n.20	21:25 279
33:12 128	15:11 361	22 386
33:27 122n.10	15:23 276	
34:5–6 609	16:7 85	2 Kings
	17:46 121	1:3–15 188n.34
	19:5 327	2:1–12 259
Joshua	19:23–24 385,386	2:11 608
2:13 239	20:29 336	5:1 327
3:10 121	24:16 188n.34	5:3–14 498
6:17,24 408	28:12 613n.42	9:11–12 386n.27
7 270	28:13 608	13:23 336
7: 1–26 384		19:15 191, 219n.13
7:12,25 408	2 Samuel	19:35 188n.34
9:15 270	6:2 191	20:1–21 498
11:11,13 408	7:11,16 597	23:10 634
11:20 271	7:14 139	23:27 355
23:14 126	11 to 12 279,282	24:3–4 346n.57
24:19 331,405	1 1:1–26 383	
	12:23 263	1 Chronicles
Judges	14:20 188	10:13–14 287
2:1 192	15:25 336	13:6 191
2:1–4 187	16:13 237	16:26 219n.13
2:1–5 188,	21:7 383	16:35 133
188n.34	22:3 327	17:13 139
2:16,18 327	22:11 191	21:1 279
3:3–22 188n.34	23:2 109	21:14–15 188n.34
3:9 327	24 270	22:10 139
5:23 188n.34		28:18 191
6:11,14 192	1 Kings	
6: 1 1–22 187, 188	6:1 227	2 Chronicles
6:23 138	6:5 237	16:11–12 493
13:3–21 187	6:29,32 191	20:6 123
13:21–22 192	6:34 237	20:9 327
20:2 526	7:29 191	20:20 253n.113
20:16 274	8:27 124	26:16–19 493

2 Chronicles (cont.)	Psalms (cont.)	Psalms (cont.)	Psalms (cont.)	Psalms (cont.)	Psalms (cont.)	Psalms (cont.)
32:17 326	8:3-8 224n.27	33 70	78:58-60 287	103:20 187n.31, 148	144	
32:2 1 190n.41	8:5 132, 180, 187	33:4 126	79 326	148:2 187n.31, 188		
Nehemiah	8:5-8 250	33:6 219n.13	79:9 133,326	103:20-21 190		
1:5 132	9:17 608	33:11 123, 126n.12	80:1 191	104 70	148:5 187,217	
1:11 64	10:1-11 287	33:12 87	81:12 271	104:4 187	149 144	
4:14 132	10:4 275	33:21 363	82:6 96	104:24 73n.34, 125	150 144	
9:6 218	11:5 286	34:7 188	83:18 135n.28			
9:7 355	12:6 406	34:8 332	86:13 240	104:30 151, 219, 219n.10, 237n.76		Proverbs
9:17 129, 333n.22, 337n.36	13 492	35:6 188	86:15 127, 337n.36	105:25 272	1:10-14 279	
9:32 132	13:5 363	35:17 326	88:3,7 608	106 144	1:23 253	
Job	13:13 612n.37	36:5-7 131	88:11-12 608	107:9 219n.10	1:28 287	
1:6 to 2:6 284	14:1 118	36:6 218	89:1-8 363	107:17 272,493	3:19 219n.13	
1:12 143	16:10 608n.24	38:3 493	89:2 126	107:19-20 497	4:16 286	
3:17 279n.54	16:11 608	38:3-4 287	89:8 126	110:1 297,392	6:16-19 277	
4:18 187n.31	17:5 608	38:4 493	89:11-13 217	111 144	7:27 608	
5:17 133	18:10 191	39:8 326	89:14 130	112 144	8:22-31 224n.27	
5:17-18 497	18:14 327	39:12-13 608	89:46,48 608	113 144	9:18 608	
11:7 63, 121, 122	18:30 363	41:4 336,497	90:2 122,133	113:6 219n.13	10:12 288	
11:8 608	18:31 132	42:8 128	90:3 236,237n.76	114:7 132	11:10 274	
14:3 608	19 70	46:4 406	90:4 260	115:17 607	16:18 276	
14:4 262	19:1 73, 73n.34, 7 5, 118, 219n.13, 222,232	46:10 67,121	91:4 251	115:18 607	16:32 240	
19:25-27 288	19:1-4 70	49:15 349,608	91:11 187n.31, 188,190	116:5 334	17:2 367	
26:13 219	19:1-6 224n.27	50:22 132	91:16 606	116:5 334	17:15 332,365, 366	
27:3 242	19:3 70	51 285	93 70	119:68 332	19:2 274	
28:13 236	19:9 406	51:1 336	93:2 73n.34	119:142 331	19:21 215	
30:23 608	19:12 280	51:4 273,280	94:1 132,286	119:151 126	20:22 279	
33:4 219	19:13 281	51:5 247,262	94:12 286	119:160 126	22:8 287	
36:26 66,122	19:13 22	51:10 278,406	95:5 217n.8	128:5-6 606	22:11 406	
37:23 133	22 347n.58, 492	51:11 378n.9	95:6 138	130:8 349	23:32 230n.53	
38 197, 224n.27	22:3 130	51:14 326	95:8 279	135 144	25:21-22 474	
42:1-6 515	22:16 86	55:15 608	95:8-11 286	135:6 143	28:3-4 274	
42:6 133	22:21 326	63:3 128	96:3 574	136 69	28:14 279	
Psalms	23:1 138	64:5 279	96:5 219n.11, 219n.13	136:5-6 219n.13	29:27 277	
1:2-3 392	23:5 563	65:4 406	96:11-13 630n.98	137:9 262	30:5 132	
1:3 380	23:6 608	65:5 133	98:7-9 630n.98	139 196	Ecclesiastes	
2:7 323	24:1 68	65:9-13 218	98:9 332	139:1-4 124	1:4 636	
2:8 629n.96	24:7-8 629n.96	66:18 280,287	99:1 191	139:6 66	3:7 64	
4:8 366	24:9-10 136	68:1 132	100:1-2 117	139:7-8 151	3:20 237n.76	
6 492	25:7 274	68:14 133	100:5 127, 271, 332	139:7-10 124	7:29 252,271	
6:1,5 608	26:11 349	68:18 202n.67	102:12 122n.10	139:8 608	9:5-6 612n.37	
6:2,7 336	27:1 327	68:19 133	102:25 219n.13	139:13-14 247	12:1 217n.6	
6:5 607, 612n.37	27:1 29	69 347n.58	102:25-26 222n.22	139:13-15 202n.67	12:7 237n.76, 247	
7:11 271	29 70	69:14 326	102:25-27 637	139:19 132		
8 69	29:3 132	69:18 349	102:27 123, 126n.12	140:1 326		
8:1 222	29:4 73n.34	71:2 326	103:3 497	145:8 337n.36		
8:3 219n.13	30:2 497	71:23 349	103:8 129, 337n.36	145:8-9 127		
8:3-4 73n.34	30:3 607	72:2 130	103:13 334	145:15-16 219n.10		
	31 492	73:24 609, 609n.25	103:14 237n.76	146 144		
	31:5 276	78:8 276		146:3-4 612n.37		
	31:10 276	78:38 346n.57		147 144		
	32 94	78:49 188n.34		147:5 123, 125		
	32:2 366			147:9 219n.10		

Isaiah (cont.)		Isaiah (cont.)		Isaiah (cont.)	
2:11	276	29:16	217	46:10	124,215
3:17	272	30:13-14	129	47:3	61
5: 18-25	281	30:18	336	48:16	147
5:20	287	31:6	253n.113	49:3-6	570
6: 1-3	179, 188, 191	34:4	222n.22, 637	49:6	327, 569, 570
6:2	653	35: 1-2	629n.96	51:3	630n.98
6:3	136, 331, 405	35: 1-2,6-7	630n.98	51:6	222n.22, 637
6:5	129,586	35:8-10	349	51:13,16	219n.13
6:6-7	191,381	35:9	349	53	335n.28,
6:8-10	151	35:25	630		347n.58, 392,
6:9-10	271	36:18	132		490, 505, 508
7	313,314	37:6	188n.34	53:4	505, 506, 507,
7:1-9	314	37:16	191,		508
7:13-14	314		219n.11	53:4-5	13,505
7:14	296n.23, 313,	38:5	607	53:4-6,8,12	342n.50
	314	38:17-18	607	53:5	129, 503, 505,
7:15	86	38:18	608		506
8	314	39:6	86	53:6	354n.71
8: 19-22	196	40:12-13	219	53:7	344
9:6	150	40:12-28	65	53:7-8	379
9:6-7	150	40:14	120	53:9	86
9:7	629n.96	40:26	217,218	55: 1-8	359
10:18	240	40:28	124, 217n.6	55:12-13	630n.98
10:20-21	286n.69	41:14	349	56:2	236
1 1:1-2	393	42:1	355	57:13	363
11:6-8	630	42:5	217n.6,	57:15	122, 123
11:6-9	229		219n.13	57:16	247
11:6-10	629n.96	42:8	135n.28	57:20-2 1	279n.54,
11:8	230n.53	43:7	222		287
12:2	132	43:10	253n.113,	58:13-14	504
13:6	133		355	59:5	230n.53
13:10,13	222n.22	43:11	327	59:13	276
13:12	236	43:11-12	327	59:20	361
14:1-3	622	43:13	123	60:10-22	504
14:7-8	630n.98	43:14	349	60:11	637
14:9	608	43:24	274	60:21	222
14:9-10	607	44:3-4	398	61:1	147
14:12-14	224	44:8	132	61:1-2	381,398
14:12-20	210	44:23	202n.67	61:1-3	458
14:14	210	44:24	120,	61:3	222, 629n.96
14:16-20	210n.87		219n.11	61:8	130
14:27	123	44:28	86	62:10-1 1	138
14:29	230n.53	45:7	271	62:11-12	349
22:14	284n.64	45:12	219n.11,	62:12	349
24:1	225		237n.76	63:9	188,334
25:1	125	45:12,18	219n.13	63:9-10	147
25:8	288	45:15	121	63:10-1 1	378n.9
26:8-9	240	45:18	217, 217n.6,	63:16	139
26:9	240		217n.8, 224	64:8	139
26:14	608	45:21	327	65:2	360
26: 19-2 1	631n.99	45:23	149	65:12	360
29:13	278,287	46:5-10	65		

Isaiah (cont.)		Jeremiah (cont.)		Ezekiel (cont.)	
65:17	222, 614,	31:9	139	36:33-35	409
	636n.114	31:11	349	36:35	409
65:17-25	630	31:15	296n.23	37:1-14	277
65:19-25	636n.114	31:31	269	37:5-10	380
65:25	229	31:33	278,365	37:12-14	631n.99
66:22	614	31:34	289	37:14	380
66:24	412	31:40	409	37:2 1-23	409
		32:17	123,	37:23	327
			219n.13, 271	38	627n.87,
Jeremiah		32:18	270		631n.100
1:5	99n.97, 247	32:37-42	622n.70	39	627n.87,
2:13	407	33:2	217n.8		631n.100
2:24	240	33:16	139	39:1	94
3:4	139	52:28	239	39:22,28	122
3:6-14	363			39:25-29	622n.70
3:7	361	Lamentations		40 to 48	629n.96
3:17	278	3:22-23	126	41:6	237
3:19	139,361	3:25	127	41:18-20	191
4:4	408			47:1-12	409
4:23-26	224,225	Ezekiel		48:35	138
5:6	276	1:5-14	641	Daniel	
5:7	132	1:5-26	191	2	621
6:19	277	1:6	191	2:21	69,125
7:24	278	1:7	191	2:34-35,44-45	624,629
7:31	634	3:19	361		621, 629n.96
8:17	230n.53	9:3	191	2:44	188, 189
8:22	138n.32	10:1-22	191	3:28	4:13,17,23
9:24	130, 336n.33	10:14	191,641		192
9:26	384	11:19	277, 278,	4:35	123
10:11	219n.13		365	5:5-24	64
10:11-12	219n.11	11:22	191	6:22	187n.31,
10:24	130	14:6	253n.113		189, 190n.41
11:1	94	18:20	270	7	303
12	94	18:23	288	7:9,13,22	640
12:2	238	18:24,26	361	7:13-14	301
15:15	333n.22	18:30-32	381,	7:15	240,302
17:7	363		392n.38	9:4	132
17:9	234,274,	18:31	388	9:21-27	182
	278	18:32	253n.113	9:26	620
17:13	407	20:20	122	9:27	619, 628, 639
17:14-18	327	28:11-17	224	10	200
17:21-27	406	28:26	122	10:13	198,284
17:27	408	33:11	288	11:31	639
19:3	136	34:25	630	12:1	182,627
23:5-6	622,	34:30	122	12:2-3	63 1 n.99
	629n.96	36	410,620	12:11	639
23:6	139	36:22-32	622n.70		
23:23-24	124	36:25	406	Hosea	
24:7	277	36:25-27	365,398	1:10	532, 629n.96
25:9-12	86	36:25-27,29	409	2:2,5	363
29:13	64	36:26-27	277	2:19	331
30: 1 0-24	504	36:29	327	2:20	363
31:3	128,337				

Hosea (cont.)	Amos (cont.)	Zechariah
3:5 629n.96	5:5 287	3:9 276
4:15 287	6:3 271	3:9-10 136
5:8 287	6:8 275, 276, 405	4:6 409, 581
6:1 361	9:2 608	8: 1-9 629n.96
6:1-3 594	9:11-15 622, 629n.96	8:7-8, 13-15 622n.70
6:7 269		9:9-10 620
10:5, 8 287	Obadiah	9:10 630
11:1 296n.23		10:2 287
11:8 286	3 276	10:11 276
13:4 327	4 276	12:1 247
		12:10 148, 398
Joel	Jonah	13:1 408
2:13 337n.36	4:2 337n.36	13:2-G 387
2:13-14 253n.113		14 410
2:23 17, 398, 409, 584	Micah	14:4, 8 409
2:23-27 594	3:4-7 287	14:8 408
2:27 122	4:1-8 629n.96	14:16 409
2:28 12, 398	4:3-5 630	14:20-21 409
2:28-29 324, 383, 395, 458	4:5 136	
2:28-32 409, 419	5:2 86, 296n.23	
3: 1-2 383n. 19	6:8 545	Malachi
3:17 122		1:6 139
5:24 130	Habakkuk	1:9-14, 19 188n.34
	1:13 331, 406	2:3-13 188n.34
Amos	2:4 274	2:10, 12 139
2:1 94		3:1-10 188n.34
3:2 358	Zephaniah	3:6 166
3:7 62	2:3 600	4:1-2 498
4:2 405	3:8-9 621	4: 1-14 188n.34
4:13 217	3:14-15 622n.70	5:5-11 188n.34
		6:4-8 188n.34

NEWTESTAMENT

Matthew	Matthew (cont.)	Matthew (cont.)
1 313	2:18 296n.23	4:18-20 64
1 to 2 296n.23	2:19-21 186n.28	4:21 359
1:18-22 314	2:20 242	5 85
1:20-24 188, 193	3:2 253n. 113, 362	5:5 482
1:20-25 123, 187	3:11 398, 425	5:17 90
1:21 328	3:11-12 381, 412	5:17-18 101
1:21-23 198	3:13-17 558	5:18-19 96
1:23 86, 140, 296n.23, 314	3:16-17 152	5:19 279
1:24 186n.28	3:17 357	5:21-22, 27-28 280
2:6 86, 296n.23	4:1-11 199, 279	5:22 91, 632
2:13-23 193	4:2 316	5:35 140
2:15 296n.23	4:6 193	5:38-48 279
	4:11 190, 193	5:45 219n.10
	4:17 362	6:9 140, 208

Matthew (cont.)	Matthew (cont.)	Matthew (cont.)
6:9-15 401	12:37 366	22:37-39 563
6:13 208, 280	12:39-40 90	23 401
6:25 242	12:43-45 200	23:1-12 276
6:26 219n.10	12:46-50 633n.103	23: 1-33 281
7:3-5 287	13:19 277, 623n.72	23:8 533
7: 15-20 207	13:13-15 111	23:23 334, 363
7:16-20 479	13:35 225	23:23-34 652
7:17-18 262	13:36-43 622	23:33 412
7:21-23 287, 369, 590	13:39-43 193	23:35 218n.9
7:22 372	13:41 187n.31, 190n.41	23:37 286, 636n. 111
7:23 275		24:4, 23-24 628
7:24 91	13:41-42, 49-50 180	24:4-5 603
8:17 503n.50, 505, 507, 508	13:42, 50 634	24:6-14 603
8:25 328	15:2 408	24:12-13 371
9:13 237	15:3 90	24:14 32, 571, 602n.8, 627
9:22 328	15:8 85	24:15 277, 627, 639
9:23 606	15:18 278	24:21 627
9:24 612n.37	15:19 278	24:22 628n.89
9:27 334	15:20 305	24:29-30 621
9:32-34 495	15:22 262	24:30, 36 600
9:35 32	16 542	24:30-31 187n.31, 626
9:38 140	16:1-2 652	24:31 190n.41, 193
10:7-8 509	16:13 301	24:34 602n.8
10:19 414	16:16-17 305	24:35 91, 222n.22
10:20 166n.63	16:17-19 548	24:36 150n.19, 189
10:25 351n.65	16:18 525, 529, 538, 579	24:36, 42, 44 602
10:28 242, 244, 288	16:27 187n.31	24:37-39 601
10:29 219n.10	17:18 262	24:40-41 601
10:42 262	18 418, 542	24:42 600
11:4-5 498	18:1-7 262	24:42, 44, 50 606
11:23 276	18:3 253n.113, 591	24:45-46 602
11:24 284	18:15-17 550	24:45-51 600
11:25 140	18:15-20 285	24:48-51 600
11:25-26 262	18:20 150	25:1-10 624n.74
11:27 150	18:21-35 401	25:1-13 601
11:28 354n.71, 359	18:23-34 335	25:13 600, 606
11:29 276	19:4 218n.9	25:19 600
12:12 236	19:4-5 90	25:21, 23 602, 632
12:18 355	19:13-15 262	25:30 634
12:22-32 201n.64	19:26 271	25:30, 41, 46 412
12:22-37 281	19:28 365, 629n.96	25:31 193
12:25-26 283n.60	20:28 276, 341, 349, 628n.90	25:31-46 287, 545, 633
12:27-28 198	22:1-14 359	25:32 633
12:28 198	22:13 359, 634	25:34 219n.14, 221
12:29 199	22:29 90	
12:31 282	22:30 187	
12:31-32 413	22:31 90	
12:32 283n.64	22:37 240	
12:33-35 278		
12:36-37 632		

Matthew (cont.)	Mark (cont.)	Mark (cont.)
25:40 592, 633n. 103	3:30 282	13:33 602
25:41 260,285	3:3 1-35 633n. 103	13:33-34 601
25:46 634n. 105	4:15 277	14:22-24 564
26:28 341	4:22 632	14:24 353
26:36-38 315	4:35-41 199	14:25 563
26:36-46 281	5: 1-20 198	14:29-31 357
26:37 601	5:19 140	14:32-42 281
26:39 168	6:16 362	14:36 141
26:53 140, 189, 193	6:20 362	14:60-62 306
26:63 306	6:34 238	14:62 304
26:63-64 64	6:35 140	15:43-47 316
26:64 306	6:52 278	16 18
26:69-75 282	7:6-13 90	16:5 187, 187n.31
27:3-5 283	7:21 277	16:5-7 190
27:50 241,242	7:24-30 198	16:15 572
27:52 416	7:25 262	16:15-16 585n.43
27:57-60 86	8:2 238	16:17 485
28:2-5 193	8:17 278	
28:2-7 190	8:31 303	Luke
28:5 188n.34	8:35 240	1 to 3 393
28:10 633n.103	8:38 193	1:11-38 188
28:18 175,544	9: 14-29 198	1:15 398
28: 18-20 91, 288, 400,572	9:17 262	1:26 190n.41
28:19 19, 153, 175, 175n.82, 176,544, 558	9:33-37,41-42 262	1:26-28 193
28: 19-20 296, 585n.43, 593	9:42-44 555	1:26-31 314
28:20 545	9:43 634	1:28-30 321
Mark	10:6 218,237	1:34 358
1:5 274	10:13-16 262	1:34-35 323
1:8 425	10:17-22 360n.83	1:35 150, 152, 248n.101, 323
1:12-13 279	10:18 271	1:46-47 242
1:14 591	10:25-27 123	1:46-55 314
1:15 237, 253n.113, 363	10:30 284n.64	1:48 334
1:18,20 601	10:33-34 357	1:49 331
1:23-28 198	10:45 169,342, 342n.50, 349, 352, 555, 591	1:50,54,58,72, 78 334
2 493	10:47 334	1:58 334n.27
2:5 504	10:52 328	1:72 335
2:14,17 359	12:26 140	1:77-78 335
2:27 228	12:29 140	2:1 352
3:5 278	12:30 239	2:8-14 64
3:10-12 211	12:36 90,109	2:8-20 193
3:20-30 281	12:38-40 284	2:9-21 188n.34
3:21 282	13:13 351n.65	2:13-15 188
3:22-30 201n.64	13:14 277,639	2:25-32 570
3:28 282	13:19 218n.9	2:40 391
3:29 282,413	13:24 303	3:16 398,425
	13:26-27 187n.31	3:16-17 381
	13:27 193	3:21-22 323
	13:31 637	3:22 152,580
	13:32 316	3:38 218n.9
	13:32-33 600	4:1 323
	13:32-37 602	

Luke (cont.)	Luke (cont.)	Luke (cont.)
4:1-13 279,391	15:7 237	23:46 169, 203n.72, 241, 310,315
4:4 90	15:10 193	24 487
4:10 187n.31, 190n.41	15:18 362	24:4-6 187
4:18 381,398	15:18,21 273,280	24:4-7 190
4:18-19 458,593	16 201n.65, 610	24:6-8 392
4:18-21 592	16:15 277	24:23 193
4:41 305	16: 15-20 593	24:25-27 114
6:43 262	16:19-31 203n.69, 510	24:45 572
6:43-45 278,479	16:22 193	24:46-47 572
8:1-13 91	16:23-24 645	24:47-48 570
8:2-3 282	16:25 612	24:49 11, 91, 449, 468, 572, 576
8:12 277	17:19 328	
8:19-21 633n.103	17:26 218n.6	John
8:36 328	17:29-30 408	1:1 142n.40, 148, 299, 299n.30, 309n.54, 316, 640
8:50 328	17:32 371	1:1,14 140
8:52 606	18:1 517	1:1-3 271
9:24 242	18:13 610	1:1-3,14 113
9:26 193	18:15-17 262	1:3 149, 152, 219, 220,300
9:30-32 611	18:22 359	1:3,10 224n.27
9:31 611	18:25 123n.11	1:4 150,300
9:46-48 262	19:8 286	1:5 300
9:62 371	19:10 329	1:7 67
10:7 95	19:1 1-27 600	1:9 253
10:12 284	19:13 601	1:9-10 300
10:15 276	19:40 123	1:11 300
10:17-20 208	19:41-44 331n.17	1:12 300,363
10:18 200,224, 284	20:37 140	1:13 301, 365n.90
10:21 262	20:42 98	1:14 137, 148n.11, 148n.13, 149, 149n.16, 156, 163n.54, 164, 301
10:25-37 545	21:14 465	1:14,18 158, 158n.46
10:30-35 250	21:15 465	1:18 113, 121, 121n.9, 149, 251, 299n.30
10:30-37 280	21:28 603	1:29 169, 344, 353
11:4 280	21:34 600	1:33 398
11:14-23 201n.64	21:34-36 606	2:19 392
11:14-26 282	21:36 601	2:19-21 153
11:39-52 287	22:19-20 562	2:22 392
11:50 219n.14	22:27 555	3:3 110, 114,365
12:1-12 282	22:30 630,640	3:3-4,16-21 414
12:4 288	22:3 1-34 279	3:6 151
12:11 527	22:31-34, 54-62 281	
12:32 633n.103	22:42 152, 174	
12:35,40 606	22:43 193, 244n.91	
12:35-38 600	22:46 280	
12:43 632	23:14 276	
12:47-48 280, 284, 634n. 105	23:34 280,282	
13:3,5 253n.113	23:39-43 282	
13:11-17 494	23:40-41 346	
13:34 286	23:43 611	
14:7-14 276		
14:14 631		
14:26-33 534		

John (cm.)

3:3-7	277
3:5	111
3:5,7-8	365n.90
3:5-8	414,416, 510
3:8	128n.13, 380
3:14	138
3:15-18	237
3:16	128,275, 331n.17, 337, 353,363, 598, 634n.105
3:16,18	158
3:16-17	150,168
3:17	342n.50
3:20	276
3:36	343
4:6	316
4:10	345
4:10-11	408
4:13-14	410
4:21	273
4:23-24	417
4:24	120,251
4:25-26	306
4:35	584
5	519
5:3	519
5:5	519
5:13	519
5:14	493
5:17	219n.10
5:18	150
5:19	463
5:20	121
5:22-23	632
5:26	120,371
5:29	630,631
5:3 1-32	174
5:39	79, 114
5:44	140
6:6	280
6:29	253n.113
6:32	140
6:38	152
6:38-40	369
6:44	359n.82, 392
6:50-53	288
6:63	416
7:15-17	91
7:37-38	410
7:38	408
7:38-39	398,417

John (cm.)

7:39	380,410
8:16-18	174
8:26-28	91
8:31	534
8:34	287
8:36	75
8:44	208, 209, 218, 259, 276
8:54	139,140
8:57-58	300
8:58	150, 309n.54, 316
8:59	150
9: 1-3	272,504
9:31	287
10:1-18	538
10:9-10	499
10:10	209,499
10:11	554
10:11,15	342n.50, 352
10:12	623n.72
10:14	150
10:14-15	341
10:15	150
10:15-18	170
10:27-30	369
10:28	370
10:29	140
10:30	150,174
10:33	150,236
10:34-35	97
10:35	98, 101
11:11-14	612n.37
11:42	369
11:50	342n.49
12:16	392
12:26	140
12:31	279
12:32	352,357, 359n.82
12:39	98
12:40	278
12:48-50	91
13:5-14	408
13:18-27	357
13:23	610n.30
14 to 16	112,379
14 to 17	110
14:1	253n.113
14:2	611
14:3	601

John (cont.)

14:6	127, 150, 262, 276, 392
14:6-7	114
14:9-10	150
14:10	91
14:12	540
14:15,21	276
14:16	151, 166, 170, 379, 389, 416
14:16,26	151
14:17	151
14:18	594
14:21	269
14:21,23	140
14:26	90, 91, 96, 379, 389, 418
14:30	248n.101, 279
15:1	140
15:1-8	538
15:6	371
15:10	276
15:16	355
15:18-21	35 ln.65
15:19	347n.58
15:24-27	413
15:26	151, 167, 167n.63, 379, 389,414
15:26-27	91
15:27	414
16:7	529
16:7,13-14	167n.63
16:7-11	283,285
16:8	379, 388, 572
16:8-11	111,392, 544
16:11	279
16:13	39,151
16:13-14	114
16:13-15	91, 96, 393
16:23	140
17	588
17:1-3	208
17:3	67, 121
17:5	149, 150n.19
17:5,24	219n.14
17:9	352
17:11	369,405
17:15	208

John (cont.)

17:17	127
17:21	174n.79
17:21,23	538
17:25	331
19:11	284
19:30	203n.73, 242, 397, 417
19:34	398,410
19:36	86
20:11-13	190
20:12	188n.34, 193
20:17	139, 150, 633n.103
20: 19-23	432
20:21	572
20:21-23	528
20:24-29	282
20:28	149n.15
20:29	260,528
20:30	56n.39
20:3 1	76,115
21	487
21:1	128n.13
21:15	56n.39
Acts	
1:1-2	575
1:1-3	94
1:3	234
1:4-5,8	418,468
1:5	398,425
1:6	602
1:7	602
1:7-8	400
1:8	17, 57,449, 487, 529, 538, 540, 544, 570, 572,574, 580, 581, 585n.43, 593, 602
1:11	193, 614,618, 638
1:16	109
1:17,25	555
1:25	275
2	16, 32, 56, 57, 200, 298, 381, 400, 528, 575, 576, 579
2:1-13	428

Acts (cont.)

2:2	380
2:3	381,398
2:4	398, 419, 440, 468,476, 580, 581
2:4,11	440
2:14	577n.25
2:14-21	576
2:16	32
2:16-18	458
2:17-18	383, 395, 398
2:22	414
2:22-36	297
2:23	337, 358n.78, 373
2:27	201n.64, 202,608
2:32-33	618
2:33	324,571
2:33-34	571
2:34-36	577
2:36	298
2:37-40	577
2:38	19, 20, 175, 253n.113, 274, 296,362
2:39	16,445
2:40	276
2:40-47	285
2:47	487,541
3	298
3:6	175
3:12-26	298
3:13	298
3:15	298
3:17-18	357
3:18	298
3:19	253n.113, 277,606
3:20-21	298
3:21	351, 635n.106
3:22	98
3:22-23	299
3:25-26	299
4	298,579
4:4,29-33	541
4:7	175
4:8-12	414
4:8-14,19-21	465n.13
4:10	176
4:12	262

Acts (cont.)

4:24	219n.13
4:24-25	95
4:24-3 1	489
4:25	95
4:27-28	357
4:29-30	18
4:32	347n.58
4:33	487
5:1-1 1	330
5:3	467n.2 1
5:3-4	139,151
5:12	414
5:12-16	541
5:18-20	190
5:19-20	187, 193, 236
5:35-37	305
6:1-10	465n.13
6:2-4	550
6:3	483
6:3,5	388
6:14	347
7	400
7:8-9	649
7:10	328n.10
7:25	328n.12
7:38,53	181
7:51	360,413
7:53	188n.34
7:59	241
7:60	612n.37
8	344, 577, 579
8:4	577
8:4-19	428
8:4-24	441
8:5-8	577
8:9-24	369
8:12	32
8:14-19	453
8:16	559
8:20-23	467n.2 1
8:26	186n.28, 188n.34, 190, 193
8:26-40	379
8:35	344
8:39	623n.72
9:1-19	428
9:4	35 1 n.65, 471
9:4-5	351n.65
9:13	416
10	16, 384, 429, 577,579

Acts (cont.)	Acts (cont.)	Acts (cont.)
10 to 11 419	14:16 332	19:1-7 428
10: 1-8 193	14:17 73n.34,	19:6 476
10:2 385	118, 121, 127	19:32,41 526
10:3,7,22 188n.34	14:23 550	20 554
10:3-5,22 186n.28	15 400, 550, 578	20:17 554
10:3-6 190	15:1-2 309	20:21 362
10:15 415	15:4,22 550	20:27 94
10:28 385	15:5 309	20:28 347n.58,
10:34-35 250	15:8 579	352, 529, 554
10:38 200,381	15:9 278	20:30 276
10:41-43 94	15:10 350	21:12-14 465n.13
10:44-46 440,476	15:11 336n.34	21:37-38 305n.43
10:44-48 193,	15:13-21 465n. 13	22:16 408
428,453	15:16-18 629n.96	23:7-8 652
10:45 398,451	15:19 362	23:8 182
10:47 465n.13	15:22 550n.39	23:10 623n.72
11:9 415	15:28 550n.39	24:25 517
11:12 419	15:32 467	26:11 282
11:13 186n.28,	16:6-10 419	26:28 362,
188n.34	16:15 561	533n.12
11:15-17 428	16:16-18 467n.2 1	27:20,31 328
11:16 426	16:18 176	27:23-24 193
11:17 579	16:31 253n.113,	27:23-25 188
11:18 362n.85	363	27:23-26 190
11:19-26 577	16:33 561	27:25 466
11:22 550	16:34 561	27:34 328n.12
11:26 533n. 12,	16:35-40 465n. 13	28:5 277
578	17 71	28:6 140
12:6-11 64	17:2-3 114	28:15 624n.74
12:7-8 186n.28	17:3 35 ln.65	28:23 114
12:7-10 190	17:11 68, 79, 391	28:25 109
12:7-11 189	17:14 73n.34	28:25-26 151
12:7-12 188	17:23 73n.34, 74	28:28 570
12:7-17 193	17:24 73n.34, 152,	28:30-31 193
12:11 187n.31,	219	
190n.41,	17:24-25 236	
328n. 10	17:24-26 224n.27	Romans
12:23 188, 272,	17:24-28 118	1 75
287	17:25 73n.34,	1 to 11 459
13:2 419	120,143	1:4 153, 379, 397,
13:2-3 578	248,250	512
13:4 578	17:26-27 73n.34	1:7 140, 359, 416
13:10 467n.2 1	17:27 71375,250	1:16 296
13:17 355	17:27-28 124	1:17 274
13:23 328	17:28 218	1:18 71, 271, 272,
13:39 366	17:29-30 332	286
13:42 527	17:30 253n.113,	1:18,23-32 74
13:46 358n.78	281,362	1:18-20 212,645
13:48 358n.78	17:30-31 153	1:18-21 71, 74
14:15 73n.34,	17:31 131	1:18-28 271
218n.9, 332,	18:10 353	1:18-32 237,279
350	19 16, 429, 579	1:18 to 2:2 275
14:15,17 71	19:1-6 440	1:19 73n.34

Romans (cont.)	Romans (cont.)	Romans (cont.)
1:19-32 279	3:25-26 131,	7:5 to 8:13 278
1:20 71, 73,	331n.17, 338	7:7-24 262,278
73n.34, 75,	3:26 143	7:7-25 278
219n.14, 251,	3:26,28,30 366	7:9-11 263
272, 281, 287	3:30 347n.58	7:11 288
1:21 111, 278, 350	4 366	7: 14-25 281
1:21-23 40-4 1	4:3,5 366	7:18 245,278
1:21-23,25 119n.4	4:5,25 170	7:21 277
1:21-25 117	4:17 220	7:21,23,25 278
1:21-32 71	4:24 363	7:23,25 287
1:24 143,278	4:25 330	7:24 278, 328n. 10
1:24,26,28 279	5:1 150, 169,366,	8 209, 417,
1:25 218, 272n.42	367	479n.42, 5 16
1:28 278	5:5 598	8:1 367
1:29 275	5:5-10 597	8:1-2 208,417
1:29-31 280	5:6-8,10,14,17 262	8:2 287, 379, 416
2 72, 75	5:8 128, 286, 330,	8:3 248n.101
2:4 127, 333,	337	8:4 245
337n.36, 362	5:8-10 598	8:5 417
2:5 279,332	5:9 168, 348, 367,	8:5-8 278
2:5-11,16 632	623	8:6-9 417,418
2:6,16 474	5:9-11 348	8:7 287
2:7 632	5:10 168,348	8:7-8 278
2:8-9 287,634	5:11 348	8:9 447
2:10 605,632	5:12 259, 262,	8:9-17 2 0 7
2:11-15 72	267,269	8:10 151
2:12 275	5:12,15-19 267	8:11 153,603
2:12-16 68	5:12-19 199,	8:13 278
2:13-15 274,280,	218n.9	8:15 287, 368, 379
284	5:12-21 229, 246,	8:15,23 368n.95
2:14-15 72, 73,	260, 261, 263,	8:15-16 141,416
121, 252, 263,	264, 268, 269,	8:16 241n.83
645	287	8:17 35 ln.65, 604
2:15 73, 73n.34	5:14 263, 267,	8:18 208, 221,
2:15-16 73n.34	269,275	285n.68
2:16 632	5:18 352, 354n.71	8:18-19 598
2:29 297	5:19 262, 263,	8:18-23 630n.98
2:31 297	276,366	8:18-25 352,516
2:33 297	6 to 8 208	8:19 618
2:34-35 297	6:2 287	8:19-21 285n.68
3 75	6:3-4 288	8:19-22 221,285
3:3 363	6:4 408	8:20 285,287
3:10,23 75	6:6 278, 351 n.65	8:20-21 218n.9
3:10-18 168	6:6,12 274	8:20-22 260
3:20 366	6:12 276	8:22-23 350
3:21-24 401	6: 12-23 287	8:23 368, 508, 605
3:21-26 342n.50,	6:13 275	8:23-25 221
366	6:16,23 287	8:24-25 598
3:23 130, 168,362	6:19 236	8:25 618
3:24 349,366	7 268,269	8:26 420
3:24-25 350	7:1 263	8:26-27 419,605
3:25 332, 333n.23,	7:5 278	8:28 221
345n.56,		8:28-29 533
346n.57		

Romans (cont.)	Romans (cont.)	1 Corinthians (cont.)	1 Corinthians (cont.)	1 Corinthians (cont.)	1 Corinthians (cont.)
8:28-30 354	12:2 278, 460	1:3 140	6:9-10 280, 415	12:4-7 534	13:10 445, 522
8:29 357, 358, 359, 633n. 103	12:3 364, 460	1:7 624n. 75	6:11 153n. 27, 170, 408, 415, 416	12:5 460	13:10, 12 461, 473
8:30 359, 367	12:4 535	1:11 285	6:12-20 280	12:6 460	13:10-11 445
8:33 355	12:4-5 460	1:16 561	6:19 151, 537	12:6-8 464	13:11 461
8:33-34 3 6 6, 3 6 7	12:4-8 414, 535	1:17 175	6:19-20 208	12:7 419, 460	13:12 67, 149n. 14,
8:35-39 370	12:5 534, 538	1:17-25 114	6:20 350	12:7, 12, 19, 24-25 460	371n. 101, 390,
8:38 190	12:6 470, 641	1:21 328	7:14 418	12:7-10 419	445
9to 11 356	12:6-8 460, 463	1:22 297	7:23 350	12:7-11 414	13:13 482, 635
9:4 368n. 95	12:6-16 460	1:22-23 111	8:4 140	12:7-11, 27-33 535	14 466, 469, 474
9:5 150	12:6-21 459	1:24 359	8:5 140	12:7-11, 28-31 460	14:1 478
9:6-24 355	12:8 468	1:30 139, 350, 366	8:6 219, 220	12:8-10 464, 482	14:1-5 468
9:7-8 355	12:8, 13 460	2:1-5 414	9:21 275	12:9 364, 499	14:1-12 477
9:11 355	12:9 479	2:5 465	9:27 371	12:10 112	14:1-33 464
9:15-18 334	12:9-10 479	2:6-8 200	10:3 604n. 13	12:11 151, 152, 347n. 58, 468, 470n. 28	14:2 475
9:16 129	12:9-21 460, 472, 479	2:9-16 418	10:4 150	12:11, 29-30 460	14:2, 5, 14-15 475
9:17 271	12:10 460	2:10-11 151	10:9 287	12:12 534	14:2, 14 586
9:18 356	12:10, 15 460	2:13 94, 96, 109, 236	10:11 286	12:12-27 460	14:2, 22-25 476
9:22 272	12:11 460	2:14 111, 234, 242	10:13 126, 260, 279, 280	12:13 398, 416, 529, 534, 585n. 43, 592	14:3 467, 468, 475, 477
9:22-23 127	12:12 460, 480	2:14 to 3:4 241	10:16 563n. 64	12:14 535	14:3-6, 12, 16-17, 26 460
9:24-26 356	12:12-14 482	2:15 200, 242	10:16-17 563	12:16-21 536n. 17	14:4 469n. 27, 475
9:29 136n. 30, 655	12:13 481	3 537	10:20 68	12:25 418, 461, 534	14:4, 14, 17-18 471
9:30-33 356	12:14 461	3:1, 3 242	10:21 207	12:25-26 460, 471	14:4, 14, 28 18
9:33 150	12:15 471	3:11 536	10:31 544	12:26 535	14:5 468n. 23
10:3-6, 9-11, 13-14, 16 356	12:16 461	3:12 632	11 to 14 459	12:27-28 414	14:5, 27 18
10:6-7 20 1 n. 64	12:17 461	3:12 632	11:3 259	12:28 470, 585n. 43	14:6-12 468, 475
10:7 202	12:17-21 482	3:12-14 632	11:3, 8-9 218n. 9	12:28-31 470	14:8 78
10:9 275	12:18 461, 480	3:12-15 632	11:7 250, 251	12:31 to 13:13 128	14:12 478, 585n. 43
10:9-10 1 5 0, 3 8 8	12:19 286	3:13 632	11:9 237n. 76	13 472, 479	14:13-16 475
10:12 250, 356	12:19-21 461, 473	3:13-15 632	11:10 193	13:1 460, 475	14:13-19 468, 475
10:14-17 76	12:20 474	3:15 632, 634n. 106	11:17-34 563	13:1-3 460	14:14 475
10:17 85, 111, 112	13:1 249n. 104	3:16 139	11:20 527	13:1-13 460	14:16 478, 478n. 40
10:21 356	13:8 418	3:16-17 137, 151, 537	11:24-25 562	13:1-31 460	14:17 475, 477
11:5 355	13:10 288	4:3-4 236	11:26 563	13:3 460, 481, 632	14:18 441
11:15, 25-27 622n. 70	13:13 279	4:4 74	11:27-30 517	13:4 461, 481	14:19-25 475
11:17-21 371	13:14 278	4:5 632	11:30 495	13:4, 7 480	14:20 445, 477
11:20 356	14:10 632	4:7 260	12 535	13:4-5 460	14:20-25 465, 468
11:20, 22-23 3 5 6	14:10-12 632	4:9 180, 193, 236	12 to 13 458	13:4-7 460	14:22 465, 475, 478, 478n. 40
11:25 356	14:17 605	4:20 32, 34	12:1 460, 604n. 13	13:5 461	14:23 475, 476, 478
1 1:28 356n. 75	14:23 274, 275	5:1-2 285	12:1-2 460	13:5, 7 482	14:23-24 475, 476
11:28-32 335	15:4 436	5:1-5 282	12:1-3 461	13:5-6 461	14:24 476
11:32 75, 356	15:9 334	5:1-8 415	12:1 to 13:13 459n. 3	13:6 460, 480	14:24-25 467
11:33 66, 124	15:13 598, 605	5:3 242	12:2 460	13:7-8 460	14:25 478
11:33-36 167	15:16 151, 415	5:4-5 550	12:2-3 460	13:8 445	14:26 419, 477
11:36 220	15:18-19 414, 419	5:5 278, 286n. 69, 491	12:3 388, 460	13:8-12 445	14:26-33 468, 475, 475n. 36, 477
12 458, 459n. 4, 471, 472	16 556	5:7 344	12:4 460		14:27 476
12 to 16 459	16:1 556	5:10-11 280	12:4, 9, 28, 30, 31 641		14:27-28 475
12:1 403n. 17, 460	16:13 355	6 537	12:4-5 153n. 27		
12:1-2 4 5 9, 4 6 0	16:26 634n. 105	6:2-3 633	12:4-6 460, 463, 469		
12:1-3 461	1 Corinthians	6:3 193			

1 Corinthians (cont.)	2 Corinthians	2 Corinthians (cont.)
14:29 83n.66, 112, 467, 477	1:2 140	10:4-6 209
14:31 458,476, 477	1:3 153	10:6 276
14:33 480	1:3-11 94	11:3 218n.9
14:37 94, 98, 604n.13	1:5 150	11:14 211,279
14:39 478	1:10 351n.65	12:1-5 611
14:39-40 478	1:21-22 17,	12:2,4 623n.72
15 394	153n.27	12:7 284, 491, 495, 517
15:3 330	1:22 370,394	12:7-10 519
15:3-9,12-19 512	2:16 66	12:17 204
15:5-8 234	3:3 573	12:20-21 280
15:6,18,20 611	3:14-15 271	13:14 153
15:6-8 94	3:16 362	
15:20 603	4:4 111, 204, 279	Galatians
15:20,23 631	4:7 462	1:3 140
15:20-28 204, 260	4:10 351n.65	1:4 274,277, 328n.10, 337, 352
15:21-22 229, 260,261, 263, 287,288	4:14 459	1:6 151n.21, 285
15:21-22,45-49 218n.9, 264	4:17 137, 610, 625	1:6-20 94
15:22 246	4:18 222n.22	1:7 276
15:24-26 208,352	5:1-5 394	1:12 62,236
15:24-28 208	5:3-4 611	1:16 244
15:25-26, 51-56 285	5:5 216, 221, 370	1:19 550
15:26 500,635	5:6,8 244n.91	1:20 94
15:26,55-57 288	5:6-9 610	2:9 550
15:28 249	5:8 202	2:11-21 282
15:35-54 259	5:10 277, 629, 632	2:16 366
15:37 604	5:14 342	2:20 342n.49, 363
15:42 516	5:14-15 354n.71	2:21 336n.35, 366
15:42-44,47-48,50-54 604	5:15 342n.49	3:1 285
15:44 242	5:16-21 348	3:3 479n.42
15:47 237n.76	5:17 85,245, 365, 416,510	3:6-9 367
15:49 604	5:17-20 572,592	3:8 366
15:50 244, 245, 278	5:17-21 170	3:10 284, 284n.65, 366
15:51 612n.37	5:18 348	3:10-13 350
15:51-52 347	5:18-20 573	3:11 274
15:51-54 121	5:18-21 168	3:11-13 171
15:52 623,625	5:19 348, 348n.60, 348n.61, 366	3:11-14 153n.27
15:53-54 623	5:20 348n.61, 579	3:13 342n.49, 342n.50, 352
15:54-57 339	5:21 131, 139, 203n.72,	3:19 181
15:55-57 609	248n.101, 279, 322, 341, 342n.50, 373	3:22 335n.30
16:16 249n.104	6:2 613	3:26-29 588
16:22 605,647	6:12 238	3:28 249, 250, 383, 636
	6:16 151, 532, 537	4 204
	6:16 to 7:1 418	4:3 204
	7:15 238	4:4 114
	9 545	4:5,7 368n.95
	10:1 482	4:6 141, 166n.63
	10:2-3 245	

Galatians (cont.)	Ephesians (cont.)	Ephesians (cont.)
4:8 140	1:20-22 571	4:7-12 460
4:8-9 204	1:21 149n.17,	4:8 201n.64, 202, 202n.66, 202n.67
4:13 519	1:22-23 536	4:9 202
4:26 635	2 537	4:9-10 202n.67
5 209	2:1 169	4:11 202n.67, 470, 553,554
5:1 350	2:1-6 288	4:11-12 460,545
5:4 366,371	2:2 208, 276, 279	4:11-16 585n.43, 589
5:5 605	2:3 262, 277, 278	4:12 36, 202n.67, 463n.10, 555
5:13 350	2:4 128	4:12-13,15-16, 25-32 460
5:13-19 278	2:4-5 129,335	4:12-16 545
5:16 479n.42	2:4-5,7 337n.36	4:13 371n.101, 482
5:16,24 278	2:5,8 336	4:13,15,30 461, 472,473
5:17 278	2:7 67,273	4:13-16 588
5:17-21 278	2:8 328, 363, 364, 366	4:14 593
5:18 479n.42	2:8-9 147	4:15 545
5:19-21 280	2:9 373	4:15-16 536,546
5:22 363, 364,443, 479n.42	2:10 632	4:15-16,25-29 460
5:22-23 479,538	2:11-22 636	4:16 460,472
5:25 479n.42, 538	2:12 598	4:17 278, 287, 350
6:1 479n.42, 535, 545, 604n.13	2:12-19 287	4:17-19 271
6:2 535,545	2:13-16 169	4:17-22 483
6:7-10 605	2:16 347n.59, 350	4:17-32 472
6:8 479n.42	2:18 417	4:18 287
6:12-18 561	2:19 526	4:20-24 85
6:18 241n.83	2:20 536	4:22-24 252
	2:20-21 537	4:23-24 251
	2:21-22 537	4:24 72
Ephesians	2:22 416	4:25 460
1 to 3 459	3:9 218n.9	4:25 to 5:2 460, 479
1:1 416	3:10 470n.30	4:26 482
1:1-14 152	3:10-11 215, 221, 589	4:26,31 461
1:3-7 368n.95	3:11 143	4:26-29 460
1:3-12 180	3:17 150	4:28 460, 481
1:3-14 168	3:19 112	4:29 471
1:4 219n.14, 221, 359, 373	4 458	4:30 151,394
1:4,7,11 366	4:1 359,460	4:31 280,461
1:4-5 357,368	4:1,23-24 460	4:32 460,481
1:6 129	4:1-3 460,461	5:3-5 280
1:7 336,350	4:2 460,479, 480, 482	5:5 417
1:9-10 216,573	4:2,14-15 460	5:11-13 281
1:10 221	4:2,23 461	5:14 288
1:11-12 359	4:2-3,17-24 460	5:16 474
1:11-14 354	4:3 461,480	5:18 398
1:12,14 222	4:4 460	5:19 604n.13
1:13 379	4:4-6 460,463	5:23 536
1:13-14 393,605	4:5 408,460	
1:14 370, 417, 598	4:6 460	
1:17 371n.101	4:7,11 460	
1:18 111	4:7-11 463n.10	
1:19-20 123		

Ephesians (cont.)	Colossians (cont.)	1 Thessalonians (cont.)
5:23-32 538	1:13 328n. 10	1:10 328n.10, 618,
5:24 248	1:14 349	623,626
5:25 341, 342n.49,	1:15 251	2:13 94, 112,
352,538	1:15,18 164	142n.40
5:27 285, 459, 474	1:15-18 212,	2:18 204,491
5:31 218n.9	224n.27	2:19 624n.75
6:8 589,632	1:15-20 309n.54	3:5 209,279
6:9 474	1:16 218, 219n.9,	3:13 624n.75
6:10 204,474	220,222	4:3-8 418
6:10-17 205	1:16-17 187,219	4:13-14 612n.37
6:10-18 284	1:16-18 190	4:13-15 611
6:11-17 204	1:17 150,218	4:13-17 245
6:12 244	1:19 121	4:13-18 400
6:13 474	1:19-20 348	4:15 624
6:16 204	1:20,22 347n.59	4:16 606
	1:21-22 348	4:16-17 611,625
Philippians	1:22,28 459	4:16-18 623
1:1 550	1:24 351n.65	4:17 601, 606, 618,
1:6 369,597	1:27 461,599	626
1:9 371n.101	2:2-3 125	4:18 627
1:21 609	2:9 173	5:2 602
1:21-24 202,	2:11 278	5:4-9 602
244n.91	2:11-15 351n.65	5:9 624,626
1:23 610	2:12 408	5:9-11 623
1:23-24 610	2:13 288	5:10 626
1:29 253n. 113, 364	2:14-15 201 n.64	5:11 627
2 317	2:15 200,201, 339,	5:15 279
2:1 418	594	5:18-19 153n.27
2:3 288	2:17 114	5:19 381
2:3-8 276	2:18 188,278	5:21-22 550
2:5-7 139,317	2:19 536	5:23 151, 241, 418,
2:6 317	2:23 188	503
2:6-7 309n.54	3:1-4 188	5:23-24 126
2:6-11 512	3:3 287	
2:7 236,647	3:4 626	2 Thessalonians
2:9 138	3:5,8 280	1:7 193, 624n.75
2:10-11 149	3:8 282	1:7-8,10 624
2:15-16 573	3:10 72, 252,	1:9 634
2:25-27 519	371n.101	1:9-12 205
3:5 153	3:11 250,352	2:1 627
3:8 66	3:12 356	2:2 627
3:10 351n.65, 358	3:16 604n. 13	2:3 276, 350, 627
3:14 632	3:17 176	2:3-12 619
3:20 328,618	3:18 248	2:4 620,628
3:20-21 611	3:23-24 632	2:7 209,627
3:21 623	4:5-6 234	2:7-12 275
4:19 591		2:8 624n.75, 629
4:23 241 n.83	1 Thessalonians	2:9-10 628
	1:4 356	2:9-12 271
Colossians	1:5 112	2:10 628n.91
1:6,10 371n.101	1:5,9-10 614	2:11-12 283
1:9 604n. 13	1:7 189	2:13 357, 415, 416

2 Thessalonians (cont.)	2 Timothy (runt.)	Hebrews (cont.)
2:14 415	3:6-9 279	1:8 139, 149
3:6-14 94	3:8 278	1:10 219, 219n.13
	3:13 276	1:10-12 637
1 Timothy	3:15 95,114	1:14 187, 190
1:1 328,599	3:16 95, 95n.95,	2:2 181, 188,
1:13,20 282	98,436	188n.34
1:15 328	3:16-17 98	2:3-4 509
1:17 120, 123,	4:7 571n.14	2:5 193
251	4:8 603,632	2:5-8,15 353
1:19 371	4:17 328n.10	2:9 237n.75, 353
1:20 278,491	4:22 241	2:10 220
2:3-6 237n.75		2:10-13 353
2:4 288,354,	Titus	2:10-18 391
371n.101	1:1 127	2:11 368, 633n. 103
2:5 236	1:2 234	2:14 156, 200,
2:6 350,354	1:2-3 357n.77	209, 244, 308,
2:14 259,275	1:5 550	310, 312, 339
3 555,556	1:5-9 550	2:14-15 200,288
3:1-7 550,555	1:7 550	2:14-18 315
3:1-10 550n.40	1:9 234,555	2:15 287,609
3:2 554	1:9-11 281	2:16 353n.70
3:5 554	1:12 277	2:16-18 320
3:6 259	1:15 274,278	2:17 310, 312,
3:8-13 555	1:15-16 234	338, 342n.50,
3:11 555	1:16 287	345n.56
3:16 62,193	2:3 352	2:18 279
4:1 189,371	2:5 248	3:6 371
4:1-2 271	2:10 363	3:7 95,109
4:2 274,413	2:11 129, 237n.75,	3:7-19 279
4:3 371n.101	253	3:8 280
4:10 237n.75,	2:12 278	3:12 278,371
354n.71	2:12-14 603	3:14 371
5:6 288	2:14 350	3:15 66
5:17 554	3:4-5 335	3:18 278
5:18 95	3:5 129, 170,365	3:18-19 275
5:21 193,355	3:7 367	3:21 604
5:23 520	3:11 276	4:3 219n.14
6:5 278		4:4 218n.9
6:6-12 280	Philemon	4:6,11 275
6:14 624n.75	25 241n.83	4:7 279
6:16 120, 187,		4:12 142n.40,
251, 261n.17		241n.83, 242
	Hebrews	4:12-13 85
2 Timothy	1:1 64, 78	4:13 124
1:9 352,359	1:1-2 78,325	4:14-16 170
1:9-11 357n.77	1:1-12 224n.27	4:15 248n.101,
1:10 288	1:2 121, 152	279, 320, 391
1:12 370	1:3 114, 219, 299	4:16 334
2:11 288	1:5-13 95	5:7-9 272
2:12 371,614	1:6 187, 188, 193	5:14 274
2:13 126	1:7 190	6:2 408,411
2:25 362n.85	1:7,14 187	6:4-6 370,400
		6:4-8 282

Hebrews (cont.)	Hebrews (cont.)	James (cont.)	1 Peter (cont.)	2 Peter (cont.)	1 John (cont.)
6:5 509	10:38 274	4:4 287	3:3-18 400	2:7 626	2:18-19 369
6:6 276	11 384	4:5 241n.83	3:9 279	2:7,9 328n.10	2:18-19,22 628
6:9 370	11:3 220,224	4:7 209, 210, 284	3:10 218n.9	2:9 280	2:20,27 381
6:10 632	11:4,7 218n.9	4:17 280	3:14,16 202n.68	2:10 245, 278,	2:23 170,171
6:11-12 370	11:6 274, 275, 363	5:1-4 286	3:15 234	281	2:26 279
6:17 126	11:7 328n.12	5:4 136n.30, 655	3:15-16 593	2:11 189	2:28 632
6:18 919234,599	11:9-10 635	5:14-15 521	3:18 330	2:12-19 287	2:29 365n.90
6:19 to 10:39	11:14 149n.16	5:14-16 520,522	3: 18-20 203	2:13-15 275	3:2 121, 516, 604
324n.83	11:16 635	5:15 328, 518	3: 18-22 201n.64	2:14 262	3:2-3 420,600
7:4 649	11:17 158n.46	5:16 281,521	3:19 203n.71	2:18 287	3:3 412
7:9 267	11:17-19 137	5:20 288	3: 19-22 203n.69	2:18-19 279	3:4 273,275
7:9-10 267,	11:25 276		3:21 408	2:20-22 282,371	3:5 279
267n.33	11:25-26 279,287	1 Peter	3:22 187	2:24 342n.50	3:6,9 283
7:23 to 8:2 179	11:28 408	1:1 356n.75, 359	4:2 278	3:2 94	3:8 200, 259, 499
7:24-25 370	12:1 117, 275, 487	1:1-2 415,416	4:5 203n.69	3:4 601	3:9 365n.90
7:25 571	12:2-3 602	1:2 152, 153n.27,	4:6 201n.64,	3:4-8 224n.28	3:12 218n.9
7:26 248n.101	12:5-7 286	357,408	203n.69	3:6 218n.9	3:16 533
7:26-28 279	12:9 247	1:3 277, 334, 365	4:7-9 459n.3	3:6-7 225	3:17 238
7:27 342n.50	12:16-17 283	1:3-4 603	4:7-11 459n.3	3:7 275	3:17-18 545
8:6,13 269	12:22 187, 189	1:5 370	4:8 288	3:8 601	3:19-20 286
8:7 269	12:24 269,408	1:6 470n.30	4:9-11 460	3:9 128, 237n.75,	3:20 274
9:5 345n.56	12:29 330n. 16	1:7 624n.75	4:10 470n.30	286, 288, 333,	3:21 274
9:10 411	13:2 187, 188	1:11 203n.70	4:10-11 459n.3,	354n.71, 359,	3:23 253n. 113
9:10,25-26 350	13:8 150, 166, 489	1:12 189	469	601	4 588
9:12 347n.58, 350	13:12 347n.58,	1:14 130	4:11 471	3:10 219n.13,	4:1 112, 390,467,
9:13-28 408	351n.65	1:15-16 405	4:14 379	637n. 115	550
9:14 151, 152, 379	13:17 554	1:18 350	4:16 533n. 12	3:10-12 637	4:1-3 307
9:15 350		1:18-19 350	4:18 275	3:10-13 222,399	4:2 628
9:15,28 342n.50	James	1:18-21 357n.77	4:19 218	3:12 637n. 115	4:2-3 156
9:15-16 528	1:2-4 279	1:19 203n.70,	5:1-4 554	3:13 285n.68, 352	4:4 370
9:22 216n.18	1:5 127,465	248n.101, 279,	5:4 150	3:15 128,333	4:7 365n.90
9:26 203n.72	1:13 271,280	344	5:5 249n. 104	3:16 95	4:7-8 288
9:27 203n.69	1:14 209	1:20 219n.14	5:8 204,279	3:17 279	4:8 288
9:27-28 613	1:14-17 278	1:23 111,277,		3:18 67	4:9 158
9:28 150, 618n.55	1:17 126n.12,	365n.90			4:9-10,19 286
10:3-4 350	127, 143,490	2 537	2 Peter	1 John	4:10 128, 288, 343
10:4 350	1:27 545	2:4,6 355	1:1 131,364	1:1 142n.40	4:11 128n.13
10:10 342n.50	2:1-9 589	2:5 4589537,552	1:2 371n.101	1:1-3 93, 114,	4:14 286,353
10:10-14 203n.72,	2:2 527	2:5,9 538	1:10 356n.75	234, 357n.77	4:16 171,337
397	2:9 286	2:6-7 537	1:10-11 610	1:5 330n.16	4:17 171
10:12 274	2:10 284,285	2:9 355, 552, 553,	1:12-18 96	1:7 417	4:19-20 207
10:12-13 417	2:19 205	633n.102	1:12-19 98	1:8-9 288,417	5:1,18 365n.90
10:15-16 95,109	2:26 269	2:9-10 532,574	1:14-18 94	1:9 126,281	5:3 269,273
10:17 289	3:1 555	2:10 334	1:16 234	1:10 237	5:4 630
10:22 408	3:7 236	2:16 350	1:19 78, 96	2:1 169,571	5:4-5 517,519
10:23 126,599	3:9 72, 218n.9,	2:21,23 351n.65	1:20 98	2:1-2 354	5:6 151
10:24 418	250,251	2:22 248n.101,	1:20-21 96	2:2 150, 169,	5:10-12 94
10:25 589n.52	3:11-12 207	279,322	1:21 98, 109, 151	237n.75, 338	5:11-12 371
10:26-31 282,370	3:14-16 280	2:24 352, 503,	2: 1-2 281	2:13 277	5:16-17 282
10:27 287	3:17 334	503n.50	2:4 199n.60,	2:13-14 358	5:17 273
10:29 282, 370,	3:22 190	2:25 555	610n.32	2:15-17 276	5:18 208,370
379	4:2 276	3:1 248,	2:5 203n.70, 275	2:16 278,279	5:19-20 67
10:35-36 519		249n. 103			

700 Systematic Theology: A Pentecostal Perspective

1 John (cont.)	Revelation (cont.)	Revelation (<i>cont.</i>)
5:20 111, 234, 276	5:9 350,579	17:8 219n.14
	5:9-10 568	18:1-2,21 189
	5:10 552	18:1-24 194,629
2 John	5:11 189, 189n.38	19:1-21 194
1,13 355	6:7-8 188n.34	19:7-9 629
7 628	6:9-11 611,630	19:7-10 205
8 632	6:10 234	19:8 629
Jude	6:16 625	19:11-16 114, 291, 624
	6:17 625	
3 234	7 17	19:11-21 629,639
4-19 285	7: 1-3 189	19:14 629
6 199n.60, 210, 259	7:9-17 568	19:16 150
7 634	8:2-13 188n.34, 189	19:17-18 189
9 182,209	8:6-13 193	19:20 629
13 634	9:1-15 188n.34, 189	20 329,619
14 626	9:1-21 193	20: 1-3 189, 199n.60, 202, 629
Revelation	10:1-11 189	20: 1-7 620
1:1 188n.34	10:7 215, 215n.1	20:2 259
1:1-15 188n.34	11:1 186n.28	20:2,10,14-15 194, 285
1:5 408	11:15 625, 629n.96	20:3 621n.66
1:6 552	11:16-17 544	20:4 630,633
1:10 527	12:5 623n.72	20:4-6 629
1:17 150	12:7 187n.31, 284	20:5 630
1:18 208, 209, 339	12:7-9 210,259	20:6 631
2 to 3 400	12:8-9 284	20:7-10 629
2:23 238	12:9 259, 597	20:10 634
2:25-28 629n.96	12:15 630	20:11 222n.22, 633,636
2:26-27 630	13:1-17 628	
3:5 187n.31	13:8 221, 286, 291, 373,490	20:11 to 21:1 399
3:14 149, 149n.17, 152	13:10 363	20:12-13 634n. 105
3:20 618	13:12 644	20:12-14 288
3:21 630	13:14-15 639	20:14 202, 288, 635
3:2 1-22 630	14:2-3 611	20:14-15 412
4 619,645	14:6-12,15-20 189	21 17
4:5 398	14:6-20 194	21 to 22 289
4:6-9 191	14:11 634	21:1 222
4:6-11 188	14:13 610, 611n.35	21:1-2 285n.68
4:7-11 179	15:1,6-8 194	21:1-8 636n. 111
4:8 130,405	15:1,7 625	21:1 to 22:5 636n. 111
4:10-11 611	15:1-8 189	
4:11 120, 218, 220, 222, 224	15:2-4 611	21:3,22 636
5 344	16:1 625	21:4 491,635
5:1-14 188	16:1-12 189	21:8 275,280
5:2,11 189	16:1-21 194	21:9,12 187
5:2-11 188n.34	16:3 241	21:9-10 636n. 111
5:5 339	16:5 331	21:9 to 22:5 636n. 111
5:8 416	16:13 644	
5:8-14 611	17:1-3,7 189	21:11 636
	17:4 277	

Scripture Index 701

Revelation (cont.)	Revelation (<i>cont.</i>)	Revelation (<i>cont.</i>)
21:22 636	22:7,12 601	22:16 187,
21:25 637	22:8-9 188, 189	187n.31,
21:27 285	22:9 188	190n.41
22:3 218n.9, 636	22:11 412,418	
22:6 187n.31, 190n.41	22:13 150	22:17 237n.75
	22:15 280, 635	22:20 487

Subject Index

Abortion, **29, 245–246**
 Angels
 belief of, in history, 181–186
 and Jesus, 147, 192
 nature of, 187–1 89, 294
 work of, **179, 186–187, 190, 193–194, 610, 622**

Antichrist
 Scripture on, 627–629
 spirit of, 307, 369
 work of, **619, 625, 640**

Arius, 640
 and Bishop Alexander, 164–165
 and the doctrine of Trinity, 162–163

Arminianism, 640–641
 beliefs of, 11, 50, 262n.19, 283n.62, 283n.63
 and perseverance, 368–372

Assemblies of God
 and education, 27
 founding of, 9
 government of, 551–552
 and missions, 26–27
 position papers of, 29–30
 theology of, 9, **12, 20–22, 24–25**

Atonement
 extent of, **351–354, 641**
 healing in, 489–490, **504–509, 518–519**
 theories of, 338–343
 and the Trinity, 170

Augustine
 and healing, 500–501, 513–514
 and salvation, 4 1, 401
 and Scripture, 101–102
 and sin, 267

Baptism in the Holy Spirit
 availability of, **444–447**

Baptism in the Holy Spirit (cont.)
 in church history, **9–10n.1, 12, 13**
 and empowerment, **574–576, 577, 580**

 evidences of, 437–444
 Finney's beliefs on, **10n.2**
 initial evidence of, **10n.2**
 Luke's view on, **576–580**
 purpose of, **4 18–420, 447–45 1, 457–458**
 seekers of, 9, 11, **451–454**
 separate from salvation, 425, 427–433
 terminology of, 425427, 447

Baptism in Water. *See* Water Baptism.

Bible. *See* Scripture.
 Biblical criticism, 54–58

Body of Christ
 as the Church, 527, 529
 edifying, 544–545
 identifying with, 559
 other names of, 532–538
 unity of, **471–472, 483, 534–536**

Calvinism, 64 1
 and angels, 184
 beliefs of, **49–50, 109–1 10, 154**
 and Communion, 565
 and healing, 50 1, 5 14
 and salvation, 261, 263, **267, 353, 356, 359–360, 368–372**
 and Scripture, 102, 109–1 10
 Charismatic Movement, 9, 457
 Cherubs, **190–191, 641**

Church
 character of, 538–543

Church (cont.)
 definition of, 525–528
 as **final** authority, **43, 81–82**
 government, 547–552
 history of, 529–532, 547–548
 ordinances, 556–565
 origin of, 528–529
 purpose of, 543–545, 584–594
 terms of, 532–538
 Communion, 556–558, 562–565
 Conscience, **72–73, 74**
 Creed, 642
 Apostles', **42, 69, 201**
 Athanasian, 146, 166, 201
 of Augustine, 4 1
 Nicene, 166
 value of, 42–43

Day of Pentecost
 Jesus and, 603
 significance of, 575–576, 579

Death
 and burial customs, **606–607**

New Testament teaching
 on, **609–611**

Old Testament teaching
 on, **606–609**
 origination of, 287
 physical, 606
 spiritual, 288
 views of, 61 1–614

Demons
 as adversaries, 196197, 204, 277
 and Christians, 207–209
 origin of, **199n.60**
 and suffering, 491, **494–496**

Demons (*cont.*)
 victory over, 198–20 1

Early Church
 government of, 550–55 1, 553–556

 and healing, 489, 521
 view of sanctification, 400–40 1

 view of Scripture, 100–101
 and the Trinity, 155

Election, 355–361

End-Time Events
 and dispensations, 31–33, 619–622

 Parham's views of, 16–17
 in Scripture, 619–637
 teachings on, 23, 614–618

Evangelicalism, 5 1, 113

Evolution
 and angels, 18 1
 theories of, 118–1 19, 223–235

Exegesis, 644
 cautions of, 48, 53
 goal of, 53–54
 role of, 52

Experience
 as authority, **44–45, 82–83**
 with God, 122, 126, 131, 139, **140, 384, 394**
 with the Holy Spirit, **448–451**
 and mission 567
 value of, 59

Faith, 644
 of Abraham, 137
 and conversion, 361–364
 the gift of, 466
 and healing, 5 15–5 18, 519, 521
 and the Holy Spirit **110–111**
 and justification, 366367
 Fall of Mankind, **74, 490–492**

Fellowship
 of believers, 471–472, 563, 587–590
 with Christ, 563
 Fruit of the Spirit, **478–484**

Gifts. *See* Spiritual Gifts.
 Gnostics, 155–1 56, 645

God
 attributes of, **67, 73n.34, 117, 120–131, 216–220, 330–338, 496–497, 597–598**
 communication from, 65, 68
 the existence of, **118–1 20, 142**
 guidance of, 69
 intimacy with, 122, 126, 131, 139, **140, 384, 394**
 knowledge of, 66, 76
 names of, 131–141

God (cont.)
 nature of, 141–144, **146n.4, 215**
 purposes of, 2 15–2 16
 and sin, 271–272, 274
 will of, 419, 515, 518–519

Grace
 definition of, 129, 645
 of God, 335–336
 not irresistible, 359–361
 Irwin's teachings on, 13
 as a second work, 11, 12, 19
 Great Commission, 153, 543–544

Hades, 201n.65, 202–203, 645. *See also* Hell.

Healing
 arguments for, 489490
 availability of, 13
 challenges to, **509–5 17**
 and faith, 13
 gift of, 466
 through prayer, 520–522
 types of, 5 18
 views of, 500–503, 515–517

Heaven, 635–637

Hell
 Christ's descent into, **201–202, 203n.69**
 terms of, 607n.19, **634–635**

Holiness
 of God, **129–130, 332, 405**
 need for, 288–289, **405–406, 411–412**

Holiness movement,
 11–12, 13, 15–16, 375, 403

Holy Spirit. *See also* Baptism in the Holy Spirit.
 attributes of, 15 1, 38 1, 389–390, 397
 and authority, 83
 and the Church, 541–542
 empowerment of, **574–576, 577, 580**
 and regeneration, **110–111, 427–433**
 and sanctification, 398, **399, 412–420**
 and Scriptures, 96, 99, **109–110, 111–113**
 symbols of, 380–382, 397–398
 titles of, 378–379
 work of, **39–40, 382–387, 390–392, 605**

Hope, 597–598, 599, 603

Inspiration. *See* Scripture.

Irenaeus
 and angels, 183, **190n.40**
 and Gnosticism, **155– 156**
 and healing, 505
 and sin, 268n.35

Jesus
 baptism of, 558
 birth of, 3 13–3 15
 and healing, 499
 and the Holy Spirit, **15 1, 323–324, 391–393**
 as the Living Word, 113–1 14, **148–149, 299–301**
 natures of, 307–3 12, 315–323
 personal knowledge of, 292
 resurrection of, 152–1 53
 return of, 6 14–6 18
 and sanctification, 4 17
 and Scriptures, 89–92, 114–115
 titles of, 297–307
 Judgment, 629, 632, **634–635**

Kingdom of God
 future, **600, 605, 614–618**
 identifying, 31–35, 542–543
 nature of, 509

Law
 of the heart, 72–73
 Jewish, 62
 Liberation Theology, 50–5 1, 647
 Logos, 113–1 14, 148–149, **299–301**
 Lord's Supper. *See* Communion.
 Love
 displays of, 128
 and gifts, 4799480
 of God, 336338

Mercy, **129, 334–335**
 Millennium, 647
 in Scripture, 619–622, 629–63 1
 views of, **14, 614–618**
 Ministry, 586594
 Miracles, 12, 58, 466
 Missions
 and premillennialism, 14–15
 and tongues, 15–16
 Monarchians, 648
 Dynamic, 159–161
 Modalistic, 159, 161–162, 168, 169, 170, 172

NAE, **30–31, 51**
 Neoorthodoxy, 112– 113, 648
 Neouniversalism, 74, 648
 New Testament Christianity, **14, 546–547**

Oneness movement, 20, 21–22, 171–176, 425, 649
 Origin
 and angels, 183

- Origen (cont.)
 and baptism, 560
 and the Kingdom, 614
 and salvation, 61dn.31
 and the soul, 246
 and the Trinity, 158-159
- Pentecost. See Day of Pentecost.
- Pentecostal movement, 650
 early divisions in, 18-20
 forerunners of, 10
 and the Holy Spirit, 387-389, 404
 literature of, 16, 21, 23-29, 40
 longevity of, 376, 457
 mission of, 567-568, 584-594
 and missions, 581-584
 songs of, 24, 29
 theology of, 9, 5 1-52
 worship of, 476
- Prayer
 for the sick, 520-522
 and the Spirit, 605
- Priesthood, 552-553
- Prophecy
 gift of, 466-467
 in revivals, 10
 in Scripture, 85-86
 of Scripture, 96
- Rapture
 of believers, 623-624, 624n.72, 625-626
 and the dead, 606
 views of, 25
- Ration&m, 45-46, 75, 145-146, 652
- Reconciliation, 347-348, 652
- Redemption, 652
 believers' role in, 572-574
 through Christ, 570-571
 God's plan for, 220-222, 568, 597
 in the New Testament, 572-574
 in the Old Testament, 568-570
 and ransom, 349-350
 through revelation, 66, 76
- Regeneration, 110-112, 364-365, 365, 652
- Repentance, 11, 361-364, 652
- Resurrection
 of believers, 604-605, 623, 630-631
 of bodies, 605, 609, 611
 of Jesus, 152-153, 603-604
 of unbelievers, 630-631
- Revelation
 biblical, 39, 95
 definition of, 60-61, 119, 652
 general, 69-75
 of God, 62-69, 105-106, 113-114, 117
 progressive, 78, 114
 special, 76-81
- Revelation, Book of, 619-622
- Revivals, 10, 11, 15
- Rituals, cleansing, 406-409, 411
- Sacraments, 556-558, 652
- Sacrifice, 343-344
- Salvation, 652
 of children, 262-263
 and healing, 489-490, 503-509
 need for, 329-330
 in the Old Testament, 327-328
 order of, 354-373
 plan for, 220-222
 spiritual, 326, 328-329
 and the Trinity, 168
- Sanctification. See also Grace.
 biblical view of, 245
 and church history, 400-404
 definition of, 399, 653
 nature of, 19
 terms of, 404-406, 410-411
- Satan. See also Demons.
 end of, 631, 632-633
- Scripture
 accuracy of, 87-88, 89
 authority of, 40, 42, 46, 59, 81-82, 90, 91, 92-93
 autographs of, 55n.36, 106-107
 canon of, 107-109
 genres of, 54, 84
 as God's Word, 84-89
 historical material as doctrine, 433-437
 illumination of, 111-113, 390-391
 inerrancy of, 30-31, 101-106, 227-228
 inspiration of, 39, 58, 80, 93-101, 109-110
 interpretation of, 46
 Jesus' view of, 89-92
 need for, 375-376
 primary emphasis of, 179
 prophecies in, 85-86
 as a record, 79-80
 revelation through, 76-78
 teaching of, 39
 unity of, 48, 84, 218
 versions of, 106
 writers of, 97-98, 99, 215
- Second Coming
 Jesus on, 600-602
 Paul on, 602-603
 in Scripture, 623-624
 speculations about, 602n.8, 614-618, 624-626
- Seraphs, 134n.23, 136, 191, 653
- Sin
 definition of, 273-275
 nonscriptural views of, 256-258
 original, 261-270
 origins of, 259-260, 277-280, 506
 results of, 74, 260, 276-277, 285-288
 and sickness, 493-494, 497-498, 517
 types of, 280-284
- Soul, 23%240, 246-248
- Spiritual Gifts
 not ceasing, 10, 512-514, 541
 and fruit of the Spirit, 478-484
 guidelines for, 469-471, 484-487
 judged, 112, 473-474, 478
 kinds of, 463-468
 nature of, 461-462
 purpose of, 59, 469, 474-475, 476-477
 seekers of, 9
- Tertullian
 and baptism, 560
 and realism, 267n.32
 and the Trinity, 156-157
- Theology
 biblical, 47, 48
 definition of, 46, 653
 historic, 47
 practical, 48
 systematic, 39, 47, 52n.29
- Tongues speaking
 gift of, 467-468
 as initial evidence, 10n.2, 54, 437-442, 450
 and missions, 15
 not ceasing with the Apostolic Era, 13, 444-445
 Paul's view on, 475-478
 personal use of, 471, 475
 in revivals, 10, 16
- Tribulation. Great. 624-625, 627, 654
- Trinity
 contentions about, 19-20
 and creation, 219, 377
 and salvation, 168-171
 in Scripture, 147-154
 and spiritual gifts, 463
 views in history of, 154-167
- Water Baptism
 candidates for, 560-562
 methods of, 559-560
 as ordinance, 556, 558-562
 and the Trinity, 175-176
- Witness, 590-594
- Women
 and biblical roles, 236, 248-249
 creation of, 237-238, 248-249
 as deacons, 555-556
 in ministry, 12
- worship
 and the Church, 544, 586-587
 of Jesus, 149
 Paul's views on, 461
 in Psalms, 144
 and tongues, 468, 475-478
 of the Trinity, 167-168

Why We Believe It

The Bible says it. We believe it. But why? Not since ES. Williams' work in the 1950s has the Assemblies of God presented a systematic theology. Now, 20 of the finest Pentecostal educators have been brought together to present a fresh defense of the faith in **Systematic Theology: A Pentecostal Perspective**.

More than just a collection of select Scriptures, this study takes a complete look at God's Word, addressing various views and their strengths and weaknesses. All Bible believers will find this work a dependable resource for their understanding of the Christian faith.

CONTRIBUTORS

Benny C. Aker, Ph.D., Assemblies of God Theological Seminary
Carolyn Denise Baker, M.Div., American Indian Bible College
Michael L. Dusing, D.Min., Southeastern College of the Assemblies of God
John R. Higgins, Th.D., Southeastern College of the Assemblies of God
Stanley M. Horton, Th.D., Assemblies of God Theological Seminary
Timothy P. Jenney, Ph.D., North Central Bible College
Russell E. Joyner, MATS, Associate Pastor, Richmond, Va.
Byron D. Klaus, D.Min., Southern California College
David Lim, D.Min., Pastor, Singapore
Frank D. Macchia, Th.D., Southeastern College of the Assemblies of God
Bruce R. Marino, Ph.D. Candidate, Valley Forge Christian College
Gary B. McGee, Ph.D., Assemblies of God Theological Seminary
Mark D. McLean, Ph.D., Evangel College
Kerry D. McRoberts, M.A., M.C.S., Trinity Bible College
Timothy Munyon, M.A., Trinity Bible College
David R. Nichols, Ph.D., North Central Bible College
Daniel B. Pecota, D.Min., Northwest College of the Assemblies of God
Vernon Purdy, Ph.D. Candidate, Central Bible College
James H. Railey, Jr., Ph.D. Candidate, Assemblies of God Theological Seminary
John W. Wyckoff, Ph.D., Southwestern Assemblies of God College

Springfield, MO **LOGION** 65802-1894
P R E S S
ISBN 0-88243-319-9