

**THE FUNCTIONAL ROLE OF THE HOLY SPIRIT
WITHIN THE PAULINE TRINITARIAN MESSAGE.**

by

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ABSTRACT

O Majesty unspeakable, my soul desires to behold Thee.
I cry to Thee from the dust.
Yet when I inquire after Thy name it is secret.
Thou art hidden in the light which no man can approach unto.
What Thou art cannot be thought or uttered,
for Thy glory is ineffable.
Still prophet and psalmist, apostle and saint
have encouraged me to believe
that I may in some measure know Thee.
Therefore, I pray, whatever of Thyself
Thou hast been pleased to disclose,
help me to search out as treasure
more precious than rubies or the merchandise of fine gold:
for with Thee shall I live
when stars of the twilight are no more
and the heavens have vanished away
and only Thou remainest. Amen.

A.W.Tozer.

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May the Lord richly bless each one of you.

DEDICATION.

I dedicate this dissertation to my, now retired, New Testament lecturer and friend, Professor Jack Wiid of the Baptist Theological College (Randburg).

SUMMARY.

The importance of the Trinity cannot be overemphasised in the matter of salvation. We cannot talk about a salvation if we cannot talk about a Trinity. Paul thinks of salvation only in trinitarian categories. For the purpose of this treatise, we call it a Soteriological Trinity. Paul takes the soteriological trinity as a matter of fact because he ascribes deity to both Christ and the Holy Spirit without denying his monotheistic background or beliefs.

For Paul, God's dealing with people in the world is to call a people for his own name. These are called the People of God, and is identified with the Body of Christ and the Temple of the Holy Spirit, the Church. The Holy Spirit is instrumental in constituting this People, or Body, or Temple.

Because of the death and resurrection of Christ, and the gift of the promised Holy Spirit, this People is defined as an eschatological community, and salvation is an eschatological event. Through these events, the future and the kingdom is present in the here and now ("already"), while there is still a "not yet" aspect to that future. This society, the Church, is therefore a reflection of the Divine Trinity. They reflect God's unity, love, grace, kingdom and more in this world.

Because the community of believers is a Spirit-instituted, Spirit-sealed, Spirit-quickened, Spirit-initiated, Spirit-controlled and Spirit-endowed community, they characterise the New Age, which is the age of the New Covenant and the age of the Spirit. That means that our obedience to God is internally motivated rather than by external codes or requirements of law.

The Church is, really then, the beneficiaries of God's grace, thus making them a

charismatic community. Salvation is by God's grace. Sanctification is by God's grace. Security is ours by God's grace. In fact for Paul, the whole of the Christian life is a matter of God's grace. He calls it "the riches of the glory of God's grace" (Eph. 1:7).

Grace is the antithesis of the Law. Paul's own experience of Christ and the Spirit, changed his whole understanding of God, the People of God, and the Law. God was now understood as a trinity; the People of God now consisted of both Jews and Gentiles; and the Law, though holy and good, was weak through the flesh, and unable to bring salvation.

In fact, the Law brought death and bondage, rather than life and liberty. The Spirit of life and liberty set us free from the law of sin and death. The Spirit, life and liberty are then gifts of grace. We now have to live as free, not using our freedom as a 'cloak of maliciousness', but to bring honour to God. Freedom was for Paul the mark of sonship, and bondage of slavery. We are sons and not slaves.

Through the Spirit we were made sons of God, and are being fashioned after the image of the true Son of God. All of the Spirit's operations in the Church, are to this end. Whether to give us life, or to place us in Christ's Body, or to unite believers to Christ and to each other, or to give gifts for the building up of the saints and for the work of the ministry, or to lead and control us, or to have us bear spiritual fruit, or to reveal to us the mysteries of God, it is so that the Body and the individual believer be conformed to Christ's likeness. All these operations are done in conjunction with the Father and the Son.

The Kingdom of God is for Paul the final goal of the relationship between the Spirit, Christ and the People of God. So that God's righteousness and rule be the culmination of

it all. The Kingdom of God is nevertheless a present reality, in that righteousness, peace and joy are already the experience of the Church.

Yet, the future of the believers' participation in the Kingdom, is guaranteed by their participation with the Holy Spirit in the present. Through this present participation with the Spirit, are we guaranteed of the future bodily resurrection, inheritance and eternal life. Our participation in the "firstfruits" guarantees our participation in the "harvest".

When the Holy Spirit is involved in the world, he is involved with the task of the Kingdom; the calling of those who will be the People for God's Name. The Holy Spirit makes the Word understandable and appropriate for salvation through the Gospel. He gives life which opens them up for his work in them to bring about their identification with Christ, the Lord and King.

The Holy Spirit is the key to true spirituality and Christ-likeness. The Holy Spirit is the key to the future.



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CHAPTER 1

ORIENTATION.

The Meaning, Method and Intention of the Topic Title.

The topic title: "The Functional Role of the Holy Spirit within the Pauline Trinitarian Message".

The Holy Spirit is a much discussed topic in the Church since the advent of Pentecostalism. At least much thought and discussion of the topic elevated it to the level of its true significance. The significance of the Spirit is seen in the realisation of the People of God as Eschatological Charismatic People.

The topic concerns itself with how the Holy Spirit functions within the God-head, in providing salvation to the People of God in this world, for the world to come. At the same time, we will seek to show Paul's trinitarian posture in his understanding of that role.

The methodology applied, concentrating on a theological analysis, is one that will limit its focus within the Pauline Corpus of thirteen Epistles. Our discussion from this corpus will not be in any specific order of either canonical or date sequence. Exegesis of the relevant Pauline texts will only be illustrated or implicitly applied in our discussions, without actually doing it within this treatise.

The approach will be a literal one taking into account the *sitz im leben* and other historical influences. We will more or less follow a redemptive-historical outline, starting with the God-head and explaining the relationship of the Spirit to the Father and Son from a Pauline perspective. Within the Church as the framework, we will, more or

less, treat it in the *order of salvation*. Followed by a Pauline overview of the Spirit in the Kingdom will serve as the trigger-off for our discussion of the future of the Spirit.

Almost separate, yet not unrelated to our discussion, we endeavour to discuss the Spirit's role in and to the "world". The last chapter will really serve as a synthesis and summary of all the foregoing material in order to demonstrate the topic title in a redemptive historical framework.

The aim of this dissertation is to heighten the theological understanding of the Holy Spirit among God's people to this end; that their obedience to Almighty God might be Christ emulating as they are motivated and seek to be empowered by the Holy Spirit. So, will they display the glory of the grace of God to all who are in Christ.

The Distinctiveness of the Christian Trinitarian Doctrine.

Of all Christian doctrine, there is none as difficult to grasp and to explain as is this. Ever seeking for indigenous language to understand and to explain the trinity has been the Church's quest since its earliest discussions on the topic. The difficulty served to bring us to the realisation that our God is in fact a mystery, and that what we are able to know of him, is revealed only by himself.

The word "Trinity" is not found in the Bible, nor is the concept fully delineated, but is a doctrine which defends the central faith of the Bible and of the Church. As will be demonstrated within the Pauline context, the doctrine cannot be eschewed in the New Testament Scriptures. The concept of tri-unity lies at the heart of the Christian understanding of God, and therefore is necessary in order to maintain the central message of the Bible (Grenz, 1994:70).

The essence of the doctrine is that there is One God in three "persons" (Tertullian), or three "betweennesses" (Miyahira, 1997:39-47), etc.. This one God is Father, Son and Holy Spirit. Our monotheism is our heritage from the Old Testament, while the distinctiveness of the three is a revelation within the New Testament Scriptures. It is here where the deity of the Son and of the Holy Spirit is demonstrated. Two things become clear to us; that our monotheism is both a unity and a difference of God.

The main difficulty of expressing our belief comes in our desire to explain the trinity ontologically, that God in himself is eternally God the Father, Son and Holy Spirit. Discussions at this level tends rather to become a treatment of metaphysics. Explanations of the immanent -, relational -, and economic trinity have found greater expression by theologians.

Barth's immanent trinity teaches that God revealed himself in Christ and in the Holy Spirit. For Berkhof, the trinity of Father, Son and Spirit are modes of revelation of the one God (1964:118). God is who he is in his works. He is the same in himself, even before and after and over his works, and without them. Therefore our evaluation of God will always be less than what he is in himself. McGrath says that God is eternally what his revelation in history shows (1987:133).

Rahner in his axiom posits that there is no distinction between the immanent and economic trinity. For Molnar, any distinction between immanent and economic trinity is to be viewed carefully, because such distinctions are derived from general metaphysics, not from specifically Christian theology (1996:318). Jungel's quote of Christoph Mattaus Pfaff is appropriate in expressing our own feeling: "in the doctrine of the Trinity, I could well understand each moment taken separately, but it is impossible for me to fit the whole with all the moments and determination into my head" (1976:31).

We therefore see the "generation" of Christ as the divine freedom of self expression, while "spiration" (breathing forth) is the divine freedom of self communication through the Spirit. God's salvation is mediated by Jesus and communicated to the believers by the Spirit (Del Colle, 1997:97). The same author puts it this way: "The Christian apprehension of God is established by the trinitarian God's self communication to the world (1996:97). The unveiling of God by Word and Spirit; incarnation and indwelling, converges in our transformation into the image of Christ by the Spirit (2Cor.3:17-18).

For Paul however, the trinity is mainly understood on a Soteriological level. The divine saving act is for him a trinitarian event that is constituted by the relation of the divine persons to one another. It is a revelation of God's saving action in Christ through the Holy Spirit.

Even though Paul never speaks of a trinity in a developed way, he definitely speaks of the divinity of both Christ and the Spirit while maintaining his strong monotheistic heritage. In this treatise we will explore the Pauline perspective of the Holy Spirit; a perspective grounded in the same heritage. Paul's commanding place in the development of the doctrine of the Holy Spirit is due to the fact and the way he took the notions of Holy Spirit in his religious heritage and rendered them distinctly Christian (Meyer, 1979:3).

The dominant question that this dissertation seeks to then solve is, "what contribution does the trinitarian Holy Spirit make towards making the People of God witnesses of God's grace?"

God as Societal Creator.

Ontologically the Bible has little to say about God, except for speaking mainly in terms

following his works. Yet, in the New Testament, our Lord himself says that God is a Spirit (Jn.4:24), and the Apostle John, that God is love (1Jn.4:16). The Apostle Paul, a monotheist, sees in God's soteriological dealings with man, a God who, through his Son's death and resurrection and the promised gift of the Holy Spirit, is creating a society by his Spirit in love which is both Eschatological (in the sense that they are a people for His name) and Charismatic (in the sense of displaying the glory of God's grace). The former is in order to reflect his purpose, and the latter his means to that end. The people of God are those who, through the outpouring of the Holy Spirit, experience the love of God (Rom.5:5). This is the love which fosters community.

God as a trinity is in himself, in a manner of speaking, a society of love. The Father loves the Son and the Spirit, and the Son loves the Father and the Spirit, and the Spirit loves the Father and the Son. Because God is eternally the triune God of love, his love was expressed in that way even before everything and anything else existed. The triune God is intrinsically a unique fellowship of Father, Son and Holy Spirit; a communion of three persons existing for each other and in each other (Moltmann, 1991:58).

Translatability to the Church.

The community of God's people in Paul's understanding, cannot be separated from the love of God which is in Christ Jesus, because they possess the Holy Spirit, and thus his love. The Holy Spirit engenders love in the community of God's people by having them bear the fruit of love. Love is thus relational, and from here we can extrapolate that in God's people, he is creating a community based on his trinitarian existence. This divine society of love is therefore translatable to the church.

The lavishing of God's grace upon this community provides all that is necessary to produce a society based on love. As such, this people of the Spirit will be able to reflect God's glory, purpose and will.

The pattern of God's work in salvation is completely in tri-unity, that the movement issuing from the Father through the Son reaches us in the Spirit so that we are renewed in the image of the Son and drawn through him to the Father. Interlocking complementarity rather than simple threefold repetition determines and characterises the pattern (Heron, 1983:175). Because the Holy Spirit relates to God as well as builds up the Church, he is able to direct the Church to be a witness for God in society. The basis for Christian unity is One God (Buchanan, 1843:31). As a united society expressing God's grace, constitutes the purpose of salvation, and might we add, of this dissertation.



CHAPTER 2.

PAUL : HIS TRINITARIAN PERSPECTIVE.

There is little doubt that Paul was a monotheist. His experience of the risen Lord Jesus Christ and of the promised Holy Spirit, brought about a modification to that monotheistic belief, without him becoming bithestic or polytheistic in any way. Paul's understanding of the Holy Spirit is founded on that same monotheistic heritage, but he manages to render it distinctively Christian in the light of his experience with the risen Saviour.

Paul speaks rather of a soteriological trinity in an undeveloped way. By undeveloped we mean that it does not find expression in a carefully worked out way. His mentioning of the concept comes from presupposition. Though the concept is not fully developed, one cannot miss the fact that for Paul, God's saving action in Christ comes to us through the Holy Spirit. This concept is expressed for us in various forms in his writings. The heart of his theology was the Gospel of salvation which is affected through the redemptive work of Christ and the appropriating work of the Holy Spirit. His understanding of God was functionally trinitarian. Paul's trinitarian thinking can be demonstrated from both explicitly trinitarian texts (2Cor.13:13-14; 1Cor.12:4-6; Eph.4:4-6) and many soteriological texts which are expressed in trinitarian terms.

For example, in 2Cor.13:13-14, the heart of the Gospel is expressed in trinitarian terms; the *love* of God; the *grace* of our Lord Jesus Christ; the *participation* of the Holy Spirit. Fee notes that Paul's theology had been radically affected by the twin realities of the death and resurrection of Christ and the gift of the eschatological Spirit (1994:840). For Paul, the risen Saviour was now Lord, and he sometimes applies Old Testament references of God to the Lord Jesus Christ. The trinity is presuppositional in Paul's

thinking. He expresses the creedal formulation in terms that distinguish the operations of the triune God - things done by the 'same Spirit', the 'same Lord', the 'same God' or 'one Spirit', 'one Lord' and 'one God'. For Paul, God is experienced as a triune reality. Salvation is formulated in trinitarian terms in passages like Rom.5:1-8; 2Cor.3:1-4:6; Gal.4:4-6 and Eph.1:3-14. One can mention many more instances where a threefold work in salvation is done by the triune God.

Though not exclusively so, God the Father is mainly responsible for loving and electing his people, while the Lord Jesus Christ as the crucified Saviour provides peace and justification, and the Holy Spirit providing the power, sanctification and seal. In Paul, the term 'Spirit' almost visibly fills with meaning: not only the power of God who shows his love in Christ's death and his power to give life in Christ's resurrection, but also the powerful presence of Jesus who embraces us in his death and life, and so takes us into the power by which he has been made alive (Meyer, 1979:9).

Noticing Paul's mode of preaching in Acts, Floor said:

...die heilswerk van God die Vader word verkondig in die nouste verbondenheid met die feit dat God hierdie heil bewerk het deur Christus en dat dit gerealiseer word deur die Heilige Gees...God is die een wat die inisiatief neem in die werk van verlossing...die ontvouing van die heilsplan is histories vervolbring in die werk van Christus en die Heilige Gees...wat God doen, doen hy deur Christus en die Heilige Gees.

(1982:11-14).

The list below (derived from Fee, Floor and Bowman Jr.) demonstrates the point of Paul's trinitarian soteriology:

- in Rom.1:1-4, God sent Christ who in the Holy Spirit is raised.
- in Rom.8:3-4, God sent Christ to condemn sin so that believers are able to walk in the Spirit.

- in Rom.8:15-17, the God-given Spirit makes us sons and joint-heirs with Christ.
- in 1Cor.1:4-7, God's grace is given in Christ who has blessed us with every kind of Spirit gifting.
- in 1Cor.3:9-16, God gives grace to build on the Christ foundation until we become the temple of the Holy Spirit.
- in 1Cor.6:11, God washed, justified and sanctified us in the name of Christ and by the Spirit.
- in 1Cor.6:19-20, we are purchased by Christ in order to become a temple of God's presence by the Holy Spirit.
- in Eph.1:3-14, God chose us, Christ redeemed us, and the Holy Spirit sealed us to the day of redemption.
- in Eph.1:17, the God of our Lord Jesus Christ gave us the Spirit of Wisdom.
- in Eph.2:18, through the death of Christ, we have access to God by one Spirit.
- in Eph.2:19-22, Christ is the corner stone in the temple which is the dwelling place of God by his Spirit.
- in Phil.3:3, we boast in Christ who made us serve God in the Spirit.
- in Col.3:16, the message of Christ dwells in those who worship God by the Spirit's inspiration.
- in 1Thess.1:2-8, God chose that the Gospel of Christ be proclaimed in the power of the Holy Spirit.
- in 2Thess.2:13, we are the beloved of the Lord, elected by God for salvation and sanctification by the Holy Spirit.

In these texts, we are able to notice a definite trinitarian overbearing. Motyer notes that Paul reminded the Philippians of the great trinitarian activity of salvation, whereby they are in Christ experiencing the reality of God's love, being woven into a fellowship of love by the Holy Spirit (1984:103).

It becomes obvious from these texts that some of the functions of the trinitarian persons overlap precisely because for Paul salvation was the work of one God. He mentions the trinitarian functions in salvation in a presuppositional way so that he neither finds it necessary to expound the concept, nor emphasise this co-operative scheme in a way to highlight the trinity as such. He never wrestles with the ontological implications of the trinity. Grenz observes that the ultimate identification of the economic trinity lay with the eschatological Creator Spirit. He is at work appropriating what Christ has done by letting us participate in the eschatological community of God - Rom.8:16-17, Eph.1:13-14 - (1994:491-492).

Paul trusted and loved the Lord who died and gave himself, and the Spirit whose indwelling renewed him day after day. This twin experience is what made the trinity a presuppositional reality for Paul (Dodd, 1920:127). Everything in Christ and in the Spirit led back to God in Paul's thinking. This was his uncompromising monotheism. For Paul, God the Father was God in creation, recreation and providence; and God the Son was God forever and through all eternity active in redemption and in the saving of men; and God the Holy Spirit is the mediator of God to distribute God's gifts to men (Ellis, 1989:133). Paul expresses his experience of God in a fundamentally trinitarian way, seeing the divine Spirit in closest relationship to both Father and Son.

CHAPTER 3.

DIVINE SPIRIT: THE RELATIONSHIP BETWEEN FATHER, SON AND SPIRIT.

Now that we've demonstrated Paul's trinitarian perspective, we may move to state the converse by showing the Spirit's divinity. Again, Paul just takes it as a matter of fact, without feeling the need of having to prove it, that the Holy Spirit is God. Therefore, the two questions that normally come up in this regard - whether the Spirit is a person rather than a force or other impersonal manifestation; and whether the Spirit is God - is taken for granted in Paul.

We can imagine that Paul's understanding of the Spirit prominently comes from the Old Testament and from his own experience of the Spirit. It cannot be said that Paul ever thought of the Holy Spirit as being any other than God, but the experience that he had of the Spirit, made him speak of the Spirit as the promised Holy Spirit and Spirit of God. For Paul, the Spirit, being an eschatological gift, was viewed as the eschatological Spirit.

With the gift of the Spirit as a present reality, Paul believed that the future was now present. The Spirit was appropriating, not only the eschatological reality of the death and resurrection of Christ, but also as becoming the fulfilment of the promised New Covenant spoken of in Jeremiah chapter 31 and Ezekiel chapter 36. The out-pouring of the Spirit (Joel 2:28), had become a reality in the here and now, and by that out-pouring God's people became an eschatological community.

No longer was entry into the people of God through a nation, but by the individual's responding in faith to the twin eschatological realities of the death and resurrection of

Christ and the gift of the Spirit. Thus in Fee's words, we note how the eschatological promise 'determines Paul's changed attitude towards the law and the people of God' (1994:805). The law was no longer the means of salvation; and God was now a trinitarian God of Father, Son and Holy Spirit; and the People of God consisted now of both Jews and Gentiles who individually enter by faith.

The Spirit was now to play a more central role in procuring salvation and sanctification for the believer. The eschatological Spirit would be the fulfilment of God's promise to his people, and also the evidence that the future has dawned being the guarantee of future consummation. Through the Spirit, God now fulfils his promises. Through the Spirit's presence, believers have tasted of the life to come and became oriented towards consummation. This was true for both Jews and Gentiles. The Spirit now identifies the people of God under the New Covenant. The Old Covenant was replaced.

In the vane of eschatological fulfilment, Paul understands the coming of the Holy Spirit as the presence of God. It is precisely that presence which characterises the New Age. Because the Spirit is the inhabiting Spirit (the indwelling Spirit), it not only speaks of "God with us" (as was fulfilled in Christ), but also of "God in us". The believing community is thus spoken of as the temple of God for a dwelling place through his Spirit (Eph.2:22).

In fact Paul describes the Spirit as doing many personal things, so implying the personhood of the Spirit. He *searches* (1Cor.2:10); he *teaches* the Gospel content (1Cor.2:13); he *dwells among* and in believers (1Cor.3:16); he *gives life* (2Cor.3:6); he *bears witness* to our sonship (Rom.8:16); he *cries out* (Gal.4:6); he *intercedes* (Rom.8:26-27); he *strengthens* (Eph.3:16); he *is grieved* (Eph.4:30); and *he knows* the mind of God (1Cor.2:11). Though the gender of the Spirit is often given in the neuter,

Paul definitely thinks of him in personal terms. For Paul, the Spirit of God is the Spirit of a personal God (Blackwell, 1974:127).

The Spirit is spoken of as the Spirit of God in most of Paul's references of the Spirit. Paul thinks primarily of the Spirit as God's Spirit. He also calls the Holy Spirit the Spirit of the living God (2Cor.3:3); the Spirit of him that raised up Jesus (Rom.8:11); the holy Spirit of God (Eph.4:30). From his Old Testament roots, he speaks of God who "fills with" and "pours out" his Spirit. Fee sees the Spirit as the source of our understanding of the Cross as God's wisdom, and thereby draws the closest kind of relationship between God and the Spirit (1994:835). The Spirit reveals God's wisdom (1Cor.2:7). It is the Spirit of God who is poured out in our hearts and brings love (Rom.5:5) and is the awareness of the presence of God. This is the presence that dwells in the midst of his people. The Spirit is the mode of God's presence and power in the world (Ziesler, 1990:47).



The Spirit is truly God in action; yet he is neither simply an outworking of God's personality nor all there is to say about God (Fee, 1994:836). The Spirit is the Spirit of God, and it is only through Christ that the Spirit is known and received (Barrett, 1957:158). The word 'Spirit' is a predicate to the nouns 'God' and 'Christ'.

Not only does Paul relate the Spirit to the Father, but he also relates the Spirit to the Son. He often does so by referring to him as the Spirit of Christ (Rom.8:9); the Spirit of the Lord (2Cor.3:17); the Spirit of God's Son (Gal.4:6); and the Spirit of Jesus Christ (Phil.1:19). The Spirit explicates the work of Christ in such a way that the believer himself experiences the death and resurrection of our Lord. Paul shows the closest affinity between Christ and the Spirit.

Though in fact Paul does refer to the Spirit of Christ and the Spirit of God, in a sometimes interchangeable manner (Rom.8:9), it does not mean that he identifies the Father with the Son. They are still distinct in Paul's mind. Even though he says that the Lord is the Spirit (2Cor.3:17), he does not identify the two as absolutely the same. He shows the closest kind of relationship between the two (in fact the three) persons of the trinity. For Paul, to have the Spirit of Christ, is to have Christ in you. The "Spirit in you" is impossible apart from "Christ in you". They are distinguishable, but inseparable (Moo, 1991:523). Swete says: "without the mission of the Spirit, the mission of the Son would be fruitless; without the mission of the Son, the Spirit could not have been sent (1964:206). In Dunn's words, 'the presence of the Spirit defines the sphere of being in Christ' (1975:201).

The Holy Spirit attests to Jesus as the Son of the Father and as Lord. No one can say Jesus is Lord, except by the influence of the Holy Spirit (1Cor.12:3). It is because of Christ that the Spirit is the spirit of true sonship (Ridderbos, 1975:199). Sonship of believers seems to be the result of the gift of the Spirit. This sonship emulates that of the Son of God.

That 'Jesus is Lord', is a statement of faith that comes by the gift of the Holy Spirit who enables us to make it. Christ is the object of faith and the Holy Spirit enables us to exercise that faith. So then, Christ is the objective factor in Christianity and the Holy Spirit the subjective (Connor, 1940:98).

Unique to Paul, was that Jesus was vindicated in the Spirit (1Tim.3:16). Christ was declared with power to be the Son of God (or was declared to be the Son of God with power) by the resurrection through the Holy Spirit (Rom.1:4). Bruner and Hordern puts it beautifully: " I do not believe that a new Spirit-centredness is what the Church needs. I

believe, however, that the Spirit's sign, desire, and work is that we be overcome again, thrilled again, excited, impressed and gripped again by the wonder, the majesty, the worthiness and relevance of Jesus ... the Holy Spirit is really the shy member of the Trinity. The Spirit is most present where Jesus is central". (1984:16f).



CHAPTER 4.

THE LORD IS THE SPIRIT: LIBERTY OVER LEGALISM.

The Cross (death and resurrection of Christ) and the coming of the Spirit forever changed Paul's perspective about things. His understanding of God had changed; God was a trinity who expressed himself in Jesus and in the Holy Spirit. His understanding of the People of God had changed; they constituted both Jews and Gentiles who by faith in Christ walk by the Spirit. His understanding of the law had been changed; the law was incapable through human weakness to bring salvation, and that only through the Cross and the Spirit are we able to come to God. By way of interpretation the law had now become a form of bondage, because, instead of bringing life it brought death by actually highlighting sin (Rom.7:10). So, through the law we could never please God.

Paul still holds that the law is good and spiritual, but that we are unspiritual and sold as slaves to sin in our unregenerate state (Rom.7:14). Even though the law was good and holy, it still remained an external means of getting to God. This means of getting to God was rendered impossible because of our own weakness. By faith we now have an internal means in the person of the indwelling Holy Spirit who appropriates what Christ had done on the Cross.

The law was the Old Covenant, relying on the flesh. But that covenant had now been replaced by the New Covenant which was set in motion by the blood of Christ ratifying it and by the Spirit making it a reality in the hearts of God's people. The Old Covenant is now made obsolete by the New, which is the Covenant of the Spirit as opposed to that of the flesh.

For Paul, the letter (the law) kills, but the Spirit gives life (2Cor.3:6). The letter was enforced in the context of the flesh, but in Christ the old things have passed away, and everything became new through the Spirit (2Cor.5:17). This whole restructuring, Fee postulates, finds its paradigm in the Cross: the power lies not in externals, but in the Spirit who indwells the believing community (1994:821). To revert to circumcision, he says, is to put confidence in the flesh, and is to go back to what the death and resurrection of Christ had brought an end to.

The Spirit, with the Cross as its paradigm, was sufficient for the new eschatological existence. The new eschatological existence is one that no longer has confidence in the flesh and in the externality of the law, but has its confidence in the indwelling Spirit who empowers and enables us to fulfil the law from the heart. Bearing spiritual fruit comes only by the indwelling Spirit (and not through the flesh), and against such there is no law (Gal.5:23). Living in the Spirit is therefore a new mode of living for the eschatological community. We are discharged from the law as an external code; the Holy Spirit is the substitute internal working (Bruce, 1985:138). The Spirit of life set us free from the law of sin and death (Rom.8:2).

The Lord is the Spirit, and where the Spirit of the Lord is, there is liberty (2Cor.3:17). The Lord and the Spirit sets us free from the bondage of the law. But, who is 'the Lord'? Some believe that it refers exclusively to the Father since its Old Testament reference makes God the subject. Yet, there are others who believe that Paul here speaks of the Lord Jesus Christ. The implication is that in the case of the former, one cannot speak of an identity between Christ and the Spirit. Already we have pointed out, that ontologically, God is Spirit and this would fit the context of the first option rather well.

The fact of the matter is that one cannot ask the question in a way that makes God and

Christ mutually exclusive. We believe that the idea of a trinity suits the idea of both God and Christ as being closely related to the Spirit.

Fee believes that the two formulae 'in Christ' and 'in the Spirit' are not identical (1994:833-34). He does so by asserting that the preposition $\epsilon\nu$ is always used with 'Christ' in Paul, but he alternates between $\pi\nu\epsilon\upsilon\mu\alpha\tau\iota$ / $\epsilon\nu \pi\nu\epsilon\upsilon\mu\alpha\tau\iota$ with 'Spirit'. The latter is used in an instrumental sense, but the former is locative. He does however admit that the formulae are interchangeable where the soteriological activity of Christ and the Spirit overlap.

Bruce, on the other hand sees that the 'Lord' is Christ. This, he substantiates by the fact that in the same verse Paul puts it in a different way: "... the Spirit of the Lord..." (1971:190). It is not strange that Paul reinterprets the Old Testament from a Christological stance (p.62 below). Dunn states that immanent Christology is for Paul pneumatology (1973:139). The last Adam, Christ, is the life giving Spirit (1Cor.15:45). This is the position we take; that the Lord (Jesus Christ) is the Spirit in 2Cor.3:17.

Yet, this does not mean that there is absolute identification between Christ and the Spirit. The phrase "the Spirit of the Lord" in the same verse shows the distinctiveness between the two. Again in Moo's words; the indwelling Christ and the indwelling Spirit are distinguishable, but inseparable. This, for Moo, is "practical trinitarianism" (1991:523).

The liberty that the Lord gives, is a liberty from previous bondage. Even though our freedom is always balanced with a sigh of frustration and longing for complete release and full sonship, the Spirit is our future good experienced in the present here and now (Dunn, 1975:308). The freedom we have has changed our status from being slaves to becoming sons. We are no longer slaves but sons, heirs of God and joint heirs with

Christ (Rom.8:17). For Paul, legalism means to be enslaved and freedom means to be led by the Spirit, and is a mark of sonship (Rom.8:14).

The liberty we have engenders boldness (Kruse, 1987:99f). Boldness allows us access to God; a freedom we have never had before. This access characterises our peace with God (Rom.5:1-2). It is a freedom from hostility to God. The Spirit emerges as a new obedience to God and submission to his law, free of the hostility that corrupts obedience into the security of a person's new righteousness (Meyer, 1979:8).

The extent of this liberty is seen in the context of the chapter of our text verse: from bondage to liberty; from law to Spirit; from veiledness to being unveiled; from a fading glory to an unfading one; from a diminishing glory to an ever increasing glory. It is a freedom from sin and death indeed wrought by God the Father, Son and Holy Spirit.

Michael Green sums it up most appropriately:

Away, then, with all attempts at self-justification before God. They are impossible, immoral, and out of step with the whole history of salvation. The Messiah has done for us what we could never do in putting us in the right with God; and the gift of his Spirit releases us from the need to try to justify ourselves. 'Did you receive the Spirit by works of the law, or by hearing with faith?' asks Paul of the Galatians who were being tempted to go back to legalism (Gal.3:2). The Spirit brings new life, new freedom from those old legalistic attitudes. 'We serve not under the old written code, but in the new life of the Spirit' (Rom.7:6). 'The written code kills, but the Spirit gives life' (2Cor.3:6); new life, and liberation from this whole depressing attempt to justify ourselves. 'Where the Spirit of the Lord is, there is liberty' (2Cor.3:17).

(1975:102).

CHAPTER 5

THE CHURCH AS FRAMEWORK FOR THE SPIRIT'S OPERATIONS.

Introduction

In Pauline language, the Church is viewed as the Body of *Christ*, the People of *God* and the Temple of the *Holy Spirit*. In this context the Church can be said to relate to an eternal trinitarian God.

The Spirit, however, is active in all three depictions of the Church. He is the one who places the individual believer in the Body of Christ (1Cor.12:13). Also, this temple is the Temple of the living God, who dwells in and among his people. The People of God become such by adoption through the 'Spirit of adoption'.

The very existence of the Church is owed to the agency of the Holy Spirit. It is his operations within the Church that makes it the living organism that it is. Its very life and essential operations are accredited to the divinity and gracious giving of the Spirit of holiness. The Church visibly expresses the grace of God.

The Church in fact is the agency of the trinitarian God to the world. The Church is the witness of God's goodness and graciousness for His people to the world. The Church can only really become that witness as it is, and seeks to be, continually empowered by the Holy Spirit. Moreover, the Church is the token to the world of the blessed presence, and thus favour, of God with his people. The Church is the light that Israel was supposed to have been to the world (Isa. 42:6). The Church is now, on both individual and corporate level, that light to both Jews and Gentiles.

The Church is the body of God's chosen people who will worship him aright. They are the 'true circumcision who worship in God's Spirit, and glory in Christ Jesus' (Phil.3:3). They alone are able to worship him in spirit and in truth, because they possess the Spirit of truth, who will guide them into all truth. To be sure, in Pauline terms, believers are led by the Spirit as they walk in the Spirit and bear the fruit of the Spirit. In Christ they have gained access to the Father through the Holy Spirit (Eph.2:18). Such access is the beginning place for true worship. The worship of God is the essence of the Church's existence. All else is secondary. The Spirit's working in the Church is to this end.

The Spirit is and remains the Spirit of God. That is the same Spirit that extends into us and remoulds us, just as an ever burning flame may ignite and extend into inflammable material. The extension of divine personality is certainly presupposed by Paul, because the Spirit is the Spirit of God, and God is personal (Whiteley,1974:128). Christ, now represented by the Spirit, especially in the way he comes to his own and deals with them to extend his person in them (Ziesler,1990:47). He also extends his blessings to them.

God the father is the *source* of every blessing -he chose us, blessed us, destined us to be his sons-; the *sphere* of this blessing is the Lord -in the Beloved-; and the Holy Spirit is involved in making it *spiritual* blessings. He is the *security* of those blessings. The Christian faith and the Christian life are both fundamentally trinitarian; the one is a response to the other (Stott,1979:54).

5.1 The Life-giving Spirit; Resurrection and Regeneration.

No doubt Paul speaks of the Lord Jesus Christ as the center of the relationship between God and his people. Because of sin we all have been dead to God, and was unable to

When Christ, the last Adam, arose from the dead, he was able to give life as the Life-giving Spirit (1Cor.15:45). As the exalted Lord, Jesus Christ is now Spirit; the life-giving Spirit. The first Adam passed on human nature, and so death, to all (Rom.5:12). But the last Adam passed on his nature, the divine nature of righteousness and life, to all those who believe on Him (Rom.5:17). In Christ's anointing and resurrection, he becomes the representative of a new humanity. A humanity that has their interest in the Spirit. A humanity that lives by the Spirit. (Dodd,1959:137). He is the one who makes alive. He is the Life-giving Spirit. To be sure, in Morris' words, 'Christ is the progenitor of spiritual men'. (1958:229)

The Holy Spirit is also known as the Spirit of life (Rom.8:2). There is no such a thing as spiritual life without the Spirit of life. Paul contrasts two laws; the law of sin and death, and the law of the Spirit of life. These are the two contrasting principles of individual living. On the one hand, true life is the result of the Spirit (Rom.8:6). On the other hand the law of sin and death is hostile and insubordinate to God (verse 7) and is therefore unacceptable to God because it can never please him (verse 8). This is what being under sin and death means. Conversely, to have the mind of the Spirit, is to have life (Rom.8:5-8).

The Spirit of life is what liberates us from the law of sin and death, because where the Spirit is, there is liberty (2Cor.3:17). By the first Adam man was placed under bondage, but by the last Adam, Christ, he was freed, and from then onward, life actually comes in increasing glory (2Cor.3:18).

Christ as the first-fruit of the resurrection, provides us too a hope of resurrection. While this is an eschatological expectation, it is also a present reality for the believer. For in baptism we have not only died with Christ, but also rose in newness of life (Rom.6:1-3).

Having been baptised into Christ (Gal.3:27), Paul cannot be speaking merely in sacramental language. We are participants of the resurrection of our Lord (Phil.3:10). It is in this context that the Christian has a new life. And it is in this context that the people of God are said to be a thoroughly eschatological people. They are participants in the death and resurrection of our Lord Jesus Christ, and have received the gift of the promised Holy Spirit, who is both the evidence and guarantor of eschatological existence.

This new life is often spoken of as regeneration. The Spirit of life regenerates us. By the new birth we become dead to the law of sin and death and alive to God. We are therefore no longer dead in our trespasses and sin, but have been made alive (Eph.2:1) by the Spirit of life. For Paul the personal spirit is not alive until it is quickened by the Holy Spirit (Bruce,1985:155). Through the Holy Spirit we become a new creation (2Cor.5:17). Not only in individual terms, but also as the community of the Spirit. A life that relates to God. A life that characterizes the people of God who, through Christ, have received the promised Holy Spirit.

5.2 The Promised Spirit; Through Faith.

The Holy Spirit is rare in the Old Testament. Only certain individuals were endowed with the Holy Spirit; and even then it was not a permanent possession. Only the Messiah would be the permanent possessor and dispenser of the Holy Spirit. The New Messianic Age would be characterised by the outpouring of God's Spirit. For Paul, the last days would be characterized by that outpouring. It was for him already a present reality to all who through faith in Christ have become the eschatological people of God.

The Holy Spirit in this New Age is to be received as a gift, and the giver is the Lord Jesus Christ. The gift of the Holy Spirit can only be received by placing one's faith in Jesus Christ. By belonging to Christ, we have become heirs according to the promise (Gal.3:29). This statement is explicated in Gal.3:14 ("...by faith we received the promise of the Spirit").

It is interesting to note the Old Testament promise. It is God who will dispense His Spirit. In the New Testament the dispenser is clearly Jesus Christ. In Paul the distinction is so negligible, that he uses the terms "Spirit of God" and "Spirit of Christ" interchangeably (cf. Rom.8:9-14).

In Old Testament terms the promise is given so that i) our sins are forgiven and ii) we may obey Him from the heart (cf. Ezek.36:25-27 and Jer.31:33-34). This is most certainly the understanding in Paul too. Faith is therefore a prerequisite for forgiveness and true obedience; but true obedience cannot happen without the empowering presence of the Holy Spirit. For that matter, nor can faith. The fruit of the Spirit is faith (Gal.5:22-23).

The promise could never be obtained through keeping the law, or by performing good works. The keeping of the law or doing good works does not solicit God's favour. Therefore, since the Holy Spirit is a gift, he cannot be obtained by either keeping the law or by doing good works. The only way of obtaining this gift is by faith. Now this does not only apply to the gift of the Spirit, but, in actual fact, to the very obtaining of salvation. We are saved through faith and not works of righteousness (Eph.2:8-9). Salvation is a gift of grace. So is the Holy Spirit a gift of God's love (Rom.5:5).

One can therefore conclude that there is a correlative between salvation and the gift of the Holy Spirit. One cannot have the one without the other (Rom.8:9). For Paul, one

cannot be saved and not have the Holy Spirit (Rom.8:9). Neither can you have the Spirit without having experienced God's salvation. For Paul, fulfilment of justification begins by the reception of the Holy Spirit. He condemns the fact that the Galatians would begin in the Spirit and end in the flesh. In the Spirit are we assured of our justification (Moody,1968:108).

Salvation through Christ is as much an eschatological event as is the gift of the Holy Spirit. It's in this sense that both salvation and the Holy Spirit could be seen as a promised salvation and a promised Spirit. The Spirit, being the first-fruits, is seen as a down payment or instalment guaranteeing the redemption of our bodies, the resurrection. A redemption that is often referred to as a coming salvation. The Holy Spirit is thus the agent in procuring this promised salvation.

The Holy Spirit guarantees a liberation from our present groaning, when God will raise our mortal bodies on that day. The Spirit applies the promises to the believer in order to bring about this final salvation.

The promised Holy Spirit is therefore not only the fulfilment of the promise, but also becomes the fulfiller of the promise of salvation to the believer. This indeed makes us children of the promise (Gal.3:27f). And if children, then heirs together with Christ. Children of the promise are for Paul the true children of Abraham. They alone are in the position to claim the promises of God made to Abraham. For Paul they are the true Israel of God (Gal.6:16).

The mark of our sonship of Abraham is seen in the exercising of our faith in God. Like Abraham, believers are justified by their faith and so become his children. It is therefore not extraneous for Paul to say that our reception of the promised Holy Spirit comes

through faith rather than through keeping the demands of the law (Gal.3:14). For if by the keeping of the law, then it cannot be by faith. Nor can it be a gift if it is obtained by deeds of righteousness. The promise is a gift, and the gift comes through faith.

Cousar makes an insightful observation, when he sees an allusion to the Old Testament temple worship in the fact that we now have access to God. The indwelling Spirit brings us into direct contact with God by making us that temple. Through Christ and by the Holy Spirit do we now have access to the Father. In this he sees a bringing to an end the need of the OT system (1982:97). The outpouring of the Spirit is in fulfilment of OT prophecies (eg. Joel 2:28ff). A fulfilment realised for the people of God.

5.3 God's Peculiar People and Holy Temple.

As already stated above, the Church is, in Pauline language, called the Body of Christ, the People of God, and the Temple of the Holy Spirit. As the community of God, it is a community marked by the working of the Holy Spirit to effect internal unity, mutual growth of members and evangelism to the world.

To have the Spirit is to belong to Christ (Ellis,1989:30). God places his seal of ownership, the Holy Spirit, on us. The seal used by God is to distinguish his own. The Holy Spirit, is the mark of those who belong to Christ (Whiteley,1974:126). The Holy Spirit sealed us to the day of redemption (Eph.4:30). This seal guarantees our safety and security, and is the attestation of the true ownership of Christ of every believer (Barclay,1960:71). Other seals are external, but the seal of the Holy Spirit is on the heart. This possessed community is an eschatological community as well as a charismatic community, because with the gift of the Spirit comes many other gifts of grace.

The question is whether one receives the Holy Spirit through faith or through joining this community? Some believe that by joining the community one receives the Spirit (Gaybba). That incorrectly places the community before the Spirit. He posits such a belief on the basis of apostolic succession (1987:175ff). In Paul, we receive the Spirit by faith, and the Spirit places us into this community (1Cor.12:13).

Nor is it correct to equate the Church with the Kingdom of God. True, the Church is part of the Kingdom. The Kingdom of God is therefore greater and more inclusive than the Church. It is where God's rulership is exercised. Within the Church however, the Kingdom is expressed in righteousness, peace and joy through the Holy Spirit (Rom.14:17).

The Church as the Body, consists of many members, and of which Christ is the Head. *Body of Christ* is a genitive of belonging to Christ. In this case he is the head, meaning he is Lord. All the members are joined together and to him, the head. The Body having many members is one Body. Often Paul reiterates that there is one body, one Lord, one Spirit, one Faith, etc. Yet each member has its own function which serves the whole Body and contributes towards maintaining unity. So, we speak of a unity in diversity. We can speak of a community with co-operation.

When Christ is referred to as the head (Eph.4:4), it does not speak organically but means that he is exalted Lord, superior owner and pre-eminent over all things in the Church. Christ is not a part of the body, but he *is* the body. As Adam is the head of humanity, so Christ is the head of the Church. The people of God finds its unity in the body of Christ (Ridderbos, 1975: 393). This unity is maintained by the Holy Spirit who also joins the believer to Christ himself and who appropriates all that is Christ's for the Church. Ridderbos correctly asserts that the body of Christ is the Christological concentration of the People of God in its redemptive-historical significance. (1975: 394).

The same Body, is also expressed as the building of God. Ephesians refers to it as the one building where the 'middle wall of partition' is broken down. Also, this building is where Christ is the chief corner stone. It obviously has reference to the Temple. Little wonder that Paul refers to the Church as community; also as the Temple of God (1Cor.3:16). Here the word used (*ναος naos*) refers to the inner sanctuary, the Holy of Holies in the temple that Paul was familiar with. The Spirit of God dwells in this Temple. The Church is the dwelling place of God in the Spirit (Eph.2:21-22).

Therefore, defilement of that Temple, is to destroy by causing divisions in the divine society (Morris, 1958:69). Such is strongly forbidden by emphasising the maintenance of unity in the Body. Clark puts it across in this way: The Spirit then dwells in the temple, and hence the destruction of the temple (here *ναον naon* is not predicate nominative and the definite article is explicit) entails the destruction of the destroyer (1975:66).

Paul made his strongest plea for the purity of our bodies by using this Temple motif (Ward,1987:105f). Not only is unity emphasised by the Temple motif, but a call for ethical living is most important. The apostle Paul urges the community therefore to live a holy life and to abstain from sin, particularly from fornication. For him it is unthinkable that Christ be joined to a harlot. It certainly brings out the idea of the exclusive Lordship of Christ. Joining him to a harlot is tantamount to devaluing his holiness as well as that of his temple. The temple is called a Holy Temple. The Church is both a holy temple *in the Lord* and a *dwelling place of God in the Spirit* (Eph.2:22). Once more, the holy Trinity claims our attention.

As People of God, the Church is both a continuation and a discontinuation. A continuation from Israel as people of God, and a discontinuation because of the means by which it becomes that people. The Church is connected to the Abrahamic Covenant

because it belongs to Christ, the 'Seed', and is consequently the children of Abraham. In the terms of the New Covenant, which is ratified by the blood of Christ, we have received a new heart, forgiveness of sins and the Spirit in order that we may serve and worship God from the heart.

The Church is Abraham's children by faith. We are able to worship God in Spirit (Phil.3:3), and the laws are written by the Spirit on the heart. The Church is of the household of God. They are fellowcitizens of the Commonwealth of Israel. Without the Holy Spirit we cannot serve God in Spirit, nor obey him from the heart. The spiritual man according to Paul, is not the man who is spirit, but the man who has the Spirit of Christ, and so belongs to him (Machen, 1925:266).

5.4 The Spirit in Baptism.



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There has been much debate in recent times as to the meaning of baptism in / by / with the Holy Spirit. The question posed deals essentially with whether this baptism is simultaneous or subsequent to the salvation of the individual believer. Whether it is universal or not.

Baptism with the Holy Spirit is imperative for every believer. The question is whether all or only some have been baptised? There are certain presuppositions that influence our beliefs, but cannot be discussed within the scope of this treatise. One such is that the church is a New Testament institution, inaugurated at Pentecost. Yet, the prevailing presupposing principle in the doctrine of baptism in the Spirit, is that the Lord Jesus Christ is the baptizer. Therefore the translation "for *by* one Spirit we have all been baptised into one body" (1Cor.12:13) is incorrect. and should rather be "for with (or in) one Spirit we have all ...".

The Greek preposition εν (en) is used in every scriptural reference of Spirit Baptism (except Mark 1:8). In every instance, except 1Cor.12:13, it is translated as "with". In Mark 1:8 the Holy Spirit is a dative of instrument which necessitates the correctly translated "with". Dunn concurs that "en" has instrumental force (1976:128) in every instance of the seven explicit spirit baptism passages (Mt.3:11; Mk.1:8; Lk.3:16; Jn.1:33; Acts 1:5; Acts 11:16 and 1Cor.12:13) (Hoekema, 1972:19). If in six of these references the Holy Spirit is the element into which the believer is emersed, and the same preposition (en) is used in 1Cor.12:13 as in the other instances, then we can deduce that "with" is the more correct translation.

There is no doubt left in our minds that when Paul says we have been baptised into Christ, he uses it synonomously with being baptised into one Body (which is Christ's body). Every believer is thus part of this body, because he has been baptised into it. In Peter's words (Acts 2:39) all the called will be baptised in the Spirit. It is a universal baptism. Paul repeats the same by saying that with one Spirit we have all been baptised into one body...we have been all made to drink of the one Spirit.

Therefore to be baptised with the Spirit means to be placed into the Body, the Church. Every believer thus, is a member of the Body of Christ. Hence, it makes sense for Paul to say in Rom.8:9, that if, one does not have the Spirit of Christ, he does not belong to him.

In the same context of a single body, consisting of both Jews and Gentiles, Paul says in Gal.3:26-27, that all believers have been baptised into Christ. Christ incorporates us into his Body, by baptising us with the Spirit (Fitch, 1974:44). This can be illustrated historically. On the day of Pentecost at *Jerusalem*, the Church was inaugurated, and consisting of Jews only. At *Ceasarea* the household of Cornelius (Gentiles) were placed

into the Body (Acts 11:15-16). Some even include that the outpouring of the Holy Spirit at *Samaria* (Acts 8) incorporated Samaritans into the Body. The Church now consisted of Jews, Gentiles and Samaritans.

Paul's mention of only **one baptism** (Eph.4:5) definitely refers to Spirit baptism. We would hasten to add that baptism in water is an outward expression, in obedience, of our inward baptism with the Holy Spirit; thus the one baptism (Green, 1975:150). Bruce sums it up beautifully:

The phrase...by one Spirit (1Cor.12:13)...does not point to the Spirit as the baptizer, but as the one in whom we were baptized - not an exclusive elite of 'spiritual persons' at a particular point in time. Faith-union with Christ brought his people into membership of the Spirit-baptized community, procuring for them the benefits of the once-for-all outpouring of the Spirit at the dawn of the New Age, while baptism in water was retained as the outward visible sign of their incorporation 'into Christ'



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(1971:120).

That baptism should be accompanied by the attending signs mentioned in Acts will not be discussed here, except to mention that in our opinion this is not normative. In Kuypers' opinion, the reason why today we receive the Holy Spirit without attending signs, is because there are no "attending Apostles" (1946:127). We have to add though, that God is not restricted to giving attending signs only in the presence of the Apostles.

Perhaps the biggest reasons why subsequence is believed, is the belief or the confusion that "filling" is the same as "baptism". "Filling" is to be continual (Eph.5:18), while "baptism" is once (Eph.4:5). One of the foremost Pentecostal scholars on the topic Howard M. Ervin, makes the same mistake (1987:3ff). Baptism is the placing of the believer in Christ. That happens at conversion. Holiness is the sign of a Spirit filled life, and comes after conversion (Packer, 1992:201-238).

Baptism in Paul's mind is a collective operation - all were baptised, all ate, all drank, all passed through, and all under the cloud - (1Cor.10:1-6) (Graham,1978:63). Therefore, baptism is not regeneration. Regeneration gives life, while Spirit baptism places the believer in Christ. Baptism is not sealing. Sealing guarantees our inheritance (Unger, 1974:23-24). Baptism is not conditional, nor partial, and definitely never sought.

Baptism in Paul's mind was never without the fact of Christ's death and resurrection. If the Spirit places a person in the Body of Christ, and if the Body of Christ - because it depends on the resurrection and ascension of Christ - is distinctive to this age, then so is the baptism with the Holy Spirit (Ryrie, 1965:76).

We conclude then that the Holy Spirit is essential in the establishment of the Church. The Spirit reaches *up* to the presence of God, *down* to the deepest heart of man, and *out* to gather the community of God's people. The composition of this people makes it a *mystical community*. But because the Spirit is the seal of that community, guaranteeing its consummation as the people of God, it can also be said to be an *eschatological community* (Heron,1983:50f). We like it the way Dunn puts it across: 'The Spirit is thus the future good of the church experienced in the present here and now. It is already a reality in the present.... The Spirit is the powerful manifestation of God's future role in and through the present life of faith (1975:308f). To drink of one Spirit is to partake of the living water, so making the people of God a *charismatic community*. The phrase that best expresses this is 'the fellowship of the Spirit'. The Church must also be the embodiment of a divine unity brought about by the Holy Spirit (Gaybba,1987:143).

5.5 The Unity of the Spirit.

The unity of God is a basis for the unity of the Body. Because God is a triune God, he often introduces himself in the Pauline corpus as "the one God...one Lord...one Spirit" (Eph.4:4-6). The seven unities mentioned in this Ephesian text, allude to our Trinitarian God. In that context, the church is spoken of as one Body, one Faith, one Baptism, one Hope and one New Man. (Stott, 1974:145ff).

Believers are admonished to maintain the unity of the Spirit in the bond of peace (Eph.4:3). Therefore it is a unity that exists and is to be maintained. It is a unity that is brought about by God. Unity arises on the one hand out of our one God, while diversity on the other hand arises out of the gifts he has given us. Unity depends on love and manifest itself in the bond of peace. The one family is created by the Father. The one Baptism, one Hope, one Faith is created by the Lord. The one Body is created by the Spirit. Therefore to maintain unity is to live according to the essential nature of the Church, and ultimately, of the trinitarian God.

Because this is a unity created by God, it is an indestructible unity. Any who endeavours to bring disharmony or destruction is condemned as defiling the temple of God. If the defilement is to destroy by causing divisions in the divine society (Morris), people are warned that instead of trying the impossible, believers must maintain the unity which the Spirit brings about.

The creation of a single new humanity (Eph.2:15), consists of Jews and Gentiles who were formally alienated, but in Christ have become one new man. This new unity spans over Jew and Gentile and beyond. It spans over bond and free. It spans over male and female. It spans over circumcised and uncircumcised. It is a unity that goes beyond racial, sexual and social grounds.

Members of this new single society approach our Father together. In the enjoyment of this access to God, we find we have no practical difficulty with the mystery of the eternal Trinity. Our access is to the Father through the Son who made peace, and in or by the Spirit who regenerates (Stott, 1979:103).

The Church is both a Holy Temple in the Lord, and a dwelling place of God in the Spirit. Once more, the Holy Trinity claims our attention. God dwells in his Temple in the Lord and in the Spirit. We are strengthened by the indwelling Christ through his Spirit (Eph.3:16). It is noticed here, that the Spirit, works in the inner man and our Lord Jesus works in the heart. This is a reference to the same experience. For Paul, the second and the third persons of the Trinity are never separated.

God's Kingdom in the Church, consists of fellow-citizens, saints, God's household, and God's Temple. The Temple is one where Christ is the cornerstone. The whole arch cannot stand and would collapse without Christ, the cornerstone. It is people who are in Christ who form the Temple where God dwells. He is not tied to Holy buildings, but to Holy people; to his own new single society. He lives in individual believers as well as in the believing community. The church is both a Holy Temple in the Lord and a dwelling place of God in the Spirit.

By the cross of our Lord Jesus Christ the enmity was taken away. God and man were reconciled. Jews and Gentiles were reconciled. This meant the end of barriers because Christ had become our Peace (Eph.2:14). The oneness in Christ, is in Christ and not in external change. So, we do not have to become uniform in the way we speak, act, dress or the like. (Barclay, 1954:136).

Believers are urged to maintain the unity of the Spirit in the face of a diversity of gifts.

In fact, they are to apply their gifts for the building up of the one Body. Gifts are therefore to be complementary rather than divisive. The same Spirit who gives the diversity of gifts, is the one who places us in a united Body. Each believer is knitted together into the Body by the Holy Spirit (Dunn,1975:259ff). The Body cannot be divided because it is Christ's body, and Christ cannot be divided.

The unity of the community is in truth the Trinitarian fellowship of God himself reflected. The community is the lived out Trinity, therefore the love in the community is an eternal love. Also, the equality expressed in Paul - neither Jew nor Gentile, bond nor free, male nor female - because all are one in Christ (Moltmann,1991:63f). The Spirit indwelling the believer, is our sharing in the trinitarian life of community, because the church is the embodiment of divine unity. The Spirit unites God and humanity in Christ (Gaybba,1987:145).



The Body metaphor explicates the mutual dependency of believers on one another. This metaphor takes a strange twist in Paul (1Cor.12:12), that in stead of saying "so also is the Church", it says "so also is Christ". This thought is illustrated in Acts where the Lord Jesus Christ appears to the persecutor and asks "Saul, Saul why do you persecute me". (Carson, 1988:42).

The supply of the Holy Spirit (Phil.1:19) could be seen with the supply of God to effect unity in the Body (Eph.4:15f). The unity, growth and upbuilding of the Body is made possible by the supply of the Holy Spirit (Ellis,1989:40). Unity is therefore a gift to the Church.

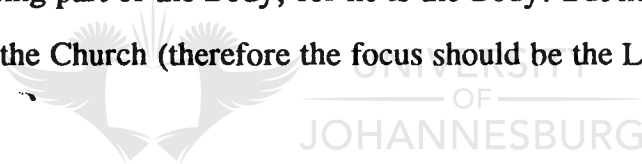
Gaybba correctly asserts that unity is both a gift and a task (1987:175). But true unity of God's people begins in the one confession prompted by the Holy Spirit; 'Jesus is Lord' (Carson, 1988:31). The task of the community is really only one of maintenance; one of

appropriating by the Spirit what the trinitarian God had already given to his people.

5.6 The Gifts of the Spirit; its Purpose and Potency.

The Church is one because of the Holy Spirit in all believers. The people of God finds its unity in the fact that it is the Body of Christ. God's gift of the Holy Spirit, creates this one body. The Church is therefore a united Church, because we are all one in Christ Jesus.

Yet in this one body there are many members. Every believer in particular, is a member of this body of which Christ is the Head. As already mentioned above, Christ is Head, not in the sense of being part of the Body, for he is the Body. But he is Head as sovereign Lord over the Church (therefore the focus should be the Lord and not the gifts).



The many members within this body have received a diversity of gifts (properly, gifts of grace - *χαρισματα charismata*) from the Holy Spirit. The Holy Spirit is the mediator of God to distribute God's gifts to men. He sheds abroad God's love in our hearts; makes us true sons; prays on our behalf; etc. (Barclay, 1965:133).

Schatzmann delineates *χαρισμα charisma* as distinctively a Pauline concept. Paul designates it most accurately and technically to the Spirit-given functions for the upbuilding of the community. Love was the only matrix within which Paul believed the charisma could truly fulfil its intended purpose (1987:50ff). Whether directly or indirectly, every gift would serve this end; to build up the body. He continues by saying, charisma without ministry denies the purpose for charismatic endowment and ignores its grace character. Ministry without charisma denies the dynamic which makes ministry

effective and ignores its gift character (p.90).

The gifts of God's Spirit creates diversity in the Church. The Church is diverse because the one Spirit distributes a variety of gifts. If there is a wide variety, then there is also a wide distribution. Not only to a select few, but to every member. This precisely, is how the Body becomes visible. The measure of every member's involvement within this body, is related to the exercising of their gift/s. Exercising of their gift/s displays the extent of their obedience. Thus to be a living member in this body, is to be a functional member.

The community of Christ is therefore a charismatic community. How else can the world know God's grace? By showing that it has received graciously from God. The *charismata* is proof of God's love and abundant grace. Therefore, the hierarchical community fails to recognise the fellowship of the Holy Spirit which is with us all.

In Paul's trinitarian perspective, the diversity of *gifts* are given by the *same Spirit*; and the diversity of *service* (διακονια *diakonai*) are given by the *same Lord*; and the diversity of *working* (ενεργηματα *energemata*) by the *same God*. (1Cor.12:4-6). There can be no doubt that the whole Trinity called the Church into existence, and that in exercising our gifts we express God's equipping of the Church. In Heron's words, 'the Spirit is the upbuilder of the Christian community (1983:50). With reference to 1Cor. 12:3-6, Carson's comment is valuable here:

The Triune God loves diversity. God establishes his brand of harmony by lavish grant of highly diverse gifts, each contributing to the body as a whole. The trinitarian consciousness in these verses is 'the more impressive because it seems to be artless and unconscious'.

(1988:32)

Also, Bruce: The correlation between the Spirit, the Lord, and God is a notable adumbration of later trinitarian formulae. (1971:118)

God is the giver of good gifts, whether *gifts*, *service* or *workings*. Before each of these words, the Apostle uses the term "different kinds". *God* gives these gifts according to his Sovereign will (1Cor.12:18). The *Holy Spirit* gives to each as "he wills" (1Cor.12:11). *Christ*, having conquered death and the enemy, gave gifts to every believer (Eph.4:11-12). (The imagery is of a victorious general giving gifts from the booty.) We have gifts because he conquered! We are partakers of his victory! What grace!

Like God, the church is one, but the functions within that Church are varied because people are different; each having different needs; different preferences and different ways of doing things. Unity, is not uniformity. In our diversity, we can have peace and harmony. Thank God for this diversity! Thank God for this unity!

The Gifts are given for edification; not of self, but of others in the Body of Christ. It is given for the common good (1 Cor.12:7). Spiritual gifts are measured by their building up value (Moody,1968:87). Ministry is a new activity of the Holy Spirit through the believer (Ellis,1989:7). It is given for the equipping of the saints; for the work of the ministry; for the building up of the Body of Christ (Eph.4:12). But the overarching purpose is that the believers reach unity in the faith and becoming transformed into the image of Christ (Eph.4:13).

Edification is predicated by love. Grace is predicated by love. God wants *us* to be a community of love like he is the God of love. The more excellent way that Paul speaks of (1Cor.13:1), is love. Our gifts can never be properly exercised without love. It will have no effect that will be either divine or lasting.

Without having to enumerate the gifts, one can safely say that the list given by Paul is not exhaustive. In all its diversity, the gifts are given to promote harmony in a one co-

ordained body. Not only is the body's efficiency enhanced by the practice of these gifts, but its sufficiency in Christ is also displayed thereby. The main thought is the unity of the body of Christ. A unity that finds its model in the trinitarian God.

This charismatic community can therefore be defined as consisting of a totality of priests. We conclude with the belief in the priesthood of all believers. A priesthood where Christ is said to be the High Priest. Our service is not to bring blood sacrifices before our God, but to bring the sacrifices of a yielded life (Rom.12:1-2), and of converted sinners (Rom.15:16). If every believer would exercise their gift/s and obey Christ's command to evangelise the world, we will be able to fulfil our tasks as priests.

5.7 Spiritual Warfare.

In Paul, the Spirit is always placed in antithesis with flesh. This antithetical idea connotes a tension. The Spirit on the one hand produces life and peace, while the flesh on the other produces enmity and death (Rom.8:6f). Therefore the coming of the Spirit involves a warfare where humans become the battle field (Cousar, 1982:138). Through the Holy Spirit God arms us for battle (Barclay,1960:67).

The conflict between the Spirit and the sinful nature causes conflict within a person (Gal.5:17). What is at stake in this warfare is the freedom of the individual. In ethical terms we speak of an interrelationship of the indicative and the imperative (Cousar, 1982:140). Paul does not speak of a dualistic world, but of the contrast between the divine nature and the sinful nature.

In Ephesians chapter 6, mention is made of the armour of the believer in this warfare. Being a spiritual warfare, Paul says that we do not fight against flesh and blood, but

against spiritual powers in darkness (v.12). He identifies the forces of darkness as the evil one, who directs his darts at the believer, and wickedness in the heavenly realm (v.12), to mention only two. Also noteworthy is the idea that these evil forces are a present reality (Eph.6:12).

In order to live the life of victory (to live according to the purpose of God in Christ, of the Glory of his High calling, and in fellowship with the Christian community and of the home), Paul reminds his readers that such a life cannot be lived without a spiritual battle. The intensity of this battle, becomes more and more a part of the believer's consciousness (Foulkes, 1989:177). We cannot underestimate the power of these forces for they are beyond the realm of the physical sphere. People cannot strengthen themselves, and need God's empowerment in order to stand against the wiles of the devil (Eph.6:11).

The *sword of the Spirit*, is an indispensable necessity for the believer in order to overcome in this warfare. The sword of the Spirit, is identified as the Word of God. Without going into the discussion of completed written revelation and progressive ongoing revelation, it would suffice for us to say that reference is made to the inscripturated word of God. Therefore the Bible is the sword of the Spirit. Not merely the truth written therein, but also the illumination given by the Spirit of the same. The thought of the Word of God is as a defensive weapon for the person who holds it. Foulkes asserts that the genitives used are genitives of apposition, and some have taken this here to mean that the Spirit himself is the Sword (1989:184). This we believe is a forced interpretation since Paul already tells us that the sword of the Spirit is the Word of God.

Furthermore, the believer is exhorted to *pray in the Spirit* in order to extinguish the fiery attacks of the devil. Prayer is the Spirit's activity. He actually makes intercession for us.

A communion between the Spirit and God.(Barrett,1957:168). It would not be extraneous to say that praying in the Spirit is allowing the Spirit to intercede on our behalf in our weakness (Rom.8:26). The intercession of the Spirit, is a function in which the Holy Spirit helps us to relate to God in prayer (Moody,1968:122).

By praying in the Spirit, we are spiritually participating in the mind and the will of God. Nobody knows the mind of God better than the Spirit of God, and we believers are said to share in the mind of Christ (1Cor.2:11ff). To share in the mind of Christ, is to share in the mind of the Spirit. In Moody's words, when we pray in the Spirit, we experience the essence of prayer. We experience the *piety* of prayer - in all prayers and supplication; the *practice* of prayer - pray at all times; the *perseverance* of prayer - keep alert with all perseverance; and the *purpose* of prayer - for all the saints (1968:139). Certainly, to pray in the Spirit is more than merely these experiences.

If we are able to penetrate the depths of the will and the mind of God, overcoming the forces of evil in the power of the Spirit is more than a reality to the believer. Paul, never separating the second and the third persons of the Trinity (Stott, 1979:131) would be right on the mark in asserting that we are more than conquerors through Christ who loves us (Rom.8:37). It is the love of Christ, and the love God which he shed abroad in our hearts by the Holy Spirit, that keeps us from being overcome by the forces of darkness. Nothing is able to separate us from the love of God in Christ Jesus our Lord.

Praying and supplication in the Spirit is also to be *intercessory*. In this spiritual battle, believers need the prayers of one another. The individual is not only to think of his own spiritual conflict, but is to be concerned for the whole community of Christ, and for the victory of all their fellows in this fight (cf. 1Tim.2:1). In this sense we are to keep alert with all perseverance, watching out for the attacks of the evil one on the Church. The Spirit being the atmosphere of the Christian's life, and as he lives in the Spirit, grace

will be given to *watch*, and power to continue in the *Word* and in *prayer*.

Discernment is another tool given us by the Spirit of God (1Cor.12:10). The God-given ability enables the believer to be sensitive to the onslaught of the evil one. Not only in the sense of attack, but also in the sense of approach, that is, the approaches of 'the angel of light'. The individual with this gift is also able to warn the Body against such attacks or subtle approaches of evil forces. However strong or subtle these attacks may be, we find courage in the fact that already by what our Lord has achieved, we are more than conquerors through him who loved us.

5.8 The Control of the Spirit; The Leading about of Sons.

The Christian life is a life in the Spirit. A life in the Spirit is to walk in the Spirit and to be controlled by the Spirit. In Eph.5:18, we are told not to be drunk with wine but to be filled with the Spirit. To be filled with the Spirit is to have a new consciousness of the Lord. It is to have a new consciousness of ourselves; our weaknesses, our foolishness; and our incompleteness. It is to have a new consciousness of our mission. A consciousness given by the Holy Spirit.

To be filled with the Holy Spirit, is the culmination of Christ's earthly ministry. To be filled with the Spirit is to live one's life with the Lord of Glory. We see his vision. We feel his sentiments. We desire his achievements. Like him, our life is one of self-emptying, because the self-centred life is blasphemy against the Spirit. In this life of the Lord's glory, we become like our Lord, and if he is a Son, then we too become sons if we are controlled by the Spirit (Rom.8:14). The Spirit cancels immaturity and makes us full sons (Barclay,1954:36). Our present blessing is the adoption as sons.

Gaybba says that Spirit unites us to the Son so closely, that the Son is said to live in us (Gal.2:20; Eph.3:17; 2Cor.13:5). We become like Christ; we share all things in Christ, and through Christ, all things in the Father; we share in Christ's knowledge of the Father. (1987:158). Through Christ, we have the same relationship with the Father as does he.

To be controlled by the Spirit, is where practical Christian living begins. I am Spirit controlled in the context of home; in the context of work and business; and in the context of Christian fellowship. Being controlled by the Spirit is living the Jesus-life on a day-to-day basis.

When Paul introduces the topic with drunkenness in Eph.5:18-21, he thinks of both the similarity and complete contrast with the Spirit filled life. As on the day of Pentecost, when the disciples were filled with the Spirit, they were mistaken for being drunk. So, in the same way as one is under the influence of wine when drunk, the Christian is to be influenced by the Spirit when he is filled with the Spirit.

The contrast is found herein; drunkenness and vice on the one hand speaks of the old life, while being filled with the Spirit on the other, refers to the new life. With drunkenness comes excess and riotous living, but with Spirit-filling comes self-control and the other elements of the fruit of the Spirit (Gal.5:22-23). The controlled man is the better man.

The Spirit moves the heart, and the mind, and the will. This controlled life is both enriching and stimulating. Filling is a state of life. It is perpetual in nature, especially in the light of the command given in Eph.5:18; being in the present continuous tense and in the imperative mood. Being controlled by the Spirit, is the normal characteristic of a

dedicated Christian. In Connor's words, the Spirit of God in us, is God taking control of us; God taking possession of what is already his by the purchasing with the blood of his Son (1940:101-103). On that basis we are adopted into the family of God, and learn to call him Father. The Spirit of sonship opposes the spirit of slavery, that is bondage under sin.

The state or perpetual control by the Spirit, is made possible by the indwelling of the Spirit. We are the temple of the Holy Spirit. To be controlled by the Spirit, is to allow the Spirit to flow forth. When he does, he allows others also to be influenced. That is when a believer becomes a blessing to others. Holiness of life is a direct result of being controlled by the Spirit.

To yield to the control of the Spirit, is the decisive rejection of the old nature (Stott, 1968:151). To walk in the Spirit, is proof of our being alive and our being children. We are to walk by the Spirit. To walk by the Spirit (Gal.5:25) is the same as to be led by the Spirit. The former expression is however, always taken as active, while the second could be taken as passive. The Holy Spirit will never lead us astray, but will, in accordance with God's will and love for his sons, lead believers closer to the Father. Yet in this leading, we must yield to his direction and control. We must also walk actively in the Spirit's way. If we live in the Spirit, then we must walk by the Spirit. So I shall set my mind on the things of the Spirit, and walk by the Spirit, according to his rule and line. (Stott, 1968:154). To walk in the Spirit is to have no desire for the flesh. This has strong ethical implications.

When we walk in the Spirit, we are able to fulfil the scriptural commands and demands of God. We are able to respond to God and his people in the way the Scripture prescribes. We would praise (God) properly, we would pray properly, and we would

proclaim (to the world) properly. From this response, the one walking in the Spirit, or being led by the Spirit, or being controlled by the Spirit, or being filled by the Spirit, will magnify God.

Cumming observes in Romans 8 three classifications of Christian experience in relation to the Holy Spirit. First, *having the Spirit*, and is the experience of every believer, otherwise you are not Christ's. It is characterised by having life and the 'firstfruits'. Second, *abiding in the Spirit*, as its correlative Christ abiding in us. He dwells within us; is a joint witness with the personal spirit about our sonship; mediates for us in prayer; and mortifies the flesh and quickens the spirit. Third, *living after the Spirit*, and is the character of the spiritual man who is directed by the Spirit. He is free from sin, and having a new nature and the mind of the Spirit. (undated:65-84).

5.9 The Fruit of the Spirit; Reproducing Christ / His Mind.

Constantly in Scripture we are challenged to be what we are. By being what we are, we can be seen for what we are. The fig tree must bear figs for fruit. So the spiritual man must bear the fruit of the Spirit. Ridderbos captured the idea very well by saying that the fruit is the works of the Spirit (1961:206).

The fruit of the Spirit are enumerated in Gal.5:22 - love, joy, peace, patience, kindness, goodness faithfulness, gentleness and self-control. Love is the essence. Though not necessary to discuss Fee's postulation, that the list here is not exhaustive (1994:882), we believe that the list is nevertheless comprehensive for the purpose of producing the Christ life in the believer and in the believing community. If this fruit becomes evident in the believer's life, we believe that he displays the character of our Lord Jesus Christ. The fruit of the Spirit fulfils the Law (Stott,1979: 121). We are called to this end (Rom.8:29;

Gal.1:15-16; Rom.12:2). The question is, how can we bear the fruit of the Spirit?

To walk by the Spirit, is to be led by the Spirit and to live by the Spirit. They who live by the Spirit, are the ones who will bear the fruit of the Spirit. If the principle of life, is to be led by the Spirit, this will be evidenced in the ethical norms of the fruit in the believer (Moody, 1968:108f). It also brings coherence in self by providing joy, peace and self-control; a coherence towards others, in the sense of peace, patience, gentleness goodness, love and faithfulness; a coherence toward God is evidenced by love and faithfulness.

Having the character of Christ, is to be in his likeness. It relates us, not only to our Lord, but to those who look at our lives, from within the community of believers and the world. When they see Christ in me, are they able to glorify him through me. But its aim is not only directed at our ethical interactions, but also with our attitude and mindset. The community of the Spirit is recognisable by the character of Christ in its members (Dunn, 1975:320). The community of the Spirit is also to have the mind of Christ.

Having the character of Christ and having the mind of Christ is to align ourselves with the essence of God's plan in salvation. To reflect the Lord Jesus Christ. Whom he foreknew, then he also predestinated to be conformed into the image of his Son (Rom.8:29). God seeks to reveal his Son in each one of us (Gal.1:15-16). To be conformed into that image is to be holy as God is holy, and it is the Holy Spirit that works in us to transform us. Christian holiness is a question of the Holy Spirit producing his fruit in us. It comes from inside, not an external conforming but internal transforming (Bruce,1985:153). As he works in us, we are transformed from one degree of glory to another; as the AV. puts it "...from glory to glory..." Only as, through the

Spirit, we behold the *glory of the Lord*, are we changed into the same glory (2Cor.3:18). Therefore as the character of our Lord unfolds in our lives, are we sure that we are bearing the fruit of the Holy Spirit.

When we are conformed into the image of God's Son by the Spirit, we as sons are fashioned after the model for true sonship, Jesus Christ. We know that the Spirit of sonship, is the Spirit who witnesses with our spirit that we are the sons of God. If sons fashioned after the Son, we shall partake in his death and in his glorious resurrection. Both a present reality and an eschatological truth. In Gal.4:6 the Spirit's fruit is evidence of the truth that God has received us as sons. For us it is a sonship in the same way the Son lives in unbroken communion with the Father (Ridderbos, 1961:157).

Now what does it mean to have the mind of Christ? To have the mind of Christ means to know the will of God. We become acquainted with his will and his ways through the indwelling Spirit. So, to walk in the Spirit is to be in step with the mind and purpose of God. To have the Spirit is to have the mind of Christ (1Cor.2:10-16). Not only do we have access to the presence of God through the Spirit, but we have access, so to speak, to the mind of God through the same Spirit.

Being in the sphere of the Spirit, is to be exposed to spiritual truths as the Spirit of God interprets the things of God to us. The Apostle Paul says, 'even the deep things of God'. Only the spiritual man has access to these hidden things; for the natural man cannot know it, because they are spiritually discerned (1Cor.2:14). As we come to know the mind of God, are we able to obey his will. The ability to obey his will comes also by the empowering of the Spirit within the believer's life. So not only does the Spirit reveal to us the will of God, but he also enables us to do it. It is in the doing of God's will, as we are empowered by the Spirit, that we become more conformed to the image of God's

Son. Being conformed into the image of Christ, is to 'put on' the Lord Jesus Christ. When we are clothed upon with the Lord Jesus Christ we will not gratify the flesh to fulfil its desires (Rom.13:14).

Love is the essence of the fruit of the Spirit.

When God pours his Spirit into our hearts, do we not only become aware of his love, but in that the same experience in which we receive a deep and undeniable assurance of his love for us, that love becomes the central motive of our own moral being.

Since the nature of God himself is love, in giving us love, he imparts to us something of his own nature, or, in Pauline language, his Spirit. Love is the primary spiritual gift. At this point justification enters the moral experience of the believer.

(Dodd, 1959:95)

When love directs our ways, we automatically express the elements of the fruit of the Spirit. In this sense, our actions will be ethical in every way since we seek, by our love, to please God, and to act rightly towards our fellows. In love are we able to maintain peace, patience, goodness, kindness, faithfulness, gentleness and self-control. The resultant of the love lifestyle is joy.

One could expound each one of these elements, but for the scope of this treatise, we are interested only to show that these are elements of the character of Christ. By displaying these elements, we display the character of Christ in us, and give evidence of the Spirit's indwelling presence. Again, *God* gives his *Spirit* to form his *Son* in us.

5.10 The Spirit of Wisdom; Illumination and Empowerment.

Wisdom entails more than knowledge. It also involves a certain know-how about living the Christian life. Both knowledge and know-how is necessary. A knowledge of the

person and will of God, and a know-how that enables us to do his will. Here too, the ministry of the Holy Spirit is indispensable to the believer.

Paul has an interesting and original line of argument in 1 Corinthians 2. The Christian does not operate on earthly wisdom, but on God's truth mediated to them by God's Spirit. No one can comprehend the things of God, only as God reveals it to them. The Holy Spirit has been given to enable us to understand not the future, but the gracious gifts God has already made over to us (v12) (Green, 1975:109-110).

Jesus is the focus of all illumination. The Spirit shows us the mind of Christ. There is this indissoluble link between the Spirit and Christ. His purpose is that Christ be revealed in us.


To share Christ's Spirit is to be admitted to the secrets of God; and to know God immediately (Dodd, 1920:131). We have access to the mind of God and of Christ (1Cor.2:16). We actually know God personally. This knowledge is the ground for ethical living - in other words, to do the will of God.

Dodd continues by saying that God has the ethical standard in himself, so that he who has the Spirit of God is able to judge all things (1Cor.2:15). Ethical originality therefore becomes the prerogative of the Christian whose conscience is the seat of Christ's indwelling (p.133). The indwelling of the Spirit of Christ is not only knowledge, in terms of moral discernment, but know-how in terms of moral power.

The relation of the Holy Spirit to the understanding and the teaching of spiritual truths, opens up for the believer new horizons that in actual fact enforces, and makes possible the new life of walking in the Spirit. The knowledge of the divine things comes to us

through the Holy Spirit. Paul's own preaching and teaching was the result of the Holy Spirit (1Cor.2:13). He spoke in the power and demonstration of the Holy Spirit. The prophetic aspect of the Holy Spirit in Paul's teaching, is the communication of the truth and God's demands. For this to happen, we must be spiritually matured, allowing the Spirit his way in our lives.

The Spirit, who is willing to show to us the deep things of God, is also able to bring the practical results of holy living. The results will be 'sanctification' (a separation from sin and a separation to God), the fruit of the Holy Spirit, renewal, freedom, walking in the Spirit, true fellowship and genuine hope (Cumming, undated:95). As we yield to the empowering presence of God through the Spirit to become like Christ, will we demonstrate the Spirit's sanctifying function in the ongoing present life of the believer and believing community.



Moody correctly sees a correlation between having the mind of Christ and minding the things of the Spirit (Rom.8:6), which in turn brings life and peace (1968:101). The Spirit gives life, and peace is the fruit of the Spirit. The manifestation of the Spirit begins with the confession of the Lordship of Christ, and goes on to create the image of Christ and unity in the body of Christ. This is grounded in the sovereignty of a trinitarian God. The Holy Spirit eliminates the problem of immaturity by revealing to us the mind of God in Christ.

The word revealed to the believer is not by human wisdom, but what the Spirit teaches. The recognition of this fact brings to the believer the necessary sense of humility, and the further recognition that he is dependent on the Spirit of Wisdom.

When the Spirit searches the heart, it is not to gain information by such searching because he is omniscient, but to manifest to us our own intentions and God's will, and how we should be able to please him. The holy Spirit has that prerogative both with man

and the deep things of God (Morris,1958:57). We should pray for the Spirit of wisdom to illumine our minds.

He alone knows the deep things of God, so that the Spirit of wisdom brings revelation. He reveals the mystery of Christ in us. He reveals the mystery of the Body including both Jews and Gentiles, that they should be fellow members of the body and fellow sharers of the promises (Barclay,1954:141). In Eph.1:17f, Paul says that he reveals to us, first of all, the hope of our calling. The calling is past and the hope is future. Through the Spirit we are able to see the reality of our calling and its future consummation. Secondly, he reveals to us the reality of our inheritance in its glorious riches. Thirdly, he reveals to us the extreme greatness of God's power to aid believers. A power powerful enough to raise Jesus from the dead. Paul's prayer for the Colossians is that they may please the Lord in everything as they are empowered by the Spirit to do so (1:9ff). Our power is sourced in the Holy Spirit, who strengthens us in the inner man (Eph.3:14-16). This power at work, is the Spirit at work.

The function of the Holy Spirit in the prophetic aspect, is a communication of the truth and demands of God (Ellis,1989:26). In this area the Holy Spirit gives utterance to those who have received the revelatory gifts, eg. prophesy, discernment, tongues and interpretation of tongues, knowledge, and the like. Inspiration of the Scripture was the function of the Holy Spirit. Thus, even illuminating our minds in the reading of Scripture, is the function of the Spirit.

Conclusion

The best way to evaluate the Spirit's work in the framework of the Church, is to do so by looking at his past, present and future operations in relation to the Church. We believe that the ultimate purpose of these operations, is to create a people which will

glorify God. Glorification entails re-creating the image of God in us so that we are able to share in the divine nature.

God is love, and his actions towards the Church are predicated by love. God's method of expressing that love is to bestow his grace upon the Church. This abundant grace comes to us in many ways. Praise God for his manifold grace. The Church becomes the channel through which God manifests his grace. The Church is foremostly the witness of the manifold grace of God. It is through the Church that the world is able to recognise God's grace.

Grace is really undeserved. Not by any works of righteousness, nor because we have anything in order to gain God's favour, but simply because God is loving and just. He does not express his love at the expense of his justice, but by satisfying his justice he showed his unfailing love in Christ, our Lord. The bestowal of this grace is a sovereign act of God's free will. That he chooses to lavish it upon us, goes beyond our grasp, but praise God he does. His grace is free and undeserved.

The outpouring of his Holy Spirit is the expression of his grace. According to Paul, the Holy Spirit comes through the message of faith. It is the Holy Spirit that relates us to God through our Lord, and who mediates God's grace to us. The scope of this grace is from salvation to sanctification to the security of sons through the Holy Spirit.

Salvation, though eschatological in nature, can be seen as the past work of the Holy Spirit for the people of God. The initiating act of the Spirit's baptism, is to make us the people of the Body. By his agency, we have been put into a new relationship with God. We have peace with God through our Lord Jesus Christ, which peace is mediated through the Spirit. We are now sons of God. We are now alive unto God. We are now

God's own possession; by the purchase of blood and by the sealing of the Spirit. We are now united to Christ.

The gift of life comes to us through the Spirit of life. We who were dead in our trespasses and sins, can only have a relationship with the living God if we are alive. The Spirit of God made us alive, for God is the God of the living. The gift of the Holy Spirit is really the gift of life.

In our new relationship, God comes *to us* through the Spirit. The Spirit sensitized us to the reality of God. God comes to live *in us* by indwelling us with his Spirit. The Spirit transforms us into becoming the temple of God. In our renewed being, God comes and walks *with us*, enabling, encouraging and directing us in our quest for pleasing him. When we are weak, and when we do not know what to pray, the Spirit intercedes *for us* before the Father. The Spirit of God confirms our relationship with the Father through the Son. The gift of the Spirit is really a gift of grace, given *to us*, to live *in us*, to be *with us*, and intercede *for us*.

Sanctification, as it came to be understood from the Reformation, is the present work of the Holy Spirit in the life of the Body. Surely, sanctification in Paul is also synonymous with salvation, but its present effects and evidences are to be seen in the individual's experience before it becomes a corporate one; but the former is aimed at the latter. Sanctification is the intermediate work of the Holy Spirit. God wants to create for himself a holy people. Here the Spirit is concerned with the practical results of renewal, fruit, gifts, freedom, communion and illumination in those who walk in the Spirit (Cumming, undated:95).

The victory accomplished through Christ, is a victory that the people of God are characterised by. In other words, his victory is our victory. That is an established fact

for the believer and the body. But this victory is confirmed in both the believer and the body by the present working of the Holy Spirit. He helps us have victory over the "flesh", that is, the sinful nature. He relates the past to the present; as Christ died for sin, so we are to die to sin. Only with the Spirit's help are we able to die to sin.

The body is being built up by the Spirit's working. He gives us the spiritual gifts so that the saints may be equipped and edified. The body is knit together in Christ so that we become a united body supplying the needs of each member. Each gift is complimentary and supplementary to the other gifts so that no gift can stand alone. By the enablement and equipping of the Holy Spirit, the believer and the body is transformed into the image of Christ.

The Church as a charismatic community, is the Spirit's channel to display the glory of God's grace. The Church is a community characterised by divine grace. The Church is also a community characterised by the Spirit. That God has lavished on us so much, becomes for the world a showcase of his beneficence. It is not only a matter of the glory of his grace, but a matter of his own glory that is displayed through the Church as it is transformed by this grace mediated through the Spirit.

'And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit' (2Cor.3:18).

Security, the believer's disposition through the Spirit, provides the body with an unfading hope. The Spirit's future work is one of providing hope in the present. The Holy Spirit is a gift of hope to an eschatological community. The final work of the Spirit is to secure for us this hope. The Holy Spirit gives us the assurance of our salvation. The Spirit is both the evidence and the guarantor of the future in and to the people of God.

The Spirit as *firstfruit* is a foretaste of what is yet to come. What we experience now in the Spirit, though already astounding, cannot be compared with what is yet to come. The firstfruit is not the harvest, and the harvest is the fulness, and the harvest is still to come.

The Holy Spirit is the deposit which guarantees our future redemption. One cannot but help to appreciate the fact that ἀρραβων (*arrabon*) has the idea of an engagement ring, signifying that we will be united in marriage to our Lord at his coming. This engagement will not be broken. This guarantee, is a sure guarantee, because it is the eternal Spirit. The idea of down payment in kind, has the sense of sure redemption when full payment is made. Thus truly, the Spirit is the sure guarantee of our future.

Having been *sealed* with the Holy Spirit of promise, we have confidence that we belong to God, and that that possession will remain intact until we are united to Christ for eternity. The victory gained by our Lord in the past, and the victory confirmed in the present by the Spirit, will be a victory consummated in the future by God, when he joins us to Christ. So the Holy Spirit of promise is a gift of hope, and through him we have certainty about our future salvation. Praise God !

What God has planned, and what Christ has accomplished, has and is being applied to both the individual believer and the community of the Lord by the Spirit for the glory of God.

CHAPTER 6.

PEACE AND JOY IN THE HOLY SPIRIT: RIGHTEOUSNESS IN THE KINGDOM.

Probably the most important theme in the Bible is the Kingdom of God. The Kingdom of God encompasses more than the Church. The Church is really only a part of the Kingdom. The church as the Church will come to an end, but the Kingdom will continue forever because it centres on the rule of God. That rule is and will be forever because God is an eternal God. God is the king, and the king reigns (Heyns, 1980:5).

But, what characterises the Kingdom? What, for Paul, is the essence and the path of the Kingdom? König reminds us that the formulation of the Kingdom in Paul, is expressed in the confession 'Jesus is Lord' (1989:149). What role does the Holy Spirit play in the Kingdom and in the economy of God in that Kingdom according to Paul's theology? Does his proclamation of the Gospel have anything to do with the furtherance of the Kingdom?

So far as the People of God is concerned, there is both a discontinuity as well as a continuity found in Paul. The discontinuity is in this; that the People does no longer consist only of Israel, but of all the nations, those who respond to God in the faith. The continuity is that the new people are still under the rule of God, thus making the continuance of the Kingdom of God recognisable to the Church.

Christianity is then truly a theocracy. For Paul therefore, the antecedent is set in the Old Testament but has now acknowledged Christ alone as the full right to the title "king". He is king eternal, and at his name every knee shall bow and every tongue confess that he is

Lord to the Glory of God (Phil.2:9ff). Jesus as Lord is the key to the Kingdom. For Paul, Jesus' kingship is by right his, being 'of the seed of David according to the flesh' (Rom.1:3). He is the Messiah King.

Because the People (subjects) and Jesus (king) are both a present reality, the Kingdom, for Paul is also a present reality (as well as a future reality). We have been delivered from the power of darkness and are now translated into the Kingdom of Christ (Col. 1:13). Even though in most of his references, he speaks of the Kingdom in future terms, it is nevertheless implicit that he applies the Kingdom as a present reality as well. In the person of Jesus, the future rule of God has already become a reality in his words and deeds.

The post-resurrection Christology, in which Jesus Christ is the centre of the kerygma, is rather the outcome of the realisation that the Kingdom of God is present only in the person of Jesus Christ, so that one can only properly speak of the Kingdom of God, by speaking of Jesus Christ. Paul speaks of 'the Kingdom of Christ and of God' in Ephesians 5:5 in such a way that lends itself to interchangeability. Yet, at the end of time, Christ will hand the Kingdom back to God (1Cor.15:20-24).

To be in the Kingdom, is to be in the redemptive reign of God which is mediated through the Spirit. Therefore, to be 'in the Spirit' has the same meaning as being in the Kingdom of Christ, for it is in the coming of the Spirit that the New Age has been inaugurated (Ladd,1974:484). This redemptive reign of course includes the event of the death and resurrection of Christ.

For Paul, the Kingdom is expressed in righteousness. He says that the Kingdom of God is righteousness, joy and peace in the Holy Spirit (Rom.14:17). Righteousness, tending

to life, redemption and glory, demonstrates the character and future of the Kingdom, already present in Jesus Christ. By connecting salvation to the person of Jesus, and by developing a christology along the lines of soteriology, pneumatology and eschatology, Paul maintained a consistent and legitimate extension of Jesus' preaching of the Kingdom of God, although he has adapted this to the post-resurrection situation as regards the cross and the resurrection (B.Klappert, 1976:388).

Paul makes the most frequent use of the word "righteousness" and gives it the widest range of meaning in the whole of the New Testament writings. Without delineating the full spectrum of meaning, righteousness, for Paul, is essentially God's dealing with his Covenant People, which is constituted of a new humanity. By the righteous act of one man (Jesus), God justifies the ungodly, so making them righteous. The result of this will be seen at the appearing of Christ on his throne when they are acquitted. This is a righteousness that comes by faith. The Gentiles attained salvation because they sought it by faith (Ladd,1974:544). It is a righteousness which is God's gift in Christ. There is no such a thing as salvation in Christ, that does not include righteousness on the part of God's people.

The believer therefore, no longer yields his members to unrighteousness, but is motivated by the Spirit to live righteously. This happens by the believer walking in the Spirit. Righteousness, for Paul, is a characteristic of the Kingdom, and is placed in close connection with the Holy Spirit in the believer's life. The Holy Spirit helps us to appropriate the righteousness received through Christ, so that it becomes impossible for us to live the Kingdom life without the Holy Spirit.

The Holy Spirit also plays a central role in the message of the Kingdom. The reception of the word of the Gospel happens with much joy (1Thess.1:6) in the hearts of those who became obedient to the Gospel by the Holy Spirit's prompting. Such joy is the fruit of

the Spirit's working in the kerygma (Meyer, 1979:11). Joy is the fruit of the Spirit, and the Kingdom of God is characterised by joy in the Holy Spirit. This joy is not only experienced at the reception of the Gospel, but it is the tenet of the believer's very existence, and is never understood as something coming to us apart from the Holy Spirit.

At this point, we have to issue a warning against an excess regarding treating this "joy" in a way that suddenly becomes the licence for "laughing in the Spirit" as is experienced in the so called Toronto Blessing. This, in our opinion is an excess which abuses the Pauline imperative to rejoice in the Lord, or to have joy in the Spirit.

Peace, another fruit of the Spirit, also characterises Kingdom living. These three; righteousness, joy and peace are ethical qualities in the Kingdom (Morris, 1988:488). Peace is promoted and preserved in the Kingdom by both the king and his subjects. The fact that righteousness, peace and joy is contrasted with food and drink, shows the effort required in the actions of the Kingdom's subjects. Little wonder Paul exhorts the believers to maintain the unity of the Spirit in the bond of peace. Peace explicates, not only the relationship between the king and his subjects, but also among the subjects themselves.

The Holy Spirit is attached to all three concepts, as the empowering of God's people to live in such a way. The concept of the Kingdom of God in the present, is for Paul an ethical attitude to create a moral society founded on righteousness, peace and joy. Righteousness is the mode of existence, and peace and joy are the results of such. The fruit of the Spirit is none other than the Spirit's bearing in our lives the righteousness of God, that is, a righteousness that characterises God.

Fellowship in the Spirit (2Cor.13:13-14), brings about what characterises the Kingdom.

Fellowship is predicated on peace and becomes true fellowship only when there is true peace. Our peace extends from our relationship with God through Christ to our relationship with fellow brethren through the Holy Spirit. Harmony is the natural state that characterises the Kingdom of God. That too, is effected by the Holy Spirit. The Spirit is central to Paul's understanding of all ongoing Christian life and thus all ethical life. The Spirit leads the believing community into proper relationships and conduct. Paul often pushes the nonessentials to the side for the sake of maintaining peace and providing joy.

The gift of the Holy Spirit has now rendered law observance obsolete, and has redefined the Kingdom ethics in terms of replacing externals with internal righteousness. Only those matters that have to do with God and his character that render some moral actions as absolutes, are kept, while others are nonessentials (Fee, 1994:878). The Kingdom of God has nothing to do with food and drink, but with righteousness, joy and peace that the Holy Spirit provides and empowers us for. Truly Christian ethics can only come by the Spirit's empowering. It is in the Spirit, who reveals God's will in such a way that ethical life is a reflection of God's character, thus God's righteousness (p.879).

The power for Kingdom living that is ethical, righteous living comes from the Holy Spirit. The results for such living is to live the God pleasing life, since God called us to peace (1Cor.14:32ff). To this end Paul preached the Gospel and for him preaching the Gospel of Christ, was preaching the message of the king; the Gospel of peace (Rom. 10:15). Preaching the Gospel was Paul's way of extending the Kingdom of God. The continuity of the Word resides in the pneumatic quality of preaching (Heyns, 1980:19). Thus obedience to the Gospel, was for him obedience to Jesus himself, and was a manner of bending the knee before Christ and acknowledging that he is Lord by the Holy Spirit's conviction.

No one can admit that Jesus is Lord except by the Holy Spirit. Submitting to the Lordship of Christ, is submitting to the king. *Jesus is Lord* speaks of Christ as king, especially in the light of the fact that Paul often applies Old Testament references of Yahweh to Christ (2Cor.10:17 and Gal.6:14 cf. Jer.9:24; Eph. 4:8 cf. Ps.68:19; 1Cor. 2:16 cf. Isa.40:13; Phil. 2:10-11 cf. Isa.45:23; 2Thess. 1:12 cf. Isa.66:5; 2Thess.1:9 cf. Isa.2:10) (Konig, 1989:149). Christ is Lord of all (Rom.10:12). That Jesus is Lord, is the Church's confession, and they are destined to inherit the Kingdom in its eschatological consummation -1 Thess.2:12; Rom.8:17; Eph.1:18- because they have already experienced the Kingdom -Col.1:13- (Ladd,1974:541).



CHAPTER 7.

THE SPIRIT AND THE FUTURE: FIRSTFRUITS AND FULLNESS.

It sounds almost extraneous at this point to speak of the Spirit and the future, when in fact we have already said that the Spirit is the future and that he brought the future into the present. We should never forget that there is an "already" and a "not yet" aspect to that future. Here we seek to address the "not yet" part of the Spirit's functional role in the future.

The Spirit given to the People of God, was for Paul an eschatological fulfilment. Through the gift of the Holy Spirit the future had come, but the end did not yet fully come (Fee, 1994:805f). The last enemy, death, was still around, and as long as it was around, we will be reminded that we still have to contend with being burdened with this earthly "tabernacle"(2Cor.5:4). The resurrection will be the final event on God's eschatological calendar.

The resurrection of Christ marks the fact that Christ was the firstfruit from the dead (1Cor.15:20). "Firstfruits" is an agricultural metaphor. If the firstfruits are good so will the crop, that comes afterwards, be. The metaphor is used in a variety of ways in the New Testament, but our concern is only with two used in Paul to indicate a future sense. Firstly, that Christ is the firstfruit from the grave; and secondly, that the Holy Spirit is given as a firstfruit (Rom.8:23). The two actually goes together in Paul's understanding and both provide an assurance for the believing community (Ziesler,1990:32). In fact, they become the point of eschatological identification for the people of God.

The firstfruits, we have to understand, is not the great harvest. It is only the pledge and the foretaste of the great harvest. The harvest is the fullness and it is still to come. Because Christ arose from the dead, we will rise from the dead. His resurrection is the firstfruits, and ours will be the great harvest.

The Holy Spirit played a part in the resurrection of Christ (Rom.1:4; Rom.8:11), and he will play a part in our resurrection too. Not only has the Holy Spirit become the evidence that the future has dawned, but he also guarantees the future consummation. He is the guarantee that God will raise us too who have the Spirit of Christ in us. Because of the Holy Spirit's presence in our lives, the resurrection of our mortal bodies is inevitable. His firstfruits set the whole process in motion (Fee, 1994:805). With regard to the two resurrections, we live "between the times". We have already been raised with Christ, and this guarantees our future bodily resurrection.

The Holy Spirit is also referred to as the firstfruits, but in what way? We did not receive only a part measure of the Spirit so that we should expect a future full harvest in the same way the metaphor is used with Christ's resurrection. We have received all of the Holy Spirit, for it is not possible to experience God in part measure. So, how is the Holy Spirit spoken of as the firstfruit?

The answer to that question lays in the understanding of the other two metaphors which Paul employs for the Spirit in relation to the future. The two: 'down-payment' and 'seal' are of particular importance here. These metaphors are chosen by Paul to emphasise the Spirit either as the present evidence of the future realities or as the assurance of the final glory, or both of these simultaneously (Fee, 1994:806). In Montague's words: The Holy Spirit is a power in the present pointing to the future (1976:82).

The metaphor, ἀρραβών (down-payment) is used on three occasions by Paul (2Cor.1:21-22; 2Cor.5:5; Eph.1:14). It occurs exclusively in Paul as a metaphor for the Holy Spirit. It is a first instalment in kind where the total amount outstanding is guaranteed. As a guarantee it establishes a contractual obligation which demands fulfilment. The fact that it is a down-payment in *kind*, tells us that it is a present reality. The fact that it is a down-payment or instalment, tells us that there is a future aspect (of future payment). So, therefore, the eschatological Spirit is both an evidence of the future as a present reality, and the promise of future consummation of our inheritance. It brings out the sense of "already" and "not yet"; of present reality and of future fulfilment.

The NIV puts it that the Spirit is 'a deposit guaranteeing what is to come'. The first part is paid and it guarantees that the whole will be forthcoming. Paul gives us insight into what is to come in 2Cor.5:4-5. It guarantees our eventual total transformation into the likeness of Christ's glorified body (cf. Phil.3:21). That is, total identification with the resurrection of Christ. This is where our confidence lay; we shall be raised.

So, the first instalment of the Holy Spirit was what raised us with Christ, and the 'amount outstanding' which is guaranteed, is our physical resurrection at the Parousia. But more, it guarantees our inheritance. The Holy Spirit is not only evidence of our present salvation, but also a pledge of our future inheritance. He is not only a pledge, but more, he is a down-payment on that inheritance. He guarantees our future. Konig calls the gift of the Holy Spirit the *first gift* of the full salvation promised us (1989:147). For Barclay, the Holy Spirit is the first instalment of the life of heaven (1960:70)

The metaphor "seal" also occurs three times in Paul (2Cor.1:21-22; Eph.1:13; Eph.4:30). The seal is a token of ownership and authentication, carrying with it the protection of the owner. The seal is the Spirit by whom God has marked believers and claimed them for his own. That ownership speaks of a "jealous" claim on us; that God

will guard his possessions with his Almighty self; a guarding that guarantees future consummation. The seal authenticates sonship. In Eph.4:30, we are told that the seal has an eschatological aim; to have us ready for and protected until the day of redemption.

The Holy Spirit that makes us sons, makes us heirs of God and joint heirs with Christ. The inheritance is thought of mainly in eschatological terms (Thomas, 1913:23). Our hope in the present sighing is our future manifestation as sons. That incidentally, is the hope of all creation (Rom.8:21-25). The certainty of our unashamed hope comes through the Holy Spirit whom God gave. In sonship the relationship guarantees future salvation, and is established in the present through the Holy Spirit who anticipates the future (Barrett, 1957:163). We may eagerly expect a hope of being in the presence of God.

The presence of the Holy Spirit in the believer, is the guarantee that he will be raised. It is not the Holy Spirit who will raise believers, but God. God will raise us who have the mark of the Holy Spirit. This mark is the seal, which is the Holy Spirit himself. Therefore, we agree with Fee, that the Holy Spirit is not the agent of the resurrection, but its guarantor (1994:808). The presence of the Holy Spirit in our lives guarantees the future life of our mortal bodies as well. In fact, the same power that raised our crucified Lord, is already at work in our mortal bodies.

Dodd notes another promise with eschatological import in Gal.6:8. 'He who sows in the Spirit, will of the Spirit reap eternal life'. This is the future life for the believer (1920:124). The life-giving Spirit is in the position to give eternal life, also because he is the Spirit of life (Rom.8:2). Therefore we may conclude that the 'firstfruits of the Holy Spirit' relates to the resurrection. The firstfruit is just the beginning; the fullness is yet to come and is guaranteed by the Holy Spirit.

CHAPTER 8.

THE FUNCTION OF THE SPIRIT IN THE WORLD.

If the Holy Spirit is the mark of the believing community, and he is life, we can deduce that the "world" does not have the Holy Spirit because they do not have life and do not belong to Christ. The word "world" denotes unregenerate man. The question here is whether there is any relationship at all between the Holy Spirit and the "world"? If there is, to what extent is he involved in and with the "world"?

The believing community is forbidden in Scripture to be unequally yoked with unbelievers (2Cor.6:14-18), for there is no affinity between light (believers) and darkness (unbelievers). Paul says that there can be no fellowship because there is nothing in common between them. They do not serve the same God nor do they do not have the same interests. We are not to be unequally yoked in marriage, in business ventures, in intimate relationships and the like. In fact, Paul says that we must separate ourselves from them.

Does this mean that we are to have no contact with the world's people? Of course not. This is not what Paul is saying. In 1Cor.5:9-10, Paul explains that he does not mean that the believers must not associate with the people of this world, because, if that were the case, it would require them to leave this world (earth). That is not possible for those who are physically alive. Because we find ourselves in this world, we will inevitably have to rub shoulders with unbelievers. We coexist in this world.

So, what is the association between the believer and the unbeliever? It is at the point of the Gospel where we have, or should have, contact with the world. We are to be

witnesses of the Gospel of God. Ours is the proclamation of the Lordship of Christ to the world. That is the point of contact between the Holy Spirit and the "world", for the essence of the Gospel is the product of the Holy Spirit. Konig posits that the Spirit's task is proclamation and the church is the agent of that proclamation (1989:153). The Holy Spirit will relate to the world only in connection with the Gospel of Christ. How? By convicting (according to John, 'convicting of sin') and by saving them.

We are commanded to preach the Gospel; to do the work of an evangelist (2Tim. 4:5). God commissioned and sealed us with the Holy Spirit so that he may establish us as witnesses of his Gospel, by also making us living Epistles to be read by all (Kruse, 1987:90).

The Gospel, when proclaimed by the believer, cannot have any effect or power apart from the Holy Spirit. When Paul speaks of his own preaching, he speaks of it as coming across in the power of the Holy Spirit. The Gospel came to the Thessalonians, not only in word, that is by preaching, but also with power, with the Holy Spirit and with deep conviction (1Thess.1:5).

Words are seldom enough in our discourse with the secular world. Christian communication needs to be confirmed with divine power by the internal operation of the Spirit. Only by this power is the Word able to penetrate people's mind, heart, conscience and will. The Word is the Spirit's sword (Eph. 6:17). The Word without the Spirit is powerless. The deep conviction spoken of here refers to the preacher's confidence in the presentation of the Word. The Holy Spirit illuminates our mind and helps us to respond in penitence, faith and obedience. (Stott, 1991:34).

The Gospel itself, is for Paul the power of God for salvation (Rom.1:16); power

manifested through the resurrection of Christ and evidenced in the presence of the Holy Spirit. Effective proclamation of the Gospel accompanied by the power of the Holy Spirit brings conversion (1Thess.1:5-6; 1Cor.2:4-5). The power of the Gospel comes through even in spite of the weakness of the messenger himself (1Cor.2:1-3).

When Paul says that the Gospel comes with power, he means with both powerful communications and powerful deeds. Both are evidences of the Spirit's presence in such proclamation. It is in this way that the world experiences the Spirit. For Paul, the preaching of the crucified Lord, is the fulcrum of God's power at work in the world (1Cor.1:18-25). Powerful deeds may even include miracles before and to unbelievers in order to convince them of the demands and love of God. Paul sees his own missionary activity among the Gentiles, to offer them up as an acceptable sacrifice, sanctified through the Spirit, to God (Rom.15:16). This is a striking and unusual imagery linking the Holy Spirit with evangelism (Green,1975:70).

The very life of the believer serves as a display of the Spirit's working to the world. The life of the believer walking in the Spirit, comes across in powerful word and deed that convinces the unbeliever of the Spirit's presence with that believer. If the world is able to see Christ in us, it is made by the revelation of the Holy Spirit to them.

So, God has not left the world without any light. He has given them the witness of his kindness towards them. He has given them the witness of creation around them. He has given them the witness of the believers among them. Most of all, he has given them the witness of the Holy Spirit, God himself. They stand before him without excuse, because the Holy Spirit initiates and universalizes mission so that they are not left without any testimony nor without any hope.

The Holy Spirit also has contact with the unbeliever at the point of his conversion. After making his initial contact through the Gospel, the Holy Spirit works in the heart, mind, conscience and will of the person. He makes Christ understandable to the unbeliever's sinful heart and mind. He gives the unbeliever faith and repentance in order that they may turn to God. When he does, he regenerates that person. Thus the work of salvation begins in the new believer's life. Salvation comes through faith in Jesus Christ, and faith is the gift of the Holy Spirit.

We can conclude therefore, that the contact the Holy Spirit has with the world begins with the preaching of the Gospel, and ends with the reception by faith of that Gospel; or more specifically, the reception of Christ as Lord and Saviour. Beyond that, Paul does not know of any contact between the Holy Spirit and the secular world.



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CHAPTER 9

THE FUNCTIONAL ROLE OF THE HOLY SPIRIT WITHIN THE PAULINE TRINITARIAN MESSAGE.

By faith we accept that God is Ontologically a Trinity because he has demonstrated his Economic Trinity in creation, his Immanent Trinity in revelation and his Soteriological Trinity in salvation. Not that there are many trinities, but these are just different ways of looking at the one and only Trinitarian God.

By faith we accept that God is eternally Father, Son and Holy Spirit, because he demonstrated the Father's love, the Son's grace and the Holy Spirit's fellowship. For Paul, this is what the Trinity is: a God who, in ages before the foundation of the world, elected us in Christ, to be redeemed by Christ, and in the Holy Spirit who sealed us unto the day of the redemption as God's children; a Soteriological Trinity.

On the one hand Trinitarian doxology looks beyond the history of salvation into the eternal being of God, and in that being the Holy Spirit no longer appears in temporal order, *after* or *under* the Son and the Father, but in his eternal fellowship with the Son and the Father (Moltmann, 1991:64). On the other hand the economic, immanent and soteriological Trinity is the summary of God's dealings with his people where they encounter God in Jesus through the Holy Spirit (McGrath, 1987:128).

We believe in one God. The Father, Son and Holy Spirit is one God. This one God is far greater than our understanding can grasp because he is Eternal and Holy, while we are finite and sinful. What we know of him, we know because he revealed it to us. So, God is in eternity what he revealed of himself in history, and much more than that too. He

unveiled himself to us in Word and Spirit, and by the Spirit we are able to be transformed into the image of the Word. This is possible, because in Paul's mind, the Word and the Spirit are divine.

God, through Christ (by his death and resurrection), and the Holy Spirit (who is the eschatological gift to God's people) called us to be a People for his Name. In and of ourselves, we are unable to come to God, in order to become his people. Jesus Christ redeemed us and made peace between us and God and the Holy Spirit became *the agent in our adoption as sons*, thus making us the People of God. In order to live as sons or as the people of God, we need the continued working of the Holy Spirit to *transform us into the image of the unique Son*, Jesus Christ, our Lord. As a People of God we were called to reflect the unity and image of the Trinitarian God.

The People of God, the Church, is an eschatological and charismatic community. They are the people of the New Age and they are the people of God's gracious giving. The eschatological death and resurrection of Christ and the eschatological Spirit as a gift, is what *makes the Church the eschatological people of God*. The gracious giving of God is what makes them a charismatic community.

The two eschatological realities of Christ and of the Holy Spirit are present realities for the People of God. The future is now present. The Holy Spirit as the presence of God is the fulfilment of the New Covenant which is ratified in the blood of the Lamb. The presence of the Spirit *defines the sphere of being in Christ*. The Spirit is most present where Christ is central.

Through the Holy Spirit we are freed from the requirements of the external codes and of legalism. We could never please God in that way. We now have an internal means of

pleasing God; the Holy Spirit in and through us. While on the one hand, the law brought death, the Spirit on the other hand *brings life*, and *empowers* us to fulfil the law from the heart. We are no longer under bondage as slaves, but are *made to be sons*, *freed* through the Spirit of liberty. We received the Holy Spirit because we are sons (Gal.4:5), and we received the Holy Spirit that made us sons (Rom.8:14). The Spirit is therefore *the cause and the effect of sonship*.

The Church mainly becomes the framework of the Spirit's operations. The Spirit relates to it as the Body of *Christ*, the People of *God* and the Temple of the *Holy Spirit*. The Spirit is the agency for the church's very existence. God's grace finds expression in and through the Church.

The Spirit's function is *to bring into being a People* for God's Name; that is a people who will serve and worship God acceptably, and a people who will witness and mediate God's graciousness to the world. Grace is God's acts with eschatological importance (Dunn, 1975:203), but that grace is shown in Christ. Grace, for the believer is an experience common with the reception of the Holy Spirit among others. The Spirit of life applies to the believer the benefits won by Christ on the Cross.

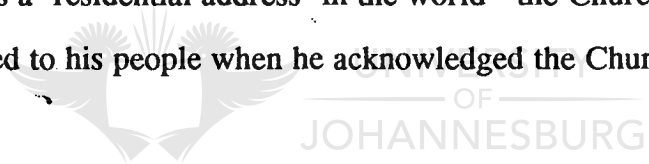
The Spirit *gives the believer life*, because he is the life-giving Spirit. We who were previously dead in our trespasses and sins, are now brought to life by the Spirit of life on the basis of Christ' atoning death and resurrection. In fact, when the last Adam, Christ, arose, he became a life-giving Spirit (1Cor.15:45), so that we having been raised together with the Lord, are made to sit together in the heavenlies in Christ. In Christ we are a new creation. In the Spirit we have eternal life.

The Spirit has also *given us hope* for the future bodily resurrection. Spiritual life

characterises people of God.

The Spirit comes to us *as a promise*, thus *making us the New Covenant Spirit People*. We receive the Holy Spirit by faith in the Lord Jesus Christ (Gal.3:14). Faith is the prerequisite for the forgiveness of sins, and for true obedience from the heart. The Spirit enables true obedience by his empowering presence. The promised gift of the Holy Spirit comes with salvation. We cannot have salvation without having the Spirit, nor can we have the Spirit without having salvation. The Holy Spirit is the agent in procuring this eschatological salvation for us.

The Spirit *makes us the Temple* of God. God dwells in us through his Spirit. The believer and the believing community are spoken of as the Temple of God. In the words of Heyns: "God has a 'residential address' in the world - the Church" (1980:61). God's presence has returned to his people when he acknowledged the Church as his People and as his Temple.



The Holy Spirit *is the mark* of the people belonging to God. It is the indwelling Holy Spirit which realises God's presence to the believer. The community as the Temple, therefore, becomes the motivation for ethical Holy living, which in turn is made possible by the Spirit who *writes God's laws on our hearts*.

We are baptised with the Holy Spirit as an act of God *placing us into the Body of Christ*. With the baptism of the Holy Spirit, the Church was inaugurated on the day of Pentecost. We have been made to be partakers of the Spirit as members of this one Body. This is the experience of every believer, not only of an elite few. Every believer is baptised with the Holy Spirit into one body, the Church. Therefore, the Holy Spirit is essential in the establishment of the Church. It is not baptism that makes them one

body, it is the Holy Spirit.

The Spirit of God *gives the People of God its unity* in the Body of Christ. This unity is thus characteristic of the Church. The people of God are therefore exhorted to maintain the existing unity in the bond of peace. Unity is predicated on the unity of God. The Church is a community of the Spirit, the creation of a single new humanity (Eph.2:15). It is a unity that extends beyond social, racial and sexual grounds.

Through Christ who is our peace (Eph.2:14), all barriers have been removed. The Holy Spirit *appropriates the peace made by Christ* to the Church affording it fellowship and real partnership in this unity (Craddock,1985:36). The believers are united in fellowship, Jews and Gentiles in Christ discover the oneness in a mutual and free access to God by the Holy Spirit who is *the author of unity within the Church* (Martin, 1991:36). The ministry of the Spirit in Paul actually refers to the ministry of the New Covenant which is empowered by the Holy Spirit (Fee, 1994:848).

The Holy Spirit *gives gifts to the Body of Christ*. The gifts bring diversity in the unity. The diversity is to cater for the many members in the one body. In fact it is the Trinity who gives these gifts/workings/ministries. They are gifts of grace given to the charismatic community, the Church. They are given for the purpose of edifying the community and for the work of the ministry. The Trinitarian God *gives these gifts sovereignly as he wills*. The gifts are given to promote harmony in the one body. This harmony is orchestrated by the Spirit himself.

The Holy Spirit is *our only possible weapon in our warfare* against the flesh, principalities, powers of darkness, evil forces and Satan. We are to employ the armour of God in this battle. Included in this armour, is the Sword of the Spirit, which is the

Word of God. We are to pray in the Spirit if we will overcome and be victorious in this spiritual battle. Only so, are we able not to submit to the sinful nature, if we live in the Spirit. *Discernment of spirits* is also a means given to us by the Spirit against the onslaught of the evil one. In this way are we able to warn the believing community of false spirits.

Believers are to be *continually filled* with the Holy Spirit. To be filled with the Holy Spirit is to be *controlled* by the Holy Spirit. To be controlled by the Holy Spirit, is to be *led by* the Holy Spirit. To be led by the Holy Spirit, is to walk in the Spirit. The believing community is characterised by the Holy Spirit's leading.

Those who are led by the Spirit of God are the sons of God. To walk in the Spirit is not to submit to the flesh and to the sinful nature. To be controlled by the Spirit is to have the mind of the Spirit. To have the mind of the Spirit is to have life and peace. Thus we have a new consciousness of God and his will for us.

We who are under the influence of the Holy Spirit are able to do what the Spirit wants us to do. The dedicated Christian life is characterised by being under the Spirit's control, and the result is holiness of life, true obedience to God, and acceptable worship of God.

We worship not by some external law or ritual, but by the impulse of the Holy Spirit (Hawthorne, 1983:126). To worship in the Spirit shows the intensely spiritual character of Christian worship (Simpson, 1957:138).

The *fruit of the Holy Spirit* in the life of a Christian is the result of a Spirit filled life. By the Holy Spirit *the character of Christ is reproduced* in the believer. To have the fruit of

the Spirit is to have the character of Christ and love is the essence. The fruit of the Spirit is the fulfilment of the law. Being fashioned after the Son, we are found in unbroken communion with the Father. We are in the position to know the deep things of God because, like the true Son and the Holy Spirit, do we know the mind and the will of God through the Spirit.

Bearing the fruit of the Spirit is to live the ethical life, and against such there is no law. The indwelling Spirit, is the empowering Spirit who *enables us to bear the fruit* of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. God gives us his Spirit to form his Son in us. The power to Christian living is not human; it is divine, given by the Holy Spirit.

Revelation is a function of the Holy Spirit. The Spirit of wisdom is the one who *illuminates and empowers the believer*. Through him we can know the will of God. We operate, not on worldly wisdom, but by the truth of God that the Holy Spirit mediates to us. We are able to understand the ways of God. We are able to focus on Jesus Christ, the Lord and essence of all Holy Spirit illumination.

Through Christ we are admitted to the secrets of God. The Holy Spirit *helps to understand biblical truths and empowers us to apply and appropriate* the same. The Holy Spirit *makes manifest our own intentions and God's will to us*. He *reveals to us the hope of our calling*. He *reveals to us the greatness and majesty of God's power*. The Holy spirit *sensitises us to the reality of God and his will*. The Spirit is given *to reveal the things of God to us*, and also the gifts of God through Christ Jesus (Morris, 1958:65). The wonderful mysteries of God are revealed to believers through the Holy Spirit.

In *sanctification* the Holy Spirit is concerned with the practical results of renewal, fruit,

gifts, freedom, fellowship and illumination. In this sanctification the Holy Spirit seeks *to display the glory of the grace of God* given to us in Christ. If we live by the Spirit, we will crucify the flesh demonstrating that we belong to Jesus Christ (Neuman, 1996:65). The work of the Holy Spirit in sanctification, then, is not merely the negative work of mortification of the flesh (Rom.8:13), but also the production of a positive likeness to Christ (Erickson, 1983:875).

The Holy Spirit *secures our salvation*. The Holy Spirit is our security, and the *guarantor of our future hope*. The Holy Spirit provides future hope in the present to the believing community. The Holy Spirit gives the assurance of salvation. He guarantees for us a future more glorious than anything he has already given us. *He will unite us, not only in Christ, but also to Christ for all eternity.*

Since the Kingdom is greater than the Church, we have to see the function of the Holy Spirit in the wider context of the Kingdom. For Paul, the Holy Spirit *promotes righteousness, peace and joy* in the Kingdom, which he calls 'the kingdom of His dear Son' (Col. 1:12f).

Righteousness is the character of God. Righteousness is the means of God's dealings with his people. Righteousness is the rule of God in the believer's and the believing community's life. Righteousness as ethical living is made possible through the Holy Spirit. The Holy Spirit *elevates the King* of the Kingdom as Lord. We can only *confess that Jesus is Lord by the utterance and attitude given us by the Holy Spirit.*

Righteousness comes by faith, and faith is a fruit of the Holy Spirit. Therefore righteousness is a fruit of the Spirit.

Joy is also a fruit of the Holy Spirit's working in the believer and in the proclamation of the Gospel of Jesus Christ, and in the ongoing experience of the believer. Peace is also

the fruit of the Holy Spirit; a peace which will characterise the Kingdom because of the Prince of Peace who became our Peace.

The Holy Spirit is *the firstfruit* and guarantees the full harvest. He is the *down-payment* which guarantees full settlement. The Holy Spirit is the *seal* which seals the believer until the day of redemption. All these are metaphors connected with the Holy Spirit and the future.

The Holy Spirit *guarantees our future*. He also *guarantees our future inheritance* which God has in store for us. The Holy Spirit *guarantees the fact that our mortal bodies will be resurrected* on the last day. Because he was present at the resurrection of Christ, his presence in us guarantees our future resurrection. The Holy Spirit *will give eternal life* because he is the Spirit of life and the life-giving Spirit.

The Holy Spirit *communicates the Gospel to the world*. He makes the work and person of Christ understandable to the unregenerate person. He lifts up Jesus prompting individuals to acknowledge Jesus as Lord. The Gospel comes across in the power of the Holy Spirit and with deep conviction. Only in this way can the Gospel ever hope to make any impact on the secular world. The Holy Spirit alone *makes the Word of preaching believable*. Paul himself engaged in proclamation and not persuasion (Porter, 1996:20). In Fee's words, Spirit powered proclamation (1994:849). The Holy Spirit *moves the unregenerate person to penitence and faith, and finally to obedience*. When conversion happens, the Holy Spirit *regenerates* the person. The Spirit is both the cause and the effect of faith.

Paul's Trinitarian understanding of God, including the role of the Spirit, is thus

foundational to the heart of his theological enterprise - salvation in Christ (Fee, 1994:898). The Father initiated salvation, the Son effected it through his death and resurrection, and the Holy Spirit effectually and appropriately realised the love of God as expressed through the Son to the people of God. Salvation in Christ is in every way Trinitarian. The Holy Spirit makes it a reality for us by its communication, its application and its fulfilment. The Holy Spirit is the key to true spirituality and Christ-likeness. The Holy Spirit is the key to the future.

In the Holy Spirit everything is new; New Age, New Covenant, New Life, New Creation, New Heart, and the like. In Christ the old things have passed away and the new has come. The Spirit-Christ is the Christian's new environment (Ladd, 1974:480).



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