

the
day
of the
Spirit

PASTORS' SCHOOL 1999

EVENING SESSIONS

Geoffrey Bingham

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CONTENTS



<i>Study 1: The Day of the Spirit</i>	1
<i>Study 2: The Spirit and the God of Glory</i>	7
<i>Study 3: The Spirit and the Glory of Man</i>	18
<i>Study 4: The Present Pastoral Ministry of the Spirit and Man's Glory</i>	27
<i>Study 5: The Eschatological Spirit</i>	35

Copies of the Morning Studies are available in a separate volume.

STUDY ONE

THE DAY OF THE SPIRIT

Geoffrey Bingham



INTRODUCTION; THE FACT AND NATURE OF THE ETERNAL SPIRIT IN ISRAEL

We must begin our study of the Holy Spirit as the term ‘Spirit of God’ or ‘Spirit of the Lord’ was understood by Israel in the Old Testament. It is, of course, difficult to assess this view since developed Christian credal views have been established as Trinitarian over a long period of time. The various terms, such as ‘the Holy Spirit’, ‘the Spirit of the Lord’ and ‘the Spirit of God’, in Israel were never consciously setting forth a Person of the Godhead, a hypostasis of a Binitarian or a Trinitarian Godhead.¹ God was known primarily as ‘the LORD’ or ‘Yahweh’, the One who was the covenant God. To begin with we find the term ‘Spirit of God’ to be a term well-known to those of Israel, but it was held in Israel in a different light to that seen and understood by the later Christian Church. When we read the first five books of the Bible we must remember that they reflect, for the most part, the understanding of the people of Israel as the people of God. They already believed in the fact of ‘the Spirit of God’ or ‘the spirit of God’,²

¹ The term ‘Holy Spirit’ is found in Psalm 51:11 and Isaiah 63:10 and is not a term meaning ‘Spirit of holiness’ rather than ‘Holy Spirit’. The use of the word ‘holiness’ is significant, King Saul having violated the holiness of the Spirit of God, whilst David recognised the holiness of the Spirit of God.

² It can be asserted that folk in the Old Testament era in Israel did not think of the Spirit of God being or having an hypostasis, but yet we are to be careful in defining the view or concept of the Spirit of God which Israel did have. Whilst they often saw this Spirit of God as ‘the breath of God’ it is difficult to define how they would have seen and understood that. Some commentators and translators of the Book of Ezekiel seem to think of the Spirit as wind and only wind, and only doing the work of wind. For example, they see the propulsion of the wheels in the first chapter as being by wind and having no deeper meaning than that in the statement ‘the spirit of the wheels’. Likewise the statement in 2:2, ‘And when he spoke to me, the Spirit entered into me and set me upon my feet’. Propulsion alone is accorded to the Spirit (wind) in 3:14, ‘The Spirit lifted me up and took me away’. In the vision of 37:1–14 it is simply wind which accomplishes life in the dead, dry bones. Of course ‘the wind’—if *ruach* is to be translated this way—cannot but be said to be supernatural in its action. Meteorological action is not in view in these occurrences of *ruach*. The doctrine of the Trinity as later formed must give new context as we look back at the Old Testament.

The Day of the Spirit

for this Spirit (spirit) was spoken of as moving³ across the face of the deep in Genesis 1:1–3 and, along with the uttered word, helping to bring form and order out of chaos. The Spirit or ‘breath of God’ being in the work of creation is also mentioned in Psalm 33:6, 9, ‘By the word of the LORD the heavens were made, and all their host by the breath of his mouth. For he spoke, and it came to be; he commanded, and it stood forth.’ Here ‘breath’ is the Hebrew word *ruach* which can mean wind, breeze, air, or spirit. In this context, ‘word’ and ‘breath of His mouth’ are virtually the one.

In Psalm 104:29–30 there is much the same thought, ‘When thou hidest thy face, they are dismayed; when thou takest away their breath [*ruach*], they die and return to their dust. When thou sendest forth thy Spirit [*ruach*], they are created; and thou renewest the face of the ground.’ These ideas are found also in Job 27:3, 26:12–13, and 33:4. In Genesis 6:3 God says, ‘My spirit shall not abide in man forever’. In Isaiah 40:12–14 the subject of the created earth is brought up and the question is asked, ‘Who has directed the Spirit of the LORD, or as his counsellor has instructed him?’

There are passages which seem to indicate some personality belonging to the Spirit, such as the reference quoted immediately above and the one in Isaiah 63:10, ‘But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and himself fought against them’. Also, when the Spirit came upon certain persons, such as Bezaleel (Exod. 31:2–3; 35:30–31); the seventy elders (Num. 11:16–30); the judges Othneil, Jephthah and Samson, (3:10; 6:34; 11:29; 14:6, 19; 15:14); Saul (I Sam. 10:10; 11:6); and David (I Sam. 16:13; cf. II Sam. 23:2; Ps. 51:11).

The Spirit, the Prophets and Prophecy

There are others upon whom the Spirit came, and these were mainly prophets. Indeed it was expected that the true prophet would be filled with and inspired by the Spirit of God. We need to keep in mind that the word of the Lord was what kept Israel continuously understanding the will of God, but the word of God was always inspired, even if the inspiration was not always verbally accorded to the Spirit of God. In Nehemiah 9:20 and 30 Ezra said, ‘Thou gavest thy good Spirit to instruct them, and didst not withhold thy manna from their mouth, and gavest them water for their thirst . . . Many years thou didst bear with them, and didst warn them by thy Spirit through thy prophets; yet they would not give ear. Therefore thou didst give them into the hand of the peoples of the lands.’ Again in Zechariah 7:12, ‘They made their hearts like adamant lest they should hear the law and the words which the LORD of hosts had sent by his Spirit through the former prophets. Therefore great wrath came from the LORD of hosts.’ We remember that in Numbers 11:29 Moses said, ‘Are you jealous for my sake? Would that all the LORD’s people were prophets, that the LORD would put his spirit upon them!’ It is good to note, in passing, that when the Spirit came upon the seventy elders they prophesied. Prophecy by the Spirit of God was highly valued because it was seen as authentic. The classical pattern as Ezekiel puts it is in 11:5, ‘And the Spirit of the LORD fell upon me, and he said to me, “Say, Thus says the LORD: So you think, O house of Israel; for I know the things that come into your mind.”’ Micah 3:8 has it, ‘But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin’.

Finally, there were prophecies of the Spirit coming upon Israel and especially upon one called ‘the stem of Jesse’ (Isa. 11:1ff.); ‘the suffering Servant’ (Isa. 42:1f.; 61:1ff.); ‘the Intervener’ of Isaiah 59; and then upon all Israel, corporately, as in

³ cf. Deuteronomy 32:11 where the same verb is translated ‘flutters’.

The Day of the Spirit

Isaiah 32:15; 43:20–21; 44:3–4; Ezekiel 36:22–30; 37:1–14; and Joel 2:28–29. In this corporate connection Joel says, ‘And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit.’ Of course this is the passage quoted by Peter on the day of Pentecost in Acts 2:17–21, and it deserves special research as to the meaning of ‘dreams and visions’, since these were the ways in which God gave prophecies to His servants.⁴ It can be seen, then, that Israel knew the connection of the Spirit with both the word of the Lord to Israel and its prophetic utterances.

The Old Testament and the Holy Spirit

It is difficult for those of the Christian era not to see the Holy Spirit as being or having a hypostasis. The New Testament seems to work in this framework of hypostatic being. As we examine the references to the Holy Spirit in the New Testament we need to have Israel’s view of this Spirit or Breath—or Wind—of God, yet also seeing the development of the doctrine of the Holy Spirit. If we take Isaiah 63:10—‘But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and himself fought against them’—then the Person of God and the Holy Spirit are virtually as one being, and the use of this verse in Ephesians 4:30 indicates an advance on thinking of the Spirit only in terms of ‘breath’ or ‘wind’.

THE NEW TESTAMENT UNDERSTANDING OF THE HOLY SPIRIT, PROPHETS, PROPHECY, THE HOLY SPIRIT AND THE WORD OF GOD

It is helpful to see how many times some of the New Testament speakers and writers accredit certain Old Testament utterances to the Holy Spirit. In Matthew 22:43, ‘He [Christ] said to them, “How is it then that David, inspired by the Spirit, calls him Lord . . . ?”’ See also Acts 1:16; 2:30–31; Hebrews 3:7–11; I Peter 1:10–11; and II Peter 1:20–21, for these indicate the Apostolic view of the Holy Spirit and Old Testament prophecy:

The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory (I Pet. 1:10–11).

First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God (II Pet. 1:20–21).

We also need to keep in mind that the New Testament writers thought of the whole of the Old Testament as ‘the law and the prophets’.

⁴ Numbers 12:6–8 indicates that prophets were given their message by God through dreams and visions. Jeremiah 23:23–32 supports this principle. Moses did not need dreams and visions because God spoke with him ‘face to face’. Likewise in Joel 2:28f. prophecies were given through dreams and visions, and this was to hold in the era of the Spirit.

The Holy Spirit and the Birth Narratives

The theme of this Study is that the Day of Pentecost inaugurated the day, epoch or era of the Spirit in accordance with Joel 2:28–30. What we are *not* saying is that the Spirit of God was not present in what we may call ‘the Old Testament epoch’. He was present as undoubtedly Christ was present in that era.⁵ However, there were not only differences in the mode of the Spirit’s presence and working in the Old Testament and the era inaugurated at Pentecost, but the scene is completely changed because of the era and work of the Incarnate Christ from his birth to his ascension. We will not attempt to explain this here, but the mentions of the presence and work of the Spirit in the birth narratives in Matthew and Luke stand out as being of some importance.

In Matthew 1:18–20 the angel told Mary that the conception of Jesus was by the Holy Spirit. This principle is repeated in Luke 1:35. In 1:67 Zechariah was said to be filled with the Holy Spirit in order to prophesy. In 2:25–32 it was said that the Holy Spirit was upon Simeon and that the Spirit had revealed that he would see the Christ before he died, and so, in the Spirit he prayed over the baby Jesus.

The Work of the Holy Spirit in the Life of Christ

This subject will occupy part of other studies so we will concentrate primarily upon the indications that the outpouring of the Spirit will come through Christ. Under the heading (above) ‘The Spirit, the Prophets and Prophecy’ we saw the Old Testament prophecies concerning the coming outpouring of the Spirit upon Israel. In the Gospels we find John as God’s prophet proclaiming three acts of God: (i) the coming of the Kingdom of God; (ii) the universal gift of the forgiveness sins; and (iii) the outpouring of the Spirit, that is, baptising the people in the Holy Spirit. Some of John’s disciples left him in order to transfer to Jesus, and doubtless the outpouring of the Spirit was in mind when John pointed to Jesus. John 1:32–34 states John’s understanding the baptism of the Spirit through Christ:

And John bore witness, ‘I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptise with water said to me, “He on whom you see the Spirit descend and remain, this is he who baptises with the Holy Spirit.” And I have seen and have borne witness that this is the Son of God.’

We know that the conception of Jesus, his baptism, his temptation, his ministry, his death, his resurrection and his ascension were all accomplished by the work and power of the Holy Spirit. It seems strange that Jesus spoke little of the Holy Spirit during the time of his ministry. As for his hearers receiving the gift of the Spirit, Luke 11:13 seems almost the only promise at that time, ‘If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him’. In John’s Gospel he spoke in partly veiled terms of the coming of the Holy Spirit, as in 4:21–24 and 7:37–39. However in chapters 14, 15 and 16, he certainly spoke plainly and in detail of the coming of the Holy Spirit to the disciples. In order to understand the coming of the Day and action of Pentecost we need to study these chapters closely.

⁵ In I Corinthians 10:1–4 Paul says that Christ was the Rock from which Israel drank, and that they ate the spiritual food and drank the spiritual drink which he supplied. In the passage of Colossians 1:15–18 Christ is shown as active in creation and sustaining providence (cf. Heb. 1:1–3; I Cor. 8:6), so that as the Son of God he was present in all history prior to his incarnation.

The Day of the Spirit

The sum of his most important teaching was that he would pray the Father to give them the Spirit as another Counsellor; the Spirit of truth, whom the world could neither see nor receive, would dwell in them (John 14:15–17). This Counsellor, the Holy Spirit, would be sent in Christ's name by the Father, and he would bring all things into remembrance, the things which Christ had spoken to them (John 14:25, 26). When the Counsellor would come, whom Christ would send from the Father, he would be the Spirit of truth and bear witness to the Father, as also they would bear witness to Christ (15:26–27). It would be advantageous for the Spirit to come to them and Jesus would send him, and when the Spirit would come—the Spirit of truth—then he would: (i) convict the world of sin, righteousness and judgment; (ii) he would guide them into all the truth; and (iii) declare to them the things to come, and glorify not himself but Christ, taking the things which were his—Christ's—which the Father had given him, and would declare those things unto them (John 16:7–15).

THE HOLY SPIRIT IN HISTORICAL THEOLOGY

We need to note here that in our treatment of the Holy Spirit in this Study we have undoubtedly been influenced by Christian historical theology which developed the Creeds—Apostles, Nicene and Athanasian. The change from the Old Testament use of *ruach* for breath, breeze, wind and life has been to the Holy Spirit virtually having or being a hypostasis in John's Gospel where the pronouns 'he' and 'him' are used. Other human elements which are to do with 'will' and certain affections such as love, joy and peace are also attributed to him. Research into the Person and Work of the Spirit happens increasingly in the 20th century times no less than in the Post-Apostolic centuries. We need, then, to recognise that what may now seem to us early and even primitive perceptions of the Holy Spirit may have been inadequate. On the other hand they may have been as close to the truth of the Spirit as we find his being set forth in the New Testament, and later biblical theology.

THE ERA OF THE HOLY SPIRIT

So far we have gathered materials which relate to the Spirit's work in creation, in the human race before the Flood, and in Israel. We have seen something of the work of the Spirit in prophecy and, in particular, prophecies which relate to Israel's future in the coming of Messiah, the Davidic King, the renewal of Israel, the Kingdom of God, the New Covenant, and eschatology, to mention only a few of these elements.⁶ They add up to Salvation History as relating to Israel and the nations known as 'the Gentiles'.

These are matters of immense importance. The tri-fold announcement by John the Baptist of the imminence of the Kingdom of God, the forgiveness of sins and the outpouring of the Holy Spirit brought powerful anticipation by those baptised into his teaching. The affirmation of these promises by Jesus, either explicitly by direct statements or implicitly in his teaching, add to the importance of his life and ministry. His teaching regarding his cross and resurrection would seem to be almost apart from

⁶ All of these prophetic elements have not been expounded sufficiently, but the New Testament comments of John the Baptist and Jesus, as well as I Peter 1:10–12, II Peter 1:21 and references by the Apostolic preachers and writers to the work of the Holy Spirit in the Old Testament, do lay some foundation for an understanding of the era of the Spirit.

The Day of the Spirit

the coming outpouring of the Spirit, but this was not so. John 7:37–39 is most important in this regard:

On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water."' Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

A full exegesis of this passage can be shown to say that not until Christ's glorification at the Cross—leading on to his resurrection and ascension—was the Holy Spirit to be poured out. Such glorification was essential to the outpouring of the Spirit both to, and through, those who both drank of Christ and believed in him. With this special teaching of Jesus, the special teaching about the Spirit in John chapters 14 to 16, the vast and important materials of Old Testament prophecies regarding that outpouring of the Spirit, all lead us to anticipate that event which will be God pouring out His Spirit on all flesh. That is, not only on Israel but also on the Samaritans and the Gentiles—that is, all nations. As we shall see in the Study 'The Spirit Comes at Pentecost', the anticipation did not, perhaps, consider such a dynamic and world-shaking event, for this outpouring at Jerusalem was followed by outpourings of the same Spirit to the Samaritans and the Gentile nations, and its end and goal was to be the climax of the great Day of the Lord.

CONCLUSION: THIS IS THE ERA OF THE SPIRIT

We conclude from the Scriptures that from the time of creation through to the *telos* of the new creation—'the new heaven and the new earth'—the Triune God has ever worked. Even so, we generally think of Yahweh—the Creator—Father—working in the era of the Old Testament times. We see Christ as working in his Incarnation, and still working in this world as its Lord, Saviour and King, yet at the same time we see the Holy Spirit working in this age as 'the other Counsellor', bringing the Persons and Works of the Father and of the Son to us as one with his—the Spirit's—working. Our following Studies will surely show this. The history of the age inaugurated by the outpouring of the Spirit at Pentecost is deeply involved in the Person and Work of the blessed Spirit. It is he who brings to us the Persons and Works of the Father and the Son, and who guides us to the glorious *telos*, planned for us and all creation before the foundation of the world.

Pentecost, then, is not just a strange and limited happening which took place in a small corner of the world, but the day of the outpouring was the day in which everything in the world changed. The whole power of the Father and the Son were loosed into this world. Human beings could now be filled with the Holy Spirit himself, and the people of God and His Son could—and did—become the Community of the Holy Spirit, with the love, wisdom, power and guidance of this Holy One. Nothing that is needed to be done cannot happen, and the bringing of creation to its amazing climax is in true progress. No human being who desires the River of God to flow into and through him—or her—need remain thwarted. That wisdom, love, power and guidance are there for all in the Holy Spirit. Not to human sight but to the revelation of faith; all this is clear to believing men and women.

This is the marvellous era of the Spirit.

STUDY TWO

THE SPIRIT AND THE GOD OF GLORY

Geoffrey Bingham



In this Study we will be looking at the following material:

- God is the God of glory in both Old and New Testaments.
- God as the Triune God is the God of glory.
- Each member of the Trinity is glorious, that is, a Person of glory:
 - (a) The Father is the Father of glory,
 - (b) The Son is the Son of glory and the Lord of glory, and
 - (c) The Spirit is the Spirit of glory.
- It is imperative that we understand the full nature of glory—that God’s glory is moral.
- Conclusion: the reality of this glory is communicated by the Holy Spirit.

We now proceed to fill in the headings outlined above.

GOD IS THE GOD OF GLORY IN BOTH OLD AND NEW TESTAMENTS

This should not be difficult to establish from the simple exercise of reading a concordance of the Old Testament. Genesis 9:6 states, ‘God made man in his own image’, which concurs with Genesis 1:26–27 where God was said to make Man in His own image. First Corinthians 11:7 states that Man is the image and glory of God. The term ‘the glory of the Lord’ is often used in the Pentateuch, and in one reference it is said that ‘all the earth will be filled with the glory of the LORD’ (Num. 14:21). It is certain that, as the patriarchs and Israel saw the matter, God’s glory is unique.

A concordance of the New Testament also shows the glory of God figures largely in its writings. In Acts 7:2 Stephen said, ‘Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran.’ In John chapter 17 Jesus speaks much of the glory of the Father, also of the glory the Father had given him.

For most of us the matter of glory is not problematic. We understand the idea of human glory and can see that God’s glory would transcend this. As to discovering the essential nature of glory, we will probably experience difficulty in that we would see God’s glory cannot be understood by the analogy of human glory. Generally, however, we understand glory as power, position, possessions, attainment, substantiality; all of which may be symbolised by a kind of shining or radiance, and indeed this is a fair estimate of the nature of glory. God’s glory transcends Man’s, as also that of celestial and terrestrial creatures and other elements of creation.

GOD AS THE TRIUNE GOD IS THE GOD OF GLORY

The term ‘Trinity’ is not found in the Scriptures and so we need to be careful when we speak of them saying that when they speak of ‘God’ that they mean ‘the Triune God’. In many instances this may be the case, in essence, but we are not in a position to quote Scriptures as speaking of the Triune God and that He is glory. We can say that the doctrine of the Trinity is discoverable in and by Scripture. It is possible to show that the one called ‘the Father’ is God, that He has deity. Likewise, because He is ‘the God and Father of our Lord Jesus Christ’ it is possible to show the Son is of like ‘substance’ or quality as the Father and so has deity. Again ‘the Spirit of God’, though not understood by Israel in the Old Testament as a Divine Person, can be shown to be just that. We certainly lean heavily on the Creeds called ‘Apostles’, ‘Nicene’ and ‘Athanasian’, but only because we believe they derived from the Scriptures.

Our aim in this Study is not to prove or explain the Trinity—if that were possible—but to show that the One called Father is glorious, the One called ‘the Son’ is glorious and that the One called ‘the Holy Spirit’ is glorious. As constituting the one God they are the God of glory.

Excursus: If we ask why is it in a School whose theme is ‘The Day of the Spirit’ we should be discussing the glory of each of the Three Persons, then the answer is found in I Corinthians 2:9–13:

But, as it is written, ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him,’ God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man’s thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

This passage tells us that no one can know God’s ‘depths’ and His ‘thoughts’ except by the Holy Spirit. Basic to all our Studies is the principle that Man, unaided, cannot know God, and that includes not knowing His ‘deeps’ and His ‘thoughts’. The Holy Spirit is the one who makes this revelation. This present Essay is written with the

thought in mind that God's glory is such that knowing it is indispensable to a person becoming, and living as, a true human being.

**EACH MEMBER OF THE TRINITY IS GLORIOUS, THAT IS,
A PERSON OF GLORY**

The Father Is the Father of Glory

This is a term Paul uses in Ephesians 1:17. Many are the explanations of the phrase. They include the thought of God being the Fountain or Source of glory; as One filled with glory; and as the Father of the Son of glory, since He is 'the God of our Lord Jesus Christ, the Father of glory'. Certainly it takes up the high reputation of the One known as Yahweh who said He would not give His glory to another and whose glory in fact fills the whole earth. Psalm 24 asks the question, 'Who is the King of glory?', and the answer is, 'The LORD, strong and mighty, the LORD mighty in battle! The LORD of Hosts! He is the King of glory!' We know that in the Old Testament He had glory ascribed to Him in worship, and that there was the idea of Him being the Covenant Father, but for the two to be revealed as the one—the Father of glory—is the whole story of the New Testament. Nothing more intimate or profound can be said than in John 1:14, 'And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father'. This depthless being of the Father 'full of grace and truth' tells us more of the Father as glorious than almost any other description or denotation of Him. In John 17 Jesus speaks of the glory which he had *from* the Father and *with* the Father before the foundation of the world.

The Son Is the Son of Glory and the Lord of Glory

'And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father', we have said is a full denotation of the Father. It is equally and totally a description of the glory of the Son. Later, when we look at the nature of God's glory, we will see the amazing constitution of this matter: 'The glory of the Father makes the glory of the Son'. In John 12:28 Christ is anxious that the Father glorify His Name, that is, that He does not let His glory be hidden or demeaned. In 17:1–5 the same anxiety causes him to plead that all his Sonship glory—if we may use that term—be brought to its utterness in the Cross, so that God may be seen as 'the Father of glory'. Jesus asks for personal glorification in 17:5, 'and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made'. As we see, he is harking back to the time of his own glory with the Father. In 17:24 he unveils a beautiful desire and an eternal reality in his prayer request, 'Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world'. He was ever 'the Son of glory'. Of course, this is really portrayed powerfully throughout John's Gospel, and, as we will later see, in the fathomless act of Gethsemane and the Cross. The man Jesus, especially as risen and ascended, is called 'the Lord of glory'. First in I Corinthians 2:8—and then in James 2:1. In the first case, the ultimate glorification of us by God and Christ's own glory are linked. In the second case, the social demeaning of poor and shabbily dressed folk who enter the assembly is a matter of shame in the light of 'the faith of our Lord Jesus

Christ, the Lord of glory'. His glory honours (gives glory to) all made in God's image. 'Lord of glory' has universal connotation, indicating great authority and splendour— over all things.

The Spirit Is the Spirit of Glory

In I Peter 4:13–14 we read, 'But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.' The statement, 'Spirit of glory', links with 'the Father of glory' and 'the Lord of glory'. The terms can rightly be called 'Trinitarian'. The matter of glory concerns them; God's glory, Man's glory and the glory of the creation are involved. As I keep suggesting, we have not yet determined what is the essential nature of glory. In this Petrine passage and in Romans 8:17–30 and II Corinthians 4:7–18—as also elsewhere—the ultimate glorification of believing Man and longing, aching Creation are linked with suffering. Suffering is the path to glory—*per ardua, ad astra*. The Spirit is deeply involved in glory. As to the Spirit's glory, the mind of the Son and the Father honours him in that blasphemy of the Holy Spirit will be met with dreadful judgment.

IT IS IMPERATIVE THAT WE UNDERSTAND THE FULL NATURE OF GLORY—THAT GOD'S GLORY IS MORAL

There is a small Appendix 'What is Glory?' at the end of this Essay, which is a quite limited word study of the term 'glory'. This should be read to gather the general idea of glory. What we are here concerned with is the innate nature of glory, especially as it is connected with brightness of light, shining, radiance and beauty, which carry with them the idea of success, and even reigning and authority, hence the use of the terms 'crown of glory' or 'glorious beauty'—and so on. What we really desire to treat and to understand is what is the heart of the matter, namely 'moral glory'.

The term 'moral glory' is not so used generally as to be quickly recognised or understood. The word 'moral' is not easily defined, as a glance at the word in *The Shorter Oxford English Dictionary* will soon show. *The Macquarie Dictionary* is bold to reduce the mass of material to the principal idea of 'pertaining to or concerned with right conduct or the distinction between right and wrong: *moral considerations*', and similar statements. For our purposes we will see 'moral' as to do with right and wrong choices in regard to true moral values. We will centre in on the matter of choice. To know moral values and make right moral choices is to operate in true moral action. To insist on following these moral principles no matter what the contrary conditions may be is to have moral glory, provided the choices made are genuine and out of the Divine virtues of holiness, goodness, righteousness, truth and love. Only God has moral glory of Himself. Human beings derive their moral power from God to make moral choices and to refuse the choice which would be immoral.

I am increasingly surprised by the failure of most people to understand moral glory, and a paper such as this does not have the time or detail to deal with the idea of the term. For this reason we will try to see it in a practical manner. We could go to

the heart of the matter and set down the ‘all these words’¹ of Exodus 20:1–17, which were what came to be called ‘the ten words’ or the ‘ten commandments’. If we do this, then we must understand the commandments as ‘moral’ and as demanding moral choices. In Eden Adam was faced with a moral choice but his choice was to be immoral, that is, *to exercise his will against moral rectitude*. It was precisely at this point that he lost his moral rectitude or glory. An expansion of the principle of moral obedience should be read in Deuteronomy 10:12–22. That principle is love, as verses 12 and 13 demonstrate:

And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to keep the commandments and statutes of the LORD, which I command you this day for your good?

The key to understanding that God’s glory is moral can be seen in Exodus chapters 33 and 34. Moses, it seems, felt he could not sustain the weight of the commission to take the people of Israel up to the land of Canaan. He said to God, ‘Show me your glory’. This is important, for God answered in regard to showing Moses His glory:

And he said, ‘I will make all my goodness pass before you, and will proclaim before you my name “The LORD”; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But,’ he said, ‘you cannot see my face; for man shall not see me and live.’

Here the elements of glory are ‘my goodness’, ‘my name “the LORD”’, and ‘I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy’. These are statements of powerful significance, which is added to and brought out even more clearly when we hear His further—though related—words of 34:6–7:

The LORD passed before him, and proclaimed, ‘The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children’s children, to the third and the fourth generation.

This is, as the Lord promised, the fullest revelation he could give to a man, even His friend Moses. Insofar as can be to a man, the Name is revealed. That is, the very character of God is revealed to the prophet. We need to pause and ponder. This is the glory of God as a human being can come to it if he has corresponding moral choice, acceptance and understanding of the revelation. Later we will see that the Holy Spirit alone can open this mystery of God to a recipient such as is Moses.

Let us make no mistake. It is the glory of the Lord which passes by—‘I will make all my goodness pass before you’ (33:19); ‘While my glory passes by’ (v. 22); ‘the LORD passed before him, and proclaimed’ (34:6). Look, then, at the elements He disclosed: (i) all that is God’s revelation of Himself in the Name, ‘the LORD’; (ii) ‘a God merciful’; (iii) a God ‘slow to anger’; (iv) ‘abounding in steadfast love and faithfulness’; (v) ‘keeping steadfast love for thousands [of generations]’; (vi) ‘forgiving iniquity, and transgression and sin’; (vii) ‘who will be no means acquit the guilty’; and

¹ We must understand clearly that God spoke the ‘ten words’ to Israel (cf. Exod. 20:1; Deut. 4:12; 10:2), so that the injunctions were personal and verbal, different indeed to ‘hard copy’ commandments, whilst they were, nevertheless, commandments.

(viii) ‘visiting the iniquity of the fathers upon the children and the children’s children, to the third and the fourth generation’.

This is moral glory. God says that this is His eternal nature and character. It must be the way Israel always will see Him. We, beholding this moral glory, must understand that God cannot be of such a nature and not persistently show that nature, not act it out in all the affairs of Israel in their chronic rebellion and idolatry unless, in the future, there is the Incarnation of His Son, Gethsemane, the Cross and the Resurrection. We miss much of the significant text of the Old Testament if we fail to see (i) this is the nature of the Covenant God, Yahweh, and (ii) the prophets, priests and the people so often remind God of who He is, and of His glory, so that He must not destroy His people but must redeem them, even on the edge of the Pit, or He lies in the claimed moral glory which He shows forth in the passages we have quoted.² When this present footnote is gone through meticulously it will be seen that all God’s glory is moral in essence. Thus when we speak of His glory being shown forth in Israel it is to do with God’s moral Being and action. It is to do with all His covenantal dealings—it is the relationship God has with Israel and then universally. It is the glory which occasions and is substantiated by the Person and Work of Christ. It is the glory which covers the earth as the waters cover the sea. We repeat; it is moral glory—at the best being symbolised by radiance, but in its essential reality being all the elements we have set out above. When the Son is glorified it is shown that he is as His Father in moral glory. The Holy Spirit is the Spirit of that moral glory. When the glory comes at the end, it will be no different from the Exodus glory, even though it may be manifested in different ways.

CONCLUSION: THE REALITY OF THIS GLORY COMMUNICATED BY THE HOLY SPIRIT

This Essay is not intended to be a Study on glory, but one concerning the Spirit communicating the glory of God. We have seen that each Member of the Trinity glorifies the other Members. We have seen that God’s glory is not only covenant love, grace and faithfulness, but it is also the glory which judges sin and brings the cursing which comes upon the breaking of the covenant. That is, glory is punitive, retributive and operates in judgment. It is the glory which manifests itself in reigning over all creation. These elements are vast in their scope.

We return now to the passage we quoted at the beginning—I Corinthians 2:9–13:

But, as it is written, ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him,’ God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man’s thoughts

² In Exodus chapters 33 and 34 we can perhaps sum up God’s moral glory as His ‘goodness’ (33:19) or perhaps ‘His name’, but it is spelled out in all the elements of 34:6–7. See the repetition of these elements in the following references, wonderfully compiled by Bagster’s *The Treasury of Scripture Knowledge* (1971) If they were all put together in their fully worded forms then they would constitute a massive description of moral glory and its action. I Kings 19:11; Numbers 14:17–19; Isaiah 12:4; Exodus 3:13–16; Deuteronomy 5:10; II Chronicles 30:9; Nehemiah 9:17; Psalms 86:5, 15; 103:8–13; 111:4; 112:4; 116:5; 145:8; Joel 2:13; Romans 2:4; Jonah 4:2; Psalms 31:19; Micah 7:18; Romans 2:4; 5:20, 21; Ephesians 1:7, 8; Psalms 57:10; 91:4; 108:4; 111:8; 138:2; 146:6; Lamentation 3:23; Micah 7:20; John 1:17; Exodus 20:6; Deuteronomy 5:10; Nehemiah 1:5; 9:32; Psalms 86:15; Jeremiah 32:18; Daniel 9:4; Psalms 103:3; 130:4; Daniel 9:9; Micah 7:18; Matthew 6:14, 15; 12:31; 18:32–35; Luke 7:42, 48; Acts 5:31; 13:38; Romans 4:7, 8; Ephesians 1:7; 4:32; ; I John 1:9; Exodus 23:7, 21; Numbers 14:18–23; Deuteronomy 32:35; Joshua 24:19; Job 10:14; Psalms 9:16, 17; 11:5, 6; 58:10, 11; 136:10, 15; Isaiah 45:21; Micah 6:11; Nahum 1:2, 3, 6; Romans 2:4–9; 3:19–26; 9:22, 23; Hebrews 12:29; Revelation 20:15; 21:8.

The Spirit and the God of Glory

except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

We are saying that for all truth, for all knowledge of God, the Spirit has to be present to Man, and that, in fact, he has always been present. Adam saw the glory of God and so did Enoch. So did Abraham. Why not all the faithful, the true children of God? Seeing that glory they then understood the law as the outshining of God's nature, as the very transcript of His being.³ Law is then in every element of glory, moral glory, and the doing of it is glory exercised. The New Testament sets forth this glory in Christ's incarnation and his obedience, even to death upon the Cross, and both the Sermon on the Mount (Matt. chs 5 – 7) and the fruit of the Spirit (Gal. 5:22–23) are linked with this setting forth of moral glory. The law was not abrogated by Christ but, rather, firmly established (Matt. 5:17), for Christ was the *telos* of the law, that is, the goal and sum of it so that his glory is primarily moral. The battle for that kind of glory is powerfully set out in Romans 7, and the matter is carried on in the 8th chapter. Romans 6 and Colossians 3 are both highly significant teaching regarding the moral glory which is wrought in the context of moral obedience. Properly understood the Book of the Revelation is the saga of God's glory which is at once soteriological, judgmental and moral. Without the ministry of the Spirit setting forth the 'deep things of God' the essential nature of the glory of God and Man would be wholly unknown.

³ J. A. Motyer in his article 'Law' (*Evangelical Dictionary of Theology*, Baker, Grand Rapids, 1984, p. 624), writes 'Man is the living, personal image of God; the law is the written, preceptual image of God'. In his Isaiah commentary (*The Prophecy of Isaiah*, IVP, Leicester, 1993, p. 77), he says, 'Holiness is God's hidden glory; glory is God's all-present holiness'.

APPENDIX: 'WHAT IS GLORY?'¹

Glory is a word which most of us use. If we don't use it then we have a fair idea of what it means. Yes, a fair idea but perhaps not a full idea. The idea of this book is to give as much material about it as we can, without on the one hand becoming tediously academic and on the other without fudging as to its meaning. When glory is concerned it takes prose writer, poet and theologian to work at it, until what it means become clear. I have a hunch that we have a fair idea of what a God of glory would be like, what it would mean for a person to be glorious, and what might be the glory of a perfect creation.

The theologian would go into the origins of the word 'glory' and other words for glory, and would examine languages and cultures to come to it. The prose writer of fiction would build some very beautiful pictures of glory, whilst the prose writer of fact could gather plenty of materials to fill out his idea of the subject. Poetry is a wonderful form or genre of communication. Like music and the other arts, poetry grips the appreciative reader and draws him into the life and quality of the theme. Being a writer who happens to be a theologian and writes fiction, fact and poetry, I may be able to contribute just a little to the theme. I have to confess that the idea of glory has gripped me over many decades: just about all my life, I think.

The way I would like to go about this book would be to write something warm, simple and related to us as human beings. I would like to write about the glory of God as a grand theme, worthy as it has been of theologians, artists, singers, musical composers, writers and poets down through the millenniums. The subject on the one hand is so grand, and on the other so simple, that I fear I will be inadequate for the work. Of course I will be inadequate, but then who was ever adequate? If I add my beaker of water to the boundless ocean, what does it matter?

How, then, should one go about it? Obviously the narrative form will be the best, if that is how it has gone with glory from the beginning to the envisaged end. For us humans glory has a beginning, a passing history and an anticipation of the end. How much of this might be glorious is one of the questions we ask.

My method, then, will be to try to tell a story of glory. A brief sketch of the story could be useful. It might help the tentative readers to decide whether or not they will read the narrative. Well, then, here is the brief sketch.

Firstly we will take it that at this stage most readers will have an idea of glory. It will probably be linked with light and radiance, with glowing and shining and brilliant splendour. Coming to terms with it in life, it may be linked with greatness, a certain substantial nature, weight, solidarity, possessions and position. There is the glory of the successful gold-medal winner, the award for bravery, the reaching of a long-sought and worked-for goal. Glory comes to the successful achiever. Even so, glory may be found in selfless serving of the more unfortunate of the human race and the world in general. Yes, we do have some idea of glory.

Our story of glory will begin in the commencement of creation, the beauty of the universe, and the beginning of Man in Eden. At this point we will say there is a glory of God, of Man, and of creation.² Man, himself the very image and glory of God, lives in

¹ This Appendix is taken from chapter 2 of my soon to be published book titled '*All Cry, Glory!*'

² I use the term 'Man' to denote essential humanity. That is, all humanity. Instead of saying 'man and woman' and 'humanity' and 'humankind' and 'mankind', I believe this word means that the word 'Man' does not refer to the male person but to man and woman together, the two genders being one and making up the human race.

unique glory but this state is disturbed when this first couple is tempted to seek its own glory independent of the Creator.

The loss of glory—though never a total loss—has its impact upon the human race. It needs to seek compensatory glory for that which it has lost, and after a time attempts to find this in the idols it devises. Deep mystery always surrounds the idols. A different and occult world takes hold of the mind of a large part of the human race. A flood of judgment takes place, and following it a new beginning.

The first beginning shows Man linked with the whole of creation as its lord and steward. After the Flood this original relationship with creation is to a great deal restored. Even so, much of the glory of creation is repressed but its majesty and beauty is not fatally impaired. Man weds idolatry with what he calls ‘Nature’, and the occult gains further powers. Leading this strange system is the prince of darkness, the one called Lucifer or Satan.

With what we call ‘the patriarchs’, a new relationship with God begins when ‘the God of glory appeared unto Abraham’. What a change from his idols! Now Abraham and his descendants are for ever in a covenant relationship with God. This covenant is one of glory. It is not a contract but a grace-and-love relationship. Within the covenant a series of theophanies begin to happen. ‘Theophany’ means a manifestation of God’s glory, God appearing in forms that are understandable, if extremely rare, to Man. Abraham’s son Isaac has one of these magnificent appearances, and Jacob, his son, has even more.

Hundreds of years pass and a child of special appearance is born, named Moses. Fostered by the daughter of Pharaoh and tutored in Egyptian lore and culture, Moses makes a terrible mistake in killing an Egyptian for the sake of the slave-people, Israel. Fleeing into the desert and marrying a Midianite woman he one day sees a bush burning without being consumed. This is a theophany, and suddenly the Abrahamic Covenant comes to light. This chosen leader of Israel—Moses—now sees God’s glory in signs and wonders—ten plagues on Egypt which release him and his people into the wilderness of the Sinai Peninsula.

Not only does Moses often see and share in God’s glory, but also God’s glory becomes part of the life of Israel. This is so in the cloud of fire by night and the glory cloud by day—both the one, it seems—but God’s glory manifests itself in saving deeds that God does for some 40 years as they travel the desert. Later the nation celebrates these events in festivals, and the writing and singing of deliverance Psalms. This is the nation, of all nations of the world, in which the glory of God dwells.

When the nation ceases to be nomadic and settles in its new Eden, the glory of God fashions a people of glory. This is ideally speaking, for the old fascination of idolatry surges from time to time, bringing judgments from the loving, jealous God, Yahweh. After centuries of fluctuations between the worship of the God of glory, and the glory of the idols, the nation goes into exile. Portions of it are destroyed, and only a small minority returns to rebuild its holy city Jerusalem, and its holy temple—the place of God’s symbolic dwelling.

Between the prophets of Israel and the coming of Israel’s Messiah, Jesus of Nazareth, some hundreds of years pass when no glory is seen. Israel’s glory has diminished. Then the son of Mary, Jesus of Nazareth, is born, amidst prophetic utterances, visitations of angels, affirmations of Israel’s holy people, and, later, the heavens parting at Jesus’ baptism and God, his Father, glorifying him before the people.

This Jesus is the Son of God, bearing deity in his humanity. ‘The Word became flesh and we beheld his glory, as of the only Son of the Father, full of grace and truth.’ His whole life, and in particular his three years of ministry represented the glory of God

to all who saw him. Not that many, if any, saw him as the glory of God. Yet, that is what he was, almost incognito, his glory seeming to be hidden under veils. The final act before his crucifixion was to be transfigured in glory on Mount Tabor before three of his disciples—Peter, James and John.

He indicated in the last days of his ministry that his coming death was the time of his glory, and this conception was vindicated by his Father. None seemed to recognise at the Cross that this was his glory, the greatest of all glory, the true glory of God. His resurrection and ascension sealed this glory. He was ‘taken up in glory’. His resurrection body was called ‘the body of glory’.

He had predicted he would again come in glory, in the clouds of glory at the right hand of the Father. It was said that ‘the gospel of glory’ was the light of God, ‘the glory of God in the face of Jesus Christ’.

At this point we have to go back to the beginning when Man became ‘the image and glory of God’, but lost that glory as such, if not that status. We need to imagine the pain which came to Man who needed the glory of God to keep him in glory, the only satisfying state of the human spirit. His recourse to idols, by nature of the case, could never wholly satisfy him. It is terrible to be without true glory, and a person apart from the Glorious Presence of the Lord. To live in the Absence of the Presence is almost as bad as being inglorious in the Presence of His glory.

True Israel had revelled in His glory and being the nation which uniquely possessed ‘the glory’. It had its times of ‘the glory has departed’, and they were excruciating. All the time the human race may not have known what it was missing but the yearning for true glory made it seek out glory in passionate ways, yet never to be fulfilled.

The coming of Jesus was the coming of Glory in human form—‘God with us, Immanuel’. Through the life, death, resurrection and ascension, the glory could now come to Man. How? By the outpouring of the Holy Spirit upon mankind, upon ‘all flesh’. Israel was not now the one, unique nation. In accordance with the covenant promised to Abraham and brought to fulfilment in Christ, all nations could now know God’s glory through his gospel of glory.

Whilst nations clung to their idols and their cultures it was the glory of Christ’s humble but empowered people that they sought to take the gospel of glory to the ends of the earth, and to a great degree they have done this. The community of Christ knows that, as Moses’ face shone because he was in the Presence of God, so Christians glow with glory as they behold their Lord, Christ. They in this present time ‘are being changed from one stage of glory to another’. Just as Christ’s glory was not seen, so their growth in glory is not seen. Whilst their suffering may seem inglorious it is the greatest factor in their coming to final glorification.

The hope of glorification, as well as present living in glory, is a great dynamic in the human living of Christ’s people. They look for their own glorification which has been promised. They will have ‘a body of glory, like unto his [Christ’s] body of glory’. They will be participators in the glory of Christ’s Bride, the church, who ‘has all the glory of God’. The Bridegroom, Christ, will give them his glory, as a wife is the glory of her husband. They will live in the glory of the New Eden, otherwise known as ‘the Holy City’, into which the kings and peoples of the nations bring their glory. In this golden, shining City God will be the light (glory) and the Lamb will be the lamp (glory). What was the temple in which the glory of the Eternal lived—Israel’s temple of old and Christ’s temple of new, the community of his love—will be no more. God and the Lamb will be the new and glorious Temple. All in that temple cry, ‘Glory!’ Glorious, too, will

The Spirit and the God of Glory

be 'the new heaven and the new earth', for the latter 'will be filled with the glory of God as the waters cover the sea'.

That, then, is the story of glory, much diminished, not well told because it was not fully told, but nevertheless giving a coverage of the glory that was Eden, that was Man, that was Israel, that is Christ and the new humanity he created at the Cross, and is bringing to full glory renewed humanity out of the nations of the world. Man's need, his inglorious living, his foolishness of idols and his being filled with glory by Christ are the rich elements of the story which yet needs to be told.

If I am constantly agog with this glory you may censure me for having too vivid an imagination for idealising the history of Man. There is no idealising, for Man's history, of itself, is filled with shame—the opposite to glory. The history of God is the God of Glory bringing glory to the humanity He created out of His love and for which He works to bring it to ultimate glory.

STUDY THREE

THE SPIRIT AND THE GLORY OF MAN

Geoffrey Bingham



INTRODUCTION: WHAT IS THE GOAL AND END FOR WHICH GOD CREATED THE WORLD?

We know that God created Man in glory because he was made actually to be the image of God. This glory we call ‘human glory’.¹ We also know that God planned that Man should ultimately be glorified in a way which would transcend even his creation in glory. We also know that Man’s ultimate glorification will glorify God.² We need to ponder the thought ‘Man will glorify God’, for we might think God is in some sense self-centred, demanding glory as though He were not full possessor of it and needed it. Self-centredness amongst humans is looked upon as selfishness. Of course He is not self-centred as are egotists—human or angelic—but Self-centred as is right for God, ‘For from him and through him and to him are all things. To him be glory for ever. Amen’.³ This ascription by Paul and the ascriptions of glory in the Old and New Testaments show that to Him alone belongs the glory, and all things which are contained in creation are in juxtaposition with His glory. Any glory which is in the creation derives from God’s glory. Created things glorify God, that is, show forth or give to Him the glory due to Him. We might say that anything which glorifies God has its own glory in

¹ To be the image of God’s glory is not to have God’s actual glory but to reflect it. I Corinthians 11:7–8 speaks of the male person—or husband—as being ‘the image and glory of God’, and says that the woman—the wife—is ‘the glory [though not the image] of the man’, so that exegesis will show that the woman was created from man, but the man was created from God. To repeat Paul, ‘The man shows forth God’s glory; the woman shows forth the glory of the man’.

² Isaiah 43:6–7; I Corinthians 2:6–13; Romans 8:17–39; Colossians 1:27 and other passages certainly indicate that God’s goal for Man was his glorification. These references and others show that Man’s glorification will glorify God, for example, Ephesians 1:11–14.

³ Romans 11:36.

glorifying Him. In this respect we may say that David was at his most glorious state when he praised God as we read in I Chronicles 29:10–13. Likewise Revelation 4:6–11 shows celestial creatures praising God and this seems to be the top pitch of their own glory.

This means that there is nothing outside God which has true being, and if for humanity the statement is true ‘in him we live and move and have our being’, then it would seem that principle applies to all living things.

THE CHIEF END FOR WHICH GOD CREATED THE WORLD

There are two books—among many others of course—which take us to the heart of God’s goal or intention for creation. The first I mention is John Piper’s book, *God’s Passion for His Glory: Living the Vision of Jonathan Edwards*,⁴ which incorporates Jonathan Edwards’ book, *The End for Which God Created the World*, the essence of which is that God created it for His own glory. Edwards’ writings have the quaintness of another, earlier century, but then Edwards himself is almost unique in history amongst the whole array of Christian writers. He continually has in mind what he calls ‘the affections’, outlined in his book *A Treatise on the Religious Affections*. Today we would use the term ‘emotions’, but that is not Edwards’ idea, although emotions are included in the concept of affections. Beginning at I Peter 1:8–9 Edwards describes affections. The text says, ‘Without having seen him [Jesus Christ] you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls’, and Edwards points out that believers in God experience the whole range of feelings such as joy, love, delight and peace, as also sorrow, sadness and similar elements, and he uses the Psalms to underline his point. This point is that there is genuine love of God and also experiences of Him and His creation which deeply move us in life. To view God is to be moved into these states. ‘Unutterable and exalted joy’ is typical of the affections. Edwards is not neglecting mind for emotions. They are all one with him. To love is not confined to the mind but is willed with the whole person.

When it comes to his book, *The End for Which God Created the World*, Edwards has many fascinating points, many ‘ends’ which seem subsidiary ‘ends’, but they all add up to, or work for, the one ‘end’, namely God Himself. He is His own, chief end, but that resolves itself into the fact that God’s chief end is His own glory. Of course, contained within His glory is the ultimate glory of Man and of all creation, points which we will take up later.

The second volume which I find immensely fascinating is *Theology for a New World* by Herbert W. Richardson.⁵ The last 56 pages are for me the most gripping. Richardson posits God’s sabbath rest as the ‘end’ or goal of God.⁶ Previous chapters are under the main heading of the title of the book, but the last section is headed ‘Toward an American Theology’. Richardson thinks the ‘New World’ of America has a great advantage over the rest of the Western Christian world:

⁴ IVP, Leicester, 1998.

⁵ SCM Press, London, 1968. The quotation given is on pages 112–13.

⁶ We should recognise that Richardson does not separate God’s sabbath rest from all the elements of the *eschaton-telos* but, rather, includes them.

The Spirit and the Glory of Man

What I am about to undertake in the remainder of this chapter is the construction of a normative doctrinal system that will exhibit the characteristic emphases of American Christianity as a full and balanced interpretation of divine revelation. By calling this a ‘construction,’ I acknowledge that no such thing as a systematic American theology has yet been developed. But I believe that the elements for it already exist and can be exhibited as a system, if they are ordered in terms of the single perspective they presuppose, and if certain doctrinal lacunae are filled by drawing proper implications. The fundamental perspective, as I have mentioned above, is the American vision of holy worldliness, the sanctification of all things by the Holy Spirit. It has frequently been noted that American Christianity is preoccupied with the Holy Spirit: America is the cradle of Pentecostalism and the adopted homeland of religious utopianism. Such social movements are only the more exotic exhibitions of a tendency that has permeated even those denominations that self-consciously trace their lineage back to the continent.

The goal of my undertaking, therefore, is to show that God’s end in creation is the sanctification, or spiritualization, of the world. But the reflection by which we shall attain this goal begins with quite a different topic. We shall first take up another peculiarly American religious phenomenon: the Puritan Sabbath, that day of rest so scrupulously observed by our forefathers. What can this peculiar rite, which seems to modern man to embody all those religious tendencies that are antiworldly, have to do with the holy worldliness of the kingdom of God? It is one of the peculiarities of Christian history that the American Puritans attempted to reestablish an institution which the Church, in its continuing opposition to Judaism, had rejected.

Unfortunately we cannot develop Richardson’s thesis which is that the chief end for which God created the world is the sabbath, the eternal sabbath rest.⁷ Whilst Edwards does not major on the Sabbath in the manner of Richardson, yet in his *The ‘Miscellanies’, a—500*, Edwards certainly sees the sabbath rest of God not only as creational and soteriological, but also as eschatological.⁸ I think Richardson would agree that the sabbath rest at the *telos* would equal the matter of the full glory of God since it contains all things eschatological. In other words there is not an essential conflict between Edwards’s view and that of Richardson, though the presentations may seem to say that.

My point in introducing these two books is that they look to the *eschaton-telos* as the great triumph of God, the reason for which He created the world, and that one cannot understand creation and God’s intention in creating it unless we look to the ultimate glorification of all things which will thus manifest the totality of God’s glory. In passing let us look at two things to keep in mind. The first is that history on the biblical score is composed of (i) God’s intention for His creation, that is, its *telos*; (ii) God’s promises as to His fulfilling the intention; and (iii) the actual fulfilment of the intention at the *telos*. The second thing to keep in mind is the incredible power of hope for living in this world. Unless we realise what is God’s chief end for which He created the world then we will lack substantial hope. To the degree to which we know that chief end—including of course all the elements of that end—then to that degree we will have hope. Of course hope never exists in a measure beyond that of love and faith, but the three form one conformity which constitutes the true power for human living.⁹

⁷ For the matter of the Sabbath being part of God’s everlasting covenant see my *Love’s Most Glorious Covenant* (Redeemer Baptist Press, Castle Hill, 1997), pages 47–52.

⁸ *The Works of Jonathan Edwards, The ‘Miscellanies’, a—500*, vol. 13, edited by Thomas A. Schafer, Yale University Press, 1994. See especially pages 312–19.

⁹ We are dealing with the *telos* as though it is a work completed by God. In Revelation 21:6 a voice from the throne says, ‘It is done’, that is, God’s new creation work is completed. The *telos* does not mean that it is something completed and nothing lies beyond it. The *telos* is really the beginning of what lies beyond it.

THE SIGNIFICANCE OF HUMAN GLORY IN THE LIGHT OF THE GLORY OF GOD

We yield to none in affirming that the end for which God created the world is His own glory, but this needs to be interpreted so that what He creates does not lose its given glory, swallowed up, so to speak, in the totality of God's glory, as though it were not part of that glory, and, because of creation an essential part of that glory as God has decreed it.

To break this down to a present, practical meaning let us say, 'God created Man because He desired to have a family of creatures which fitted His Fatherhood. Every member of that family would be completely conformed to the image of His Son so that His Son would be the firstborn among many brethren.' We could look at the matter from many angles. We could say, 'God, for reasons known to Himself, desired to create Man so that he would be the creature closest to God, most like God, for fellowship with God, and receiving from God all his being. He would return to God that which was given, in the ways of adoration, worship, service and love. He would be a partaker in the Divine nature.' It could also be said that this sanctified, glorified and perfected Man would be 'a kingdom of priests unto his God, that he would reign on the earth and have lordship over it for ever in conjunction with the Triune God to whom he would be eternally related by being the Bride of the Father's Son, and having the fullness of that Son in the power of the Holy Spirit.'

Once we start these definitions then we see that the glory of God—that 'internal glory of God' as Edwards calls it—is not to be a lone and splendid thing, monolithic or monadic and so separated from Man and creation, but is to be the glory which set out to achieve the end of a sanctified, glorified and perfected human race, in conformity with all else which would be glorified, sanctified and perfected; that is, all of creation.

MAN'S GLORIFICATION IS THE PRIMARY INTENTION OF GOD'S TOTAL GLORY

If we can grasp this fact—Man's glorification is the primary intention of God's total glory—then we have truly been inducted into the meaning of God's everlasting covenant, and so into the meaning of His nature. We have been given to see the nature and immensity of His love, and to know His love is to know His holiness, His goodness, His righteousness and His faithfulness (truth).

If we do not grasp God's primary intention in regard to glorifying Man, then we do not understand Man at all! Studying, recording and categorising the behaviour of Man does not mean we know Man as he is essentially. Certainly we cannot know *to* what he is moving and will realise by God's action of grace, if we do not know the nature of that *telos*, and hence do not know Man. In order to underline that which will motivate us to discover the biblical view of the glory of Man, let us say that God's pleasure is to bring humanity to the glory which will be as total as human glory can be. If we could grasp the idea then our hope would be a powerful factor for our living every day. The kind of servile and so-called humility which puts Man down, which exalts God beyond human reach and which demeans itself before God and Man, is not humility but a senseless grovelling. Any inclination towards self-centred pride would be dissolved in the knowledge that God's glorification of Man arises from His holy love and His effective grace. His grace is sufficient for these 'all things'.

THE HISTORY OF MAN'S GLORIFICATION BY THE SPIRIT

It is essential that we commence at I Corinthians 2:6–14:

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, 'What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him,' God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit. The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

Things which are important here are: (i) a secret and hidden wisdom of God, which God decreed before the ages for our glorification; (ii) the things imparted are those never seen, heard or imagined by Man; (iii) these things come from 'the deeps of God'; (iv) the Spirit alone is able to search these depths of God; (v) the Spirit imparts the things of the depths of God; (vi) this is so we might understand the gifts given to us by God; (vii) in words which the Spirit uses we can comprehend what he teaches; and (viii) all of these gifts and the understanding of them are blocked off from the person without the Spirit.

From all this we understand that before time, before creation, God decreed—framed, arranged—a wisdom for our glorification. Whatever way you look at this statement it must mean that what was primary in God's mind for redeemed humanity was its glorification. This principle is supported in many places in Scripture.

Just how marvellous this glorification would be is shown by the fact that nothing—absolutely nothing—can be compared with it. It is beyond anything ever envisioned—or which could be envisioned. Beyond anything ever heard or seen. Its glory is created in the depths of God's own internal glory and, since all glory is moral, beyond all morality humanity has ever known. To be morally no less than the Son is unspeakable since we have never seen the dimensions of his illimitable moral being.

What we see from the quoted passage is that all of this lies in the very depths of God and we grow giddy trying to envision the depths, let alone understand them. We are sometimes surprised by what is in our own depths—whether good or evil—and yet how tiny our comprehension of ourselves. Sometimes we see the depths of others and are baffled and even flabbergasted by what we can sense—a Michaelangelo, a Shakespeare, a Beethoven, a Rembrandt and an Einstein. Yet others have moral depth which confronts us and we shake our heads at their greatness. Even so, tiny atoms are these against the Divine glory. No wonder it is the Spirit who has to reveal to us something of the wisdom, the nature of the gifts, and give us wisdom in knowing and using them. By 'gifts' we are not exclusively thinking of the *charismata*, but more of 'the unspeakable gift', Christ himself, and yet all those elements of Christ which will be ours in the time of glorification. We keep asking, 'Can a human being contain all this?'—the fullness of God—and the answer is, 'Yes!'

That is why we have to pause many times and contemplate the mystery, for Paul tells us it is a 'hidden wisdom', a 'mystery' only opened by the Spirit himself, only

openable by him. At the end of this Study we have a brief appendix, 'A Brief History of the Glory'. We have to append this so that the overall view can be seen and comprehended, yet here we must ask the question, 'When did the Spirit begin to open this mystery of Man's ultimate glory, and how did this revelation proceed?'

The Spirit as the Revelator from the Beginning to the End

If we have the view that revelation is progressive, and by this mean that Man has a primitive view of God in the beginning and develops so that he can have an increasingly higher—and wider—view of Him, then we might be quite wrong. A proper reading of the Psalms could indicate that we are not much advanced—if at all—in our affectional understanding and relationship with God. The picture we have of Man in Eden in relationship with God is a high one. Out of Eden, Man—especially Man the rejecter of God—is one which Paul puts before us in Romans 1:18–25. We should be careful of our adjectives. At the beginning Man did not have a primitive but an ancient view of God. 'The God of glory appeared unto Abraham', tells us he had a rich view of God.

We do best of all to go directly to the relationship established between God and Man in creation. God, being in His immanent Being as covenantal Trinity, means Man, made in His image, was a covenantal being. The key to all relationships, Divine and human, is covenant. God is love in His internal Trinitarian relationships, and Man made in union and communion with Him was a covenantal creature, or, better still, a covenantal community. The Holy Spirit was as present in creation as the Father and the Son. Union and communion means Man, when he is open to the Spirit's revelation, knows God as love for He *is* love. This form of Being of God and being of Man is the glory which is God and God's, and Man and Man's, respectively.

The Spirit was there at the creational beginning, as we have seen in Genesis 1:2; 6:3; Job 33:4; Psalm 33:6; and 104:30, and continued to sustain Man. The Spirit was there at the beginning, always revealing God to Man. Man's ejection from Eden meant the knowledge of God was constantly imparted by the Spirit where there was responding faith, love and hope, as in Abel, and the opposites of these virtues (self-faith, self-hope and self-love) as in Cain. Whilst fallen Man rejected covenant, God did not reject fallen Man. Grace determined God's love is for the whole world as in John 3:16, 'God so loved the world . . .'

We see the progression of salvation history in the everlasting covenant and its forms Noahic, Abrahamic, Mosaic, Davidic and New. That is, God always remains in covenant relationship with Man, His covenant never being contractual but love-relational, and always showing His glory, no less by its having the moral law, moral obligation, and then judgment when the covenant is dishonoured or broken. The Spirit was known to the antediluvian and postdiluvian fathers, and its—his—presence in Israel is well-described. The Spirit was present powerfully in the prophets, and as Haggai 2:5 puts it, 'according to the promise that I made you when you came out of Egypt. My Spirit abides among you; fear not.' Creationally the Spirit of God has always been with the world. Covenantally and soteriologically the Spirit was always with Israel, and, as the prophets taught, he would always be with them eschatologically. In these ways the glory of God is made known to the people of faith, and God's glory present in them. The *telos* is always kept in sight.

In the New Testament the Spirit is present to Christ and in him in all his acts. Whilst God has always been the mystery of the world, and the Spirit has had to reveal the mystery to men of faith, there was a quickening of revelation with the coming of Christ, but it was—and is still—the ministry of the Spirit to reveal the covenant God.

The Spirit and the Glory of Man

Christ tells his disciples that it is expedient for him to go from them so that the Spirit will come and teach them. Pentecost is the high day of the new era when the Spirit comes to bring total revelation. The glory of God, through the Spirit, is seen in the face of Jesus Christ. Only in the power of the Spirit is the gospel made known.

The Glory Shown to Sinners

In other Studies we have seen that Cain stands for sinners who have refused grace and persisted in their enmity to God. In Abel we see the sinners who have come to know the grace of God and have lived in God's love and have had faith in Him. In Romans 1:18 – 3:23 Paul shows that those of Israel, no less than the Gentiles, have been sinners and have 'fallen short of the glory of God'. He shows what we might call 'the other side of glory', that is, the glory of God which brings judgment. It is here that we see the powerful work of the Holy Spirit. Having been Christ's aide in all his person and work in the Incarnation, he—the Spirit—is poured out at Pentecost to unveil the work of glory which Christ accomplished through the Cross and Resurrection. Being confronted by this work by the Spirit, sinful Man becomes convicted of sin, righteousness and judgment, and is made aware of that dreadful 'falling short of the glory of God'. The gifts of the Spirit to sinful Man are repentance and forgiveness,¹⁰ so that 'the law of the Spirit of life in Christ Jesus set me [Man] free from the law of sin and death'. That is, as the Spirit brings the mystery of the gospel to a sinful person then it liberates that one from the bondage of sin and judgment. The mystery of this action can only be indicated when we see the power of the Spirit of God to search and know the depths of God. No less he searches the depths of Man and knows them, and acts accordingly in applying the gospel to Man's spirit. The glory of redemption then becomes God's gift to the repentant person and in the Spirit the glory of God is communicated to Man's spirit. The promise of ultimate glory is thus given to the believer, and the processes of present glorification have begun, with the assurance that glorification will be completed at the *telos*.

The Present Process of Glorification

In II Corinthians 3:17–18 Paul tells us that by the Spirit, believers, seeing the glory of Christ and the Father are changed from one stage of glory to another. This process of 'stage by stage, stage to stage' is developed in the experience of suffering, of sharing Christ's sufferings. The Spirit aids them in that suffering which is connected with the proclamation of the glorifying gospel—suffering by which they will receive 'an exceeding weight of glory' in *that day*. This is the age and era of the Spirit, and his work is continually operative in revealing God's glory and bringing to pass stages of glory in each believer.¹¹

CONCLUSION: THE ULTIMATE GLORY OF MAN

God told Israel, 'I will not give my glory to another'. By this He meant that no human being, idol or creature could have His glory. This is axiomatic, but God can, and does, glorify that which is to be 'to the praise of His glory'. In Isaiah 43:4–7 He tells Israel:

¹⁰ See Acts 5:31; 10:45; 11:16–18; cf. Philippians 1:29.

¹¹ We will develop this thought of glory and suffering in our next Study. The basis connecting the Spirit, suffering, and glorification are laid in passages such as Romans 8:17–30 and II Corinthians 3:17 – 4:18.

The Spirit and the Glory of Man

Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life. Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, every one who is called by my name, whom I created for my glory, whom I formed and made.

He had always created Man for His glory and Man's glory would be to God's glory. We have spoken about the Spirit being the eschatological Spirit, and will fill out this topic in our last Study 'The Eschatological Spirit'. In our next Study we will see something of the preparation the Spirit effects in Man for the climax of the *telos* and the things which lie beyond the *telos*, but we must recognise that all God's works, especially those called *ad extra*, are Trinitarian works. When we try to sift out the work of the Spirit in regard to ultimate human glory, then we find the Father and the Son are also present in the same work. It is on this Trinitarian note that we draw our conclusion about Man's ultimate glorification, knowing that I Corinthians 2:6–14 ascribes the revelation of God's wisdom-decree for glorification of the elect to the ministry of the Spirit.

Glorified Man will be in the image of the Son, conformed into this image, and so in character like him. We mean that what we have called God's internal glory and all its moral nature will be the gift given to glorified Man. This we may also call the gift of immortality, that is, life that is eternally glorious, and gloriously eternal.

APPENDIX: A SHORT HISTORY OF GLORY

This brief description of the history of glory and holiness is simply to give us a panoramic view of it. First let us see that glory and holiness go together. It has been said, 'Holiness is God's hidden glory: glory is God's ever-present holiness'. These two are never apart. The glory and holiness of God had been present in creation—'the whole earth is filled with his glory', and 'the heavens are telling the glory of God; and the firmament proclaims his handiwork'. Man was created in the image of God. Paul later says, '[Man] is the image and glory of God' (I Cor. 11:7). Psalm 8 says that God crowned Man with glory and honour. Man—the man and the woman and their descendants—were to have lordship over the whole earth, and were to 'fill it up'. That is, they were to fill it with the glory and holiness of Eden. Instead they sought their own glory and thus fell short of God's glory. Separated from the glory of the indwelling God of Eden, they now lived only by the grace of God. It soon became apparent that there were two separated groups of humanity—those who had faith in God and those who only had faith in themselves. Violence and corruption spread across the earth and brought the judgment of the Flood. God's glory appeared from time to time in theophanies. Then 'the God of glory appeared unto Abraham', and from that time onwards the covenant of grace was evident. Moses saw the glory of God and that was God's coming to, and dwelling in, Israel. Israel was given the glory of God (Rom. 9:4), along with holiness for worship and living in the covenant.

Israel failed to live in God's glory and holiness. It had far too much to do with idols and the glory of other nations, and so it was judged, yet the coming glory of its own nation and God's Kingdom was powerfully prophesied. Amidst similar prophecies, Christ was born, in the glory of the angels, and his life and ministry were of that glory. In particular, the Cross was said to be *the* place and occasion of God's glory. The Resurrection was by 'the Father of glory' (Eph. 1:17ff.), and the Ascension was when Christ was 'taken up in glory', for 'he suffered and entered into his glory'. He will come again in the glory cloud and the presence of the angels 'at the right hand of Power'. First Corinthians 2:7f. speaks of a wisdom of God which decreed the glorification of the elect. Many passages speak of this glorification (e.g. Col. 1:27; Rom. 8:17–30; II Cor. 4:16–18) whilst II Corinthians 3:18 speaks of a present growth and development of the glory of believers. So, at the end of time all believers will be received in glory as those glorified. The glory of the Holy City, New Jerusalem, with the glory of the Bride, the Bridegroom, the Temple (God and the Lamb) and Paradise, will be the glory in which the glorified people of God will live and have their being. It will all be glory! Everything will be sanctified so that all will be holy and glorious.

Brief and inadequate as is this sketch of the glory and the holiness of God, yet it gives us an understanding of history. Man cannot bear the emptiness of an inglorious life. God wills to glorify His elect. When His people experience the glory of God they glorify Him; not only by worship, but also by the ways in which they live their lives.

STUDY FOUR

THE PRESENT PASTORAL MINISTRY OF THE SPIRIT AND MAN'S GLORY

Geoffrey Bingham



INTRODUCTION: EXHORTATIONS TO US REGARDING LIFE IN THE SPIRIT

Paul is anxious that we should go on being filled with the Holy Spirit, that we should be fervent in the Holy Spirit, that we should be led by the Spirit, proclaim the gospel in the power of the Spirit, should walk in the Spirit and that we should produce the fruit of the Spirit. He is also anxious that we do not grieve or quench the Spirit.¹

All this points to the apostle wanting us to live our lives fully in the Spirit. Without the initial action of the Spirit we would not have been born of the Spirit, baptised by (or, in) the Spirit, and so have received the gift of the Spirit.² We would have been without the Spirit, lived in the flesh and so been wholly without the power of the Spirit.³ Thus we would not have been aware of the revelation by the Holy Spirit of the entire truth of Christ, of his person and work, and we would not have been aware of the indwelling of Christ and the Father.⁴ All these elements are of immense significance, and have been partly accounted for in our Morning Program. We will certainly need to advert to them somewhat in this present Study. We can make one conclusion here, then, that to be without the Spirit is to be wholly without the life of God.

¹ Ephesians 4:30; 5:18; Romans 8:14, 12:11; Galatians 5:16, 22–23, 25; I Thessalonians 5:19.

² John 3:1–6; Acts 2:4, 33, 38; 5:32; I Corinthians 12:13; Galatians 3:3; Acts 10:44; 11:17.

³ Acts 1:8; 4:31; 6:5, 10.

⁴ Romans 8:9; I Corinthians 2:14; John 14:26; 15:26; 16:13, 14–15; I John 2:20ff.; 3:24; 4:13.

THE INITIAL WORK OF THE SPIRIT IN BELIEVERS

We recognise that many who speak of the work of the Spirit in bringing new birth—or salvation—to a person, and who speak of such things as being baptised in the Spirit as a second work of grace, and as one separated in time from the work of new birth,⁵ differ from others who see new birth and the baptism in—or by—the Holy Spirit as the one action of God. Both schools of thought would generally agree that the gift of the Spirit is received when a person believes, and that there may be infillings of the Spirit following that initial act of belief. It seems there will always be contention over the order of things as both these schools of thought present them.⁶

If, for the moment, we leave aside the question of when the act of being baptised in the Spirit should be nominated, and attend to what happens when the Spirit comes to a person who has been in the state of not being born again, but is now visited effectively by the Holy Spirit, then we are led to passages such as the following: John 3:1–14; Galatians 3:1–5; I John 2:20–27; Galatians 5:25; I Corinthians 12:13; and 2:6–14.

In John 3:1–14 Jesus tells Nicodemus that except one is born of the Spirit ('born from above') then that one cannot even *see* the Kingdom of God. Unless he is born of the water and the Spirit⁷ that one cannot *enter* the Kingdom of God. Obviously the Spirit brings revelation of the Kingdom. In Galatians 3:1–5 Paul's work by the Spirit was to reveal the reality and meaning of the Cross to those Galatians who then received the gift of the Holy Spirit. For them the gospel was a revelation of what they had now known and by which, through faith, they received the gift of the Spirit.

In I John 2:20–27 it is evident there were two groups of persons in the assembly at the place to which the apostle John was writing. One group held a view different from the second group and left the assembly because they were not of the same mind. The group which John commended were those who had been 'anointed by the Holy One' and knew what they needed to know. The term 'anointed by the Holy One' related to having received a chrism (*chrisma exete*) or a consecration, and is understood by most commentators to refer to the gift of the Spirit, 'the anointing of the Spirit'. Whatever it is, it has brought the whole truth to the recipients, in contradistinction to the other group who seemed to think they infallibly had the truth. The one point we make is that those with the anointing all knew the truth, truth they had not known before.

Galatians 5:25 when paraphrased means 'the Spirit is the source of our life' (*REB*) and indicates a beginning in the Spirit and a going on in the Spirit as the true way of Christian life. Innate to it is the idea of coming into life by the Spirit. First Corinthians 12:13 speaks of being baptised into the body of Christ—the church—in, or by the Holy Spirit. Such an event is a most powerful one, bringing the person into a new environment and society. If then we add up all the elements we have mentioned under this present heading, we see that a person without spiritual life and revelation has been brought into rich knowledge and experience of the Father, His Son and His people; then that has been a happening of immense dimensions. It remains only for us to consider I Corinthians 2:6–14, and this we have touched on in other Studies.

⁵ Some of this school of thought speak of the baptism of the Spirit—among other things—as an enduement of power and a receiving of a gift or gifts of the order of the charismata. Some stipulate speaking in tongues as a necessary accompaniment of the baptism of the Spirit.

⁶ See my books *Spirit-Baptism: Spirit-Living* (NCPI, 1990) and *The Day of the Spirit* (NCPI, 1985) for treatments of these views.

⁷ To be born of water is seen variously by commentators, some seeing water as 'the word', some of the fluid of the birthing mother's water bag; some as the use of the gift of repentance and even the gift of faith. There are cogent arguments for each of these views. To me it seems most natural to think of John's water baptism of repentance with a view (*eis*; 'unto') to the forgiveness of sins.

For here we will quote part of our treatment of the passage in Study 3, 'The Glory of Man', page 22:

Things which are important here are: (i) a secret and hidden wisdom of God, which God decreed before the ages for our glorification; (ii) the things imparted are those never seen, heard or imagined by Man; (iii) these things come from 'the depths of God'; (iv) the Spirit alone is able to search these depths of God; (v) the Spirit imparts the things of the depths of God; (vi) this is so we might understand the gifts given to us by God; (vii) in words which the Spirit uses we can comprehend what he teaches; and (viii) all of these gifts and the understanding of them are blocked off from the person without the Spirit.

From all this we understand that before time, before creation, God decreed—framed, arranged—a wisdom for our glorification. Whatever way you look at this statement it must mean that what was primary in God's mind for redeemed humanity was its glorification. This principle is supported in many places in Scripture.

Just how marvellous this glorification would be is shown by the fact that nothing—absolutely nothing—can be compared with it. It is beyond anything ever envisioned—or which could be envisioned. Beyond anything ever heard or seen. Its glory is created in the depths of God's own internal glory and, since all glory is moral, beyond all morality humanity has ever known. To be morally no less than the Son is unspeakable since we have never seen the dimensions of his illimitable moral being.

We have quoted enough to show us that this passage deals with the glorification which God had not only planned before the world, but also for which He had decreed a wisdom by which He would bring His elect to their glorification. Thus we can conclude generally of our commentary on the initial work of the Spirit in believers, that he reveals all truth to them through the gospel and that he makes them aware of what lies in the future—things eschatological—such as we will cover in our next Study. That is, believers are informed of what lies ahead and are thus oriented accordingly to the ultimate *telos* of God.

THE PASTORAL TRAINING OF THE PEOPLE OF GOD BY THE SPIRIT FOR THE LIFE AND WORK OF THE *TELOS*

This may be a strange way to talk of the present and continuing work of the Holy Spirit in the community of Christ. We would naturally think of the Spirit enabling Christ's Community to live now and carry on the commission to take the gospel to the world. Of course this is included, but is it the whole measure of the Spirit's work? If we go back to our last Study where we talked about God's end for which He created the world, then we see that the God who is Alpha and Omega, the First and the Last, the Beginning and the End, always had in mind the goal He had planned for Man, namely his glorification. Man as a sinner had fallen short of the glory of God and failed in the commission to Edenise the creation. By redemption Man's glory is restored to him, but God ever had planned more than a restoration of original glory (original righteousness), for His plan had been the glory of immortality for His redeemed elect.

The passage of Titus 2:11–14 sets out a principle of Christ's people being trained by grace:

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

This passage perfectly sets out the work of the Holy Spirit in training us. If we substituted 'the Holy Spirit' for 'the grace of God' it would sit well, not only because he is the Spirit of grace, but because it is through him that grace does its work, as Titus 3:3–7 shows. The Holy Spirit is Person and he deals with us as persons in his loving and effective training.

We have said that history is composed of God's intention for His creation, His promises regarding that intention and then His fulfilment of the promises, that is, the fulfilment of His intention. The one immediately in mind is the glorification of Man and the remainder of creation. This will be that fulfilment by which 'the glory of the Lord shall cover the earth as the waters cover the sea'. There are, also, two other strands to the one cord of fulfilment, namely the sanctification of the creation, and its perfection. God will sanctify and perfect the creation. It may well be that we have understood these two parts of the intention to be parts of glorification, and doubtless they—with glorification—constitute the one *telos*. The three cannot be prised apart: none can be thought of apart from the others. We have quoted J. A. Motyer as saying, 'Holiness is God's hidden glory; glory is God's all-present holiness',⁸ and cannot think of holiness and glory apart from perfection.

In this Study we will not attempt to develop the three elements here mentioned. A look at Hebrews 10:1 shows that the writer of Hebrews is thinking of perfection:

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near.

Both sanctification and perfection are in his mind in verses 11–14:

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God . . . For by a single offering he has perfected for all time those who are sanctified.

The glorification of Man and creation are described in Romans 8:17–30 and other places. The cleansing of the creation is spoken of in a number of references in the Old and New Testaments, one of which is II Peter chapter 3. The sanctification of creation means that ultimately it will be wholly consecrated to the service of God. Perfection has the double meaning of being without imperfection and being brought to completion as a fit object for the worship and service of God. Of this we will speak more in our next Study.

What confronts us directly are two thoughts: (i) what is happening to God's people now to bring them to glory, holiness and perfection?; and (ii) what is fitting God's people and creation for the action which lies beyond the climaxing event of the *telos*? A major part of our answer is, 'the present work of the Holy Spirit, the "another Paraclete", the one such as is Jesus of John 14:16, "And I will pray the Father, and he will give you another Counsellor, to be with you for ever" '.

⁸ Alec Motyer, *The Prophecy of Isaiah*, (IVP, Leicester, 1993), p. 77.

The Holy Spirit Bringing the Repentant Person To Be a New Creation

In our early paragraphs under the heading 'The Initial Work of the Spirit in Believers' we saw that the salvation, new birth and regeneration come to a person through the Holy Spirit. In Acts the conviction of sin, righteousness and judgment which took place under Peter's sermon at Pentecost brought forth the injunction from Peter, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit'. It is notable that as here the gifts of forgiveness and the Holy Spirit are found together, so in other places.

What we need to look at is the fact that we find other statements regarding the salvific work of the Spirit:

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God (I Cor. 6:11).

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death (Rom. 8:1, 2).

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life (Titus 3:4-7).

If we add to these Romans 8:30 which is part of a long discourse on the work of the Spirit leading to glorification (8:17-30), then we see that the Spirit was—and is—involved in calling, justification and glorification:

And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ (II Thess. 2:13-14).

We can rightly conclude the Spirit is involved in the work of sanctification, glorification and perfection.⁹

THE HOLY SPIRIT'S WORK IN REGARD TO SANCTIFICATION, PERFECTION AND GLORIFICATION

Training in Glorification by the Holy Spirit

We have noted elsewhere that the work in the life of the believer is Trinitarian, but because our theme in the Evening Studies has been on the Holy Spirit and glory,

⁹ Here it should be noted that there is an eschatological view of the Spirit and justification in Galatians 5:5. Glorification and the Spirit are linked in Romans 8:17-30 and other passages.

we have sifted out references to the Spirit's working. One which is prominent is II Corinthians 3:17–18:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

Granted that the verses have difficulties in making a satisfying exegesis, nevertheless the sense of the passage is that the Holy Spirit is aiding us in beholding the glory of the Lord, so that by that beholding 'the glory of the Lord in the face of Jesus Christ' we are advanced from one stage of glory to another.

We have said that our glorification is an action of moral glory to produce moral glory. God's moral glory revealed to Moses was moral. It consisted of the whole goodness of the Lord, showing His name to Moses, being gracious to whom He will be gracious, and having mercy on whom He will have mercy (Exod. 33:18, 19), and all that is contained in Exodus 34:6–7:

The LORD passed before him, and proclaimed, 'The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation.

On this basis God's glory is twofold: (i) bringing all these moral elements of His covenantal love to His people, and (ii) bringing judgment upon their evil. If the people of the Spirit are advancing from one stage of glory to another, then its stages are rooted in this kind of glory. If in the New Testament we would find true equivalents to this kind of glory, then the Sermon on the Mount (Matt. chs 5, 6, 7) and the Fruit of the Spirit (Gal. 5:22–23) would be such examples.

Involved in all this training is the law of love, that is, God's love itself, for what we saw of glory in Exodus chapters 33 and 34—and beyond—is God's love, His being of moral glory. Romans 5:5 tells us that the love of God has been flooded into our hearts by the Holy Spirit who has been given to us. The whole law is summed up in one word, 'You shall love your neighbour as yourself'.¹⁰ Without doubt it is by the Holy Spirit that love becomes the experience and training of the Holy Spirit. In Ephesians 1:15 and Colossians 1:4 Paul says, 'I have heard of your faith in the Lord Jesus and your love toward all the saints', and he adds in Colossians 1:8 that Epaphras 'has made known to us your love in the Spirit'.

So, then, development in glorification, now, is a moral one, fitting us for glory in the new age, and the law of God is undoubtedly at the root of that glory.

Training in Sanctification by the Holy Spirit

We saw in I Corinthians 6:11 that believers have already been washed, sanctified and justified by Christ and the Holy Spirit. This principle is repeated in II Thessalonians 2:13, 14:

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

¹⁰ See Romans 13:10; Galatians 5:13, 14; cf. 5:22, 23; James 2:8–13. See the whole matter of brotherly love in the First Epistle of John.

Here Paul links the works of sanctification and glorification. Peter speaks often on the matter of sanctification. In I Peter 1:2 he says, 'chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood', and here he speaks of sanctification, as does Paul, as something which has happened even before justification or 'for sprinkling with blood'. We need to see that sanctification is God's inclusion amongst His holy people and is an accomplished fact. The life of holiness is what follows this. On this score we find the Spirit is the one who helps in the life of sanctification.¹¹

It is clear from the New Testament Epistles that the life of personal and experimental holiness is the subject of all writers, and is strongly linked with the work of the Spirit. In what we call parenetic passages and exhortations of the writers we find an urging to holiness of life.

Training in Perfection by the Holy Spirit

We have seen that perfection has already been given through the death of Christ, as we read in Hebrews 10:1–14. Nothing in the Mosaic Covenant could make us perfect, but Christ's sacrificial offering has 'perfected for all time those who were sanctified', that is, sanctified by the Cross. The life of perfection in Paul's writings and to some degree in Hebrews is not so much attaining to flawlessness as growing and developing in the fullness of life. In I Corinthians 3 Paul exhorts to growth in the Spirit as against remaining stunted in the flesh. In Philippians 3:8–21 he speaks of growing in Christ and claims that he is not already perfect but presses on with this aim in mind. The many exhortations and injunctions for glorification, sanctification are not all directly accredited to the Holy Spirit, but without doubt all spiritual life flows from him, in Christ.

By Our Proclaiming the Gospel and Witnessing, the Spirit Trains Us for the New Age

The matter of growing from one stage of (moral) glory to another is directly linked with the matter of suffering.¹² Without suffering there is no glory. It is wonderfully helpful to note that in II Corinthians 3:1 to 4:18—as throughout the Acts, Epistles and Revelation—suffering inevitably comes through the proclamation of the gospel. We are not saying that proclaiming the gospel is given simply to train us by suffering, but that witnessing to Christ through the Holy Spirit springs from the glory God has given us, and that our love for men and women is part of that moral glory. The gospel we preach is certainly for salvation, but the gospel is, at the same time, the whole counsel of God, and so includes the elements of glory, holiness and maturing perfection.¹³ There can be no thought of us being trained by the Holy Spirit apart from our being wholly involved in witnessing to Christ in our proclaiming the gospel. Apart from our zeal to declare Christ and his salvation to a sinful world, the work of the Spirit in training us would

¹¹ Apart from other excellent books see my volumes *The Splendour of Holiness* (NCPI, 1985) and *Everything in Beautiful Array* (NCPI, 1999) for some expanded treatment of the subject.

¹² This is seen especially in the Pauline and Petrine Epistles. The classical passage is Romans chapter 8, but the subject is too wide to be dealt with here. Even so, it is of immense importance for it embraces not only Man, but also all creation. It is by suffering that the Holy Spirit trains people in and for the eschaton and the *telos*. Notes on this aspect are available in the Series 'The Story of Glory and Holiness'.

¹³ See especially Paul's entire address to the Ephesian elders at Miletus in Acts 20:17–35. In verses 20–27 he gives different aspects of the nature of the gospel, and in verse 27 he implies these elements constitute 'the whole counsel of God'.

simply be a school for morality. First Peter 2:9 is apt here, 'But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light'. Here glory and sanctification inspire to declare the salvation of the Lord. We may add that in the light of the joy of declaring the gospel, our suffering is to us, indeed, but 'a light affliction' whilst it is 'preparing for us an eternal weight of glory beyond all comparison'.

CONCLUSION: GOD'S INTENTION FOR THE FUTURE OF THE RENEWED CREATION

Whilst we have sought out the work of the Holy Spirit in training men and women to be the sons of God, the sons of the covenant and the ultimate Bride of Christ, we have to see that having been brought to the *telos* or climax of glorification, sanctification and perfection, yet we have to remind ourselves that the shaping up of these glorious creatures is Trinitarian—the work of the Three Persons.

We need to see that the *telos* is not 'the end of the line'. It is the beginning of what has been called 'the new age' or 'the age to come', and that presupposes God's purposes for eternity. On the one hand the Bride will be taken by the Bridegroom into the very household of the Triune God, which is also the temple of God. If we ask what will the Bride be doing then we open up a whole world of wonderful ministry. The flavour of the New Testament is that every detail of life lived in this world now is significant for the life to come. What one sows here will reap a harvest there. Our training here is not just to get us to full pitch in glorification, sanctification and perfection so much as to equip us for the great and glorious life and ministry which we will have in the new heaven and the new earth. To be kings and priests unto God and to reign on the earth—all these speak of greatness of character for the future situation. The idea of being conformed to the image of God's Son, to be His family, to transcend even angels, and to have no imperfection in glory, holiness and perfection of being is a dizzying revelation, but that is how it will be.

This brings us back, then, to the very beginning of our Study where we said, 'Paul is anxious that we should go on being filled with the Holy Spirit, that we should be fervent in the Holy Spirit, that we should be led by the Spirit, proclaim the gospel in the power of the Spirit, should walk in the Spirit and that we should produce the fruit of the Spirit. He is also anxious that we do not grieve or quench the Spirit'. We saw it is the Spirit who helps us to comprehend 'the gifts given to us of God'.

Let us then go on being filled with the Spirit, being led by him, walking in him, and being aglow with his presence and power.

STUDY FIVE

THE ESCHATOLOGICAL SPIRIT

Geoffrey Bingham



INTRODUCTION: 'THINGS TO COME'

Jesus said of the Holy Spirit, 'I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come' (John 16:12, 13). Jesus informs us of the principle that the Spirit will tell us the things to come which are the things the Father tells him. 'Surely the Lord GOD does nothing, without revealing his secret to his servants the prophets' (Amos 3:7).¹ This has ever been the way with the Spirit who can be called 'the prophetic Spirit' or 'the eschatological Spirit'. It has been said that there has been no such thing as eschatology, that 'Eschatology is Christ', and this is true. It is also true that eschatology as truth is Trinitarian—it is the Father and the Son, too, at work. We will keep that in mind throughout this Study. We have seen that God has planned and shown His intention from before time.

The Holy Spirit was active at the beginning, in creation (Gen. 1:1–2), but the beginning is protological of the end, of the eschatological. It is the beginning of the end, as the end is the fulfilment of the beginning. The Spirit of God both gives life and sustains it.² As we have seen in other Studies in this School, he is the Spirit of creation, of redemption and of the eschaton-telos when all things will be glorified, sanctified and perfected.³

¹ God has always told His people by His prophets what He is about. Amos 3:6–8 speaks of the effective prophetic word of the prophet. Likewise Jeremiah 23:23–32. God said that He would not hide from Abraham His friend what He would do (Gen. 18:17).

² Job 33:4; Psalm 33:6; 104:30. There can be little doubt that the Holy Spirit is the River of God, flowing through all history, and being found in the Pentecostal actions prophesied in the Old Testament and happening in the New Testament.

³ Again we point to the book *The Day of the Spirit* (NCPI, 1985) for a coverage of the Person and Work of the Spirit from the beginning to the end.

The Eschatological Spirit

In other Studies we have spoken of ‘The Spirit and the Universal Kingdom of God’, ‘The Spirit of the Everlasting Covenant’ and ‘The Spirit and the Prophetic Community’, and in our Studies which cover ‘The Holy Spirit and Glory’ we have covered much of the work of the Spirit of Glory in creation, redemption and the *telos*. So, then, we have embraced the ideas of the Spirit in the Covenant of God and the Kingdom of God.

This overview of all our Studies at this School permits us to make some general conclusions, namely: (i) the Spirit was present in creation, in Eden, in the creational mandate; (ii) in the battle of the serpent to foil God’s plan, in the life of creation, especially as it was to be in the modes of God’s Covenant and God’s Kingdom; (iii) in the Person and Work of Christ; (iv) in the Church as it was of the New Covenant and in the Church as it sets forth the Kingdom of God; and (v) in the continuing actions of the eschaton and the *telos*.

THE PURPOSED CLIMAX IS ALWAYS COMING

We will understand the Person and Work of the Spirit in history if we see the line of Salvation History. Without doubt the intention of Eden needs to be understood not only as the proton in time, but the proton in God’s intention. Adam was created to be the Prophet, Priest and King of the human race, and in this dynamic relationship with God was called to Edenise that human race, and fill up the earth with all that was Edenic. The battle of the serpent was to oppose God’s intention. Man was a spiritual creature in the life of union and communion with God but was warned against courting death. To be spiritual as Man is at the very least to have the Spirit of God,⁴ and for the Spirit of God to have the person. Death in Eden was to lose this communion with God which came through the Spirit, as it was to refuse the life of obedience to God and to live against God’s law—law which is the very transcript of the nature of God.⁵

With the theological development of the doctrine of the Trinity we see the place of the Holy Spirit as the Spirit of the Father and the Spirit of the Son, and so as the Spirit of love. Therefore we would expect him to be as the Spirit of creation, and if so, then the Spirit of the new creation, that is, to be in the work throughout history which eventually ushers in the *telos* and the new age. We see that as the Spirit of the Covenant he will be in the work of bringing the Covenant of God to its culmination, as also bringing the Kingdom of God to its culmination.

We now have to work out this thesis in the Person and Work of the Holy Spirit, along with the Persons and Works of the Father and the Son.

THE SPIRIT AND CREATION

We have seen that the Spirit of God is the Spirit of creation. Our interest here is in him as the one who is always concerned with sustaining creation and then the movement of

⁴ Romans 8:9 makes it clear that some do not have the Spirit and are in the flesh. I Corinthians 2:14 speaks of ‘the unspiritual’ or ‘the natural man’, as similarly Jude 19 speaks of ‘worldly people, devoid of the Spirit’. They can be named as ‘Spiritless’.

⁵ See my *Sweeter than Honey, More Precious than Gold* (NCPI, 1995) and my as yet unpublished *The Law of Eternal Delight*.

The Eschatological Spirit

God's plan within that creation, until that creation comes to its transforming climax in the new heaven and the new earth. From the point that Man rebelled against God and became 'Spirit-less' apart from the grace of redemption which God exercised as early as Abel, the Spirit has been in action. Because God's people of faith were given what we would call 'eschatological insights', that is, saw it—the *telos*—'from afar and greeted it [the homeland] from afar' (Heb. 11:13–14), their orientation was the eschaton.

If we ask how they saw it from afar we have Revelation 19:10 stand out like a brilliant beacon shining from afar, "I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit [Spirit] of prophecy.' This verse has been interpreted variously but surely the heart of it is that whatever is the testimony of Jesus—that is, the testimony he has delivered, or the testimony to him—it is the subject of the prophets. With it are the prophets concerned to prophesy.⁶ This leads us to the subject of the Holy Spirit and Prophecy.

The Holy Spirit and Prophecy

Prophecy in Scripture begins with Abel (Luke 11:50–51). Enoch is mentioned as another prophet (Jude 14), and there is a stream of such until at least John the author of Revelation.⁷ If one of the works of the Spirit is to tell 'things to come' then God's people know the intentions and promises of fulfilment by the prophets. 'Things to come' may be either at a distance or close at hand, immediate in fact. As we have seen, prophets did not commence with the establishment of Israel at Mt Sinai. In Malachi 2:7 God said, 'For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the LORD of hosts', but where the priest failed, God always provided the prophet. Amos 3:7 says, 'Surely the Lord GOD does nothing, without revealing his secret to his servants the prophets', and Micah 3:8 says, 'But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin'. Most powerful is the passage of Ezekiel 37:1–14 where the prophet is commanded to 'prophesy to the breath', that is, to the Spirit.

New Testament prophetic ministry is caught up in Revelation 19:10, 'The testimony of Jesus is the spirit [Spirit] of prophecy', a point which we will later expand. In John 3:1–6 the Spirit is not commanded, but 'blows where he wills'. Note also that he is bringing into the Kingdom those he is bringing to new birth.

The stream of prophecy in the New Testament is linked with exhortation and paranetics, but also with hortatory prediction. It leads and directs us up to the *telos*.

⁶ I suggest reading the essay 'The Testimony of Jesus in the Book of Revelation' in my *The Revelation of St. John the Divine* (NCPI, 1993, pp. 222–9), especially the helpful interpretations of this verse by eleven commentators.

⁷ Gerhard Friedrich, *Theological Dictionary of the New Testament*, vol. 6 (Eerdmans, Grand Rapids, 1968, p. 849), has the following comment:

Acc. to Ac. 2:4; 4:31 all are filled with the prophetic Spirit and acc. to Ac. 2:16 ff. it is a specific mark of the age of fulfilment that the Spirit does not only lay hold of individuals but that all members of the eschatological community without distinction are called to prophesy. In Corinth there was obviously a greater number of prophets, for those who spoke at divine service had to be limited to two or three, 1 C. 14:29. In spite of this, Paul urges the Corinthians to strive after the *charisma* of prophecy, 1 C. 14:1, 5, 12, 39. It is not a gift for the chosen few. It can be imparted to any man even though in practice it may be limited to a comparatively small circle.

The Spirit and the Covenant of God and His Kingdom

It is seen clearly that ‘The testimony of Jesus is the Spirit of prophecy’ within our Morning Studies, but we pause to point out that Creation and the Spirit involve both God’s Covenant and His Kingdom. All Creation was covenanted by God to be in relationship with Him by gift, and when Man broke that covenant to be dealt with and restored through grace. The creational covenant went through the stages Noahic, Abrahamic, Mosaic and arrived at what was to be Davidic and with this last one to be, in fact, the New Covenant. Also it was to be one with the Davidic Kingdom, which was to be known as the Kingdom of God or of heaven. This identification can be seen in the fact that the Mediator of the New Covenant was, and is, Christ, as also the King of the Kingdom was to be the Messiah, and the Kingdom is now known as ‘the Kingdom of our Lord and His Christ’. All of these elements point to the climax, in history, of both the Covenant and the Kingdom.

John the Baptist, the greatest of the prophets, spoke both of the Kingdom of God coming, and with the Kingdom the forgiveness of sins, and with both, the universal outpouring of the Spirit through the Messiah, the Lamb of God who was also to take away the sins of the world. In the matter of the New Covenant Jesus spoke at the last supper (Matt. 26:26–28) when he linked Jeremiah 31:31–34 and the forgiveness of sins with his coming death on the Cross, a fact which the writer of Hebrews takes up quite powerfully.

The matter of ‘the everlasting covenant’ is taken up strongly in the prophecy of Ezekiel. The cleansing of Israel’s national sin, and the personal cleansing of each heart is taken up in 36:22–28 where the gift of the Spirit into the hearts of God’s people is linked with their being cleansed from sin. In 37:1–14 the outpouring of the Spirit brings Israel back to life. Verses 15 to 28 deal with God cleansing divided Israel, making them one, and making with them ‘a covenant of peace’ which shall be ‘a covenant of everlasting peace’.

In both the New Covenant and the Kingdom of God the heart is significant, for in it is the presence and action of the Spirit, and the law of God inscribed livingly. In saying these things we need to keep in mind that both the Kingdom and the Covenant climax in the eschaton as it reaches the *telos*.⁸

The Holy Spirit, Christ and the Church

The Spirit is known, in reference to Christ, as ‘the Spirit of Christ, ‘the Spirit of Jesus’, the Spirit of the Son’, ‘the Spirit of the Lord’, and in regard to the Father as ‘the Spirit of your Father’, ‘the Spirit of God’, and ‘the Spirit of the Lord’. Christ’s promised presence was by the work and ministry of the Spirit, as Christ himself had indicated,⁹ so that in a passage like II Corinthians 3:17, 18 it is almost impossible to distinguish between the two Persons—Christ and the Spirit. Because other Studies have dealt with ‘The New Community of the Spirit’ and related elements, we do not pause to deal with these themes. Nevertheless we are aware that the Church was a church living very much in the way of faith, hope and love, and that hope was based upon the fulfilment of the intention of God. Faith, hope and love come to the Church by means of

⁸ Readers of these notes are referred to ‘The Spirit and the Universal Kingdom of God’ and ‘The Spirit and the Prophetic Community’ by Ian Pennicook, as also ‘The Spirit of the Everlasting Covenant’ by Hector Morrison—all in this School Series’ Notes. The work of the Spirit in Christ in regard to both the Kingdom of God and the Everlasting Covenant must be noted.

⁹ See John 16:16–24.

The Eschatological Spirit

the Spirit. In fact we must recognise that the Church is Christ's eschatological Body. It is taught by a wisdom decreed for its ultimately glorification, and it is always occupied with its eschatological orientation. It looked to its Lord to return in great power and glory and complete the work set out in I Corinthians 15:24–28:

Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. 'For God has put all things in subjection under his feet.' But when it says, 'All things are put in subjection under him,' it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one.

We know that the commission given to the apostles in Matthew 28:18–20 was one for the whole world, was spelled out in detail and then was closed off with Jesus saying, 'I am with you always, to the close of the age'. We know that to be true but we know that Jesus in Acts 1:3–8 had taught them that the times of the Kingdom were in God's hands, but as for them, 'you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth'. Here not only is the Kingdom linked with the ministry of the Spirit but the ministry of the whole church is dependent upon the Holy Spirit. Other Studies have shown us that the life and the ministry of Christ's Church are dependent upon the Spirit.

The Holy Spirit and the Battle against Satan and His Powers

What we need to keep in mind is that the proclamation of the gospel throughout the world was always intended to climax in the eschaton and be the *telos*. We know this battle began when the serpent intruded in Eden. This battle first showed outside Eden in the matter of Cain and Abel, Abel being described by the apostle John as being 'of that evil one' (I John 3:11–13). In our Studies on 'The Sword of the Spirit' we have seen the unrelenting conflict that has taken place down through the centuries. In Creation, in the Fall, in the Patriarchs and in the Covenant, the Holy Spirit has always been present, strengthening God's people in the conflict. Because the conflict is of a spiritual nature it needs one such as the Holy Spirit to aid God's people to battle against the Devil.

We see how Christ was strengthened by him, not only in the temptations in the wilderness, but also throughout his ministry. Acts 10:38 tells that story, 'how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him'. Later Paul speaks about the battle against evil principalities and powers in the heavenly places. The Church battles by means of the Spirit and especially by his sword, the word of God.

In the Book of the Revelation this whole battle is brought before us, and the Book is a complete prophecy given by the Holy Spirit to John the author. From chapters 11 to 20 we see both the battle of evil and then the conquest of it by the One who has the sword in his mouth and by it smites the nations. Prophetic power is in action as 19:10 reminds us, so it is the Spirit who helps to draw the age to its glorious climax. We must see the line of this battle stretching from Eden to the new Eden—God's Paradise.

CONCLUSION: THE SPIRIT AND THE ESCHATON

We have many times emphasised the fact that just as God is the Alpha and Omega, the First and the Last, the Beginning and the End, so the Spirit as a Member of the Trinity is likewise eternal, and has been in the work of Creation, Redemption and the New Creation. The Spirit is working in the initial creation, and in Revelation 22:17 we read, ‘The Spirit and the Bride say, “Come.” And let him who hears say, “Come”. And let him who is thirsty come, let him who desires take the water of life without price.’ The Spirit is one with the Bride, calling for the coming of the Bridegroom.

A final look at the process by which the Holy Spirit is glorifying us, as seen in II Corinthians 3:17–18, will be in order:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

Along with this wonderful assurance that we are being changed from one stage of glory to another is the anticipation of full glory which we find in Romans 8:14–30. The passage is too long to consider here, but it takes in the sonship of believers, their intimate relationship with the Father, and then their suffering with Christ. Here we will look at verses 18 to 25:

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

Looking at this passage we remember that in I Corinthians 2:6–14 we were told of God’s decree of a wisdom which will bring us into a glory such as is outside any form of human comprehension, but the Spirit does impart this understanding of eschatological glory. In the Romans passage we see it is linked with suffering, and that its glory will be revealed to us and that this will liberate the creation which at present is in bondage to corruption, so that it will be liberated into the glory of the liberty of the children of God. This action which is happening within us is being carried through by the Holy Spirit. The final outcome of that will be that we will be conformed into the image of the Father’s Son (8:29). This is one of the major fruits of the plan of God for His elect humanity.

We spoke of the passage of I Corinthians 2:6–14, and in particular of the fact that the Spirit reveals to us the eschatological things outside human perception and understanding. The Spirit is given that ‘we might know the gifts of God’. This knowledge is implanted in us now by the Holy Spirit, but we will see with our own eyes what God has prepared for them that love Him. We do not here have space or time to deal with these wonderful things of the *telos*. They are the wedding feast of the Bride and the Lamb, the Holy City, God and the Lamb being the temple of the Holy City, and then the Paradise which is in that City with its River of Life, its Tree of Life and its perpetual fruit.

The Eschatological Spirit

Knowing the Spirit and the Bride are saying, 'Come!' then perhaps the best note to conclude our Study is Revelation 22:3–5, describing our life in Paradise and our eternal communion with the Triune God:

There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face, and his name shall be on their foreheads. And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.