

HOLY SPIRIT

An Introduction

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The Holy Spirit: An Introduction Salvation in its Three Aspects

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Introduction: Maria, Jesus and Emanoel

This week we are starting a series on the Holy Spirit, the Spirit of God. Who is the Holy Spirit? Why does the Spirit matter? Let me begin with a story.

Jesus and Emanoel, b. Dec 22, 2011



SLIDE 2 On December 22, 2011, a Brazilian woman named Maria de Nazare gave birth to a baby with two heads. She only found out about the complication minutes before delivery, and delivered by c-section. Surprisingly, the baby was born healthy. He has two brains and two spines, but one heart, one pair of lungs, liver, and pelvis. The baby was in good health and started nursing at his mother's breast...alternating between mouths. The mother, eerily close in name to Mary of Nazareth, in a tribute to the Christmas season, named her baby both Emanoel and Jesus.

I'm always stirred and somewhat sad when I see babies who are more clearly affected by our vulnerability to the physical world and the corruption of human nature. In this case, there were two fertilized eggs that somehow fused. Scientifically, we don't know exactly how birth complications like this happen. Clearly we are vulnerable to the chaos of the physical world. Also, things can clearly happen to us in the womb not part of God's original design. Jesus mentioned that in Matthew 19:12 when he spoke of a birth defect: Some 'were born that way [as eunuchs] from their mother's womb...' And after I've had several friends be diagnosed with schizophrenia, and after one couple who is very close to me has separated because of mental health issues, I've learned even more about how we can all be affected by factors in the womb: plastic, dry cleaning chemicals, cat poop, cigarette smoke, stress and anxiety in the mother, and probably genetically modified food. We are vulnerable to the physical world because we are part of it, yet we aborted a mission to walk with God. He wanted to spread the beautiful garden with us and through us. But the Holy Spirit will complete what nature could not. As I look at these conjoined twins Jesus and

Emanuel, I think of the faith and hope of their mother Mary. From what I can tell, she knows that the Holy Spirit will one day separate her twins into the glorious resurrected bodies God wants to give them. *The Spirit will complete what nature could not.*

Relevance: From What Does Jesus Save Us? Three Emphases

The Holy Spirit is God's presence as He acts in the world. We are going to embark on a journey of understanding the Spirit. But right away, I want to acknowledge that depending on your church tradition, you may have a certain understanding already. It starts with our understanding of Jesus. **SLIDES 3, 4**

What did Jesus save us from? How we answer that shapes our understanding of the Holy Spirit.

The wrath of God	Forgiveness	Protestant Evangelicals
The devil	Deliverance	Pentecostals
The corruption in human nature	His Spirit	Catholic and Orthodox

Mind you, these are *tendencies*. If you are a Protestant evangelical, chances are you believe that the problem was the wrath of God. Jesus gave us forgiveness. There is a legal paradigm that you used. If that's you, then you will probably feel like the Holy Spirit is an extracurricular activity, a non-essential. Why? Because if the Father and the Son did something to accept you, then why do you need the Spirit? The Spirit seems optional.

If you are a Pentecostal, chances are you believe that the problem was the devil. Jesus gave us deliverance. There is a spiritual warfare paradigm you used. If that's you, then you will probably feel like the Holy Spirit is very active and very important in dramatic ways, maybe especially in loud musical worship services with singing, shouting, and laughing.

If you are Catholic or Orthodox, chances are you believe the problem is the corruption in human nature. Jesus gives us His Spirit in order to transform us. The paradigm is growth, or sanctification in a technical sense, the development of holiness. If that's you, then you will probably feel like the Holy Spirit is present in quieter ways, like prayer and communion.

SLIDE 5 Again, these are tendencies. Sometimes things get fuzzy, especially since the charismatic movement influenced both the Protestant Evangelical world and the Catholic world. But I would like to not just be eclectic, but rather systematic. I want to ask whether these emphases can be unified, and if so, how? And what will that teach us about the Holy Spirit?

Who is the Holy Spirit?

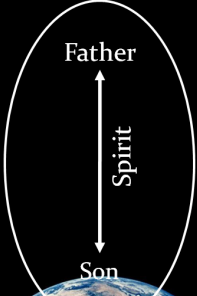
SLIDE 6 Let's back up and ask, 'Who is the Holy Spirit?' There is a great quote from Augustine of Hippo that reads: '...the Holy Spirit is a certain unutterable communion of the Father and the Son...' (On the Trinity, 5, 11). He is 'the bond of love between them.' You came out of a union of love. If you want to glimpse the Trinity in your head, just picture a husband and wife in love. There is a biblical reason for why I say that. Genesis 1:27 – 28 says that God made the first couple male and female, and made them as a couple in His image. Which means that, yes, they are individually made in the image of God, but more specifically their marriage and their oneness is in the image of God. So picture this husband and wife not as young adults but as mature people on their best possible, happiest day with each other, when the goodness of their characters are at their highest possible point, feeling totally in love with each other, fully aware of the other person, in intimate sexual union with each other. Yes, that's awkward, but they're married, so it's okay!!! And then, take away their bodies and their genders; leave their spirits so their beings can overlap; stretch out their most intimate ecstasy into an everlasting dance; connect their awareness and consciousness, which would mean that there would be an endless feedback loop not of sound, but of joy. It would go from 'I'm happy about you', to 'I'm happy that you're happy', and then 'I'm happy that you're happy about me, being happy about you', and on and on. Make the love between them so intensely personal that the love actually is a third person uniting them, celebrating them, and able to overflow from them. There you have something *like* the Trinity. That is *like* the Christian God who is goodness and love beyond compare. *That* is Who you come from. *That* is your Creator: Not a blind watchmaker, who just wound up the universe and then turned away as he let go. Not a master puppeteer pulling strings all the time, playing both sides of the chessboard. Not a judge who threatens you with his retributive justice. No, I'm not talking about any of those gods. I'm talking about the Trinity: the Being who is a Relationship of love, the one who is Father loving Son, Son loving Father, in the

bond of love called the Holy Spirit. That One. The One who has never stopped loving you, because His very nature is love. He can't stop loving you! The One who wants to perfect you, and love the hell out of you, literally, because He wants to burn away everything in you that is opposed to Him. The one you can know only by loving Him. That's the Being I'm talking about. The One who made you through that Relationship of love in Himself.

The Work of the Holy Spirit: His Goal

The Work of the Spirit: His Goal

God as Trinity



Father
↑
Spirit
↓
Son

“...the summing up of all things in Christ, things in the heavens and things on the earth in him... you were sealed in him with the Holy Spirit...”

-- Paul, Ephesians 1:9, 13

SLIDE 7 So what is the Holy Spirit's goal? Paul put it this way in Ephesians 1:9 – 13: ‘...the summing up of all things in Christ, things in the heavens and things on the earth in him... you were sealed in him with the Holy Spirit...’ How does the Spirit do this? There are two main ways.


The Work of the Spirit: Metaphors

- Spirit in Creation: Nourishment becomes part of us
 - Air (Jn.20:22; Gen.2:7)
 - Water (Jn.4:1 – 30; 7:38 – 39)
 - Food (Jn.6:53 – 63; Lk.11:1 – 13)




The Work of the Spirit: Metaphors

- Spirit in Redemption: Burning evil out of us
 - Fire (Mt.3:10 – 12; Acts 2:1 – 13)



SLIDE 8 First, the Spirit describes himself as being like air, water, and food. Physically speaking, our bodies are amazing. Every seven to ten years, all the molecules in our bodies are replaced with new ones, yet our bodies keep the same shape. That means if we all stand close enough to each other, you will surely breathe a molecule that used to be in someone else, and it will become part of you! Air, water, and food all become part of you. So for the Spirit to describe himself as nourishment, he is saying that he becomes part of you. **SLIDE 9** But that's not all. The Spirit is also acting to redeem us by burning evil out of us. Scripture uses the motif of fire – fire in the sense of a refining fire, where you stick in metal that needs to be purified, melt it down, and scoop out the dross. What you have left is purified metal. The Spirit does that in us to burn the evil out of us.

SLIDE 10 The Spirit therefore wants to be the one who is ‘all in all’ as Paul says in Ephesians 1:23 and elsewhere. The early Christians said that the Spirit is currently *in all*, but he wants to be *all in all*. There is not just God in us. There is some other stuff in us that needs to be burned away. But also, we need to receive the nourishment that God gives us by his Spirit.



SLIDE 11 And that means we are human becomings, not just human beings. The Spirit will complete what nature alone could not. The Spirit calls for our partnership. This is what I wrote to a friend who is struggling with his sexual orientation:

Not only is the human body infected with the disease of sin, thus corrupting our original genetic inheritance in various ways, it has not undergone the same profound transformation that Jesus' own body went through in his resurrection, which was intended for all of us from the creation. Paul sees that there is a connection between deeds done in the body now and the quality of our body in the eternal future. Jesus' hands and feet and side had holes in them or scars on them. Somehow, what we do in our bodies now, in this life which has been given to us by God in trust and partnership, has an impact on the bodies which He will give to us when He renews all things. Acts of love, faith, and self-sacrifice, it seems, however large or small, will somehow be physically reflected upon and within our bodies. Perhaps the martyrs who died for their faith in Jesus will have the marks of their suffering on their bodies, and it will be their glory. Perhaps women who had children out of a sense of faith and love will have the stretch marks on their bodies, worn in glory. When we appear in glory, Jesus will transfigure the accidents of our genetics, the varied external circumstances of our lives, and the devastation of sin within us and around us, then what he will reveal in our bodies will be our desire for him which we have cultivated, our trust of him, and our acts of love and self-sacrifice done in partnership with him, whatever that meant for each of us, in our own particular ways. The way we lived our lives apart from Jesus will also be somehow manifested, perhaps by the absence of the marks of love for Jesus. This is probably why he warns the Corinthians that sexual sins in defiance of the creation order are sins committed against one's own body (1 Cor.6:15 – 18): not just my body today and in this lifetime, but my body as it will exist in its resurrected state. There is some kind of relationship between the two. Something about our inward choices for or against Jesus will be manifested by our physical, resurrected body. The name of Jesus written on our hearts will be manifested by the name of Jesus written on our foreheads (Rev.20:5). What is hidden will be revealed. How many ways will that be true?

In other words, we are *human becomings*, not just *human beings*. Part of the pastoral response, therefore, must include the fact that we are all still in the process of becoming. There are choices that we make regarding our bodies and desires in the present that will somehow have an impact on our bodies and desires in the future. We have a hard time understanding human experiences that we have not yet gone through, yet we are invited to imagine it nevertheless as we reflect on Jesus' own resurrection. What will our bodies be like on that day Jesus returns? They will be like Jesus' body, but what will that be like? My small children have no idea what it will feel like to inhabit bodies that will one day be bigger and stronger than the ones they inhabit now. But we know that there are things they can do now that will prepare their bodies and minds to be healthy and ready for that day. That is an analogue to our own situation, spiritually, as we peer into the resurrection future which Jesus' people will share with him. And just as my children experience flashes of strength and beauty in the process of maturing from childhood to adulthood, we can experience in our own selves, by the presence of Jesus' Spirit, glimpses of that hope and strength, and yes, even purity, which will one day be fully ours. I am not saying that a person's struggle with same-sex attraction, or mental health struggles, or physical disabilities will necessarily go away because of Jesus, if indeed he or she chooses to struggle with it. But I am saying that Jesus, at the renewal of all things, will make that struggle *worth it*.

SLIDE 12 What the Spirit does outside God corresponds to who the Spirit is inside God: he is drawing all into loving, personal union with God and one another. **SLIDE 13** The Spirit can be grieved and resisted (Eph.4:30). But he constantly works to nourish and refine us, cooperatively not coercively, personally not mechanically, unifying all creation in love to the Father through the Son. There are some Christians who think God acts mechanically upon the world, as if the Spirit can just force things to happen and force people to do things. But that

is a way of theological reasoning that starts from outside of God, rather than inside of God. Who is the Spirit inside of God? The Spirit does not force the Father and the Son to love one another. So the Spirit does not force people to love God. No, the Spirit woos and calls and invites our willing participation. So when the Spirit completes what nature could not and unites us with Jesus, the big question for every person is whether you will receive that as joy or as torment.

Relating Spiritual Warfare with Personal Transformation

Now that I've given you a high level understanding of the Spirit, I'd like to look at the three emphases from church traditions. **SLIDE 14** Let's relate the second and third emphases, deliverance and personal transformation. **SLIDE 15** Jesus said on one occasion: ^{12:28} But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. ²⁹ Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house... [He addresses something else, and then comes back to the topic.] ⁴³ Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. ⁴⁴ Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. ⁴⁵ Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. (Matthew 12:28 – 45)

Jesus says that we are like houses. A house is not meant to be empty. It's meant to be lived in. So when Jesus by the Spirit kicks out a demon, someone has to come and live there, and that someone is the Holy Spirit who brings the presence of Jesus into us. Now in the middle of that paragraph, Jesus switches metaphor from the house to a tree. **SLIDE 16** ^{12:33} Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit... (Matthew 12:33). It's a little confusing but he is describing human beings as needing to be fundamentally changed and healed. He wants us to be good trees bearing good fruit. We are not just neutral 'houses' waiting to be lived in. It's our very nature that needs to change. The point here is that personal transformation (emphasis 3) is the foundation for deliverance from the demonic (emphasis 2).

Here's another example of that. **SLIDE 17** Paul in Ephesians says: ^{4:26} Be angry, and yet do not sin; do not let the sun go down on your anger, ²⁷ and do not give *the devil* an opportunity... (Ephesians 4:26 – 27). In other words, anger is a magnet for other problems, including the demonic. He had mentioned this before **SLIDE 18**: ^{2:1} And you were dead in your trespasses and sins, ² in which you formerly walked according to the course of this world, according to *the prince of the power of the air, of the spirit that is now working in the sons of disobedience*. ³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. (Ephesians 2:1 – 3) There is a spiritual power that is working in those who are disobedient.

From What Does Jesus Save Us?
Relating Emphases 2 and 3

- The wrath of God → Forgiveness
- The devil → Deliverance
 - Jesus burns evil out from us by the Spirit
 - Jesus heals our vulnerability to the demonic by the Spirit
- The corruption in human nature → His Spirit
 - This is the deeper problem

SLIDE 19 Jesus burns evil out from us by the Spirit. And he heals our vulnerability to the demonic by the Spirit. How? He heals and transforms our nature, healing the corruption in human nature. That is the deeper problem.

Deliverance in a Ugandan Prison



SLIDE 20 Let me give you an illustration of how this might look. In June 2012, I went with a team of IVCF students and staff to Uganda. We went to see how the church is participating in the reconciliation of Ugandans after the Civil War in the north. The Acholi tribespeople affected by Joseph Kony and his child soldier army were seeing people be reconciled with each other. But it wasn't easy because of the high level of trauma. One thing we did was to share our stories with men in a Ugandan prison. Many of these men were boys when they were kidnapped by Kony's forces and made to kill their families and kill others. When they escaped and came back, they had to face the community again, but also their demons. I mean 'demons' in a metaphorical sense, but also in a literal sense, because Kony practiced some form of witchcraft. Some felt uncontrollable rage. Some heard voices that terrorized them. They wound up in prison because of other crimes that they committed. When a Ugandan colleague of mine and I shared in this prison, out of maybe 100 men, 10 of them came forward to receive Jesus. One man right in front of me fell over. His body was locked in some kind of convulsion and he had a look of pain on his face. I put my hand on his shoulder and prayed for him while another person also prayed. After about 15 – 20 seconds, he relaxed, and was able to sit up, smiling. At that point, we had to leave the prison so I wasn't able to get his story. I asked the Ugandans on our team and asked them what they thought had happened. They said, 'That guy had a demon. We cast it out.' I asked, 'Have you seen that happen before?' They said, 'Oh yeah, it happens all the time.' Given what Jesus and Paul say about the person's spiritual development being important, and not just spiritual deliverance, I was disappointed that we had to leave the prison so quickly. But I felt better knowing that Ugandan Christians on the team were going to return, be able to talk with this man, and help him understand Scripture and his own experience.

Relating Forgiveness with Personal Transformation

SLIDE 21 Now what about relating forgiveness (emphasis 1) with personal transformation (emphasis 3)? How does Jesus save us from the wrath of God? There are two aspects of the wrath of God

How Do We Experience God's Wrath?

Type 1: Alienation from God

^{1:18} For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness... ²¹ For even though they knew God, they did not honor Him as God... ²⁴ Therefore **God gave them over**... ²⁵ For they exchanged the truth of God for a lie... ²⁶ For this reason **God gave them over**... ²⁸ And just as they did not see fit to acknowledge God any longer, **God gave them over**... (Romans 1:18 – 32)

^{5:9} we shall be saved from **the wrath of God** through Him... ¹⁰ we shall be saved by His *life*. (Romans 5:9 – 10)

SLIDE 22 The first kind is alienation from God. Paul writes in Romans 1 that the wrath of God (v.18) is shown by God giving people over to their own choices to reject God (v.24, 26, 28). Sin is its own consequence. Later in

Romans 5, Paul says that ‘we shall be saved from the wrath of God through him [that is, Jesus]... we shall be saved by his [death? No, his] *life*.’ WE SHALL BE SAVED HIS **LIFE**. That is, we shall be saved from our own choices to reject God by Jesus who came and took our human nature to himself in his own person. Jesus united human nature and divine nature in himself. In that sense, we will be saved from the wrath of God, as in alienation from God.

How Do We Experience God's Wrath?
 Type 2: God Surgically Targets Our Resistance

^{2:29} **circumcision** is that which is of the heart, by the Spirit (Romans 2:29; first in Jesus, Col.2:12, then in us)

^{6:6} our old self was **crucified with him**, in order that our body of sin might be done away with... (Romans 6:6)

^{8:3} For what the Law could not do, weak as it was through the flesh [of Israel], God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, **He condemned sin in the flesh [of Jesus]**, ⁴ so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. (Romans 8:3 – 4)

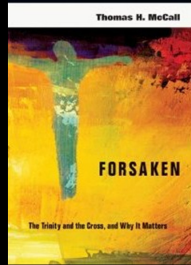
SLIDE 23 But there is a second type of wrath from God: the wrath of a surgeon whose anger burns against the cancer in your body because he loves you. In Romans 2, Paul says that the Jewish ritual of circumcision was always a outward pointer to a spiritual, inward reality: ‘circumcision is that which is of the heart, by the Spirit’ first in Jesus (Col.2:12) and then in us (Rom.2:29). Circumcision is the dominant image of salvation in the Old Testament because God always wanted to cut away – in a sense, surgically – the corruption of human nature that is in us. In Romans 6, Paul explains that Jesus did that in himself first: ‘Our old self was crucified with him, in order that our body of sin might be done away with’ (Rom.6:6). And in Romans 8, Paul says that Jesus was able to do what Israel could not do. He was able to respond to the Law of God and actually obey it. ‘For what the Law could not do, weak as it was through the flesh [of Israel], God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh [of Jesus]’ in his moment by moment decision to never sin; how did God condemn sin?; by Jesus choosing to reject it every moment of his life and choosing the Father instead. Jesus burned the sinfulness out of himself. He did that by being connected with the Father by the Spirit and carrying out the surgical wrath of God against the corruption in human nature. Our choice is whether to receive Jesus’ new humanity or not, whether we will let him do that surgical and healing process in us by the Spirit.

What About: ‘My God, my God, why have you forsaken me?’

- Psalm 22:1 quoted in Mt.27:45 and Mk.15:34
- The Father turned away from the Son?
 - Opposition?
 - What happened to the Holy Spirit in that moment?

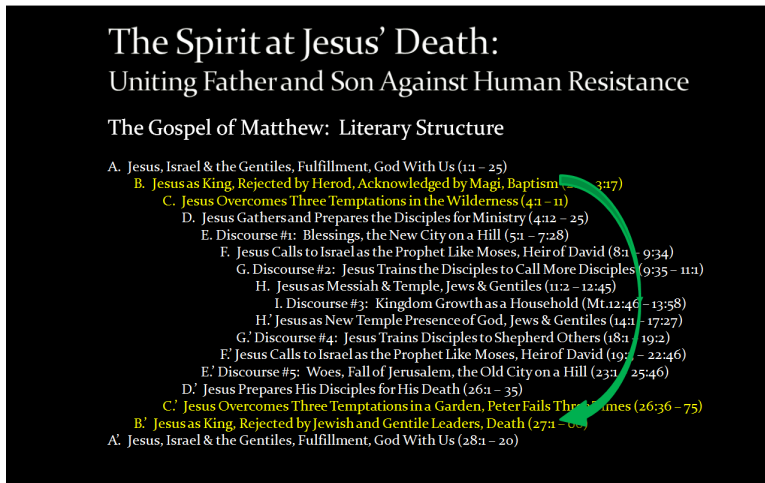
What About: ‘My God, my God, why have you forsaken me?’

- No early church theologian believed the Father turned away from the Son
- For more information:



SLIDE 24 ‘But wait!’ You might say. ‘I thought that the Father turned against the Son or turned away from the Son at the cross when Jesus hung and died. Didn’t Jesus say ‘My God, my God, why have You forsaken me?’ at the cross?’ That is a quote from Psalm 22:1. Jesus quotes it in Matthew 27:45 and Mark 15:34. Well if you thought that, then look again. Because if the Spirit is the bond of love between the Father and the Son, then how could the Father turn away from the Son? What happened to the Holy Spirit? Did the Spirit cease to exist? That might be why, in Protestant churches, the strong focus on the death of Jesus as a punitive action led to a profound lack of understanding the Holy Spirit. **SLIDE 25** There is a very good book on this called ‘Forsaken: The Trinity, the Cross, and Why it Matters.’ No early church theologian believed the Father turned away from the Son. If you want

more information on how they interpreted Scripture, please pick up this book. I'm going to highlight one aspect of Scripture and make the argument that the wrath of God did not fall onto *Jesus in a punitive way*, but *within Jesus in a surgical way*.



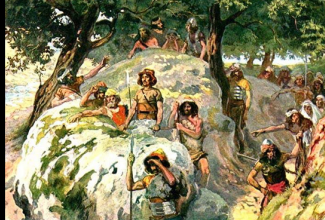
SLIDE 26 Let's look at the baptism of Jesus in Matthew 3 and the death of Jesus in Matthew 27. Why? Because baptism into the water represents a death, just as rising up from the water represents rising into resurrected, new life. Not only does the symbolism speak to that, the structure of Matthew's Gospel does, too. Look at the chiasm running through it. In a chiasm, the first point matches the last point. The second point matches the second to last point. And so on, until you reach the center. The center is the main point. But each outer point is structured in a way that you are supposed to look at both sides of the chiasm. Notice that point C clearly parallels point C'? In this case, point B (the baptism of Jesus) and point B' (the death of Jesus) are paralleled.



SLIDE 27 At Jesus' baptism, the Father spoke over the Son and the Spirit descended on the Son, following this visual model on the left. **SLIDE 28** I want to argue that the same position of the Trinity was occurring at the death of Jesus. The Father poured out the Spirit on Jesus at his death as well. The relationship was not broken, *ever*.

'My God, my God, why have you forsaken me [to the Gentiles]?'

- King David wrote Psalm 22 to reflect his suffering and hope
 - He was rejected by Saul and the majority of Israel
 - He was forsaken to the Gentiles
 - But he was not forsaken by God in an absolute sense



SLIDE 29 What about the quotation by Jesus of Psalm 22:1, 'My God, my God, why have you forsake me?'? Jesus said that because he was forsaken to the Gentiles, but not forsake by the Father in a relational or absolute sense. King David wrote Psalm 22 to reflect his suffering and hope. He was rejected by Saul and the majority of Israel. He was forsaken to the Gentiles in that he had to flee his homeland and then was in danger. But he was not forsaken by God in an absolute sense.

'My God, my God, why have you forsaken me [to the Gentiles]?'

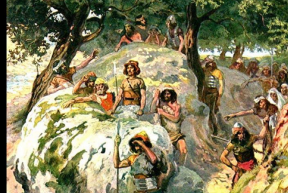
- Jesus quoted Psalm 22:1 to help others connect his suffering to David's suffering
 - Esp. the two criminals with him
 - He would first suffer at Gentile hands because King David suffered that way (Mt.27:37 - 46; Mk.15:29 - 34)
 - King in exile, forming a new kingdom



SLIDE 30 Jesus repeated the words of David because he wanted others to make that connection, too. Especially the two criminals hanging beside him. It's important that criminals mocked him, saying that the Jewish messianic king should not be beaten by the Gentiles, and then immediately afterwards, Jesus quotes Psalm 22. David suffered at the hands of the Gentiles. So why not Jesus the Son of David, the final heir of David? David was a king in exile, forming a new kingdom around himself. So why would Jesus, the heir of David, not also begin as a king in exile? Jesus was retelling King David's story.

'My God, my God, why have you forsaken me [to the Gentiles]?'

- David did not believe he was abandoned by God in an absolute sense, even in the wilderness
 - 'For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from him' (Ps. 22:24)
 - The Spirit spoke through David while in the wilderness (Psalms)



SLIDE 31 What's more, David himself did not believe he was abandoned by God in an absolute sense, even when he was in the wilderness. David writes in Psalm 22:24, 'For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from him.' David was writing about God being with him at all times. So when David wrote Psalm 22 and other Psalms, we firmly believe that the Spirit spoke through David, even while he was in the wilderness being 'forsaken' to the Gentiles. The New Testament calls David a prophet who spoke and wrote his Psalms by the Spirit in Acts 1:16 and 2:25 – 31 and 4:25. David was never forsaken by God in an absolute sense.

'My God, my God, why have you forsaken me [to the Gentiles]?'

- Jesus was not abandoned by the Father in an absolute sense, even on the cross
 - The Spirit helped the Son kill the sinfulness in himself by dying
 - The Spirit spoke through Jesus to retell David's story



SLIDE 32 Similarly, Jesus was not abandoned by the Father in an absolute sense, even on the cross. The Father was always with the Son, and the Spirit helped the Son kill the sinfulness in himself by dying. That is the empowerment that the Father gave to Jesus when Jesus prayed for help in the garden of Gethsemane. The Father and the Spirit never for one moment left the Son. And the Spirit spoke through Jesus to retell David's story, even at the most trying time. Jesus was other-centered, drawing the criminals towards him by showing them from Scripture that yes, the messianic king would suffer and had to suffer, in an even greater way than David did. For David was only king of Israel. Jesus would be king of the world. So the person of the Spirit has always been to unite the Father and the Son at all times, even bringing the being of God into human nature and into the death of that human nature to change it.

SLIDE 33 Let me tell you a story that might help you understand that. A few months ago, I started running with my 11 year old daughter, Zoe. Zoe came to like running last spring when she joined a running club. And one reason for that was it is one of the first things that Zoe likes and is good at that doesn't come from her older brother John. Things came more easily for John: school, piano, singing, swimming, soccer, drawing. When Zoe tried all those things, she never felt like they came easily. She had to work at them. Running was the first real activity that came more easily to her. But I had read this book, *Born to Run*, about how we should not run heel to toe. That's because when we land on our heels, all the weight impacts our knees, hips, and lower back. I had been on the track team in 7th and 8th grade, then had a lower back injury in 10th grade. So for me, running since then has always been

a bit risky. But I had found this insight that if we run more on the balls of our feet that our feet will act as a spring and absorb the shock. Apparently there is a tribe of native Americans who run ultra-marathons like that, well into old age! So I didn't want Zoe to get running injuries. So I asked her if her coach taught running form. She said no. So I decided to go running with Zoe. Now at first, running this way is hard because it works out your calves. Also, my body is not the best for running. I'm flat footed. I was a swimmer and not a runner, really. If I sleep badly, I still feel lower back pain. I'm 41 and not in great shape. So this is not the best body for running. But because I love my daughter and want her to run well, I am sharing in her life in this way.

The Work of the Spirit:
Uniting Father and Son Against Human Resistance



- The Spirit of God extended the Son of God into our corrupted human nature
 - To share the Father's love
 - To share in the worst of Israel's exile
 - To share in the consequence of opposing Caesar as Lord
 - To share in physical death
 - To share with us Jesus' healed human nature

SLIDE 34 That is *like* what the Holy Spirit does. He extended the Son of God into a human body, weakened by the corruption in human nature. The Spirit helped the Son work out that human body, and burn away the bad form, the resistance to God, the spiritual resistance and spiritual laziness that comes with being one of us. The Spirit shared the Son with us to share the Father's love with us, as Jesus loved people; to share in the suffering of his people by taking the worst of Israel's exile, being tortured by the Gentiles and crucified on a symbol of high treason; to share in the consequences of opposing Caesar as Lord because that is what it means to say that God is more important than any human king; to share in our physical death because death terrifies us; but in the end to share with us Jesus' healed human nature. The Spirit empowered Jesus to turn the mortality of his body into a victory for immortality. When the Spirit raised Jesus' dead body into new resurrection life, he was able to take the cleansed new humanity that Jesus had perfected in himself and share it with us. He didn't just run alongside us coaching us as best he could. He ran alongside us so that he could conquer what we could not and then share with us what he had perfected. He knows that what he calls us to do is hard. That's why the Spirit comes into us to share the love of God with us.

SLIDE 35 The work of the Spirit, therefore, is to save human persons. There is a great quote by Russian Orthodox theologian Vladimir Lossky, who says, 'The Son of God saves human nature and the Spirit of God saves human persons.' Saves us from what?

SLIDE 36 From the corruption of human nature, in us. Now we can fully integrate these three emphases, and have not just an eclectic approach to God and the Holy Spirit in particular.

From What Does Jesus Save Us? Three Emphases United

- The wrath of God → Forgiveness
 - Jesus overcomes our alienation from God in himself by Sp
 - Jesus surgically kills our resistance to God in himself by Sp
- The devil → Deliverance
 - Jesus burns evil out from us by the Spirit
 - Jesus heals our vulnerability to the demonic by the Spirit
- The corruption in human nature → His Spirit
 - The Spirit of God extends the Son of God into our corrupted human nature and offer us his healed human nature
 - We are human becomings, not just human beings

SLIDE 37 What the Holy Spirit does is always related to what Jesus did. In the first emphasis, Jesus does save us from the wrath of God and give us forgiveness. But he does that not in a legal and punitive framework, but in a medical and surgical framework. He overcomes our alienation from God in himself by the Spirit. And then he surgically kills our resistance to God in himself by the Spirit. He is the one who is completely at peace with the Father. So when we choose Jesus, we are joined to him by the Spirit, and we experience forgiveness because we are made to share in Jesus' identity. In the second emphasis, Jesus does give us deliverance from the devil. He does so by burning evil out from us by the Spirit. Any demons, watch out! And Jesus heals our vulnerability to the demonic by the Spirit. In the third emphasis, we have the foundation that unites the others. The Spirit of God extends the Son of God into our corrupted human nature and offers us his healed human nature. So we are human becomings and not just human beings. In this way, and with our willing participation, the Spirit will complete what nature by itself could not. Amen and amen.