



new creation publications

*Fifth Annual Winter School*  
*Geoffrey Bingham*  
*Deane Meatheringham*

*THE WAY OF THE SPIRIT*

# DAY OF THE SPIRIT

Fifth Annual Winter School 1981

Studies by  
Geoffrey Bingham  
Deane Meatheringham

NEW CREATION PUBLICATIONS INC.  
PO Box 403, Blackwood, South Australia, 5051  
1981

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*NOTE:– Studies 1, 3, 5, and 7 were prepared by the Rev. Deane Meatheringham. Studies 2, 4, 6, and 8 were prepared by the Rev. Geoffrey Bingham.*

## **STUDY ONE**

### **THE FIRST DAYS OF THE SPIRIT**

Deane Meatheringham

#### **1. Introduction**

‘The First Days of the Spirit’ should not be understood as the ‘infant’ days of the Spirit, but rather the first days of the eternal Spirit’s work in creation and in the history of salvation.

In Romans 8:2 the Holy Spirit is called ‘*the Spirit of life*’. As the Spirit of the Father and the Spirit of the Son, he knows and communicates the life and unity of the Triune God (II Cor 13: 14). This is the life of love, the life of relationships, the life of harmony, the life of giving and the life of true power. Paul calls this ‘the new life of the Spirit’ and ‘where the Spirit of the Lord is, there is freedom’ (Rom 7:6, II Cor 3: 17), and Jesus says, ‘It is the Spirit that gives life’ (John 6: 63).

The Spirit, then, is the Creator–Spirit, the Lord and Giver of life.

#### **2. The Spirit and Creation**

##### **(i) The Creator–Spirit.**

‘By the word of the Lord were the heavens made and all the host of them by the breath (*ruach* = wind) of His mouth’ (Psa 33:6). *N.B.* The effective action and unity of the Word of God and the Spirit of God in creation.

‘By the Spirit (*ruach*) the heavens were garnished’ (*RV*, Job 26: 13), i.e. ‘made fair’. This is reminiscent of the artists and craftsmen who designed

and embellished the tabernacle and temple by the breath of God (Exod 31:2f, I Chron 28:11f).

Genesis 1:1–3 shows the dramatic life of the Spirit effecting the life and thereby bringing the creation into life and being. The *NEB* translates ‘a mighty wind that swept over the surface of the waters’ (cf. John 3: 3ff). The Hebrew verb suggests not a wind of gale force but an oscillating movement more like the fluttering of wings. Cf. Deuteronomy 32: 11. If this is ‘brooding’, it is not in order to hatch an egg, for there was none, but that action of the Spirit of life which brings out of darkness (danger?) and the depths of fathomless nothingness all the multitudinous forms of life. Thus it is out *of* the darkness that light shines (II Cor 4:6).

#### (ii) The Creation is a Unified Whole.

This is seen in Genesis 1 in the repeated affirmations, ‘And God saw that it was good’, until the conclusion in verse 31, ‘And God saw everything that He had made, and behold, it was very good’ (cf. Eccles. 3: 11). The good, functional, living creation is purposive so that creation, providence and redemption are aspects of one action by the Spirit. See Job 33: 4, 27: 3, Psalm 104:3, 4, 29, 30, 147: 18.

What we mean is not only that the creation is in no way *dualistic*, but that the creation coheres, is sustained and is ceaselessly being drawn on to its final goal by the agency of the Holy Spirit. It is all the time dependent upon the Spirit of life (cf. Col 1: 15–17, Heb 1:2–3, I Cor 8:6, John 1:1–4). This purpose has to do with the new and final age of glorification, the new heavens and new earth, and the eternalization of the earth’s peoples as the family of the Father (e.g. Eph 1: 3–10).

The Spirit exhibits God’s glory in the creation, e.g. Psalm 19, 33:5, Isaiah 6:lff, Romans 1:20, Acts 14:15–17, 17:24ff, etc. The creation is all of a piece. The Spirit is not locked out of a mechanistic closed system, nor is he so enclosed in the creation that he

and the creation merge into something arbitrary. Every spontaneous particle of the creation relates to every other by the Spirit’s power and the Spirit makes us aware of the fact and nature of the creation.

### 3. The Spirit and Man

The Scriptures show the creation of man as the climax of creation (Gen 1:26ff, cf. Psa 8, etc.). In Genesis 2:7 it says that God breathes into the moulded dust of the earth the *neshemah* of life – not the ruach of life – and man becomes a ‘living being’ or a ‘living soul’ This does not mean that man is a body with a soul or a spirit implanted in him, but that he is a living, whole, animated body. This means that man created in the image of God is a spiritual being. We are spiritual beings who are dependent upon God Who is Spirit.

Man, by the Spirit, is a human being who is dependent on God. He relates to God as a son to the Father. He is whole so that the spirit of man is not a rarified element lying beyond the tangible spectrum of his being. Rather, ‘it is the power of his personhood which holds body and mind in unity’, etc.

By the Spirit man has great gifts, and is made aware of himself as a child of God, is made aware of God and aware of his great humanity in the home of God’s creation. He is a participant, by the Spirit, in the Father’s vocational purpose for the creation.

### 4. The Spirit and Judgement

- (i) *By man’s sin he makes himself a perverse spiritual creature.* He dies in relation to God (Gen 2: 17, cf. II Cor 5: 15). Thus he must refuse to be what he is, loses himself, becomes divided from himself, dies in relation to his neighbour (Gen 3: 12), and becomes an alien in the creation (Rom 1: 18ff).
- (ii) *Man becomes ‘flesh’* (Gen 6:3). This is consequential on man forsaking his creative being as

spirit. For this God will abandon him to his sin in the judgement of the flood (Luke 17:26–27). Man's evil was destroying him and the creation and the purpose God had for it (Gen 6: 5, 12).

- (iii) *Noah was a man of the Spirit* (Gen 6: 8). He found grace with God, and as a preacher of righteousness, spoke the word of God by the Spirit. Note the reference to the wind blowing over the waters in Genesis 8:1 as the waters of the flood subsided. The first covenant of grace is given through Noah to mankind, assuring man that God will never again drown the creation in a flood (Gen 8:21–22).

### **5. The Spirit of Promise**

- (i) *The promise made to Abraham.* In Genesis 12: 1–3 the call of Abraham has reference to his becoming a great nation which will be a blessing to the peoples. Paul interprets this as including the promise of the Spirit to the peoples (Gal 3: 14). Isaac, Abraham's son, is a child of the promise and is said to be born of the Spirit (Gal 4: 28–29). If Isaac, the heir of the promise, is a man of the Spirit, so too would be the father of the promise, Abraham. He is a man of grace (Rom 4:3, Gen 15:6). He is the friend of God, and knows God, which is the work of the Spirit. Abraham also prophesies (Gen 20: 7), which is a gift of the Spirit. Jacob likewise is recognized as a man who has the Spirit (Gen 49: 10).
- (ii) *The promise is that of the Spirit* (Gal 3: 14), i.e. the covenant given to Abraham has to do with the Spirit being poured out universally. This becomes a recurring promise in the O.T., e.g. Isaiah 32:15, 35: 6, 44:1–5, Ezekiel 37, Joel 2:28ff, etc. These promises have to do with the rehabilitation and the renewal of man and the creation. The Spirit of promise is the Spirit of hope who makes us aware of what God is about (Ephes 1:13, 15–23, cf. Luke 24:49, Acts 2: 39).

## **WORK-OUT.**

- 1. How does the Holy Spirit enable us to regain an openness in our perception of the creation and reality ?*
- 2. We have said that man is a spiritual being. What does this mean in the light of the following verses? Proverbs 4:23, John 4:14, 7:38, Ecclesiastes 3:11, t John 3:14, Genesis 4:1ff, Acts 17: 26–28.*
- 3. How do the first days of the Spirit relate to the last days? What hope does the Spirit give us for the outflowing of history and our participation in it?*

## STUDY TWO

Geoffrey Bingham

### THE DAY OF THE SPIRIT IN ISRAEL

#### 1. Introduction: The Spirit Before Israel

We have seen from Study One that the Spirit was at creation, the antediluvian period, and in the lives of the patriarchs. Isaac was a child 'born of the Spirit' (Gal 4: 29), the inference being that Abraham was a man of the Spirit, and Sarah also. Jacob was also a man of the Spirit, for although not stated, Genesis 49 shows him as a prophet (cf. verse 10). Indeed in the roll-call of Hebrews 11 it is assumed that all who are people of faith are persons of the Spirit. For Joseph see Genesis 41:38.

#### 2. The Spirit Always in Israel

Haggai 2:5 says, '...according to the promise that I made you when you came out of Egypt. My Spirit abides among you; fear not.' Other versions suggest the Spirit has never been absent from Israel. Isaiah 63:10-11 also shows the principle of the presence of the Spirit. What, however, we must remember is that the Holy Spirit is (a) In all the world as Creator-Sustainer-Spirit, and (b) Is especially present to the covenant-people of God. In both cases the Spirit is sharing in, and assisting the plan of God.

In Israel we find the following in regard to the presence and work of the Spirit:-

- (i) Moses was a man of the Spirit (Num 11: 17).
- (ii) The Spirit was upon the seventy elders (Num 11: 16-30).
- (iii) Joshua had the Spirit upon him (Num 11: 26, 27:18, Deut 34: 9).

- (iv) Bezalel, who-with others-was to make the furniture of the tabernacle, and the garments of the priests, was filled with the Spirit of God, 'with ability and intelligence, with knowledge and all craftsmanship' (Exod 31: 2).
- (v) Judges of Israel have the Spirit come upon them, namely Othniel (Judges 3: 9f), Gideon (6: 34), Jephthah ( 11: 29), Samson ( 13: 25, etc.). Other judges are not spoken of as having the Spirit come upon them, but this is probably so.
- (vi) Samuel was undoubtedly a man of the Spirit, and he was both a judge and a prophet. I Samuel 10: 10ff shows that when a man spoke by the Spirit he was considered to be a prophet.
- (vii) Samuel was primary as a prophet. All the true prophets were men of the Spirit.
- (viii) See I Peter 1:10-11, II Peter 1:20-21. Micah could say, 'I am full of power by the Spirit of the Lord' (Micah 3:8). Cf. II Kings 2:9-15, II Chronicles 15:1ff, 24:20, I Kings 22:24, Nehemiah 9: 30, Hosea 9: 7.
- (ix) Some kings were men of the Spirit. Saul was, although temporarily (I Sam 10: 10, 11:6ff). The Spirit was certainly upon David (II Sam 23:2, Matt 22:43, Acts 2:25, 4:25. In these references David can be classed as a prophet). The Spirit came upon various persons, e.g. Amasai (I Chron 12: 18).

#### 3. The Prophets and the Promise of the Spirit

It is evident from the above points (and there could be more: ) that the Spirit (in accordance with Haggai 2: 5) was always present in Israel. In Ezekiel we see the Spirit and glory are related and that the glory does depart from Israel, but also returns. However, the Spirit relates to special persons, and generally

for special functions. David has seen the Spirit depart from Saul (because of sin) and prays the Spirit will not depart from him (Psa 51: 11).

In the prophets, especially Isaiah, Haggai, Zechariah, and Joel, there are prophecies of a new day, and a new era, coming. Such prophecies are related to the restoration of Israel, and also to the covenant, and by inference (and often explicitly) to the Kingdom of God, seemingly indicated as the renewed kingdom of Israel. These prophecies should be clearly noted, e.g. Isaiah 32:15, 44:3, 59:21, cf. Isaiah 35:1–10, 11: 1–3, then Zechariah 12:10, Joel 2:28f, Ezekiel 36:24-28, and 37: 1–14.

#### **4. Conclusion: Israel's History Part of the Plan of God**

We must see that Israel's history is explained primarily by covenant (cf. Gen 12: 1ff, and Gal 3: 13–14), and that covenant and history are linked with the Holy Spirit. The Spirit does not forsake Israel. But then he is also seeking to bring the nation in line with the will of God. Hence we have great expectancy, from prophecy, which is to do with the man of the Spirit Messiah, the anointed King of Psalm 2. So see Isaiah 59: 21, 61:1f, 11:1f. We also have great expectancy of the new people of God—anointed with the Holy Spirit. Only this thought makes sense of the message, ministry and promises of John the Baptist, especially concerning the Holy Spirit.

### **WORKOUT.**

1. *Why is it so important for mankind that the Spirit should always be in the history of Israel ?*
2. *What, in fact, was the work of the Spirit in the life of the people of God – Israel?*

3. *Discuss the work of the Spirit in prophecy and especially as it relates to the (future) outpouring of the Spirit on all flesh.*

## STUDY THREE

*Deane Meatheringham*

### THE DAY OF THE SPIRIT AND THE SON

#### 1. Introduction

I Corinthians 15:45 speaks of the day of the Spirit through the true Son, Christ. The first Adam was created a son (Luke 3:38) and is the progenitor of the race. As made from the dust the first Adam is created a living soul ('physical', v.44, cf. Gen 2:7). The physical is created with a view to the spiritual or glorified man through Christ who gives the Spirit for this purpose.

The Spirit, who is intimately involved throughout the whole life and ministry of the Son, is the Spirit of the new age who ushers in the new era through the messianic ministry of the Son (II Cor 1:20, I Cor 10: 11, cf. Heb 6:5).

#### 2. The Coming of the Son is by the Spirit

(I Timothy 3: 16)

##### (i) The Incarnation of the Son is by the Spirit.

See Luke 1:26–38. He is the one spoken of by the prophets, e.g. II Samuel 7:12ff, Psalm 89:29, cf. Isaiah 9:1–9, 11:1–10, 61:1ff, etc. The overshadowing of Mary by the Spirit is reminiscent of Genesis 1:1ff, with the Spirit of creation establishing Jesus as the Son. This is in accord with Matthew 1:23 (Isa 7:14) which also speaks of Jesus' conception by the Holy Spirit (v.21). Hence we can assume that he was filled with the Spirit from his mother's womb.

Our point here is that the Word becomes flesh by the ministry of the Holy Spirit.

##### (ii) The Activity of the Spirit at the time of the Son's Coming.

There had been no prophetic voice for about 400 years. The prophets Simeon and Anna confirm the day of Messiah in accord with the ancient word of God (Luke 2:25–38), as had Elizabeth, Zechariah and Mary prophesied by the Spirit, climaxing in the prophetic word of John the Baptist.

##### (iii) Jesus is Matured by the Spirit.

Luke 2:40, 52. Cf. Isaiah 11:2. Negatively this means that Jesus was not a freak. As a true man he grows in his awareness of his Father, and his Messianic vocation – all by the active ministry of the Spirit.

#### 3. The Man of the Spirit (Acts 10:38)

##### (i) Jesus is Anointed with the Spirit at His Baptism, for Ministry.

Matthew 3:13–17, cf. Mark 1:9–11, Luke 3:21–22. In his baptism Jesus makes himself one with sinful humanity, and is empowered by the Spirit to redeem his brethren. The Spirit testifies that the Son is Messiah, the King (cf. Psalms 2: 7, Isaiah 42: 1).

In John 1:29–34 the Baptist reveals Jesus to Israel as the Lamb of God by the Spirit's witness. John says that this one upon whom the Spirit *remains* baptises with the Spirit.

The manhood of Jesus needs emphasis in this regard. It is the Spirit who 'drives' Jesus into the wilderness to be tempted, and it is by the Spirit's power that Jesus triumphs over the devil's attempted manipulation (Mark 1: 12–13, Luke 4: 1). Confirmed in his Messianic calling Jesus returns in the power of the Spirit (Luke 4: 14).

##### (ii) All that Jesus Does, He Does in the Spirit's Power.

Matthew 12:28. Armed with the Spirit Jesus unbinds the prisoners – this is a bringing in of the

new age. He does not do this as a superhuman, but as a man led by the Spirit, who lives in the freedom of the Spirit, who knows the Father by the Spirit, and whose authority is found in the Spirit (Luke 10:21–22, 7:8, John 8:34f, 5:30). It is the Spirit who gives Jesus discernment, and by the Spirit that the true Son shows us the Father (John 14:6, etc.). We could also add that it is by the Spirit that Jesus is transfigured in preparation for the Exodus that he is to accomplish through the Cross (Luke 9:28–36).

**(iii) Jesus Anticipates the Age of the Spirit.**

John 7:37–39, Mark 9:1, 13:28, John chs 14–16. John the Baptist needed reassurance in this regard (Matt 11:2–6), yet Jesus spoke of the new wine, the new day and the overcoming of the world, etc.

**4. Jesus is Vindicated by the Spirit**

(I Timothy 3:16)

**(i) It is by the Spirit that Jesus Defeats Sin and the Enemies in the Cross.**

He prays for the Father's glory (John 17:lff). The Father lays our sin upon the Son (Isa 53: 10, II Cor 5:21, Gal 3: 13). Jesus offers himself through the eternal Spirit (Heb 9: 14), and by the Spirit has authority to lay down his life (John 10: 18).

**(ii) It is by the Spirit that Jesus Triumphs.**

Romans 1:4. Having defeated sin, death and the enemies prior to his giving up his spirit (Mark 15: 37), Jesus is justified by the Spirit (I Tim 3: 16, Rom 8: 11, I Pet 3:18, Acts 2:24, 32). This makes the man Jesus Lord over all (Acts 2: 36, Phi] 2: 10f), and by this Spirit Jesus ascends to the right hand of authority (Acts 1:2, Ephes 1:19–21, Rom 6:4).

**5. The Life-Giving Spirit**

(I Cor 15:45)

As the second Adam, Jesus has justified the

world (Rom 4: 25). This is the man who is true, the true Son of the Father. The Spirit given is the Spirit of the Man, the Spirit of the Son, the Spirit who knows and reveals the Father by the glory of the Son (Gal 4:6, Rom 8:14–15). By this Spirit we know the Son and the Father, and enter the new era of the Spirit.

**WORK –O U T.**

- 1. What do the following passages tell us of the day of the Spirit and the Son? Mark 1: 27, 4: 39, Luke 12: 49–50, John 11: 38–44. True sons of the Father are those led by the Spirit (Rom 8: 14).*
- 2. How do we see this in the life of the man Jesus and how does this work out in us as sons.*
- 3. What does the vindication of Jesus by the Spirit mean in practice for us now?*

## STUDY FOUR

*Geoffrey Bingham*

### THE DAY OF THE SPIRIT – PENTECOST & BEYOND

#### 1. Introduction: The Promise of the Spirit

In Study Two we saw the promise of the outpouring of the Holy Spirit in the O.T. This was also John the Baptist's promise, 'He shall baptise you with the Holy Spirit and with fire'. Doubtless O.T. prophecies were the basis of his promise and the people saw it that way. Ezekiel 37 would greatly appeal to them. Strangely enough Jesus said little concerning the Holy Spirit. Luke 11:13 was a promise to keep his disciples going. In John chs 14–16 Jesus gives plain and extensive teaching on the Holy Spirit. Nevertheless the Father and he are even more the subjects of those three chapters. After his resurrection the promise of the Spirit is again prominent. See Luke 24: 49, Acts 1:5–8, cf. John 20:22–23 and Luke 24:44f.

#### 2. The Coming of the Spirit and Why

We have seen that the presence of the Holy Spirit in a life is essential for living truly as human beings. The Spirit has been always in creation, providence, and the history of salvation. His coming was most essential to Jesus for his life and ministry, including his death, resurrection, ascension and jointly sending the Holy Spirit with the Father. Jude 19–20 contrasts the persons with and without the Spirit (cf. I John 2: 14, Romans 8: 11), whilst Jesus says birth by the Spirit is essential to entrance into the Kingdom of God. Acts 1:1–8 shows the need of the Spirit, i.e. to

proclaim the Gospel, and to have the power to do so. This must be linked with John chs 14–16, especially 16:7–15. The Spirit was to be the gift of all who would be incorporated into the Kingdom of God, i.e. become part of the people of God. Just as one could not proclaim the Gospel apart from the Spirit (I Cor 2:4, I Thess 1:5, I Peter 1:12), so one needed the Spirit for new life (Rom 7:6, II Cor 3:6). Study Five will show *the personal need of the Spirit for a believer*, whilst Study Six will show the need of Him for the corporate life of the church.

#### 3. The Coming of the Spirit in Acts

The prophecy of Joel 2:28ff, repeated by Peter in Acts 2: 14ff, is the promise that God will pour out His Spirit universally, i.e. 'on all flesh'. Those who received the Spirit would prophesy. Ezekiel 37 showed the coming of the Spirit would (i) Renew Israel, and (ii) Make the people into an army. However, John 3: 3ff shows that the receiving of the Spirit is the sign of incorporation into the Kingdom of God. In Acts there are three basic incorporations, i.e. the Jew, the Samaritans, the Gentiles.

*(i) Israel and the Spirit.* Acts 2 shows the coming of the Spirit and the commencement of the new people of God (cf. I Peter 2: 9–10, Galatians 6: 16). The work of the Spirit is rejected by the Sanhedrin (Acts 5: 30ff).

*(ii) Samaria and the Spirit.* Acts 8:1–17. It is clear that whilst the Samaritans have not received the Spirit something is lacking. Hence the apostles go to Samaria. Note Matthew 16:19 and the fact that apostles are present for the outpouring of the Spirit to the Jews (Acts 2), the Samaritans (Acts 8), and the Gentiles (Acts 10). The message to the Samaritans is that of the Kingdom (8: 12, cf. 8: 5).

*(iii) The Gentiles and the Spirit.* Acts 10–11. In Acts 10:36ff the Lordship of Christ is proclaimed.

Remission of sins will follow belief in Messiah, and it

does (10: 43f). It is the gift of the Spirit which certifies the Gentiles as being included in the people of God. See Acts 11:13–18, 15:8–9, I Corinthians 12:12-13, cf. Galatians 3:26–29, Colossians 3:11 in the light of Ephesians 2:14–22, especially verse 18. (The latter accords with Galatians 4: 4–6).

Our conclusion then is the test of Romans 8: 9–11. If we are in the flesh we are not incorporate in Christ and his people by the Spirit. *If any man has not the Spirit of Christ he is none of his.*

#### **4. The Coming of the Spirit and the Results**

Studies Five to Eight are really the explanation of the coming of the Spirit at Pentecost. However for our purposes we see that the Spirit now is Lord of the era which is his, so to speak. In the O.T. it was God as the Creator and Covenant–Father. In the Gospels it is Christ whom the Spirit assists. From Pentecost onwards it is the time of the Spirit. Nothing is done without him or apart from him.

#### **WORK–OUT.**

- 1. Why did the promise of being baptised in the Spirit make great appeal to those who heard John the Baptist promise this? What is the meaning of such an outpouring?*
- 2. Show how the O.T., John and Jesus indicate the significance of the coming of the Spirit.*
- 3. What were the events of Pentecost, their significance and results? In the light of these, what do we understand by the term ‘unity of the Spirit’?*

## **STUDY FIVE**

### **THE DAY OF THE SPIRIT IN THE LIFE OF MAN**

Deane Meatheringham

#### **1. Introduction**

I Corinthians 1: 4–9 affirms that all we have in Christ is by the gift of God. In Christ the Gospel is confirmed by the gift of the Spirit bringing with him the gifts of justification and the gifts of the Spirit. This is experienced in the fellowship of Christ and his people who are not only richly endowed by grace, but sustained by grace, and all this by the continuing action of the Spirit. What the Spirit initiates he continues and concludes.

The gift of grace is Christ himself (II Cor 9: 15, cf. John 3: 16, etc. ). In this gift the Father gives us all that is required, and all that we need to live as his sons (Rom 8:32, Ephes 1:3f, II Pet 1:3ff).

#### **2. New Birth – Regeneration (Titus 3:3–7)**

- (i) It is the renewing of man to his manhood.* Sin has alienated, enslaved, perverted, demeaned, polluted, and divorced man from his manhood. Regeneration is that work of the Spirit of grace which reconciles, liberates, reintegrates, restores and cleanses man to be what he is created to be (Ezek 36:25–27, 37: 1ff, I Cor. 6:11, John 3:1–14).
- (ii) New Birth in Sonship.* The new birth effected by the Spirit brings a revelation of the Family (Rom 8: 14ff, Gal 4: 6). It is a renewal of relationships holistically and creationally.
- (iii) Regeneration is all gift.* This is clear in the verses already given, But we add John 3: 3ff, Romans

8:2. Galatians 3:1ff, Ephesians 2:1ff, underlining that regeneration is always in the context of the forgiveness and cleansing of sin (Titus 3:3–5).

### **3. The Gift of Justification**

(Acts 13:39)

- (i) *Justification is acquittal from all guilt according to righteousness.* Psalm 32:1–2, Romans 4: 1–8, 5: 8, 6:7, 8:1, Philippians 3:9. Justification is through the propitiatory judgement of grace in the Cross (Rom 3:21ff, I John 4:9–10). It is a unique, once-for-alltime action, universal in scope and personal in intention and effect (I John 2: 1ff).  
As we have seen in Study Three, this objective action took place through the Spirit.
- (ii) *We know justification by the Spirit.* The love which justifies is flooded into our hearts by the Spirit (Rom 5: 5–10). Hence justification and regeneration are of one piece. The Spirit of the Cross reveals our justification so that by faith we know it (Rom 8: 1–3)'. Thus the Spirit brings liberty (II Cor 3: 6, 17). We have the 'spirit of faith' (II Cor 4: 13).
- (iii) *To walk in the Spirit is to live in justification.* I Corinthians 1:8, Galatians 5:25. We live by faith, not by sight (Rom 1: 16–17), so that our daily experience of justification is by the Spirit.

### **4. Forgiveness and Cleansing is Known by the Spirit**

(Acts 15:8–10)

This ministry cannot be separated from the Cross and justification. The Spirit who convicts of sin, righteousness and judgement, also simultaneously bears witness to Christ, bringing a revelation of the Father's love, as also the cleansing from all sin borne in the Cross. Faith sees, the Spirit applies, the conscience is satisfied, the shame cured and the believer sees all pollution has been washed away (Acts 22: 16). The Spirit brings this to the deeps of man, i.e. his memories, hurts, and accumulated resentments, etc.(I Cor 2:11–12).

### **5. Faith and Repentance are Gifts of the Spirit**

(Acts 5: 30f)

These are a gift of Christ's Lordship made actional in our lives by the Holy Spirit. The Spirit is never separate from the Word which brings the awareness of the truth of the Gospel, evoking faith in what is heard and through the forgiveness of sins bringing men to change their minds (Rom 10: 14–17, I Thess 1: 5, Acts 10:43–44, Gal 5:22–23).

### **6. The Gift of the Spirit**

(Acts 2:38f, Galatians 3:2)

- (i) *The Spirit brings the truth of the Gospel.* I Corinthians 1: 4f, as above.
- (ii) *The Spirit brings the new day into us.* Acts 2: 33. He enables us to know what has happened to us (I Cor 2: 12). He impregnates us with the 'awareness' of the Father's love and presence, and we experience the new age now. We know the Spirit of life and live. The powers of the age to come are realized by the Spirit (Acts 2: 16ff).
- (iii) *The Spirit brings all of Christ to us.* I Corinthians 1:6–7, Ephesians 3:16f, John 14:23, etc. With Christ we receive the gifts of Christ by the Spirit (Ephes 4:7–10, cf. I Cor 12, 14, etc.). Note, all is gift (I Cor 4:7, Ephes 2:8–10). The events of the Day of Pentecost illustrate the response of those who entered the new age, e.g. Their praise, joy, prophetic speaking, worship, love, unity, conviction, etc.

### **7. The Fellowship of the Spirit**

(II Corinthians 13:14; I Corinthians 1:9)

The fellowship is that awareness and knowing of the Father and the Son through the givenness of the Spirit. He also opens our eyes to one another, causing

us to see and relate in a way never known before. He makes the Father present to us (Ephes 4:6, I a II Thess 1: 1), and makes the children present to each other as they cry, 'Dear Father!' in unison (Rom 8: 15).

The fulness of the Spirit brings the fulness of Christ and the fulness of God (Ephes 3: 14–19). While this is known personally it can only be known together. It is intended to be a continuing fulness (Ephes 5: 18), yet a fulness which is heightened for the demands of ministry (Acts 4:24, 31, 32–34).

### **WORK –O U T.**

1. *What makes the gift of the Spirit such a new day for the children of the Father?*
2. *We have said that the Spirit brings cleansing from all the past. What makes the people of God holy, and how does the Spirit enable us to remain clean?*
3. *Paul says the Corinthians were not lacking in any spiritual gift (I Car 1: 7). How do we apply these words to ourselves and our congregation ? If we are 'feeling' barren or dry, how do we realize the Spirit's fulness anew?*

## **STUDY SIX**

*Geoffrey Bingham*

### **THE DAY OF THE SPIRIT IN THE LIFE OF THE CHURCH**

#### **1. Introduction: The Life of Christ & The Life of the Spirit**

When we receive the Spirit (Acts 2: 38, Rom 5: 5, II Cor 1:22, etc.), then we receive the life of Christ. See Ephesians 3: 16–17, cf. Rom 8:9–11. When we receive the gift of life we receive Christ (Rom 6:23, I John 5: 12, 20), but then we receive life from the Spirit (II Cor 3:6, cf. Rom 8:2, 7:6).

Thus the church is the body of Christ, and as such has the fulness of Christ (Ephes 1: 22–23). *This fulness is everything that Christ is, but that fulness is imparted by the Holy Spirit.*

#### **2. The Spirit is Lord of the Church**

Without doubt Christ is the Lord and Head of the church, yet he is all this *through the Spirit*. To be 'in Christ' is to be 'in the Spirit' (Rom 8:9–11). To walk in Christ (Col 2:6f) is also to walk in the Spirit (Rom 8: 14, Gal 5: 16, 18, 25). Thus the Spirit commands the church, i.e. Peter, to Caesarea, Philip to Gaza, Paul and Barnabas to Asia Minor, Paul and Silas away from Mysia and Bithynia and on to Philippi. Even so the Spirit is the Spirit of Christ, and Christ is the Lord as the Spirit is the Lord (II Cot 3: 17–18).

### 3. The Spirit and the Life of the Church

The Spirit is many things to the church. All of them may be said to be subsumed under love. However it is the living of the life of the Spirit which concerns all members of the Body, of the Family, of the Kingdom. We can see below what these things are.

- (i) *The Spirit of Unity.* The Spirit effects unity by the preaching of the Gospel which reconciles men with God and with one another. Acts 2:42ff (el. 4: 30ff) shows this unity. See then (a) Ephesians 2: 18, I Corinthians 12:12–13, and (b) Philippians 2:1–2, Ephesians 4:1f, and II Corinthhtans 13:14.
- (ii) *The Unity and Love are the Same.* Love is by the Spirit as he reveals the Cross (Rom 5:5–10, [cf. I John 4:9–10] 15:30, Gal 5:22–23). We love in the Spirit (Col 1: 8). To walk in the Spirit is to walk in love (Ephes 4:30 – 5:2, Gal 5: 13ff). The new people of God were one in the Spirit and love.
- (iii) *The Unity of the Spirit is the Fellowship of the Spirit* (II Corinthians 13:14; Acts 2:42ff). This is shown in that the Spirit brought the Jews, Samaritans and Gentiles into the church, and made them one ir the church. Cf. Acts 15:8–9, I Corinthians 12:13. See Philippians 2:1–2, Ephesians 4:1f.
- (iv) *The Unity is in the Diversity of the Gifts, Service and Workings* (I Cor. 12:4–31). The gifts are really the gifts of Christ (see Ephes 4: 7ff and I Cor 12:28ff), but are distributed by the Spirit. Gifts are the elements love uses to make love practical. The gift meets the need. It is the deed (of giving) which meets the need; hence it is love. A variety of gifts is needed for a variety of needs. Gifts without love are worth nothing (I Cor 13:1–3).
- (v) *The Unity is Known in the Context of the Fruit of the Spirit* (Gal 5:22–23, cf. Ephes 5:8–9, Phil 1:8–11). This fruit (i.e. harvest comes from the Spirit and the Gospel.

### 4. The Effective Inner Life of the Body Dependent Upon Each Being Filled with the Spirit

The command to ‘go on being filled with the Spirit’ (Ephes 5: 18) means one is not automatically thus filled. See also Romans 12:11,

Galatians 3:3, Philippians 1: 19. Jude 20–21 makes it clear that we must keep ourselves in the Spirit. The command to walk in the Spirit must also mean deliberate obedience, e.g. Romans 8: 14.

The unity of the church depends upon the Spirit, not us. However we are to ‘maintain the unity of the Spirit’. As we do the Body is more harmonious, less divided, less at odds within itself. This healthy life of the Body is essential for ‘The Day of the Spirit in the Life of the World’, which we will presently examine.

We ought then to do all that the Spirit leads and commands us to do.

### WORK–OUT.

1. *What is the relationship of the Spirit and Christ as suggested in Ephesians 3: 16–17, Romans 8: 912, II Corinthians 3:17–187 How does this affect the life of Christian believers?*
2. *Describe the ministry of the Spirit for the unity of the church. How does the Spirit relate to love and fellowship ?*
3. *What is the place and function of spiritual gifts in the unity and life of the Church?*

## STUDY SEVEN

Deane Meatheringham

### THE DAY OF THE SPIRIT IN THE LIFE OF THE WORLD

#### 1. The Spirit, Faith, and Speaking

II Corinthians 4:13 is variously interpreted with 'spirit' being understood in the sense of disposition, as in Romans 8:15 or Ephesians 1: 17. Others take it to mean the Holy Spirit, or again it could be understood as an indirect reference to the Holy Spirit, as faith is a gift of the Spirit.

As we have seen in the preceding studies, it is the Spirit who brings us into the truth, not only making us aware of the truth but effecting the power of the truth in our lives. This is where faith is born. The 'spirit of faith', then, comes by the Spirit who may be called 'the Spirit of faith', but it is from that awareness, life, and knowledge that faith speaks. See Psalm 116:10, 87:7, 51:15, John 7:38, 4: 14, cf. Proverbs 4:23, Matthew 12:34, etc.

When Peter and John are warned to speak no more of the name of Jesus they reply 'we cannot but speak of what we have seen and heard' (Acts 4:20). By the Spirit 'the tongue of the stammerers will speak readily and distinctly' (Isa 32:4, cf. v.15). It is by the 'foolishness' of such speaking that God's salvation and life comes to the world (I Cor 1:17, 18, 21, 2:1-5, cf. Rom 10: 14ff).

#### 2. The Spirit, the Prophets and the Nations

- (i) *God's purpose concerns the nations.* See Genesis 10:1ff, 12:1-3, 49: 10, cf. Revelation 5:5,

Psalm 67:3, 22:27, 72:19, 97:4, 2:8, 110, Mark 13:10, Luke 24:44-49, Matthew 28:19, Acts 1:8, Revelation 7:9, 21: 24, Romans 16:26, etc.

- (ii) *God has made known His plan through the prophets.* E.g. Amos 3:7, and the verses in the section above.
- (iii) *The prophets are men of the Spirit.* E.g. II Peter 1:21, I Peter 1:10-12. Their message centred in Jesus Christ (Rev 19: 10), and by the Spirit they brought the living word of God to men (Micah 3: 8, Isa 48:16, Ezek 2:2, 3:12, 11:1, 5, 24). What made a man a prophet was not eloquence, but vision, not getting the message over, but receiving the message which itself did its own work, e.g. Jeremiah 23:29, Isaiah 55:10-11, etc.

#### 3. The Spirit as Witness

- (i) *There are two main elements in witnessing.*
- (a) Witnessing to Christ, i.e. *who* he is, *what* he has done, and what he is doing. (b) The actual witness of Christ himself, i.e. what he has been effective in doing, and what he is doing now. It is not moralistic.
- (ii) *The Spirit bears witness to Jesus* (John 15: 26). This is the 'Go-between-God' who knows the Father and the Son (I Cor 2:10-11, John 16:14-15).
- (iii) *Believers bear witness by the Spirit.* Luke 24:48f, Acts 1:8. So the Spirit bears witness with the people of God's witness. (Acts 2:32, 3:15, 4:31-33, 5:32, 10:39-44, 13:31). By the Spirit's witness the people of God bear witness to what they know. Far from being a clinical reporting of facts, this witness is also the living witness of Jesus himself effecting his Lordship by the witness of his people. This witness is the speaking of the word of God.

#### 4. Prophetic Proclamation

- (i) *All prophecy.* See Acts 2: 17-18. This is the result of being filled with the Spirit's power (Acts 1:

8, 2: 4, 11). Even when the church is gathered for worship, prophecy by all brings conviction, revelation and obedience (I Cor 14:24–25, cf. Zech 8:2023). By the Spirit those who speak, speak as those who have seen for themselves. There can be neither mission nor preaching until we have seen.

(ii) *People of the Word*. Acts 8:4. This is the prophetic word, and by proclamation the word grows (Acts 6:7, 12:24). The substance of the word is the Gospel (Rom 1:16–17, Acts 8:5, 12, I Cor 1:17, etc). But while this word has a definite content ('gospel' used as a noun) it carries its own freight so the event of salvation comes with the word of proclamation. It is effective speech, so that 'gospel' is frequently a verb, i.e. evangelizing (Rom 10: 15, cf. Isa 55: 10f, and I Thess 1:5).

### 5. The Indispensable Spirit

(i) *By the Spirit the church lives*. By the Spirit they knew the Gospel and were freed by the Spirit to proclaim the Gospel (e.g. I Cor 9:19). They were led by the Spirit and depended upon the grace of the Spirit. It is difficult to find any strategy or methodology in the N .T., for they were much more ad hoc not trying to evangelize for God, but going with the Father as sons in His business.

(ii) *By the Spirit the medium becomes the message*. The Gospel made these people transparent. 'Incompetence causes us more shame than sin. Success is the only credential we know, and unless a belief is widely accepted we soon start to doubt the truth of it. This makes us latter-day Christians nervously anxious about the effectiveness of our proclamation of the Gospel. The prophets and apostles were obsessed by divine revelation or the lack of it: we are obsessed by human response or lack of it' (John V. Taylor).

True proclamation must be born out of the truth we are to convey. Only the Spirit of truth can

implement this, and we have this treasure in earthen vessels (II Cor 4:7, cf. 12:9).

(iii) *The fulness of the Spirit gives power to the Word*. This is realized in Acts 4:23–37 when the church prays for boldness to speak the word while the Spirit of Jesus testifies with signs and wonders. This is to 'be aglow with the Spirit' (Rom 12: 11), and is in the context of sincere love for the brethren (I Pet 1:22). By the Spirit we know the Father, so with confidence we can ask for the Spirit (Luke 11: 13) and in faith we are continually supplied with the Spirit (Gal 3:5, II Cor 4:13).

### WORK-OUT.

1. *In I Thessalonians 5:19–20 Paul links quenching the Spirit with despising prophecy. Why is the prophetic word so essential in Christian proclamation, and who are to prophesy?*

2. *How is the sincere love of the brethren linked with making effective proclamation of the Gospel ?*

3. *The early church was flexible in her preaching of the Gospel and approach to people. She was able to be free in this regard without compromising her message. How does the Spirit dissolve much of modern-day enculturation, enabling the people of God to identify with those in the world? (I Cor 9: 19–23).*

## STUDY EIGHT

### THE DAY OF THE SPIRIT IN THE END-TIME

Geoffrey Bingham

#### 1. Introduction: He is the Spirit of all Time, The Eternal Spirit

In Hebrews 9:14 he is called 'the eternal Spirit' We have seen that we only understand him when we know he has worked through all history. He was there at creation and it came into being by 'the Spirit of life' and continues thus from him. The ancients pre-Flood and post-Flood – were dependent upon him. He worked in the patriarchs, the life of Joseph and Moses, in Israel, and in the prophets. He kept working within (and for) the plan of God in Christ, in the church, and in all history. He was aware of the end from the beginning and has never been bound within time or space. He is then also the Spirit of the end –things.

#### 2. The Last Days Have Always Been

From our vantage point we look back. Those back there looked forward. Our 'now' was their 'then'. In this sense the Spirit has always related to the future.

In the O .T. the 'Day of the Lord' had two aspects. It was terrible for those who feared judgement, and wonderful for those who did not, but who have 'a certain hope'. There are two things, 'the last days', and 'the last day'. The latter is the consummation of the former.

In Acts 2:17 (cf. Joel 2:28, etc.) Peter quotes God as saying, 'In the last days I will pour out My Spirit upon all flesh'. The last days are those

stretching from Pentecost to 'the last day'. We are in the last days. He is the Spirit of the last days, i.e. he handles its events in the context of God's plan.

#### 3. Living with the Spirit in the Last Days

Romans 8:14–30 speaks of life in the last days, but life in hope and suffering. Thus:–

- (i) One lives in hope by the Spirit (Rom 8: 18–25, cf. Gal 5:5, Rom 5: 5)
- (ii) We walk only by the Spirit; we know no other (authentic) way (Rom 8: 14f, Gal 5:16, 18, 25).
- (iii) Our hope is only by the Spirit. He is the Spirit of hope. We need to know how to pray, but do not (of ourselves). The Spirit helps us to pray (Rom 8:26ff) and to know how and when to walk and to work.
- (iv) He is the Spirit of glory and glorification (Rom 8: 17–25, I Peter 4:14 – in Ezekiel the Spirit and glory are always linked). The hope of glory and the Spirit are thus related.
- (v) The Book of the Revelation has much to do with the Spirit, i.e. the things of its prophecy. The Spirit has always been the Spirit of prophecy (I Peter 1:10, II Peter 1:21, Rev 19: 10). In the Revelation the Spirit speaks to the churches in the last days (Chs 2 and 3). He gives the revelations to John the Divine ('I was in the Spirit', etc).

At the end 'The Spirit and the Bride say, "Come! "'

#### 4. The Spirit is the Eschatological Spirit

- (i) The Spirit is the Spirit of the eschaton. The Feast of Tabernacles relates to this endtime. See John 7:37–39, and relate to 'in *that* day' of Isaiah 12: 4, from which Christ's saying is drawn. Note that the Feast of the Passover was fulfilled in the Cross, the Feast

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of Pentecost in the outpouring of the Spirit. The Feast of Tabernacles (the offering of the whole harvest) is doubtless awaiting fulfilment.

- (iii) In the Revelation it is the Spirit who is 'the fountain of living water'.
- (iv) In O.T. and N.T. the Spirit is 'the Spirit of fire, i.e. burning'. See Isaiah 4:4, Matthew 3:11-12, II Thessalonians 2:8 = Isaiah 11:4, Job 4: 9.
- (ii) He is the Spirit of resurrection and glorification (Rom 8:9-11).

### **5. Hope of the End Affects Our Attitudes and Actions, Now**

Hope is the spur, the motivation, and the encouragement. See Romans 5:5f, I John 3:1-3, II Peter 3:11-14. Thus Galatians 5:6. Love thus works from hope, and hope by love. Faith works by love. I Corinthians 13:8-13 shows us that love matures, but in the context of hope.

Knowing the sovereignty of God we can be serene in the face of all things, and 'hope to the end' (Heb 6: 11) o It is good then to live in the Spirit, walk by the Spirit, and always 'be filled with the Spirit ,' for this is the Day of the Spirit!

### **WORK-OUT.**

1. *What do we mean by the term , 'the eternal Spirit'?*
2. *What do we mean by 'the last days'?*
3. *How does 'hope' relate to these 'last days', and what part does the Spirit play in hope?*
4. *What special things does the Spirit do in the eschaton, especially in resurrection and glorification ?*