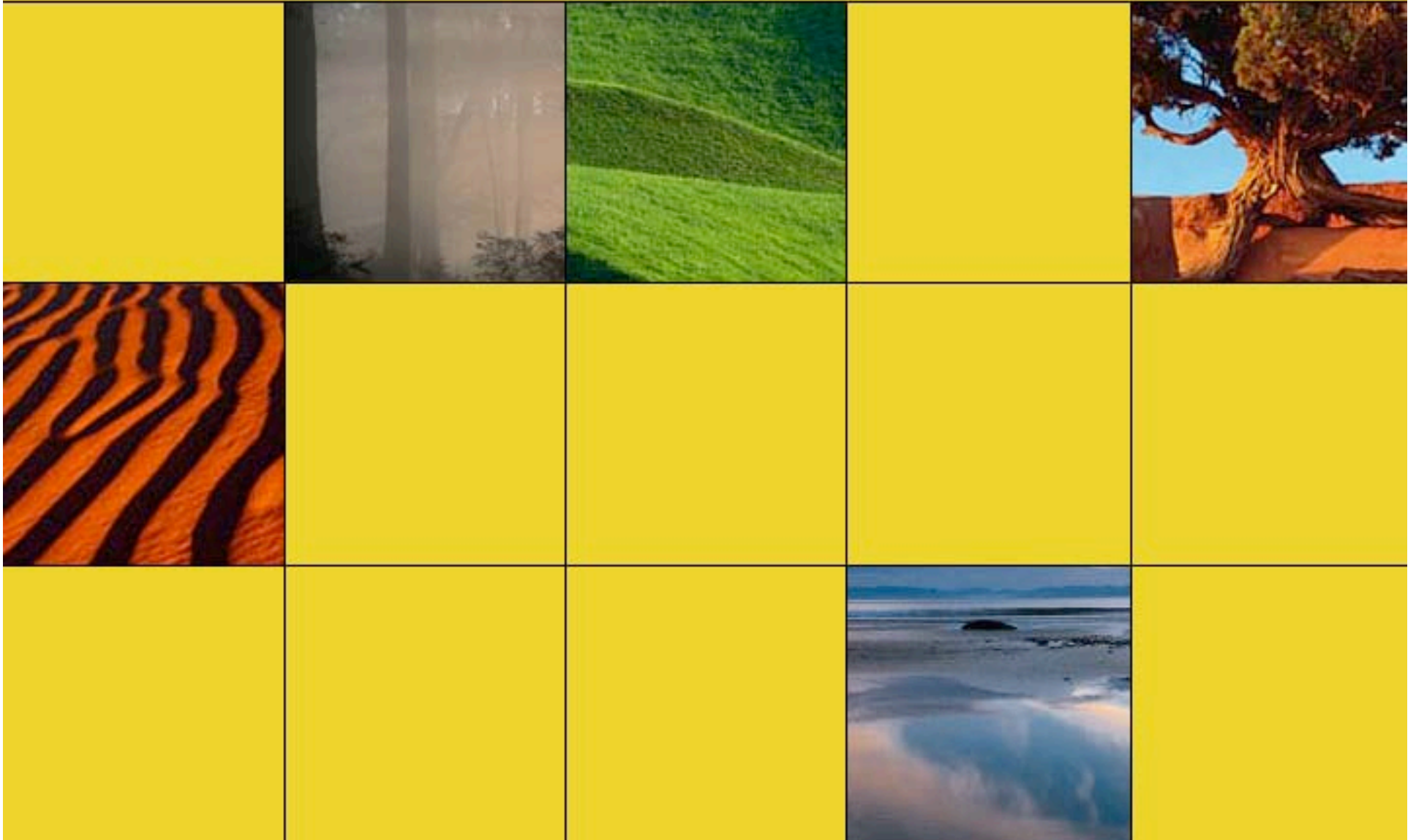
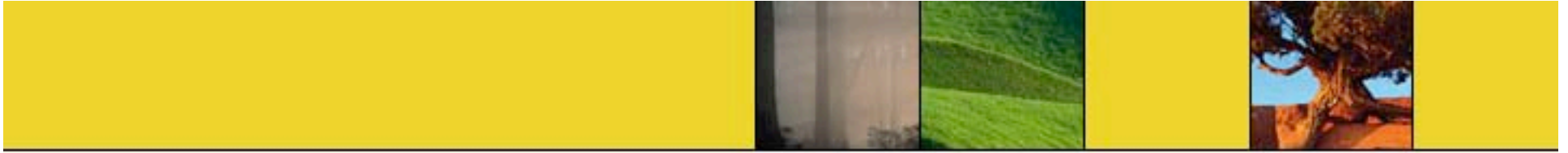
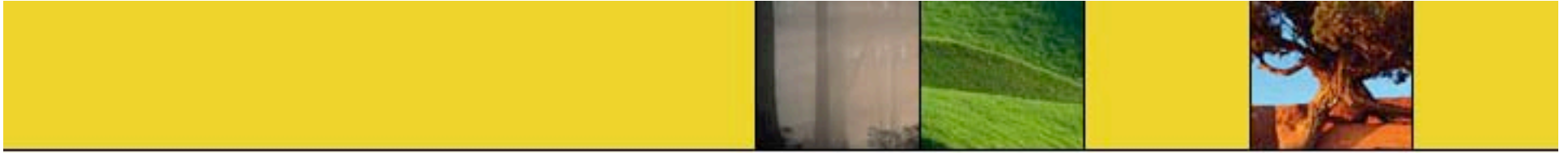


Scripture as a Record of God's Mission



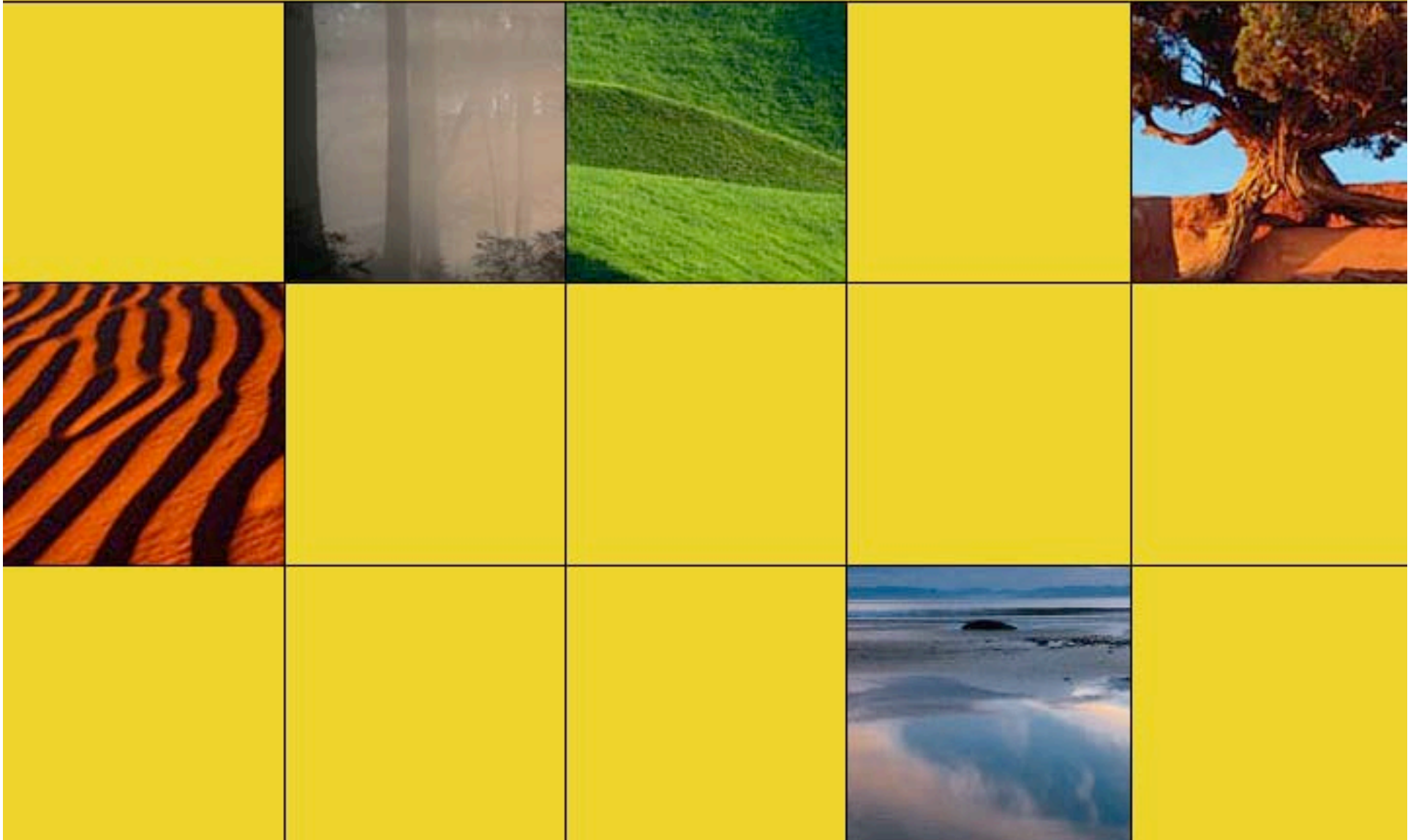


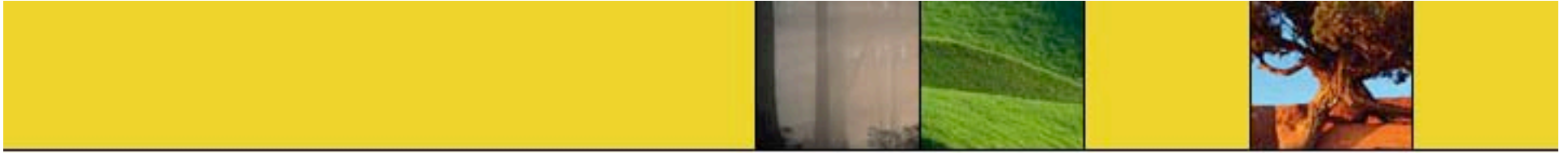
1. The Bible is the true story of the world in which we find our place and role.
2. God's mission to redeem the world is the main story-line of the narrative that the Bible tells.
3. In the Old Testament, God chooses and forms Israel as a people with a view to bringing salvation to the whole world.
4. In Jesus, God's purpose to restore the creation comes to a climax.



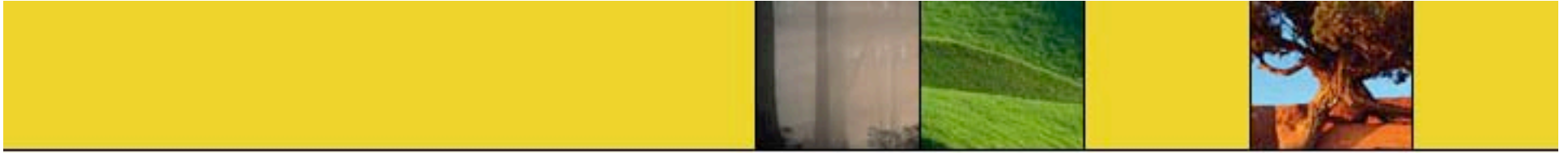
5. Church taken up into God's mission to continue the mission of Israel and Jesus.
6. The already-not yet period of the kingdom is an eschatological era of the missional ingathering of the nations.
7. The mission of God's people involves a missional encounter with culture which both embraces the treasures and opposes the idolatry of all cultures.

Scripture as a Tool of God's Mission

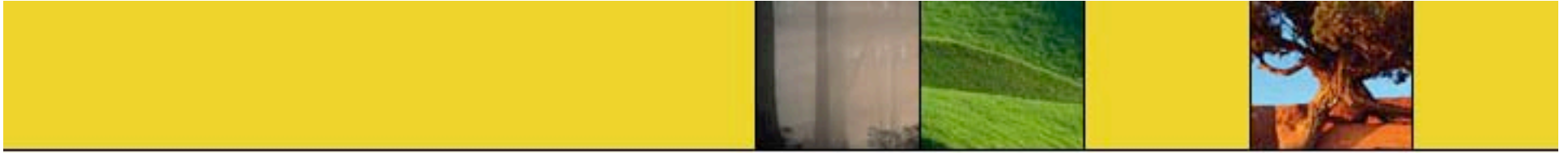




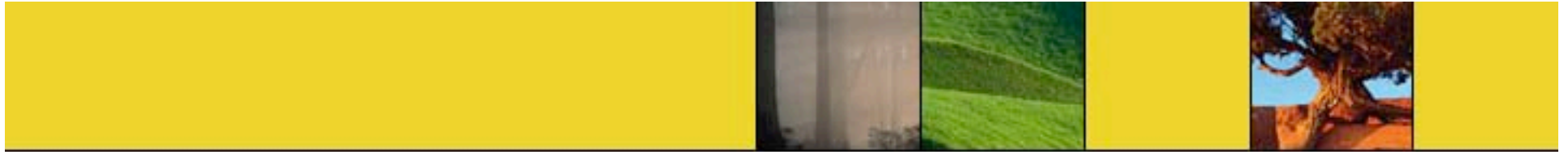
1. The Old Testament Scriptures were written to 'equip' God's people for their missional purposes.



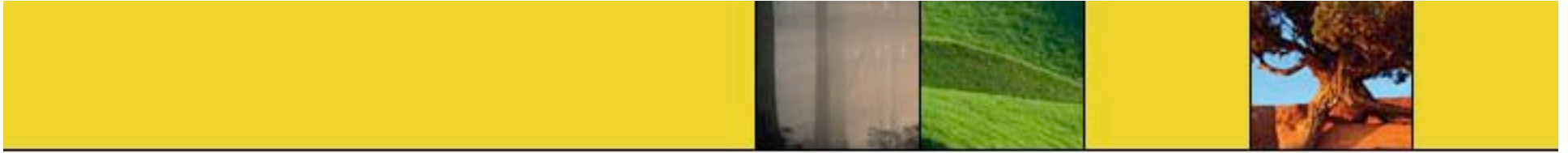
2. The New Testament Scriptures tell the story of God's mission through Israel as it climaxes in Jesus, and bring that story to bear in various ways on the early church to form and equip them for their missional calling in the world.



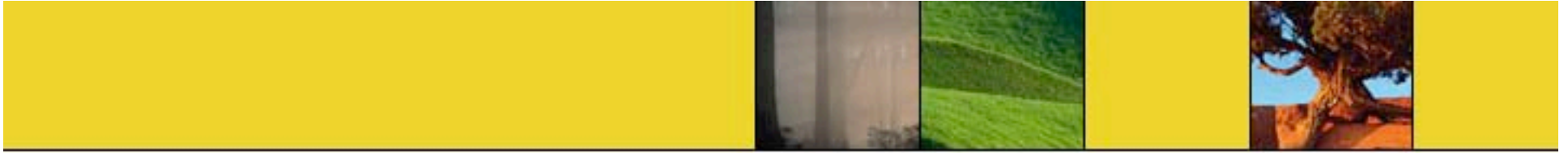
- Jesus accomplishes what the Old Testament Scriptures had been trying to do—bring salvation to God’s people and through them to the world.
- The apostles’ teaching, the gospel, the word of God (all roughly synonymous) was the proclamation of the fulfillment of Israel’s story in Jesus.



- This word or gospel was brought to bear on the church's life in various ways and carried life-changing power in and through the church.
- The New Testament is the literary expression of this word of God written to form, equip, and renew the church for their mission in the world.

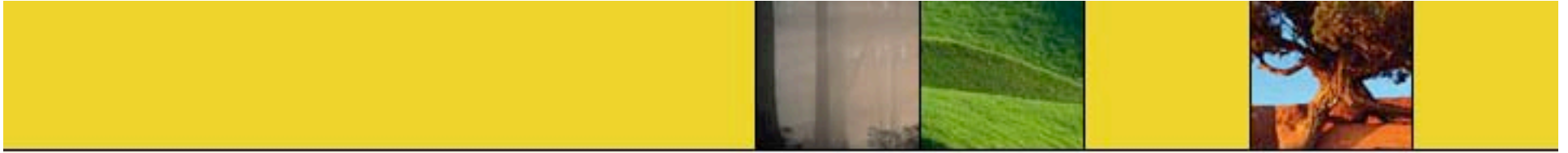


- This is the Holy Spirit:
The Spirit of the God of the Bible...
- Do you know Him?



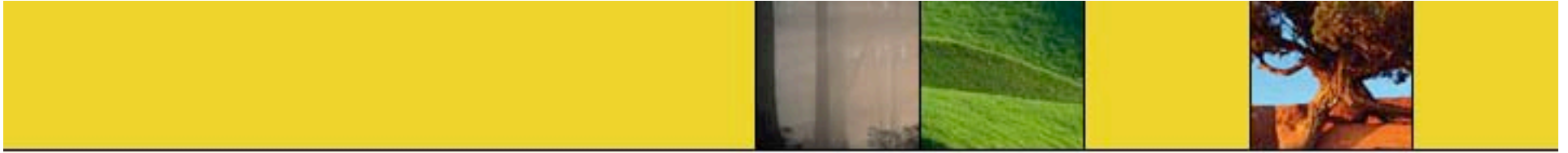
The Creative Spirit

- And the universe
 - Hovering and speaking—Gen. 1:1-3
 - God created everything!
 - Separating out purpose from chaos
 - God speaks—action results
 - Job 26:12-14—God and creation



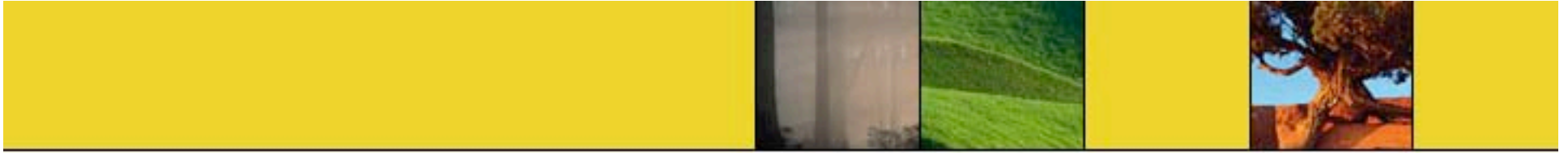
Breath that Gives Life & Uniqueness

- The *imago dei* is the difference
- A groaning of creation for the fullness of the Spirit of Creation—Romans 8



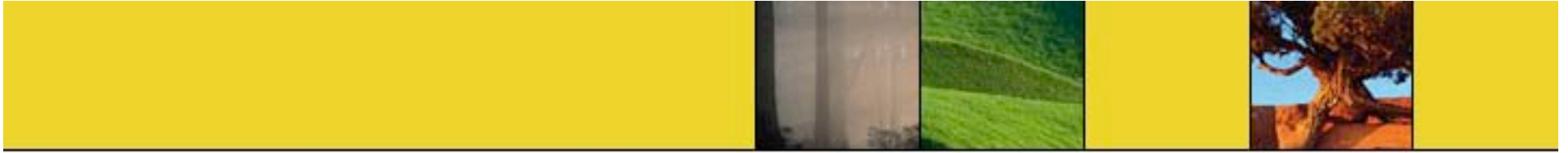
Sustaining and Renewing

- Job 34:14-15
- Psalm 104:27-30
- God brings all things into existence
- He sustains all things by His Power



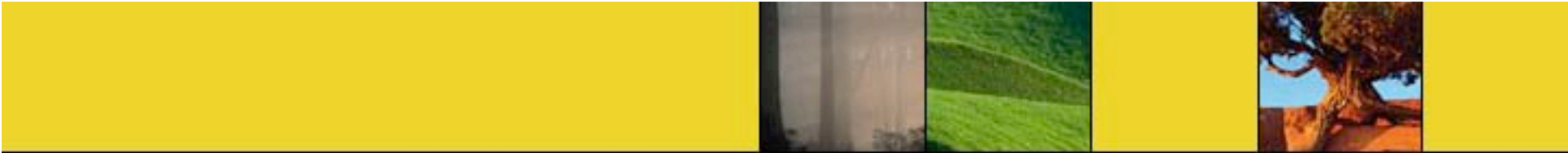
The Creating Spirit

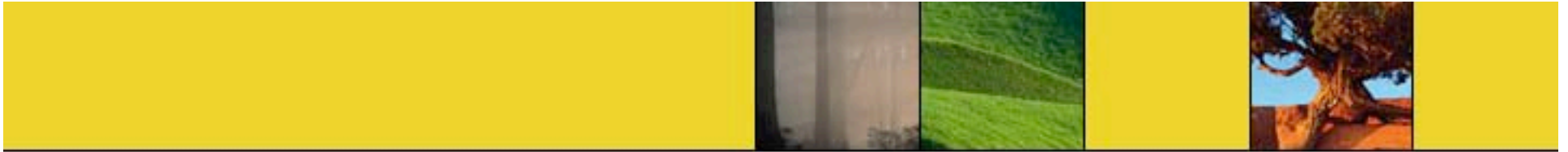
- All created order owes its being to the Spirit of God
- All created order is renewed and sustained by the Holy Spirit
- The Spirit that gave life at creation is the Spirit who brings life to your mortal self
- The Spirit is the midwife of the new creation



The Empowering Spirit

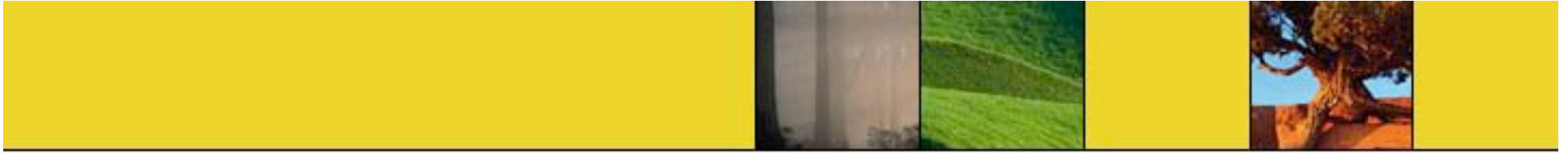
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- Power is the potential for influence.

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- The evidence of God's Spirit in Moses' life was the absence of things usually associated with greatness and powerful images like:
 - One's own self-suffering (Moses' speaking ability)
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 - A power that recognizes the Source with humility—Deut. 9:25-29



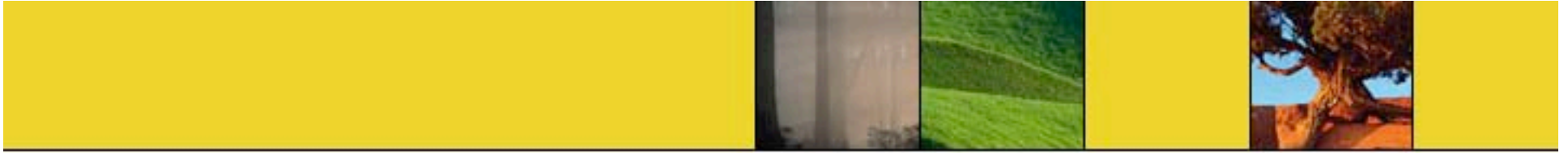
Prophetic Spirit

- A word from God through words.
- An opportunity to use God for our own purposes—Micah 3:5-7
- God's communicating to humanity is that the revelation of God is always accompanied by glimpses of the character of God given by those whose lives and organizations embody the character of God.

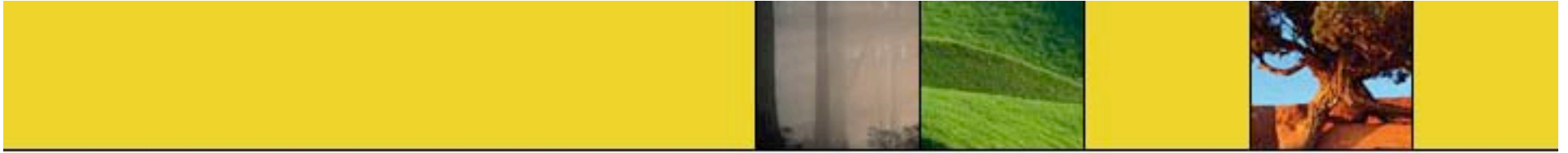


Anointing Spirit

- The provision of resources to carry out God's directives—I Sam. 10:1
- The failure of human kings increases necessity and hope for a coming king—A Servant King—Is. 11:1-5

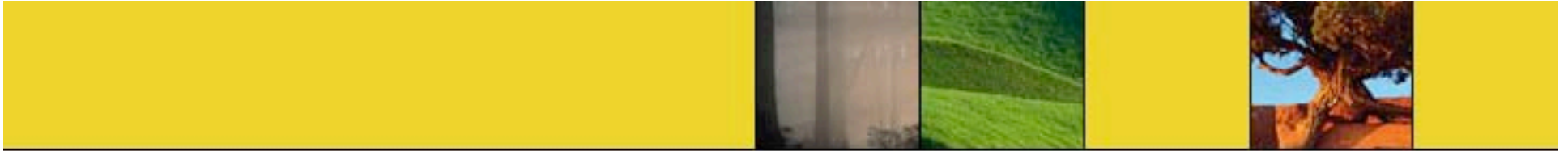


- **A mission for God necessitating a people who are anointed**
 - Genesis 1:26-28
 - Genesis 10-12
- **A mission for God led by a Servant King**
 - Isaiah 61:1-2
 - John 20:21
 - Luke 4
 - Matthew 28:18-20
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The Coming Spirit

- Anticipated in the Old Testament...
 - In creating and sustaining all life
 - In providing power for leadership and the mission
 - In delivering clear communication of God's perspective to people quite impressed with themselves
 - In providing an anointing to a Servant King who would embody the Mission of God.

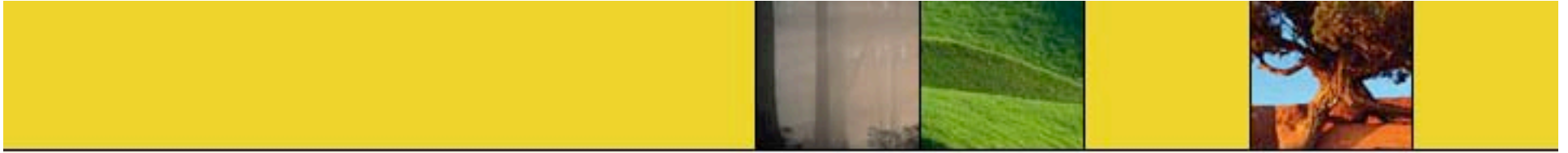


- **The Spirit at Pentecost comes with a great deal of expectation.**
 - Joel 2
 - Acts 2
 - This is that!

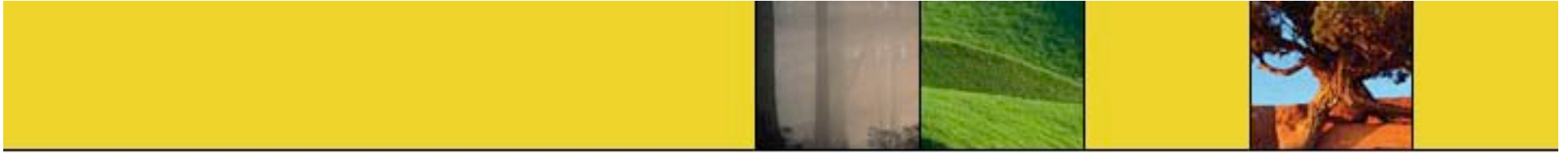


Ruah—Key OT Word for Spirit

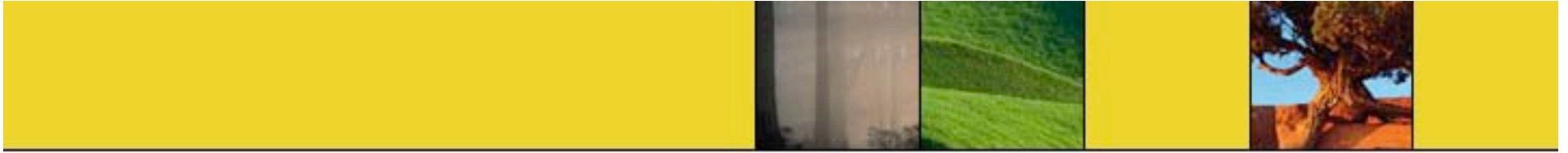
- Mentioned 387 times
- 107 of these refer to activity of God in the world of the natural life of human beings
- Context is important for interpretations.
- Old Testament must be the background for the New Testament—not the other way around!



- Understanding of the Spirit is sought in the context of how the relationship between God and humanity is conceived and presented in the Near East.
 - Egyptian—Life received from God
 - Semitic—wind, breath, fragrance
 - Akkadin—wind, life, breath

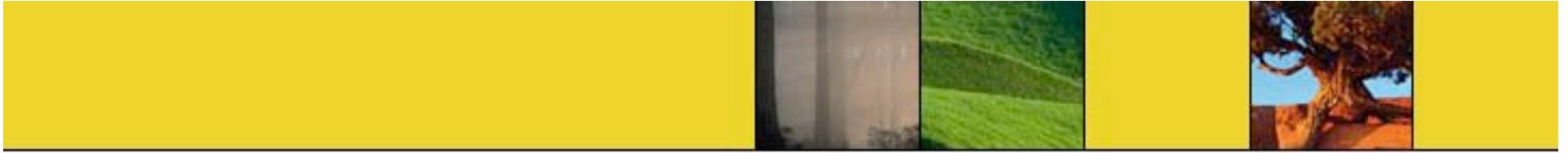


- The Old Testament is the only ancient literature that presents a people's experience with their God.



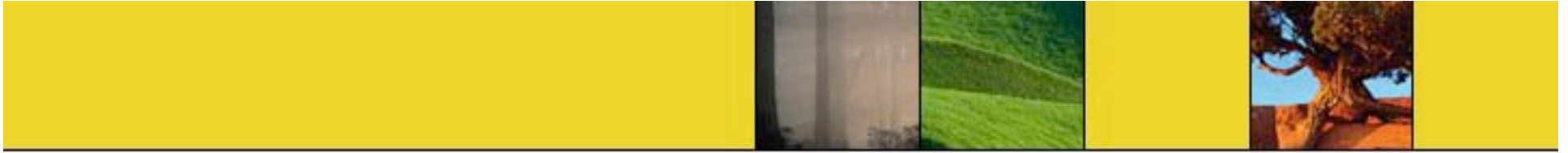
Spirit and Creation in the OT

- Creation of universe and human kind
- Establishment and provision for the people of God.
- Kingdom of God is established and promoted by charismatic leadership.
- Spirit of God calls, inspires, transports, and motivates us to do His bidding.



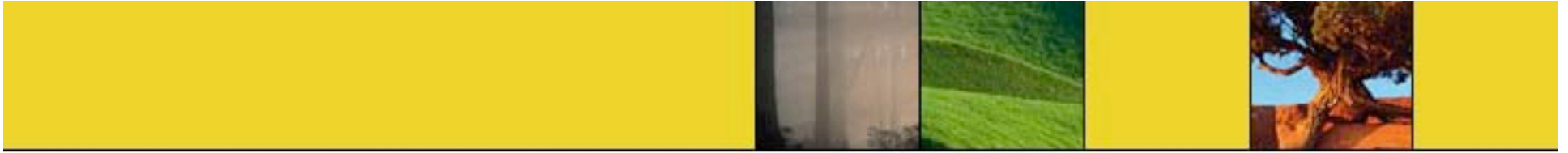
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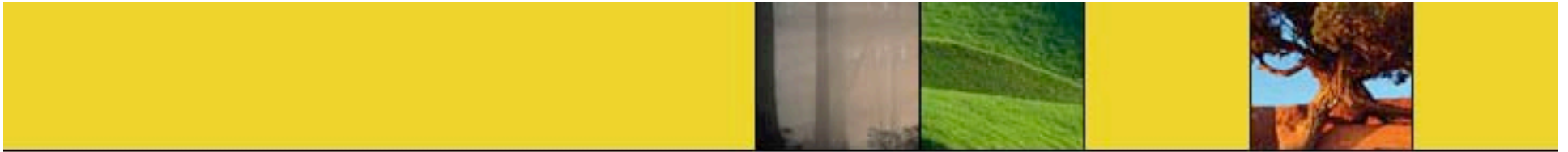
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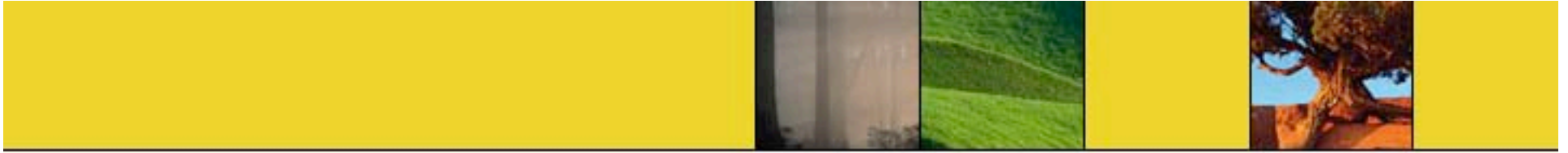


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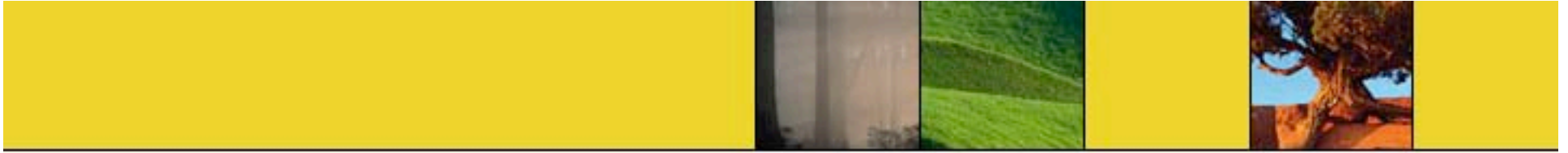


Empowering Spirit in the Historical Books

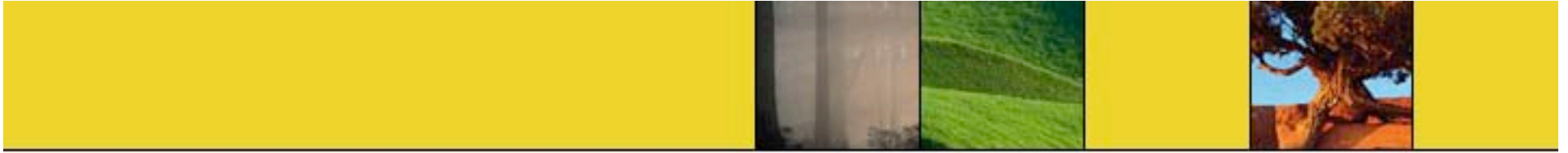
- Book of Judges
 - Judges—Deborah—Gideon
 - Spirit comes upon them (3:10-5:34)
 - Not just to do mighty acts
 - Dispense wisdom and understanding
 - Clothed with the Spirit
 - Covering of the Spirit which rules, speaks and testifies in them temporarily—for a particular purpose
 - Create in me



- In the Judges, the *ruah* was not a natural, physical endeavor of skill, but a supernatural power exhibited by the judges
- Judges 3:7-11

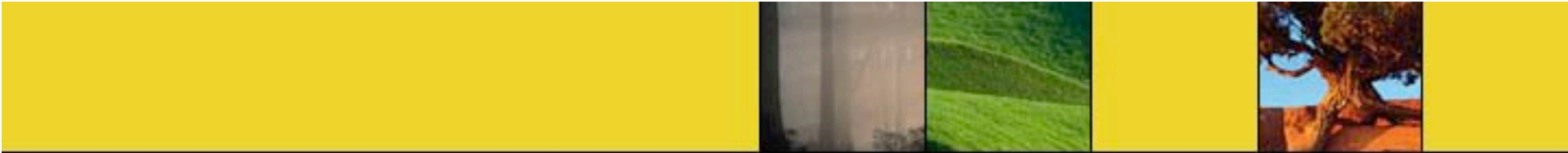


- Dynamic explosive power that overtakes and equips for specific tasks
 - Raising up of an individual
 - Endowing, enabled to motivate people
 - Gift of *ruah* empowers individual at appropriate time
 - Authority is not dependent on status, wisdom, prowess, ability



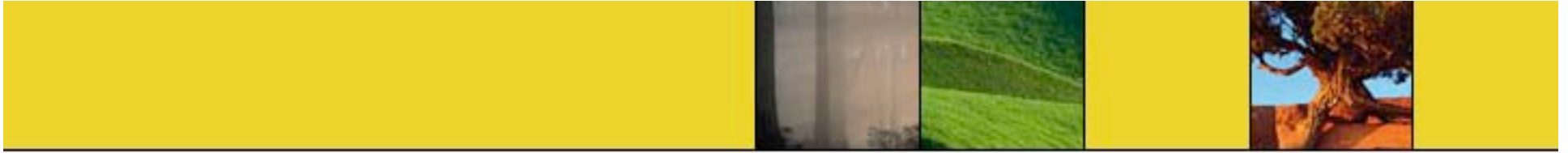
- “The main difficulty in presenting the personhood of the Spirit in the OT is due to the OT focus on the deeds of the Spirit in relation to humankind.”

Hildebrandt, 89.



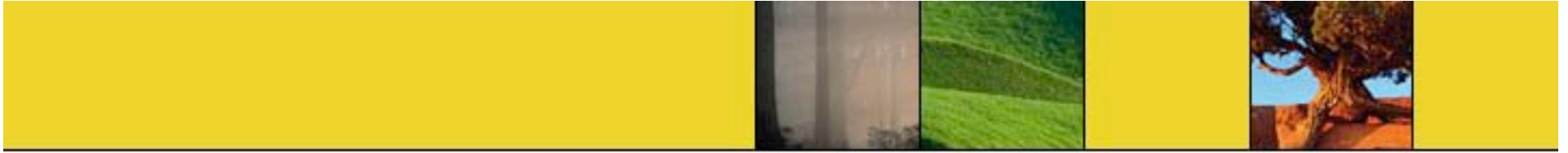
The Hebrews, it would seem, spoke of God in this way because they conceived of him in his essential being as the invisible Power (Energy) behind all that is, the creative Breath by which the living creature, indeed the whole universe, is animated. Yet in the context of the OT as a whole it is evident that this animating Power, this creative Breath, is not understood as an impersonal force but rather as a living Subject. The personal Energy which God is in himself, the Breath by which he calls worlds into being (Ps. 33:6) is, in the first instance, the Energy by which God wills to be who he is. He is who he is by his own acts; that is, his self-determined “self” and “I.”

P. K. Jewett, as quoted by Hildebrant, 39.



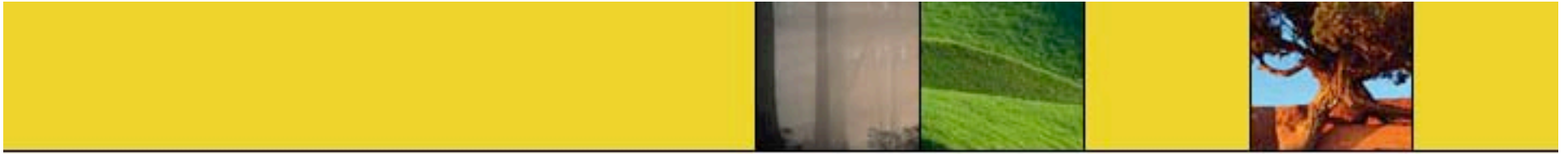
“The personhood of God the Holy Spirit is the loving, self-communicating, out-fanning and out-pouring presence of the eternal divine life of the triune God.”

Moltmann, as quoted in Hildebrandt, 90.



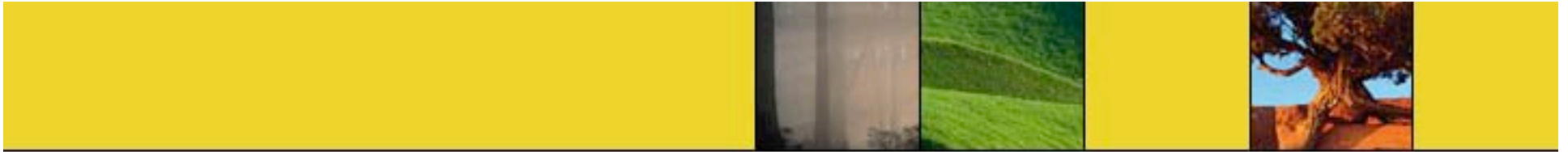
Result of the Spirit's Coming

- Initiation of radical transformation (Is. 6:1)
- Security and peace will finally prevail
- New attitude to the lordship and rule of God
- Justice and righteousness will characterize the day—Messianic Age?



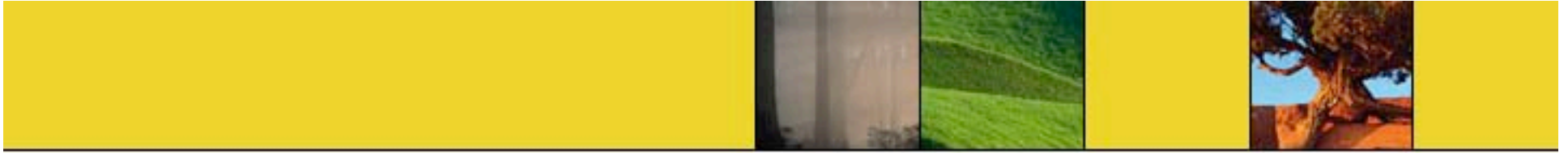
The Spirit and Prophecy

- *Ruah*—otherness of God
- This God who is beyond us and invades our world does not do so in order to terrify, but to communicate. The wind or Spirit of the Lord is indeed power, but morally defined power, bringing his creation into conformity with it (Ps. 33:5; II Sam. 23:2).



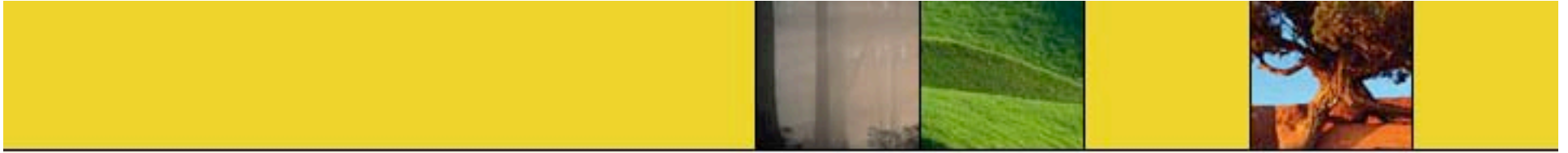
Ecstatic Prophecy and the Spirit

- Hosea serves in a period when prophets are considered fools and those with ecstatic behavior are called maniacs (Hos. 9:7).
- In Jeremiah's time, such "madmen" who act like prophets are placed in stocks (Jer. 29:26).
- Perhaps because of the spirit-ecstasy association, particularly in the eight century, there is evidence of a growing disdain for Spirit-induced ecstatic behavior.



- Anthropological studies show that ecstasy may have a variety of manifestations, ranging from dancing dervishes, mantic frenzy, and trances to controlled utterance. From a sociological perspective, the revelatory or auditory condition is an experience characterized by unnatural activities that serve to externally indicate supernatural influences.

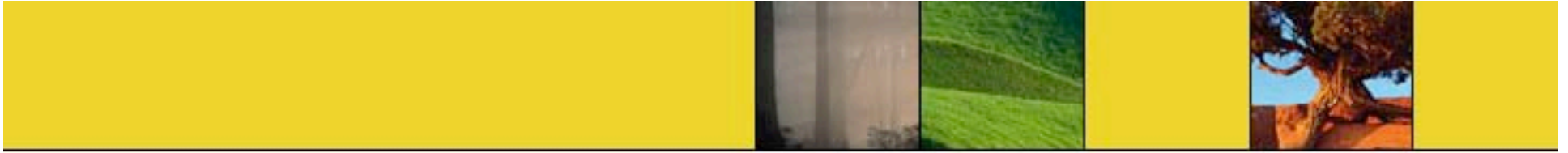
Hildebrandt, 160.



Bottom Line on OT Accounts of Ecstasy

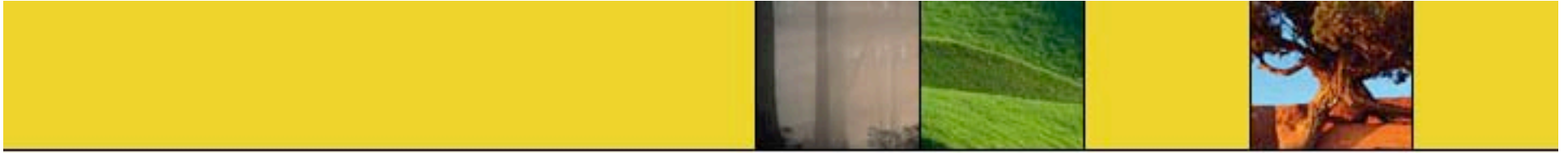
- What seems to be clear from the OT accounts is that in Israel the prophets who experience ecstasy do so as a by-product of the conscious reality of God's presence and Spirit. The OT focus is on the verbal utterances of the prophets.

Hildebrandt, 162.



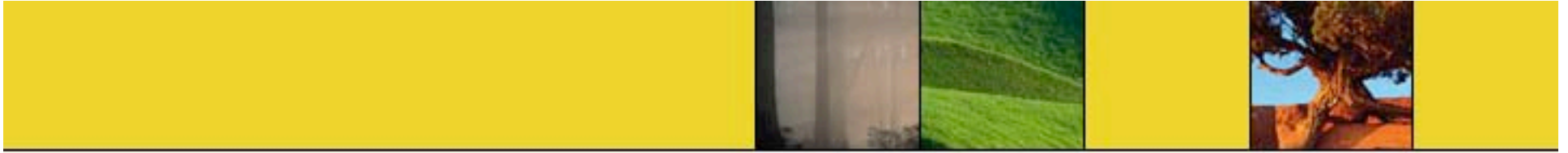
How Do We Know It's Real?

- Character of the prophet.
- Content of the prophetic word.



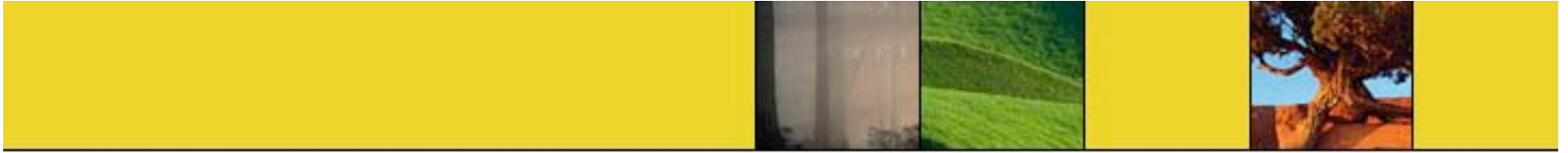
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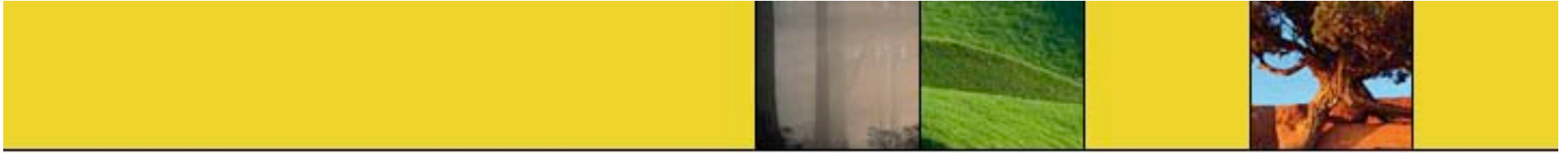


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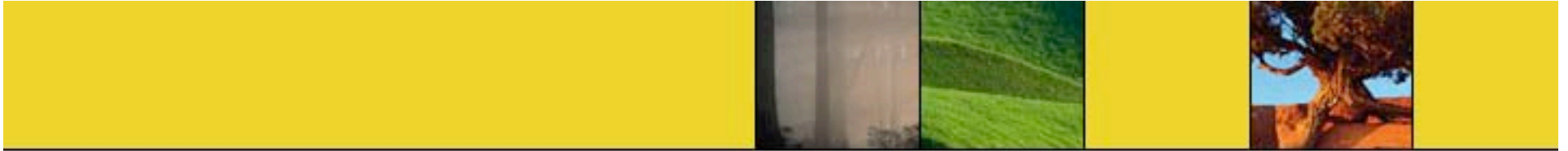


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