

Dr. Gary Meadors, Knowing God's Will, Session 12, The Role of the Holy Spirit

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Welcome back to our 12th lecture. This is GM 12, and you really need to have your notes in front of you this time because there are fewer slides, and we are more attached to the notes. I have some, and it's important for me to have some statements that are a little more elaborate than sometimes you have with the slides.

Okay, now, if you remember your table of contents, we're in the subjective challenges. We talked about conscience. Conscience is a witness to our worldview and values.

All right, now we're going to talk about the role of the Holy Spirit. Now, of course, this can be a very controversial domain. I'm not going to cover all the different views here.

I'm going to give you a perspective on how I see Scripture relating the Holy Spirit to the question of adjudicating the Bible and how to interpret it. These aren't my own bright ideas. In fact, very few things are my bright ideas.

They're the result of research. I'll mention some bibliography in the handout. I actually give you a little more bibliography.

I don't, you may have trouble retrieving some things. The biblical e-learning guru, Dr. Hildebrand, puts a bibliography at the end of lessons when copyright is not a problem. And we're finding those issues are more and more of an issue.

Therefore, we can't always put things there. But if you have a way of finding it, then you can have more reading to do. Okay.

So that's lesson 12, GM 12. And here we go with talking about this question of the Holy Spirit. This pneumatology, pneuma, is, of course, the word for wind and breath, and it becomes a noun for spirit.

The Holy Spirit of God, the third person of the Trinity. One of the things I like to say about the Trinity is there's no jealousy in the Trinity. You've got Father, Son, Holy Spirit.

Each is imaged in various ways in Scripture. And if we look at one to the exclusion of the others, then we're wrong-headed. But they do image themselves.

The Father, of course, images himself very much like the word Father does. And the Son of God, Jesus, is the second person of the Trinity and has his role. And the third person of the Trinity, he's kind of the application aspect.

And we'll mention this in a number of texts today. So, the spirit and guidance were during the church age. Page one of the that you have.

We're going to start with a summary statement. Then, we're going to look at the history of the spirit theology. We're going to look at a number of texts today and how they relate to guidance.

I don't normally give you long quotes, but because we can't just throw these articles into the lessons because of copyright laws, I want to give you a little longer quote than usual. There's a set of books by John Murray. John Murray was a professor at Princeton Seminary back when Princeton Seminary was a very conservative Christian seminary.

They left Princeton, a number of these. Warfield was another one. They founded Westminster Theological Seminary, Philadelphia.

And so therefore, this is an older writer, and he has a set of four volumes called the Collected Writings. What I like about them is lots of subjects are covered, and they're generally short so that you don't get too overwhelmed. He also has some very good articles on a number of areas.

A very good article on free will. You would recognize John Murray as a Calvinist in a classical sense. And yet, I used to have my students read his article on free will without telling them who wrote it until after we had discussed it.

And they were all very impressed with it. But a lot of people turn off when you mention the word Calvinism or Calvin or something. You have to study these things, not just have stereotypes about them.

But here's the quote on page one of the notes that I've given you. It is proper to speak of the guidance of the Holy Spirit. The question is how? Now, that's a big question.

You could apply that question in a lot of ways. Sometimes, it's not what the Bible says; it's what the Bible means. How does poetry mean? How do epistles mean? Because that has a lot to do with the what? With the product.

And so, we ask the question, how the Holy Spirit guides and directs the people of God? As Murray goes on, the scripture is the only infallible rule of practice. The

corollary of this is that we may not look for, depend upon, or demand new revelations of the Spirit. We do not live in the era of revelation and inspiration.

We live in the era of being locked up to the Bible, not developing the Bible. We inherit the word of God, not create it or continue to write it. The corollary of this is that we may not look for, depend, or demand new revelations of the Spirit.

We do not live in the era of revelation and inspiration. To bypass the sufficiency of scripture, to which the Spirit bears witness, is dishonoring to the Holy Spirit. For us to expect or require special revelations to direct us in the affairs of life undermines the sufficiency of scripture.

It is our responsibility to abstract the operation of the Spirit from the infallible and sufficient rule of practice with which He has provided us. The only way whereby we can avoid this error, that is, to depend on direct information from the Spirit, is to maintain that the direction and guidance of the Holy Spirit is through the means, there's a keyword, through the means which He has provided. He's already provided, we could add, through the apostles and prophets, and this is His work to enable us rightly to interpret and apply the scripture in the various situations of life.

The notion of guidance by immediate impression, which is usually claimed to be Spirit, distorts our thinking on this question of guidance and stultifies what the apostles prayed for in the case of believers at Colossae. We're going to talk at length about that text, and it undermines an appreciation of 2 Timothy that all scriptures are God-breathed and sufficient for everything. Now that's from his book on Collected Writings, the article is The Guidance of the Holy Spirit in Volume 1. So, we're going to unpack that idea.

So, the Spirit guides us but guides us through the Word, and you're going to see as we go along that the conscience and the Spirit have very similar ways, and they're very hard to distinguish sometimes in our internal processes. The concept of so-called illumination on page 1, about two-thirds of the way down, is best called the inner witness of the Spirit. We talked about the conscience as a witness.

Well, we're going to talk about the Spirit as a witness. The concept of so-called illumination is best called the inner witness of the Spirit. Consider some passages.

Romans 8:16. The Spirit himself, they're on the first page. I'm giving you the phrase. The Spirit himself bears witness.

Remember, we saw with conscience that the word witness is a common word. Bears witness with our spirit that we are the children of God. That has a redemptive aspect.

We know that we're Christians because we can't get away from it. The conversion is a miracle of God, and we come to understand that, yeah, something really happened with me, to me, and now that I'm growing in the grace and knowledge of the Lord Jesus, I am seeing more and more how that has affected my life. And so, the Spirit bore witness in that regard, and we'll talk about that in a category in a moment.

1 John 5:10. He that believes in the Son of God has the what? The witness is a reference to the Spirit. The witness in him.

The Spirit taught witness of Scripture in 1 John. Romans 5. The love of God has been shed abroad in our hearts through the Holy Spirit. And heart, again in the Bible, is the mind.

The Holy Spirit gives us confidence. 1 John talks a lot about this in terms of the fact that we know Christ. John was written to bear witness to the fact that Jesus is the Messiah.

1 John is written to bear witness that we have believed in him. It's a kind of confidence of salvation in 1 John, and yet it's evident in the way that he presents it. It's interesting.

All right, let's talk about a historical overview of the Spirit. There was a conflict between the Roman Catholic Church and the Reformers concerning the issue of authority. As you probably well know, in Romanism, the Church exercises ultimate authority, including the sole authority to state what Scripture means.

Their construct was the Word and the Church, but the Word is never loose from what the Church thinks about it. The Roman Catholic Church has its authority structures. The Reformers, however, have authority residing in Scripture alone, and the believer has the right and the responsibility to study the Scriptures and come to conclusions concerning their meaning.

So, instead of the word Church, the Reformers switched to the word Spirit. The Spirit bears witness to the Word. That's a simple way of saying it.

Let's look at it in a little more detail. Calvin himself, and by the way, as you get into this thing of Calvinism or Methodism and so forth, do yourself a favor. Read Calvin.

Don't listen to what people say about him, and I think you'll find that Calvin's a whole lot more understandable than his followers, to say the least. So read him. Calvin changed the equation from the word Church to the word Spirit.

The Reformers had a new authority to the Word, not the Church, but the Spirit of God, which puts all believers on level ground. He called it the doctrine of the

testimonium. Guess what? The word witness, the word testimony, the Spirit bears witness to Christ in salvation, the Spirit bears witness to the Word in convicting us of its truth.

Calvin viewed the role of the Spirit to be that of convicting. Please underline that word, convicting the believer's heart, and that is what is in Scripture, mind, concerning the truthfulness and authority of Scripture. Calvin called it the efficacious confirmation of the Word. Why do we believe in Scripture as Christians? Why do we believe a text that we don't really want to obey, but that text is making it clear to us that we need to, and we feel convicted? Well, we feel convicted for two reasons.

Conscience, if our transformed mind is up to date, and the Spirit of God can convict us, and I'm going to tell you that there's almost no way to sometimes distinguish between the two. So what's the final arbiter? The final arbiter, once again, is the worldview and values that are correctly put in place by the Word of God itself. For Calvin, this efficacious confirmation, the role of the Spirit, was one of persuasion.

Persuasion, what does that mean? That means persuading you that the Word of God is true, and you have a responsibility to bring it out. So, the Spirit's role is one of persuasion, not content. The Spirit has already taken care of the content through the apostles and prophets providing us with Scripture.

The content was the Word to which the Spirit bears witness. So the Spirit does not have an ongoing ministry of telling us what to believe. The Spirit has an ongoing ministry of witnessing to us and convicting us of what to believe.

Not content, but conviction. Ram, Bernard Ram, who's been long gone and was a biblical scholar, wrote a lot on interpretation of the neo-Protestant methods. The Witness of the Spirit was his dissertation, and it was put into a book, and it's one of the finest little books on this issue of the Witness of the Spirit.

See, the Witness of the Spirit is the formal theological way of describing what some people call illumination. Illumination, frankly, is not a good word to talk about because illumination brings with it a metaphor of content, in a sense, and understanding. Understanding is much more difficult to define in this domain than the way people use the word illumination.

God illuminated me. Well, God convicted you about the Scripture. Some people can come along and say, well, God illuminated to me that this verse means that when you could show definitely that they're wrong.

Okay? So, illumination is used like a crowbar with people to get their view of the text. But rather than illumination, it's more of a witness to the Word. Ram summarized Calvin because the testimonial is a persuasion.

Notice that. That's conviction, you see. It is a persuasion about something.

It is not its own content. The testimonium is a revealing action, not a revealed content. It is an illumination, not a communication.

Now, there is a right understanding of the word illumination, but frankly, I'd rather avoid that term because I think it's misleading. For this reason, Calvin opposed the enthusiast who claimed a revelation was content, and that wasn't one of the controversies. In fact, early on, Warfield was controversial with the Roman Church about miracles, and that's an interesting piece of history as well.

Think of this in terms of initial salvation and the act of preaching. We've got that testimony of the Spirit bears witness with our spirit that we're God's children, and you can't put that in a test tube, but we know it. It's an internal conviction.

You can't get away from it. Well, the Spirit bears witness to the Word, and our conscience bears witness to the Word, and both of these are working internally with us to keep us on the straight and narrow. But there is not a content that's given.

It is a conviction because the content is already there in Scripture, and that's what we have to relate to. We have an inspired Scripture. We do not have inspired interpreters, and you can't bypass that problem by claiming the Spirit told me this is the view.

What are you going to do if you've got, say, 10 godly, equally well-trained interpreters of the Bible, and we'll assume that they're all equal on the godly level, and yet they disagree? Well, who's right? You'll say, boy, I don't want that problem. Well, that's a problem that God has given us. Now, that's a part of our reality.

Equally godly, equally trained individuals who come to different views of the same text that is a fact, so it's part of God's decree of will. Why? In doubt. We don't know, but that is what we face.

And so, therefore, you can't come along and say, well, as some have tried, naively in my opinion, you can't say that the interpretation of the Bible is a moral issue because you're saying, then, that equally godly people who disagree, somebody's immoral and somebody's moral. That's it. That's a lane you don't want to walk down.

That's a bad way of trying to explain the problem of the fact that we have diversity in relation to the Bible from among godly people. You've got to blame the Spirit of God for the one that's wrong, and, of course, you're right, and the other one is wrong. That's the way it always is.

That is a bad way of thinking about these ideas. It's a persuasion, not a content. The testimonial itself is a revealing action, not a revealed content.

What that means is that the conviction is part of the Spirit and the conscience work, and you have to ferret that out. That's not easy to do in general to us because they both are doing the same thing, and it's only the final word of Scripture that's going to be able to make a judgment. For this reason, Calvin opposed the enthusiast who claimed a revelation with content. Think of this in terms of the initial salvation and the act of preaching.

We're convicted. We don't have the content given to us. The content's in Scripture.

Now, we'll talk a little more about that with some other texts. A theological overview of this subject. The witness of the Spirit in relation to the Trinity.

If you'll notice that, it's on page two of your handout, and I'm reading from a different text because my eyes are too bad to read from that smaller print, and that's still mine. All right. A theological overview is on page two of your notes.

The witness of the Spirit in relation to the Trinity. The role of the Spirit is to exalt Christ. You know that well from the book of John and other places.

The Spirit is never imagined as an end in itself. The Spirit is not the loaner person in the Trinity. The Spirit does the bidding and the work of the Father and the Son.

The role of the Spirit is to exalt Christ. The Spirit is never imaged as an end in himself but is a means to an end, and that end is Christ. He witnesses, bears witness to Jesus as Messiah.

He leads us to Christ. He glorifies Christ. He teaches us Christ through the Word.

And you can't put that on a piece of paper. It's something that happens internally. It's affirmed, and it is not explained how, but it is a fact.

And yet, at the same time, the only judgment we can make on the human plane is the judgment about the fact that we are interpreting Scripture accurately, and yet, at the same time, we still have diversity. So, you can see the tension that exists here because God has not decreed to give us inspired interpreters, only in inspired Scripture. Notice this quote from Ram.

Reflection upon the person and work of the Holy Spirit reveals that he is the executive of the Godhead. There is no biblical doctrine of a metaphysical or ontological connection between the Creator and creation. He's separate from us, between the Maker and creation.

The connection is direct. It is made by the Holy Spirit of God, the divine executive. He enacts salvation.

How? By witnessing to the fact of Christ and witnessing to the, That's the way. That's our secret weapon, in a sense. It's a direct connection.

Excuse me, my eyes are a bit of a problem. The divine executive touches the creation and the creature directly. Yet in this touching, in this work as an executive, inside like the conscience is, he does not originate the plans of his action.

He executes the plans of others, namely God and the Word. He acts with reference to something beyond himself. He's a witness to, like conscience is a witness to.

He is the one who witnesses John 15:26, and therefore the content of this witness exists outside of himself. What is it that exists outside of himself? The Scripture. And so the Spirit is a witness to the text, not giving you more text, and frankly not even giving you the meaning of that text.

Witnessing the text in terms of its value and your need to interpret it is why we, that's where it stops, and that's why we have this diversity among godly people who are equally trained. He is the gift of the Father to the Son and of the Son to the disciples, so he carries out the intentions of another. So, there you have some theology.

Furthermore, in that theology, the witness of the Spirit and Revelation. The Spirit bears witness to the Word. They are not independent witnesses, nor are they in competition.

So, I've given you a bibliography on that. Hopefully, you can chase it down a bit, but that's extremely important to get that idea. The Spirit is not about content. The Spirit is a witness to content that you already have, and you have to ferret out how that operates.

At the end of the day, the bottom line is that it is your responsibility and the role of biblical interpretation to come to judgments. As witnesses of the Spirit and Redemption, we saw that in Romans, the work whereby the Spirit enables a person to recognize and respond to the truth of the Word about their need for salvation. We can't make people believe.

We can't even make them understand. We can assert things to them, we can make them thirsty, but we can't make them drink from the fountain of life. But if they get thirsty enough, and we have the secret weapon of the Spirit of God convicting them

of the truth of that text, that's why when I do evangelism, I make them read those verses.

I don't just quote them, though. I make them read them because I'm hoping that through the eye, it's going to enter into a deeper recess of that individual. The Witness of the Spirit and Interpretation.

Here's where, of course, a lot of the controversy comes. Let me say it this way. Every spirit sustains a relationship with the Holy Spirit.

We all sustain a relationship. I'm not going to go into a lot of detail here. What does it mean to be filled with the Spirit? Well, the word fill is a metaphor.

Dorcas was full of good works. That means Dorcas was characterized by good works. If you take the word characterized to the word fill, I think you'll get a better view of that metaphor.

To be filled with the Spirit is to be characterized by the teaching that the Spirit convicts us about. To be filled with the Spirit is not to get more of the Spirit. It's not to get something somebody else doesn't have.

To be filled with the Spirit is to be characterized by the Spirit things, and the Spirit things is the text itself. Every believer sustains a relationship with the Holy Spirit. What is commonly called illumination is the benefit of regeneration in which the Spirit helps the believer to exercise the capacity to submit to the teaching of Scripture about ourselves and our work.

We didn't have that capacity before conversion. We have the old nature, and we follow the old nature. Conversion gives us a new nature, a new set of compositions of characteristics.

Now, we focus on them rather than the old, and we come into that battle between the old and the new nature. The actual process of assessing the intended meaning of Scripture is the task of hermeneutics. It's the task of interpretation.

The ability to expose this intended meaning depends upon the interpreter's skill in applying the Scriptures, applying the science and art of hermeneutics, and being willing to submit to what the Scriptures actually teach. The Spirit does not communicate content, neither new revelation, nor interpret the revelation. It does not give new content to the interpreter; rather, the Spirit, in inexplicable ways, helps the interpreter to submit to the teaching which is being assessed.

And I'll go so far as to say, particularly to convict the interpreter not to allow their own set of presuppositions to come into play, and yet it's almost impossible for an

interpreter not to let those creative constructs that guide them in the interpretation of the Word. So, you can have I. Howard Marshall, as a Wesleyan, and you can have some major representatives, like John Murray, of Calvinist traditions, together. They'll come to a different conclusion about a passage, and yet they still have fellowship with God together.

That's part of the human arena. God has not decreed to overcome that. He leaves us with that tension.

He leaves us with that diversity, and we are locked up to the Word of God, and we have to plow our course and make our decisions, but live in harmony with other Christians who have plowed other courses. Now, not everybody's right, but for whatever reason, God has decreed more about the process than he has the rightness, as long as we're in the same ballpark. And it usually is not what we would call the major orthodox issues that are the question here.

Now, there's an act on the next page in your notes, at the bottom, or on pages two and three. I've given you a bibliography of items to look at. And that's just a small piece. As you can imagine, there is a lot of energy given to trying to unpack all this.

Craig Keener is a major, more of an Arminian direction. He has plenty of literature. I don't remember that.

I probably have it here, but I don't think I do. These are things that I primarily use myself. And so you can, you have your own traditions.

You work it out from that standpoint. But the fact is, you got to work it out. You cannot just say the Spirit told me this is the truth.

No, the Bible tells you what is true. We're convicted about Scripture, but those convictions operate within the paradigms that we have chosen to recognize and apply in interpretation. That is the diversity of the Christian community.

The Roman Catholic Church wants to get rid of that. But the fact is, you can't get rid of it because it is God-decreed in the believing community. Why God chose to do it that way, I do not know, but He did.

And so we have to bow to His sovereignty and to the fact that, for whatever reason, He views that as a superior approach than to give you an inspired commentary. Maybe the Tower of Babel by analogy, I don't know, but nonetheless, it's there. So that's history, some theology, but I want to look at the text.

I want you to look at 1 Corinthians chapter 1, excuse me, chapter 2, verses 6 to 16. Here is the Walter Kaiser article I've given you that I think would give you a good read. I'll see if we can get that into the Biblically Learning site so you can have it.

I'm not sure what Westminster Theological Journal's rules are about sharing these kinds of things. But if you email me directly, I'll share it with you and take the consequences. But the fact is, I don't know that we can put it on a public site.

But this is a very important article for you to read. Okay, now let's talk about this passage, 1 Corinthians chapter 2, verses 6 to 16. If you look at it, I mentioned to you previously that chapters 1 to 4 are the apology of, Paul, not an apology in the sense of I'm sorry, but an apology in the sense of proof.

The Corinthians were pushing against Paul's message of the gospel. And Paul is pushing back and saying, look, this isn't my own bright idea. And he does that in the crescendo, kind of the watershed text of 1 to 4 in chapter 2:6 to 16.

If you'll notice in 2:1 to 5, I, brother, when I came to you, and notice if you look down through there, I, you, I, you, I, you, I, you, I, you. And if you go to chapter 3, verse 1, I, you, I, you, I, you. But in chapter 2, verses 6 to 16, it's not I, you, it's we.

Who is we? Is it I, you? I don't think so. And neither did a lot of commentators. It's not Kaiser's own bright idea.

He talks about his dependence on previous commentators and those who evaluate the text. To me, it's a bit of common sense. He changed to the we, because when he speaks in 6 to 16, he's speaking about the apostolic community.

Here's where he seals his authority as an apostle to tell them what they should believe. And the crescendo of it comes in verse 10, where he says, God revealed. Revealed trumps everything else because it's the revealed word of God.

It's the revealed truth. It's the authoritative truth. We get this witness of conscience and the witness of spirit to that truth.

Notice what he says. We speak wisdom. However, among them, those who are fully grown are not the wisdom of this world.

We're the rulers of this world. We're coming to naught. He talks about those rulers in other places.

The intelligentsia of the world didn't understand. He says, if they were, they wouldn't have crucified the Lord of God. They didn't get it because giving it is a part of our conversion experience to be able to read Scripture rightly.

But it doesn't mean they can't get the meaning of the Bible. It's just that they don't believe it because the Bible is not reader-centered.

The Bible is text-centered. The meaning of the Bible is in the Bible. It's not in the reader.

Consequently, we need to be careful how we approach that. We speak God's wisdom in a mystery. Even the wisdom that has been hidden, which God foreordained before the world unto our glory, which none have known.

For they, if they had known it, they wouldn't have crucified the Lord. But as it is written, things which I saw and ear heard, and which entered into the heart of man, whatsoever things God prepared for those who love him. Consequently, that passage, as I mentioned before, is not about heaven.

It's about epistemology. Look at verse 10. But unto us, that revealing community, we call them apostles and prophets, unto us God revealed these things through the Spirit.

It is the Spirit's work with the apostles, which is revelatory, not with us. For the Spirit searches all things, gaze at deep things of God. For those among whom man knows, he uses all kinds of analogies.

We receive not the Spirit of the world but the Spirit that's from God. We speak in verse 13, which things, these things that God through the Spirit revealed. We speak not in words, which man's wisdom teaches, but which the Spirit teaches, combining spiritual things with spiritual words.

Now, there are a lot of things in this text that you could talk about. And I can; I'm only going to talk about this one thing. So, in 1 Corinthians chapter 2, the affirmation is that God gave us his Word through the Spirit.

And that is what makes it authoritative. That's what made the apostle Paul authoritative in his preaching. Therefore, that is the trump card in relation to whose gospel is the right gospel and what's in court.

Okay. This text, by the way, is often used in that concept of illumination, as if it applies to me. No, it's not me.

It's not I, you. It's we, that is, the apostolic community, the revealing community that God chose to transfer his truth into the scripture reading. I think that's the best reading of this text.

All right. So that's one piece, as we've talked about, that is key in this discussion. And Kaiser's article can unpack that for you in a lot more detail.

Secondly, the affirmation in Romans 8, 14, if you look at Romans 8, 14 for a moment, and Galatians 5, 18, this lecture is going to go quite a bit over because of our looking at these texts, which takes a little time, but this is important. Romans 8, 14. I should have put these on slides.

Romans 8:14. We go back to verse 12, where the paragraph begins. So then, brother, we are debtors, not to the flesh, to live after the flesh.

For if we live after the flesh, you must die. But if by the Spirit you put to death the deeds of the body, you shall live. How does the spirit do that? By applying the word.

For as many as are led by the spirit. That's a metaphor. The word led is a metaphor.

It is, are led by the spirit. So, you have to answer the question, how does that happen? It happens through the word of God. We're led by the spirit, not in that direct sense, but in the sense of convicting us to follow the scriptures.

There are only two places where lead is used as a metaphor. One here in Romans 8, and also in Galatians 5, 18. We're led by the spirit to live the fruit of the spirit and to eschew to resist the works of the flesh.

So, led is a metaphor. In fact, there are some articles on this that point out that lead is a metaphor for sanctification. Because the spirit is heavily at work in our sanctification, which is the application, the conviction, not the giving of content, not even the interpretation of content, but the application of that content to our own inner thinking, our own inner processes as we study God's word.

In both of these texts, as I said, led is a metaphor for sanctification. It's not a mystical call to some extra-biblical process. Warfield has an article on leading of the spirit, which lays that out very nicely.

Three, the upper room discourse. This is claimed a great deal. This is Jesus' last moment in his earthly body with the disciples in the upper room.

They're celebrating Passover, I think. There's a lot of discussion about whether they ate the meal or not, but they certainly are in fellowship, and Jesus is teaching them. And in that context, we have some very interesting texts where John 14:26, let's just turn and look at these very quickly.

John 14:26. These are used for proof texts for direct revelation, but that's not the context. John 14:26.

If you notice this, but the comforter, that's the spirit, the Holy Spirit, who the Father will send in my name, he shall teach you all things and bring to your remembrance all that I have said unto you. Well, who's the you? This is the upper room. Who's Jesus speaking to? He's speaking to the disciples, who are going to be the core of the continuing revelation of God to the church in scripture ratio.

There are some who wrote that weren't there, such as Paul and Luke, but we have Paul's answer in relation to the road to Damascus and being called up to the third heaven. Paul was explained, and Paul was Luke's mentor. In fact, the church fathers are very sensitive about Mark.

Mark was a student of Peter. Luke was a student of Paul. Their information came from Peter and Paul.

It wasn't sui generis. It didn't originate by themselves. It's interesting how the early church, in statements about Mark and Luke, always referred to Peter and to Paul in that regard.

So, this is the upper room discourse. And so, bringing things to your mind, that's a promise, I believe, of these individuals producing the Gospels, of remembering what Jesus said and reproducing it accurately. There are a lot of things to talk about with the Gospels, even the diversity within the Gospel accounts, and that can all be addressed in other ways at another time.

All right, 16:13. Still in the upper room discourse. 16:13.

Sorry, my eyes. How is it? When the spirit of truth has come, he shall guide you into all the truth. Now, a lot of people claim that, but I think they're out of context.

Guide you is talking about the disciples. Guide you into all truth, but he shall not speak from himself, but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come. So here's another promise to this community and the community that it represents.

1526 is another one. 1526. But when the comforter comes, whom I will send unto you from the Father, even the spirit of truth, which proceeds from the Father, he shall bear witness to me, and he shall also bear witness because he hath been with me.

So, there's the bearing witness issue, bearing witness to Christ. But the fact is, is that these promises are not promises for us to have all things revealed to us or even to bring all things to our minds. That passage in 14 is not a passage to pray before an exam.

I'll pray that God will bring to your mind the things you study, but not all the things you heard necessarily, unless you studied them. All right? That's just a joke if you don't get it. So, in this context of the event and the audience, the key texts apply to a restricted group, namely the apostles and those who would preserve the memory of the event or word.

These are not general promises of revelation to just anybody. This is a descriptive aspect of God making sure that we finally get what he wants us to have through his representatives. Here's another text that's highly abused.

1 John 2, verses 26 and 27. We need to look at this. 1 John 2, verses 26 and 27.

Now, you all who are listening to these videos are what we'll call Bereans. It's your job to go out and do your own homework. I am suggesting to you, and the way that I've done that, and the conditions to which I've come, and your response will do the same thing as a Berean to check it out.

But listen to this now. In 1 John 2, verses 26 and 27. Well, I've heard, I've had people throw this one at me.

Verse 24. John speaks to the audience he has mentored. As for you, let that abide in you, as you heard from the beginning.

If that which you heard from the beginning abides in you, you also shall abide in the son and in the father. Probably referring to John's mentoring and teaching in their conversion. And this is the promise which he promised us, even life eternal.

These things have I written unto you concerning them that would lead you astray. So, we got interlopers here. We have another audience from which John's trying to deliver these folks.

Verse 27. And as for you, what is the anointing which you receive? I'll explain it. Of him abides in you, and you need not let anyone teach you.

But as his anointing teaches you concerning all things and is true, no lie, even as I taught you, you abide in him. Okay. So, verse 27 has been thrown out that you don't need teachers.

Well, then, why did Jesus say I'm going to send you into the world to teach people? Why did Paul say teach others as I've taught you? See, it would contradict scripture if you say you don't need teachers. So, this is saying something specifically different. As for you, the anointing, well, what is that? Well, I think that is the Spirit of God working in the conviction that what John was teaching them was true.

What you receive of him, and you need not let anyone teach you. You could straighten out this whole context in your understanding by adding one word. If you notice in verse 27, you have no need for anyone else to teach you.

In verse 20, back in verse where we started in verse 24 and followed, and down in verse 26, there were people trying to teach them. Something other than what John taught them. John comes back and says, wait a minute, when I taught you, you were convicted; you were anointed to believe in Jesus.

And this is before this stuff is even written, you see. This is written after they were getting in trouble, and he had to write to them. He said, don't listen to them; you have anointing; you were convicted when I taught you that it's true.

Why would you abandon that? You don't have any need for anyone else to teach you. Now, you need to read that text carefully because it's not saying you don't need teachers. It's saying that you don't need other teachers who deviate and mess up the teaching that is correct and that was given to you.

So, Upper Room Discourse, there's one more issue of 1 John, and there's one more that's a major one, and I'm really over time, but I've got to turn you to this. And I'm going to have to let you read the notes a little bit on this one. However, in Colossians chapter 1, Paul makes an interesting statement that gets thrown out of context a thousand times.

And the real problem here in Colossians is that we're listening to what I call Paul's religious language. Paul uses a lot of metaphors. He's not introducing something new because he had not been there himself, but Epaphras probably founded the church under Paul's tutelage.

But in Colossians chapter 1, verses 9 and following, I'm reading from the American Standard Version 1901. It's a very formal version. For this cause, we also, since the day we heard it, do not cease to pray and make requests for you that you may be filled.

Okay, what's filled? Filled's a metaphor. It means to be characterized, not to get more of. May be filled with the knowledge of his will.

That doesn't mean getting the knowledge; it means being characterized by it. You see, the point of this context is it's an epistle. We only have one end of the telephone conversation.

They had already been taught. They were given a foundation of Christian truth from Paul's team. And as a result of that, Paul says, I don't have to repeat that to you.

I'm asking that you live up to it, be characterized, and be filled with the knowledge of his will in all spiritual wisdom and understanding because that's what it is. To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, increasing in the knowledge of God, strengthened, giving thanks, and so forth. So there's a lot more to talk about in Colossians.

I taught a course exclusively on Colossians. I worked in it heavily. But the point that we can make with our time at this point is that when Paul speaks to them in Colossians, he's talking about the fact that he wants them to live up to what teaching they had received in order to be characterized.

Now just notice the notes for speed's sake. In the cognitive dimension in verse 9b, I'm trying to get your page so I'm on the same page. You're on page 4, page 4. And if you notice here, let me just read some of this to you, and you know, make it easier and quicker.

All right. That might be filled, that we just mentioned. What is the significance of this metaphor? To be full of something is not to get more of it.

The metaphor is to be characterized by what you were full of. Dorcas in Acts 9.36 was full of good works. Her life was characterized by good work, by these works.

In Ephesians 5:18, to be filled with the Spirit doesn't mean to get more of the Spirit. It means to be characterized by the qualities of the Spirit, which are mentioned in 5:19 to 21 in Ephesians. Therefore, to be filled with something, and to be filled in Colossians 1.9, means to be characterized by the content of the object, that is, the things that they were taught and the anointing of the Spirit of God convicted them.

That wasn't the content. John gave the content, and the Spirit convinced them that the content was true. It does not mean to obtain something but to be characterized by it, which assumes you already have it, and the writer desires higher levels of demonstration.

So, when Paul says to be characterized, he's saying, listen, you've already been taught. My team has taught you well. Don't be pulled away from that teaching, but be characterized by it.

Live up to it in your life. The next paragraph. Now, you may be filled with the knowledge of His will.

Here, the object for fill is provided. You may be characterized with the knowledge of His will. It doesn't mean get more knowledge.

It means characterized by the knowledge that you have, that you've been taught. It is a call to come to maturity with respect to the knowledge of God you have, compared to a team where you know His will, which we saw earlier. Paul's diction of spirituality is the cliches that he's using here.

I call it Paul's religious language, and if you don't understand the metaphor, you miss the whole thing, and you create theologies of your own. Paul never calls his audience to some sort of hob and joy experience, that indescribably malicious domain. He never calls his audience to that.

He always provides the path to Father. We, however, often extrapolate his speech from the context and create something he did not intend to say with our own pietistic idea that God's going to tell me something. No, He's not.

He told you something. He doesn't need to tell you something. Your responsibility is to get into what He told you.

Well, there's more here. I'm not going to read all this to you, but you can see that yourself. Let's go to the conclusion on the last page of your handout.

Actually, we are; that's on the bottom of page four to the end of the last page. The conclusion to this is that Paul's language of spirituality generates the question of whether Paul viewed the epistemology of spirituality as objective or subjective in nature. While our responses to God's truth certainly have a subjective aspect, I believe that a careful exegesis of Paul and other New Testament writers as well will reveal that the foundational aspects of spirituality are in the objective domain.

The virtual advice list, for example, is objective. They're creative constructs. I mean, you can't draw a picture of love or patience.

You have to describe it. They're descriptive. And so, you've got to engage it from that standpoint.

The data by which we define spirituality is propositional truth. The function of spirituality within the Bible is objectively verifiable. There are some texts.

A call to know, a call to be filled with, is not a call to mystical knowledge or getting more knowledge, but a call to engage the revelatory database, which has already been given. They'd been taught. They may have had a copy of some of the things that Paul wrote or even of the others.

And that's what they had to live by. They were dependent upon these teachers. Oh, you know, there is a New Testament gift of prophet.

And some say, and I think they're on the right track, that you have the apostles, which was a limited number, but the prophet was an inspired preacher, so to speak. In other words, the prophet was guided by God to convey what the apostles had taught accurately. And therefore, there were more of them, as it were.

And they were in those communities teaching authoritatively what they had been taught from the apostles. Okay. Well, there's so much on my head spinning with the many things that we could take a look at here.

But the fact is that the Spirit's role is a role of conviction, not the communication of content. And I think that the text that we've seen and have unpacked bears that out. Now the last page.

The Spirit's role is to guide the believer internally. If we take all these texts together, I hope that you'll continue to study them, so study them thoroughly. A review of the text in this domain shows that the Spirit's work is to convict us in relation to the Word.

Context usually implies the presence of biblical instruction already to which the Spirit relates and convicts. The Spirit does not serve an independent role but convicts the believer about the Word and their need for obedience, just like He convicts the sinner of their need for Christ. 1 Corinthians 2 makes it clear the Spirit worked in the apostles to ensure the production of the Word and convicts the believer in their need to know and obey.

The Spirit's work is within the parameters defined by the witness of the Spirit theology. The Spirit convicts in relation to the Word. And it's our responsibility to understand that Word and to give the Spirit, as it were, something to work with.

Now, I know that's a pretty big chunk of an area that's rather sacred to most theological traditions in one direction or the other. And I hope that I've stimulated you to begin thinking about what the Spirit's role is. Read the things that I've cited for you. Read other things, too.

You've got to weigh this yourself. You can't be spoon-fed these issues. But I'd like to say that after my work and the things that I've thought about, I'm personally convinced that the Spirit convicts us about the Word.

We have an inspired Bible. We don't have inspired interpreters, but we have one that drives us to obey God's Word. And we could spend the rest of our lives bearing witness to the things that are obvious and clear in Scripture.

We could live our lives out just there. And yet, it's to God's glory, I think, for us to pursue the more difficult things. As even Peter said, Paul writes some things that are hard to understand.

So, may God bless you. Our next lecture is going to be on the question of providence. And it'll be briefer than this one.

This one went on a little long. So, you have a good day.