



Being Pentecostal
 Week 4: The Spirit "Gets" Organized
 June 28th, 2023

6/7 – O Introducing the Spirit	7/5	8/16
6/14 – O Disciples in the Spirit	7/12 – O When the Spirit invades	8/23
6/21 – M The Spirit's Gifts	7/19 - O The Spirit in the Darkness	8/30
6/28 – O The Spirit "Gets" Organized	7/26 – Book 2	
	8/2 (O gone)	
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Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.

This Summer
 Join the Wednesday Night Crew
 In the auditorium @6:30PM
 For our adult bible study: BEING PENTECOSTAL
 Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

H.O.

- Fruit of the Spirit (As displayed in JC Life)
- Gifts of the Spirit (Hayford)
- Spiritual Gifts Inventory
- Spiritual Gifts Test

Foundation:

First, need to identify the Holy Spirit as a person and part of the Trinity.
 Then, how He works through Christ
 The, how He works through the Disciples
 (How can we graph this?)

Three Measurable Goals:

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

Relationship/Interaction with the Holy Spirit provides the illumination of the scriptural path

we walk on in our relationship/life with Jesus Christ.

~~A relationship with the Holy Spirit provides illumination of the scriptural path we can walk on in our life with Jesus Christ. A relationship with the Holy Spirit illuminates the path scripture provides so we can run beside, we can walk with, we can hang onto Jesus.~~

Areas of Influence: Family. Work. Hobbies. Social media. Church. Neighborhood. Events. DO YOU HAVE A LIST OF NAMES? Any testimonies....

Practice the Gifts: Any testimonies...

1 Why does it begin with one and go directly to 11? IDK

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(C. 101-300)

John 3:5-8 HCSB (all verses unless otherwise noted)

⁵ Jesus answered, “I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Do not be amazed that I told you that you must be born again. ⁸ The wind blows where it pleases, and you hear its sound, but you don’t know where it comes from or where it is going. So it is with everyone born of the Spirit.”

⁵ Jesus answered, “I assure you, unless someone is born of water and the Spirit, it’s not possible to enter God’s kingdom.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Don’t be surprised that I said to you, ‘You must be born anew.’ ⁸ God’s Spirit^[a] blows wherever it wishes. You hear its sound, but you don’t know where it comes from or where it is going. It’s the same with everyone who is born of the Spirit.” **CEB**

Handouts: NONE

ASK: What makes a happening become a movement? (right to vote, abortion “rights”, When we take shared experiences and add WHAT = an organization?)

Tonight: HOW the Spirit led an unorganized group of Jesus lovers to an organization that was unified.

Pliny the Younger, a Roman magistrate, in a letter to Emperor Trajan in 112:

“In the provinces of Asia Minor bordering on the Black Sea, the temples of the heathen gods were almost forsaken, and the Christians were everywhere a multitude”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page 65. Bridge-Logos.

I. What is the big deal about Unity?

A. Ephesians 4:1-6, 30-32

Therefore I, the prisoner for the Lord, urge you to walk worthy of the calling you have received, ² with all humility and gentleness, with patience, accepting (tolerating) one another in love,³ diligently keeping the unity of the Spirit with the peace that binds us. ⁴ There is one body and one Spirit—just as you were called to (in) one hope at your calling— ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is above all and through all and in all.

³⁰ And don’t grieve God’s Holy Spirit. You were sealed by Him for the day of redemption. ³¹ All bitterness, anger and wrath, shouting and slander must be removed from you, along with all malice. ³² And be kind and compassionate to one another, forgiving one another, just as God also forgave you(us) in Christ.

11 Why does it begin with one and go directly to 11? IDK

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The Church Unites

Paul discusses three kinds of unity in **chapter four of Ephesians**. **One** is a unity that is to be proclaimed, a unity that, though not always exhibited, is nevertheless true. Men, happily, cannot alter it. This is the unity of the one body, Spirit, hope, Lord, faith, baptism, God and Father (vv. 4–6).

Another unity is one that generally the new believer finds with his fellow Christians, a "unity of the Spirit in the bond of peace." Maintaining it requires the hard work of practicing lowliness, meekness, patience, and forbearance in love (vv. 2, 3). These virtues are all too rare, and hence so is this kind of unity.

A final unity in this chapter is one attained through cooperative work. It is not something that simply is, nor is it something we have when we first believe and need to work to keep. Rather it is the "unity of the faith and of the knowledge of the Son of God" **that accompanies Christian maturity (v. 13)**. This maturity is not something to be realized only in heaven; it is contrasted with the immaturity of those who are "carried about with every wind of doctrine, by the cunning of men ..." (v. 14). Basic oneness instead of conflict in doctrine is attainable as the body of Christ "upbuilds itself in love," which in turn is possible only "when each part is working properly" (v. 16). Each Christian should constantly be aware of his responsibility to proclaim the unity that is and to help attain and maintain the unity that should be.¹

Colossians 3:14

¹⁴ Above all, put on love—the perfect bond of unity.

B. John 17

²⁰ "I'm not praying only for them but also for those who believe in me because of their word. ²¹ I pray they will be one, Father, just as you are in me and I am in you. I pray that they also will be in us, so that the world will believe that you sent me. ²² I've given them the glory that you gave me so that they can be one just as we are one. ²³ I'm in them and you are in me so that they will be made perfectly one. Then the world will know that you sent me and that you have loved them just as you loved me. **CEB**

HCSB

I pray not only for these, but also for those who believe in Me through their message.

²¹ May they all be one, as You, Father, are in Me and I am in You. May they also be one in Us, so the world may believe You sent Me.

²² I have given them the glory You have given Me. May they be one as We are one.

²³ I am in them and You are in Me. May they be made completely one, so the world may know You have sent Me and have loved them as You have loved Me.

1 Corinthians 1:10

¹⁰ Now I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what you say, that there be no divisions among you, and that you be united with the same understanding and the same conviction.

ASK: Does Unity mean sameness?

¹ [The Elusive Trail from Is to Ought](#). (1971). *Christianity Today*, 15(23), 1051.

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- I. What is the big deal about Unity?
- II. **HOW TO structure unity:**

A. Appoint Leaders

Titus 1:5

The reason I left you in Crete was to set right what was left undone and, as I directed you, to appoint elders in every town:

"The Age of Bishops" – early church fathers.

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Justin Martyr (100-165)

"On the day called the Day of the Sun all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray."

Roman pressure to destroy from without and heresies threatening from within...WHAT DID THE HOLY SPIRIT DO? (John 17)

B. Develop a "Rule of Faith"

Questions:

Was Jesus God? Man? Divine? Human?

Is there a Trinity?

- Catholic = Universal
- Orthodox = Right by majority (Rule of Faith)
- Canon = Measuring Rod (List of books that can be used as a standard rule in all the churches for judging what was right.)

CATHOLIC: Universal

"Wherever Jesus Christ is, there is the catholic church."

Ignatius(108-140) (student of Apostle John and succeeded Peter at Antioch)

A/DA

Note: The actual Roman Catholic Church did not fully organize until 5th Century or so.

ORTHODOXY: Right by Majority (Rule of Faith)

The Apostle's Creed (baptism confession in 2nd century Rome)

"I believe in **God Almighty**, and in Christ Jesus, his only Son our Lord, who is born of the Holy Spirit and the Virgin Mary, who was crucified under Pontius Pilate, and was buried, and the third day rose from the dead, who ascended into heaven, and sits on the right hand of the Father whence he comes to judge the living and the dead, I believe in the Holy Ghost, the holy church, the remission of sins, the resurrection of the flesh, and the life everlasting."

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- What scripture verses are contained in this "short" statement of standards?
God Almighty. Jesus as God's only Son. Born of HS and Mary. Crucified: Death, Burial, Resurrection. **Ascended to heaven, restored by God.** Holy Ghost. Holy church. Remission of sins (salvation). Resurrection. Eternity.

Ascended to heaven, restored by God

Hebrews 1:3

The Son is the radiance of God's glory and the exact expression of His nature, sustaining all things by His powerful word. After making purification for sins, He sat down at the right hand of the Majesty on high.

Hebrews 1:13

Now to which of the angels has He ever said: Sit at My right hand until I make Your enemies Your footstool?

Hebrews 8:1 A Heavenly Priesthood

Now the main point of what is being said is this: We have this kind of high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

Hebrews 10:12

But this man, after offering one sacrifice for sins forever, sat down at the right hand of God.

Hebrews 12:2

keeping our eyes on Jesus, the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame and has sat down at the right hand of God's throne.

Philippians 2:5-11

⁵ *In your relationships with one another, have the same attitude of mind Christ Jesus had:*

⁶ *Who, being in very nature ^[a] God, did not consider equality with God something to be used to his own advantage;*

{Jesus was fully God (Vs. 6). He surrendered His divine privileges and took on 'human likeness', but He did not give up His divinity to do so.}

⁷ *rather, he made himself nothing by taking the very nature ^[b] of a servant, being made in human likeness.*

⁸ *And being found in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross!*

⁹ *Therefore God exalted him to the highest place and gave him the name that is above every name,*

¹⁰ *that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,*

¹¹ *and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.*

Footnotes: a. [Philippians 2:6](#) Or in the form of b. [Philippians 2:7](#) Or the form

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BIBLE:

- First complete list of books as we know them today came in an Easter letter written by Athanasius, Bishop of Alexandria in 367.

ASK: What did they do up until the Bible was organized?

Bible: Anointed/Supreme Rod for measuring ALL Christian teaching, worship and beliefs.

The Bible is perfect (Psalm 18:30)

The Bible is true (Psalm 33:4)

The Bible will last forever (Psalm 119:89)

The Bible gives us wisdom (Psalm 119:99)

The Bible can be trusted (Psalm 119:138)

The Bible reveals the truth (Acts 18:28)

The Bible is holy (Romans 1:2)

God's Holy Spirit helps us understand the Bible (1 Corinthians 2:12–16)

The Bible is authoritative (Galatians 3:10)

The Bible is a Christian's spiritual weapon (Ephesians 6:17)

The Bible is inspired by God (2 Timothy 3:16)

The Bible judges our life (Hebrews 4:12)

The Bible helps us grow spiritually (1 Peter 2:2)²

Revelation 22:18-21

¹⁸ I testify to everyone who hears the prophetic words of this book: If anyone adds to them, God will add to him the plagues that are written in this book. ¹⁹ And if anyone takes away from the words of this prophetic book, God will take away his share of the tree of life and the holy city, written in this book.

²⁰ He who testifies about these things says, "Yes, I am coming quickly."

Amen! Come, Lord Jesus!

²¹ The grace of the Lord Jesus be with all the saints. Amen.

ASK: What questions has the Bible answered for you?

² Tyndale House Publishers. (2015). [Holy Bible: New Living Translation](#). Tyndale House Publishers.

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- I. What is the big deal about Unity?
- II. HOW TO structure unity:
- III. **Martyrs – standing up in unity**

Standing for Truth. (The person and the rule of)

martyr (Gk., witness) Blood witness, especially one who dies for his or her faith rather than abjure it. In Christian history, Stephen was the protomartyr, or first martyr, as recorded in Acts 7:54–60. According to Tertullian, "the blood of the martyrs is seed [of the church]." Martyrdom was seen as a baptism of blood. The certainty of Christian resurrection gave the martyrs a powerful motive. The anniversary of the martyr's death, called as *natalis*, or heavenly birthday, began to be celebrated from the second century. In hagiography, martyrs rank after the Virgin Mary and the apostles but before all saints. The veneration of martyrs' bones began with St. Polycarp's remains, and most of the martyrs are commemorated by special feast days. Special intercessory powers were also attributed to the martyrs.³

A. The Rule of

Tertullian

IF the Christians had collectively withdrawn themselves for the Roman territories, the empire would have been greatly depopulated.

(Foxes book of Martyrs)

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B. The Person(s)

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The Apostles	Section 2	Cassian
The First Persecution	The Eighth Persecution, AD 257	Marcus
The Second Persecution		Persecutions by the Goths
The Third Persecution	The Ninth Persecution, AD 270	Persecution by the Vandals, AD 429
The Fourth Persecution		Telemachus

³ Kurian, G. T. (2001). In [Nelson's new Christian dictionary: the authoritative resource on the Christian world](#). Thomas Nelson Publishers.

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The Spanish Inquisition	<i>Section 5</i>	John Bland
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Martin Luther	John Cardmaker and John Warne	The Thirteen
Ulric Zwingle	Thomas Hawkes	Julius Palmer
Wendelmuta	<i>Section 7</i>	Joan Waste
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Thomas Bennet		
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John Lambert		

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Simon Miller and Elizabeth
Cooper

A Woman at Norwich

William and Alice Munt,
Rose Allen

Mrs. Joyce Lewis

William Fetty

Alexander Gough and Alice
Driver

Thomas Hudson

History of Bishop Bonner

The Death of Queen Mary

Queen Elizabeth⁴

NOTEBOOK:

Where will I be a martyr (witness)?

⁴ Foxe, J. (2014). [*Foxe's christian martyrs: the powerful classic, abridged*](#)

[*and updated*](#). Barbour Books.

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NOTES

1 Cor 1:10 Sectarianism Is Sin

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no **divisions** among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

1 Cor 3:3

for you are still carnal. For where *there are* envy, strife, and **divisions** among you, are you not carnal and behaving like *meremen*?

Book of Philippians

The letter to the Philippians

Bible study not infrequently faces us with problems which need almost more of the skill of a detective than the expertise of a scholar. One such problem is that of the place from which Paul wrote his letter to Philippi. Only one thing is certain: he wrote from prison (1:13). Of the four known imprisonments which the apostle suffered, that which happened in Philippi itself can, of course, be ruled out; and his Jerusalem imprisonment was too short to allow for the range of activities implied in Philippians. This leaves the Caesarean²⁹ and Roman imprisonments as possible points of origin for the letter, and to these many New Testament specialists add the possibility of an imprisonment at Ephesus which, though not recorded in Acts, obviously could have taken place during the period covered by Acts 19.

There are some points in the detailed study of Philippians where our understanding of what Paul is saying would be affected by knowing where he was when he wrote. For example, the range of experiences covered by 'what has happened to me' (1:12) would be significantly wider if Paul were writing from Rome, simply because a longer time would have elapsed and the events of his earlier imprisonments and those of his actual journey to Rome would be included. Or, again, the location exercises its influence on our understanding of the choices Paul mentions in 1:22, for if he were in Caesarea or Ephesus, then, as a Roman citizen, he could at least prolong his earthly life by an appeal to Caesar, and to this extent the choice between life and death would lie in his own hands. Nevertheless, for the purposes of the present studies, and without claiming any ultimate certainty in the matter, Rome will be assumed to be the place of imprisonment referred to in 1:13.

Wherever it originated, the letter itself is very personal in tone, full of the warmth of a relationship as precious to the Philippians as to the apostle. It is plainly a product of the heart, but it is also a product of the head. Thanks to the arrival of Epaphroditus, Paul is up-to-date with

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news about the church and can address himself to specific needs as they have been made known to him.

Unity in the church

Apart from Epaphroditus, Paul mentions only two other Philippians by name—the quarrelling women, Euodia and Syntyche. What a serious thing it was—and even risky—for Paul to call public attention to them! No more serious, he would doubtless reply, than the need they exemplified and the danger to the church if it went unremedied.

Unity within the fellowship is one of the three major themes which Paul weaves into this lovely letter. As with all his letters, Philippians begins with an opening benediction. He then, as so often, alludes to his own ministry of prayer, indicative of both the love and the hopes he has for them. Just as he has heard of them from Epaphroditus, he desires that they should know how things stand with him;³⁵ but having disposed of the news-sharing for the moment, he abruptly plunges into a fresh topic: ‘Only this! Worthily of the gospel of Christ exercise your citizenship ... stand firm in one Spirit, with one mind ...’. There is no gradual introduction, no leading up to the theme; but rather an outburst. And it is to this topic that he returns before rounding off the letter with further personal allusions.³⁷ Euodia and Syntyche are not an isolated phenomenon; they are a symptom of a malaise which could prove fatal for the church.

Under attack

The word ‘fatal’ is in no way too strong. Paul, as he unmistakably implies, sees in disunity a sin threatening the heart of the church, a weapon destroying the church’s effectiveness, and a weakness rendering it impotent against a hostile world.

On the two major occasions when Paul calls the Philippian church to unity (2:2; 4:2) he prefaces his command by recalling certain facts or truths about the church. In 2:1 he reminds them that they are ‘in Christ’, that the Father’s ‘love’ has been poured on them and that, by the Spirit, they have been given the gift of fellowship. It is this trinitarian work which has made them what they are. To live in disunity rather than in blended harmony is to sin against the work and person of God. In 4:1, it is surely no accident that Paul twice addresses the Philippians as his ‘beloved’ and once as ‘brethren’. Before he calls the disagreeing parties to resolve their differences he reminds them of their status: they belong to the same family (‘brethren’) in which the animating spirit is the truest of love (‘beloved ... beloved’). In the light of this, disunity is a deeply abhorrent offence.

Turn now to look through Paul’s prison window at the Roman scene as he watches it. On the one hand his coming and his behaviour under duress have had an invigorating effect on the church. Confidence in the Lord is abounding and many more than previously are being drawn into the work of evangelism. But, on the other hand, divisions have begun to show themselves: there are two parties among the ‘brethren’.⁴⁰ Over all alike Paul extends this beautiful, ‘family’ word; but it serves only to expose—not to conceal—the disunity which ought not to be. What a sad concomitant to their new-found energy in gospel preaching!

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Paul does not share all the details with us and therefore it is safer to raise questions than to make assertions. The single fact is that new life and new divisions appear side by side in the Roman church. Can we be wide of the mark in asking if Paul is not here giving an illustration in order to teach a principle? We look back to Paul’s Rome; we look around today’s church: do we not see over and over again that, when renewal comes, disunity comes? We could think of the founding of the Brethren movement of the last century, with all its genuine recovery of New Testament structures and practices in church life, all its bright hopes of a great movement of God—and then a heart-breaking tale of divisions and parties, whereby much that could have been an upward road ran into the sand. We could think of many churches touched today by spiritual renewal only to be at once devitalized by splits, parties and secessions. Can there be doubt that disunity is a primary weapon against the effectiveness of the church?

Returning, however, to the two main passages in which the apostle calls the church to unity (2:2; 4:2), something else is found in each preceding context: the church under attack from earthly foes. In 1:28 Paul speaks of ‘opponents’ and of the possibility of the church being ‘frightened’—literally ‘stampeded’. It is in the light of this that he writes his ‘So ...’ (literally, ‘therefore’) in 2:1. There is an effective reply to a hostile world—a united church.

It is impressive to find the same train of thought in 4:1, where the word ‘Therefore’ (literally, ‘so then’) links the threat against the church and the resource whereby the church can meet the threat. This time the threat arises from those whom Paul calls ‘enemies of the cross of Christ’. Interestingly and importantly their enmity to the cross is not doctrinal but ethical. For all we know, their mental grasp of what the Lord achieved by his cross was scripturally exact and their doctrine of the atonement impeccable, but they lived as enemies of the cross—in their behaviour deifying their appetites, honouring shameful values, concentrating on this world. To Paul this denies the saving efficacy of Christ, the very thing the church exists to proclaim and the very Person⁴² whom the church expectantly awaits. And once more the call for unity sounds out—to ‘stand firm thus’, *i.e.* in solid unanimity regarding the meaning of the cross and the sort of life that conforms to the full salvation which the Lord Jesus accomplished.

The coming great day

In bringing before his readers the foregoing two main themes—the unity of the church and the reality of the attack upon the church—Paul has allowed a galaxy of Christian truths to come together. By statement or by implication he speaks of the spiritual warfare in which the unseen foe brings the deadly weapon of disunity to bear on the church, the personal and corporate battle for moral righteousness of life, the evangelistic task of the church, the work of God (Father, Son and Holy Spirit) in bringing the church into being, and the central place of Christ as Saviour. All these are brought together in the third major theme in Philippians, the expected return of our Lord Jesus Christ.

With six references to the Lord’s coming ‘day’, universal exaltation and near personal return, Philippians is in line with the emphasis of the whole New Testament on the importance of this delightful expectation. It is *a day towards which the Father is working*, for nothing else is consonant with his glory than that every creature without exception shall own Jesus to be Lord.

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To this end the Father is constantly engaged in the task of making Christian believers ready for the great day.

It is also *a day towards which Christians must work*. Since the Lord is at hand, the present duty of each Christian is to live in his likeness, to make urgent progress in holiness so as to have a harvest of righteousness ready for him, and to long to bring others to faith so that they may be glad together before his throne. And it is *a day on which the Lord Jesus himself will work*. When he manifests his glory, every foe will submit. By his totally effective power he will rid us of the shackles and debilitations of our humiliating sinfulness and transform us into his own glorious image.⁴⁸ All will reach its intended consummation.

The Lord Jesus Christ

Three themes, then, intertwine to make up the letter to the Philippians. But the uniting factor is not any one of them, nor even all of them—neither a present situation nor a coming event—but the Person of our Lord Jesus Christ.

He is the fully divine Lord, of one being and equal glory with God, rightful possessor of the divine name, together with the Father the source of grace and peace and heavenly riches. The Holy Spirit is the Spirit of Jesus. To his people he is the coming One, the Lord of the future;⁵¹ but he is also the Jesus of the past—of the cross, of the experience of personal faith reposed in him by the sovereign gift and call of God, and of that gift of righteousness which satisfies God’s requirements. Likewise, he is the present Lord Jesus Christ: he will come as the Transformer, but he is even now transforming, for he is the source of the present fruit of righteousness which Christians would bring forth to his glory. He is their joy.⁵⁴ In all circumstances he gives confidence and security, for he is Lord of circumstances, and when proved is found sufficient. They regard him as worthy of all devotion, and will serve him to the end. Their objective is that he should be seen in them.⁵⁷ It is in him they find their present oneness, which they seek to implement by loving each other as he has loved them and by conforming their emotions to his. He is their message to the world, and their chief prize when this passing world is done.⁵⁹

This is the richness of Christ; this is the Jesus who is his people’s joy.⁵

1 Cor 1:10-17

Paul’s arguments against disunity all focus on Jesus Christ and it needs to be said uncompromisingly that both then in Corinth and generally today division and disunity arise because the eyes of Christians are elsewhere than on Jesus Christ. These arguments revolve around the wholeness of Christ, the cross of Christ and the Lordship of Christ.⁶

Eph:1:15-23

As it stands, this world is a complete disunity. There is disunity between Jews and Gentiles, between Greeks and barbarians; there is disunity between different people within the same

⁵ Motyer, J. A. (1984). *The message of Philippians* (pp. 17–23). InterVarsity Press.

⁶ Prior, D. (1985). *The message of 1 Corinthians: life in the local church* (p. 36). InterVarsity Press.

nation; there is disunity within every individual, for in each one of us the good struggles with the evil; there is disunity between human beings and the natural world; and, above all, there is disunity between human beings and God. It was Paul’s argument that Jesus died to bring all the discordant elements in this universe into one, to wipe out the separations, to reconcile people to one another and to reconcile them to God. Jesus Christ was above all things God’s instrument of reconciliation.⁷

dis•uni•ty \(\,.)dis- 'yü-nə-tē, dish-\ *noun*
1632: lack of unity *especially*: DISSENSION⁸

THE MARKS OF THE CHURCH

THE CHURCH IS FOUNDED ON THE LORD JESUS CHRIST AND IS CALLED INTO BEING by the Spirit of Christ. The church must therefore be like Christ, possessing at least some of his characteristics. That statement is not only the result of a process of reasoning. It is clearly taught in the Bible. We find the apostle John saying, “As he is so are we in this world” (1 Jn. 4:17).

What does that mean? What should characterize the church? The most comprehensive answer is seen in Jesus’ prayer for the church recorded in John 17. He prayed that the church might be characterized by six things: joy (v. 13), holiness (vv. 14–16), truth (v. 17), mission (v. 18), unity (vv. 21–23) and love (v. 26). His life was marked by each of those qualities. These marks of the church are so important that we should study each of them carefully before going on to other items that are also part of the church’s life and ministry.

A Joyous People

It is interesting that the characteristic mentioned first by Jesus is joy. Many of us would not naturally mention it, let alone put it first. We would point to love or holiness or true doctrine. But Jesus said, “I am coming to thee [the Father]; and these things I speak in the world, that they may have my joy fulfilled in themselves” (Jn. 17:13). That most of us do not think of joy as a primary characteristic of the church probably indicates how little we regard it and how far we have moved from the spirit of the early church. The early church was a joyous assembly.

⁷ Barclay, W. (2002). *The Letters to the Galatians and Ephesians* (p. 106). Westminster John Knox Press.

⁸ Merriam-Webster, I. (2003). In *Merriam-Webster’s collegiate dictionary*. (Eleventh ed.). Merriam-Webster, Inc.

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We see their joy immediately when we begin to study the subject in the New Testament. In the Greek language, the verb meaning "to rejoice" or "be joyful" is *chairein*; it is found seventy-two times. The noun, meaning "joy," is *chara*; it occurs sixty times. As we study these usages, we find that joy is not a technical concept, found only in highly theological passages. Rather it most often occurs simply as a greeting, meaning "Joy be with you!" To be sure, *chairein* is not always restricted to the speech of Christians. It is used, for example, in the letter to Felix about Paul by the Roman officer Claudius Lysias, where it means "Greetings" (Acts 23:26). But in Christian hands it obviously meant much more than it did with pagans and is used more frequently.

We notice, for example, that the angel who announced the birth of Jesus to the shepherds said, "Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Lk. 2:10–11). The word here obviously meant more than "Greetings!" Later Jesus said, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (Jn. 15:11). The things he had spoken were great promises.

Paul's writings contain many uses of the word. In Philippians, the apostle, wishing to give a final admonition to his friends, wrote, "Rejoice in the Lord always; again I will say, Rejoice" (4:4). As Barclay says in his discussion of this term, "This last greeting, 'Joy be with you!' rings triumphantly through the pages of the New Testament.... There is no virtue in the Christian life which is not made radiant with joy; there is no circumstance and no occasion which is not illumined with joy. A joyless life is not a Christian life, for joy is one constant in the recipe for Christian living."

Is the church today joyful? Are Christians? We need not doubt that we are all far more joyful than we would be if we were not Christians, or that there are places where joy is particularly evident. Joy is often very evident in new believers, for example. But in most churches, if one were to observe them impartially week after week, I wonder if joy would be visible. We think of joy as something that should characterize the church ideally and will doubtless characterize it in that day when we are gathered together around the throne of grace to sing God's glory. But here? Here it is often the case that there are sour looks, griping, long faces and other manifestations of an inner misery.

A Separated People

A second characteristic of the church is holiness, the characteristic of God most mentioned in the pages of the Word of God. Holiness therefore should characterize God's church. We are to be a "holy" people (1 Pet. 2:9). We are to "strive" for holiness "without which no one will see the Lord" (Heb. 12:14). Jesus spoke of this mark of the church when he prayed that God would keep it from the evil one. "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth" (Jn. 17:15–17).

Some people have identified holiness with a culturally determined behavioral pattern and so have identified as holy those who do not gamble or smoke or drink or play cards or go to movies or do any of a large number of such things. Their approach betrays a basic misconception. It may be that holiness in a particular Christian may result in abstinence from one or more of these

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things, but the essence of holiness is not found there. Consequently, to insist on such things for those in the church is not to promote holiness but rather to promote legalism and hypocrisy. In some extreme forms it may even promote a false Christianity according to which men and women feel they are justified before God on the basis of some supposedly ethical behavior.

The apostle Paul found that to be true of the Israel of his day, as Jesus had also found it before him. So Paul distinguished clearly between that kind of holiness (the term he used is *righteousness*) and true holiness, which comes from God and is always God-oriented. He said of Israel, “For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God’s righteousness” (Rom. 10:3).

Israel had imagined that holiness was something that could be graded. That is, as we look around we see some whom we consider low on the scale of human goodness: criminals, perverts, habitual liars and other base characters. We might give them a score in the low teens, for although they are not very good by our standards they are nevertheless not entirely without any redeeming qualities. A little higher up are the average people of society. They score between thirty and sixty. Then there are the very good people. They may score in the seventies. Beyond that, if you push the score up to one hundred (or higher if that is possible) you get to God. His holiness is perfect holiness. According to that way of looking at holiness, God’s holiness is only a perfection of the holiness which lies to a greater or lesser degree in all of us. We are to please him (some would say “earn heaven”) by trying harder.

That is what Israel had done, and it is what nearly everybody naturally does. But it does not reflect the biblical idea of holiness. According to the Bible, holiness actually deals (on God’s level) with transcendence and (on our level) with a fundamental response to him which we would call commitment or dedication.

The biblical idea of holiness is made somewhat clearer when we consider words that are related to it, namely, *saint* and *sanctify*. Christ used the second one in John 17. A saint is not a person who has achieved a certain level of goodness (although that is what most people think) but rather one who has been “set apart” for God. Therefore, in the Bible the word is not restricted to a special class of Christians, still less a class that is established by the official action of an ecclesiastical body. Rather it is used of all Christians (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; and so on). The saints are the “called-out ones” who make up God’s church.

The same idea is present when the Bible refers to the sanctification of objects (as in Ex. 40). Moses was instructed to sanctify the altar and laver in the midst of the tabernacle. That is, he was to “make saints” of them. The chapter does not refer to any intrinsic change in the nature of the stones—they are not made righteous. It merely indicates that they were to be set apart for a special use by God.

In John 17 Jesus prayed, “I consecrate [the word is *sanctify*] myself, that they also may be consecrated [sanctified] in truth” (v. 19). The verse does not mean that Jesus made himself more righteous, for he already was righteous. Instead it means that he separated himself for a special task, the task of providing salvation for people by his death. If holiness is to be understood at all, it must be understood in that framework.

But if holiness has to do with separation or consecration and if believers are already holy by virtue of their being set apart for himself by God, why did Christ pray for our sanctification? Why

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pray for what we already have? The answer is that although we have been set apart for God we often fail to live up to that calling. To paraphrase Wordsworth, it is “trailing clouds of old commitments, sins and loyalties that we come.”

A Truth-Rooted People

What is the cure? That question brings us to the third mark of the church: truth. We are led to truth because both Christian joy and holiness depend almost entirely on how well we know God’s Word—that is, how well we know and practice the principles of God’s written revelation. Jesus said, “*These things* I have spoken to you, that my joy may be in you, and that your joy may be full” (Jn. 15:11), and “*These things* I speak in the world, that they may have my joy fulfilled in themselves” (Jn. 17:13). Again, “Sanctify them in the *truth*; thy word is *truth*” (Jn. 17:17).

A striking thing, which we realize more and more as we grow in the Christian life, is that nearly all that God does in the world today he does by the Holy Spirit through the instrumentality of his written revelation. That is true of sanctification. Since sanctification means to be set apart for God’s use, our text is saying that the only way this will ever happen to us is by appropriating God’s truth recorded in the Bible.

As far as truth goes, the world lives by an illusion. Its views are an inevitable problem for us unless we have a sure way of countering and actually overturning its influence. Ray Stedman writes of this problem when he says,

The world lives by what it thinks is truth, by values and standards which are worthless, but which the world esteems highly. Jesus said, “What is exalted among men is an abomination in the sight of God” (Lk. 16:15)... How can we live in that kind of a world—touch it and hear it, having it pouring into our ears and exposed to our eyes day and night, and not be conformed to its image and squeezed into its mold? The answer is, we must know the truth. We must know the world and life the way God sees it, the way it really is. We must know it so clearly and strongly that even while we’re listening to these alluring lies we can brand them as lies and know that they are wrong.

Stedman is saying that Christians should be the greatest of realists, because their realism is that of the truth of God. That by its very nature should lead to greater joy and sanctification.

A Missionary People

Up to this point Christ’s prayer (Jn. 17) has been dealing with things that concern the church itself or that concern individual Christians personally. We have looked at joy, holiness and truth. But while those characteristics are important and undoubtedly attainable to some degree in this life, it does not take much thinking to figure out that all three would be more quickly attained if we could only be transported to heaven. We have joy here. But what is it compared to that abundant joy we will have when we eventually see the source of our joy face to face? The Bible acknowledges this when it speaks ‘of the blessedness of the redeemed saints, from whose eyes all tears shall be wiped away (Rev. 7:17; 21:4). In this life we undoubtedly know some sanctification. But someday we shall be made completely like Jesus (1 Jn. 3:2). In this life we are able to assimilate some aspects of God’s truth. “Now we see in a mirror dimly, but then face to

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face. Now I know in part; then I shall understand fully, even as I have been fully understood” (1 Cor. 13:12). If that is true, why should we not go to heaven immediately?

The answer is in a fourth mark of the church. The church is not only to look inward and find joy, Christward and find sanctification, to the Scriptures and find truth. It is also to look outward to the world and find there the object of its mission. Jesus said, “As thou [the Father] didst send me into the world, so *I have sent them* into the world. And for their sake I consecrate myself, that they also may be consecrated in truth” (Jn. 17:18–19).

The first thing these verses tell us is where our mission is to be conducted. The word *mission* comes from the Latin verb meaning “to send” or “dispatch.” But when we ask “To whom (or where) are we sent?” the answer is “Into the world.” That answer is probably the explanation of why the evangelical church in America is not the missionary church it claims to be. It is not that the evangelical church does not support foreign missions. It does. The problem does not lie there. Rather it lies at the point of the evangelicals’ personal withdrawal from the culture. Many seem afraid of the culture. They try to keep as far from the world as possible, lest they be contaminated by it. They have developed their own subculture. It is possible, for example, to be born of Christian parents, grow up in that Christian family, have Christian friends, go to Christian schools and colleges, read Christian books; attend a Christian country club (known as a church), watch Christian movies, get Christian employment, be attended by a Christian doctor, and finally die and be buried by a Christian undertaker in hallowed ground. A Christian subculture? That is certainly not what Jesus meant when he spoke of his followers being “in the world.”

What does it mean to be in the world as a Christian? It does not mean to be like the world; the marks of the church are to make the church different. It does not mean that we are to abandon Christian fellowship or our other basic Christian orientations. It means that we are to know non-Christians, befriend them and enter into their lives in such a way that we begin to infect them with the gospel, rather than their infecting us with their outlook.

A young pastor in Guatemala went from seminary to a remote area known as Cabrican. Cabrican was unpopular; it was located at an altitude of about nine thousand feet and was nearly always damp and cold. The church he went to was small, having only twenty-eight members, including two elders and two deacons. These believers met together on most nights of the week, but they were not growing as a congregation. There was no outreach. In one of his first messages to them the young pastor, Bernardo Calderón, said, “I know God cannot be satisfied with what we are doing.” Then he challenged them to this program.

First, they abandoned the many dull meetings at the church, retaining only the Bible-school hour on Sunday. In their place home meetings were established. On Monday night they would meet in a home in one area of Cabrican, and everyone would attend. As they made their way to that home they were to invite everyone they encountered, even passers-by on the streets. Since the Christians came from different areas of the city and took different paths to get there this meant that quite a bit of the city was covered. On Tuesday the church met somewhere else. This time different paths were used as the twenty-eight members converged, and different villagers were invited. So it was on Wednesday and Thursday and the other days of the week, as the church literally left its four small walls to go out into the world with the gospel. The result? Within four years the church had eight hundred members. The next year a branch church was started, and

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today there are six churches in that area of Guatemala, two of which have nearly one thousand members. There is even an agricultural cooperative in which the church members buy land for their own poor and then buy and sell the produce their own people supply. The entire area has been revitalized.

The second thing these verses talk about is the character of the ones who are to conduct this mission, which means our character as Christian people. We are to be *as Christ* in the world. Jesus compared the disciples to himself, both in having been sent into the world by the Father and being sanctified or set apart to that work. He said, "As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also might be consecrated in truth" (Jn. 17:18–19). We are to be in our mission as Jesus was in his mission. We are to be like the One we are presenting.

A Unified People

A fifth mark of the church is unity. Christ said, "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (Jn. 17:20–23).

What kind of unity is this to be? If the unity is to be organizational, our efforts to achieve and express it will be in one direction while, if it is to be a more subjective unity, our efforts will be expended differently.

One thing the church does not need to be is a great *organizational unity*. Whatever advantages or disadvantages may be found in massive organizational unity, that in itself obviously does not produce the results Christ prayed for. Nor does it solve the church's other problems. It has been tried and found wanting. In the early days of the church there was much growth but little organizational unity. Later, as the church came into governmental favor under Constantine and his successors, the visible church increasingly centralized until during the Middle Ages there was literally one united ecclesiastical body covering all Europe. Wherever one went—north, south, east or west—there was one united, interlacing church with the pope at its head. Was it a great age? Was there deep unity of faith? Was the church strong? Was its morality high? Did men and women find themselves increasingly drawn to that faith and come to confess Jesus Christ as their own Savior and Lord? On the contrary, the world believed the opposite. Spurgeon wrote, "The world was persuaded that God had nothing to do with that great crushing, tyrannous, superstitious, ignorant thing which called itself Christianity; and thinking men became infidels, and it was the hardest possible thing to find a genuine intelligent believer north, south, east or west."

Certainly there is something to be said for some form of outward, visible unity in some situations. But it is equally certain that this type of unity is not what we most need, nor is it that for which the Lord prayed.

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Another type of unity that we do not need is *conformity*—that is, an approach to the church which would make everyone alike. Here we probably come closest to the error of the evangelical church. If the liberal church for the most part strives for organizational unity—through the various councils of churches and denominational mergers—the evangelical church seems to strive for an identical pattern of appearance and behavior for its members. Jesus was not looking for that either. On the contrary, there should be diversity among Christians, diversity of personality, interests, lifestyle and even methods of Christian work and evangelism. Uniformity is dull, like rows of Wheaties boxes. Variety is exciting. We see it in the variety of nature and the actions of God.

But if the unity for which Jesus prayed is not an organizational unity or a unity achieved by conformity, what kind of unity is it? It is a unity analogous to the unity that exists in the Godhead. Jesus spoke of it like this: “That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us ... I in them and thou in me, that they may become perfectly one” (Jn. 17:21, 23). The church is to have a spiritual unity involving the basic orientation, desires and will of those participating. “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one” (1 Cor. 12:4–6).

This is not to say that all true believers actually enter into this unity as they should. Otherwise, why would Christ have prayed for it? Like the other marks of the church, unity is something given to the church but also something for which the body of true believers should strive.

A Loving People

At last we come to love, the greatest mark of all. Love is the mark that gives meaning to the others and without which the church cannot be what God intends it to be. Having written about love and having placed it in the context of faith, hope and love, the apostle Paul concluded, “But the greatest of these is love” (1 Cor. 13:13).

With the same thought in mind, the Lord Jesus Christ, having spoken of joy, holiness, truth, mission and unity as essential marks of the church in his high priestly prayer (Jn. 17), concluded with an emphasis on love. Here we see the “new commandment” of John 13:34–35 again: “that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.” Jesus said that he declared the name of God to the disciples in order that “the love with which thou [the Father] hast loved me may be in them, and I in them” (Jn. 17:26).

We understand the pre-eminence of love if we see it in reference to the other marks of the church. What happens when you take love away from them? Suppose you subtract love from joy? What do you have? You have hedonism, an exuberance in life and its pleasures, but without the sanctifying joy found in relationship to the Lord Jesus Christ.

Subtract love from holiness. What do you find then? You find self-righteousness, the kind of self-contentment that characterized the Pharisees of Christ’s day. By the standards of the day the Pharisees lived very holy lives, but they did not love others and thus were quite ready to kill Christ when he challenged their standards.

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Take love from truth and you have a bitter orthodoxy, the kind of teaching which is right but which does not win anybody.

Take love from mission and you have imperialism, colonialism in ecclesiastical garb.

Take love from unity and you soon have tyranny. Tyranny develops in a hierarchical church where there is no compassion for people or desire to involve them in the decision-making process.

Now express love and what do you find? All the other marks of the church follow. What does love for God the Father lead to? Joy. Because we rejoice in God and in what he has done for us. What does love for the Lord Jesus Christ lead to? Holiness. Because we know that we will see him one day and will be like him: "Every one who thus hopes in him purifies himself as he is pure" (1 Jn. 3:3). What does love for the Word of God lead to? Truth. If we love the Word, we will study it and therefore inevitably grow into a fuller appreciation of God's truth. What does love for the world lead to? Mission. We have a message to take to the world. Where does love for our Christian brothers and sisters lead us? Unity. Because by love we discern that we are bound together in that bundle of life which God himself has created within the Christian community.

Like all divine things love comes to us by revelation only. God has revealed himself to be a God of love in the pages of the Old Testament. We are told there that he set his love on Israel even though nothing in the people merited it. God is revealed to be a God of love in Christ's teaching. He called him Father, indicating that his was a father's love. The best and fullest revelation of love is at the cross of Jesus Christ. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn. 3:16).

There has never been, there never will be, a greater demonstration of the love of God. So, if you will not have the cross, if you will not see God speaking in love in Jesus Christ, you will never find a loving God anywhere. The God of the Bible is going to be a silent God for you. The universe is going to be an empty universe. History is going to be meaningless. Only at the cross do we find God in his true nature and learn that these other things have meaning.⁹

Unity

Unity among believers pleases God (Psalm 133:1)

Christians are not supposed to live in isolation (John 17:11)

Unity includes bearing one another's joys and burdens (Romans 12:9–16)

Believers must seek unity in all essentials (1 Corinthians 1:10)

There can be great unity even in great diversity (Ephesians 4:3–13)

The love Christ commanded should create unity among believers (Philippians 1:3–11)

Unity ought to be a distinctive mark among Christians (Philippians 2:1–2)¹⁰

⁹ Boice, J. M. (1986). *Foundations of the Christian faith: a comprehensive & readable theology* (pp. 576–585). InterVarsity Press.

¹⁰ Tyndale House Publishers. (2015). *Holy Bible: New Living Translation*. Tyndale House Publishers.

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CEB

Jesus prays

17 When Jesus finished saying these things, he looked up to heaven and said, "Father, the time has come. Glorify your Son, so that the Son can glorify you. **2** You gave him authority over everyone so that he could give eternal life to everyone you gave him. **3** This is eternal life: to know you, the only true God, and Jesus Christ whom you sent. **4** I have glorified you on earth by finishing the work you gave me to do. **5** Now, Father, glorify me in your presence with the glory I shared with you before the world was created.

6 "I have revealed your name to the people you gave me from this world. They were yours and you gave them to me, and they have kept your word. **7** Now they know that everything you have given me comes from you. **8** This is because I gave them the words that you gave me, and they received them. They truly understood that I came from you, and they believed that you sent me.

9 "I'm praying for them. I'm not praying for the world but for those you gave me, because they are yours. **10** Everything that is mine is yours and everything that is yours is mine; I have been glorified in them. **11** I'm no longer in the world, but they are in the world, even as I'm coming to you. Holy Father, watch over them in your name, the name you gave me, that they will be one just as we are one. **12** When I was with them, I watched over them in your name, the name you gave to me, and I kept them safe. None of them were lost, except the one who was destined for destruction, so that scripture would be fulfilled. **13** Now I'm coming to you and I say these things while I'm in the world so that they can share completely in my joy. **14** I gave your word to them and the world hated them, because they don't belong to this world, just as I don't belong to this world. **15** I'm not asking that you take them out of this world but that you keep them safe from the evil one. **16** They don't belong to this world, just as I don't belong to this world. **17** Make them holy in the truth; your word is truth. **18** As you sent me into the world, so I have sent them into the world. **19** I made myself holy on their behalf so that they also would be made holy in the truth.

20 "I'm not praying only for them but also for those who believe in me because of their word. **21** I pray they will be one, Father, just as you are in me and I am in you. I pray that they also will be in us, so that the world will believe that you sent me. **22** I've given them

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the glory that you gave me so that they can be one just as we are one. ²³ I'm in them and you are in me so that they will be made perfectly one. Then the world will know that you sent me and that you have loved them just as you loved me.

²⁴ "Father, I want those you gave me to be with me where I am. Then they can see my glory, which you gave me because you loved me before the creation of the world.

²⁵ "Righteous Father, even the world didn't know you, but I've known you, and these believers know that you sent me. ²⁶ I've made your name known to them and will continue to make it known so that your love for me will be in them, and I myself will be in them."

HCSB

Jesus Prays for Himself

17 Jesus spoke these things, looked up to heaven, and said:

Father,
the hour has come.
Glorify Your Son
so that the Son may glorify You,
² for You gave Him authority
over all flesh;^[a]
so He may give eternal life
to all You have given Him.
³ This is eternal life:
that they may know You, the only true God,
and the One You have sent—Jesus Christ.
⁴ I have glorified You on the earth
by completing the work You gave Me to do.
⁵ Now, Father, glorify Me in Your presence
with that glory I had with You
before the world existed.

Jesus Prays for His Disciples

⁶ I have revealed Your name
to the men You gave Me from the world.
They were Yours, You gave them to Me,

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and they have kept Your word.

⁷ Now they know that all things

You have given to Me are from You,

⁸ because the words that You gave Me,

I have given them.

They have received them

and have known for certain

that I came from You.

They have believed that You sent Me.

⁹ I pray[□] for them.

I am not praying for the world

but for those You have given Me,

because they are Yours.

¹⁰ Everything I have is Yours,

and everything You have is Mine,

and I have been glorified in them.

¹¹ I am no longer in the world,

but they are in the world,

and I am coming to You.

Holy Father,

protect[□] them by Your name

that You have given Me,

so that they may be one as We are one.

¹² While I was with them,

I was protecting them by Your name

that You have given Me.

I guarded them and not one of them is lost,

except the son of destruction,[□]

so that the Scripture may be fulfilled.

¹³ Now I am coming to You,

and I speak these things in the world

so that they may have My joy completed in them.

¹⁴ I have given them Your word.

The world hated them

because they are not of the world,

as I am not of the world.

¹⁵ I am not praying

that You take them out of the world

but that You protect them from the evil one.

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16 They are not of the world,
as I am not of the world.

17 Sanctify^{en} them by the truth;
Your word is truth.

18 As You sent Me into the world,
I also have sent them into the world.

19 I sanctify Myself for them,
so they also may be sanctified by the truth.

Jesus Prays for All Believers

20 I pray not only for these,
but also for those who believe in Me
through their message.

21 May they all be one,
as You, Father, are in Me and I am in You.

May they also be one^{en} in Us,
so the world may believe You sent Me.

22 I have given them the glory You have given Me.
May they be one as We are one.

23 I am in them and You are in Me.
May they be made completely one,
so the world may know You have sent Me
and have loved them as You have loved Me.

24 Father,
I desire those You have given Me
to be with Me where I am.
Then they will see My glory,
which You have given Me
because You loved Me before the world's foundation.

25 Righteous Father!
The world has not known You.
However, I have known You,
and these have known that You sent Me.

26 I made Your name known to them
and will make it known,
so the love You have loved Me with
may be in them and I may be in them.

1 Corinthians 9:22

To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by every possible means save some.

What Is the Ontological Trinity?

In their discussion of the Trinity, theologians have developed a number of terms to help explain, as precisely as possible, what God is like. When someone speaks of the "ontological Trinity," it is in reference to the nature of God.

Ontology is the philosophical study of the nature of being. The "ontological Trinity" refers to the being or nature of each member of the Trinity. *In nature*, essence, and attributes, each Person of the Trinity is equal. The Father, Son, and Holy Spirit share the same divine nature and thus comprise an ontological Trinity. The teaching of the ontological Trinity says that all three Persons of the Godhead are equal in power, glory, wisdom, etc.

The ontological Trinity is sometimes called the "essential Trinity" or "immanent Trinity." It is often mentioned in conjunction with the "economic Trinity," a term which focuses on the relationships within the Trinity and each Person's role in creation and salvation. The term "ontological Trinity" focuses on who *God is*; the term "economic Trinity" focuses on what *God does*.

The ontological Trinity is basic Christian doctrine and is foundational to all Christian belief. John 10:30 says that Jesus and the Father are one, by which it is meant that they are of one nature. In Matthew 28:16 Jesus tells us to baptize "in the name of the Father and of the Son and of the Holy Spirit," clearly equating the three Persons of the Godhead.¹¹

MEMBERSHIP

Acts 2:33

³³ *Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.*

#1. Did I receive the Holy Spirit when I was saved? {ie. Pilot Light}

Eph 1:13-14 (also 4:30) describes the Holy Spirit as what? {*deposit guaranteeing*}

¹¹ Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Logos Bible Software.

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¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a **deposit guaranteeing** our inheritance until the redemption of those who are God's possession—to the praise of his glory.

John 14:16-17 declares the Holy Spirit is where and will be where? {lives with and will be IN}
¹⁶ And I will ask the Father, and he will give you another advocate to help you and be with you forever— ¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, **for he lives with you and will be in you.**

Romans 8:14-16 tells us the Spirit does what at Salvation? {Testifies w/our spirit that we are His children}
¹⁴ For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father."¹⁶ **The Spirit himself testifies with our spirit that we are God's children.**

- Are Salvation and Baptism in the Holy Spirit the same thing? **Acts 8:12-17**
{Separate from salvation and follows the New Birth experience.}

¹² But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

¹⁴ When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. ¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptized into the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

- Jesus told them to wait /tarry in Jerusalem for what? **Acts 1:4-8**
{The "promise of the Father" and be baptized in the Holy Spirit}

"On one occasion, while He was eating with them, He gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with (in) water, but in a few days you will be baptized with the Holy Spirit."
So when they met together, they asked Him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by His own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

- Where does the power come from? **Luke 24:49**
{From the Father}

⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

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#4. Why Should I want more of the Holy Spirit?

- What is our primary motivation for seeking this Baptism?

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Acts 1:4-8 {Baptism is a distinct, separate experience that empowers believers to witness.}

⁴ On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with ^lwater, but in a few days you will be baptized with the Holy Spirit." ⁶ So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" ⁷ He said to them: "It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive **power** when the Holy Spirit comes on you; and you will **be** my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

"Power" (dunamis) = energy, power, might, great force, great ability, strength.

- Other reasons we should want more of the Holy Spirit:

John 14:26 {He will teach and remind us of what Christ has said.}

But the Advocate, the Holy Spirit, whom the Father will send in my name, will **teach** you all things and will **remind** you of everything I have said to you.

John 15:26 {Because He is the Spirit of truth. He testifies of Christ.}

"When the Advocate comes, whom I will send to you from the Father—the Spirit of **truth** who goes out from the Father—he will **testify** about me."

John 16:7-15 ⁷ But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: ⁹ about sin, because people do not believe in me; ¹⁰about righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and about judgment, because the prince of this world now stands condemned.

a. Verses 8-11: He will convict world of sin .

¹² "I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

b. Verse 13: He will guide you into all truth – discernment, insight, wisdom, knowledge.

c. Verse 13: {He will tell you things to come . {Prophecy, Word of wisdom, Word of knowledge.}

¹⁴ He will glorify me because it is from me that he will receive what he will make known to you.

d. Verse 14: He will glorify Jesus.

¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you. "

e. Verse 14-15: He will take what is Jesus' and declare it to you.

{Extra notes for verses 8-11)}

The Holy Spirit will create an inner witness, awareness of our own sin but the Holy Spirit condemns the world by the very fact He is here instead of Christ being here to reign as the world, as we rejected Him. The Holy Spirit's presence is a constant witness to this crime.

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Vs. 10 The Savior claimed to be righteous, but men said He had a demon. God spoke the final word. He said, in effect, "My Son is righteous, and I will prove it by raising Him from the dead and taking Him back to heaven." The Holy Spirit witnesses to the fact that Christ was right and the world was wrong.

Vs. 11 The presence of the Holy Spirit also convicts the world of coming judgment. The fact that He is here means that the devil has already been condemned at the cross and that all who refuse the Savior will share his awful judgment in a day yet future. }

Acts 2:1-4 {To speak in tongues as an evidence of baptism.}

¹ When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues^[a] as the Spirit enabled them.

1 Corinthians 14:2-4 {For self edification.}

² For those who speak in a tongue^[a] do not speak to other people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. ³ But those who prophesy speak to people for their strengthening, encouragement and comfort. ⁴ Those who speak in a tongue edify themselves, but those who prophesy edify the church.

1 Corinthians 14:5 {When accompanied by interpretation, it spiritually edifies the church.}

I would like every one of you to speak in tongues,^[a] but I would rather have you prophesy. Those who prophesy are greater than those who speak in tongues,^[b] unless they interpret, so that the church may be edified.

1 Corinthians 14:13-17 {Private worship and communication with God.}

¹³ For this reason those who speak in a tongue should pray that they may interpret what they say. ¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. ¹⁶ Otherwise when you are praising God in the Spirit, how can the others, who are now put in the same situation as an inquirer, say "Amen" to your thanksgiving, since they do not know what you are saying? ¹⁷ You are giving thanks well enough, but the others are not edified.

Jude 20 {So we can pray in the Spirit.}

But you, dear friends, by building yourselves up in your most holy faith and **praying** in the Holy Spirit,

Romans 8:26-27 {Because the Spirit intercedes for us.}

²⁶ In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. ²⁷ And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.

Also see: **1 Corinthians 14:14; Ephesians 6:18**

Acts 4:31 {To be filled with boldness.}

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Also see Acts 2:14-16 & Luke 22:55-62 in Homework section below.)

"Boldness" (parrhesia) = outspokenness, unreserved utterance, freedom of speech, with frankness, candor, cheerful courage. The opposite of cowardice, timidity or fear.

2 Corinthians 1:21-22 {Confirms our salvation.}

²¹ Now it is God who makes both us and you stand firm in Christ. He anointed us,²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

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John 7:37-39 {Flowing of the Spirit from within.}

³⁷ On the last and greatest day of the Festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. ³⁸ Whoever believes in me, as Scripture has said, rivers of living water will flow from within them." [a] ³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

Footnotes: a. [John 7:38](#) Or me. And let anyone drink ³⁸who believes in me." As Scripture has said, "Out of him (or them) will flow rivers of living water."

MEMBERSHIP #7. Further Information:

- We need the Holy Spirit to acknowledge who Jesus Christ is.

1 Corinthians 12:3

³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

- The difference between the Initial Physical Evidence and the Gift of tongues (or message in tongues) is purpose and use. (See the Distinctive Doctrine pamphlet.)

1 Corinthians 12:4-11, 28-30

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work. ⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

What is the difference between:

- Speaking in Tongues' when one is baptized in the Spirit.
Known as the Initial Physical Evidence (**Acts 2:4; 10:46; 19:6**)
- 'Speaking in Tongues' publicly (prophetic)
As a gift to edify the church (**1 Corinthians 12:10**)
As a sign for unbelievers (**1 Corinthians 14:22**)
- 'Praying in Tongues' in one's private prayer life
As an effective provision for effective prayer and praise (**1 Corinthians 14:2, 4; 14:18**)

Tongues is the same **gift** in all the above but **different** in purpose.

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¹² Foxe, J. (2014). [*Foxe's christian martyrs: the powerful classic, abridged and updated*](#). Barbour Books.

(c) Glory (John 17:22)

“The glory which Thou hast given Me I have given unto them” (rv). What was the glory that Jesus had when He was Son of Man? It was not an external glory; Jesus effaced the Godhead in Himself so effectually that men without the Spirit of God despised Him. His glory was the glory of actual holiness, and that is the glory He says He gives to the saint. The glory of the saint is the glory of actual holiness manifested in actual life here and now. There is a glory which the saint is only to behold, “that they may behold My glory, which Thou hast given Me” (John 17:24). What is that glory? “The glory which I had with Thee before the world was.” That glory we are not to share, but to behold. The word “glory” here must be understood in the same sense as the word “form” in Philippians 2:6. It refers to the absolute relation of Deity which the Son of God had before He became Incarnate.

The consummation of the missionary’s way is centred in John 14:23. “We will come unto him, and make Our abode with him”—the Triune God abiding with the saint.⁺⁺⁺¹³

High Priestly Prayer

The longest recorded prayer of Jesus, called the “High Priestly Prayer,” is found in John 17:1–26. After voicing a triumphant declaration of victory in 16:33 (“I have overcome the world”), Jesus proceeds to pray for Himself, for His disciples, and for future believers. Facing His hour of deepest travail, Jesus looks forward to the blessed results of His victory over sin and death—the gathering of the redeemed, and the love and unity that God and the redeemed will share (17:20–26).

Jesus Prays

(1) For Himself: (vv. 1-5)	(2) For His disciples: (vv. 6–19)	(3) For future believers: (vv. 20-26)
He affirms the glory of the Cross (vv. 1, 2)	He prays for their knowledge (vv. 6-9)	He prays for their oneness (vv. 20–22)
He expresses the very essence of eternal life (vv. 3, 4)	He prays for their perseverance (vv. 10-12)	He prays for their perfect unity (v. 23)

¹³ Chambers, O. (1930). [*So send I you: the secret of the burning heart*](#). Marshall, Morgan & Scott.

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He rejoices in the shared
glory of the Father (v. 5)

He prays for their joy (v.
13)

He prays for their future
presence with Him (vv.
24, 25)

He prays for their
sanctification (vv. 14-17)

He prays for their mutual
love (v. 26)

He prays for their mission ¹⁴
(vv. 18, 19)

17:20 In His final petition Jesus prays for the unity of all believers of subsequent generations. The oneness He requests is not an organizational but a spiritual unity, which, will be visibly manifested in the life of the church and will bear witness to the divine mission of Christ. The church’s unity will reach its consummation in heaven (vv. 24-26).¹⁵

c. Jesus prays for all Christians (17:20–26)

I pray also for those who will believe in me through their message (20). This final section of Jesus’ prayer is a deeply moving one because it brings Jesus into direct relationship with us. There are hints elsewhere of Jesus’ recognition that further generations of believers would arise and express allegiance to him. Nowhere in the New Testament, however, is that larger company (including the readers of this exposition!) so clearly in Jesus’ direct vision as here. Jesus is poised between the conclusion of his earthly task and the glory awaiting him at the Father’s side. Like a mountaineer gazing out from an eminence across the expanding vista as range succeeds range into the distant horizon, so Jesus gazes out across the rolling centuries. He beholds and embraces the harvest of the ages, the church of the Redeemer, gathered from every nation, people, language and tribe. He is praying for us.

He prays three things.

1. He prays that the church may be *united*. *That all of them may be one* (21); *May they be brought to complete unity* (23). This unity for which Jesus prays is amplified in the surrounding phrases.

It is first a *supernatural* unity, defined by and included in the unity of the Father and the Son: *cf. as we are one* (21–22). The life we share as Christians is therefore nothing less than a participation in the life of the Godhead! ‘It is a unity which not merely reflects but actually participates in the unity of God—the unity of love and obedience which binds the Son to the

¹⁴ Thomas Nelson Publishers. (1996). [Nelson’s complete book of Bible maps & charts: Old and New Testaments](#) (Rev. and updated ed.). Thomas Nelson.

¹⁵ Hayford, J. W., ed. (1997). [Spirit filled life study Bible](#) (electronic ed., Jn 17:20). Thomas Nelson.

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Father.' Earlier, Jesus had explained that new life in terms of the ministry of the Holy Spirit (3:1f.), the life of the kingdom of God, by which we are 'born anew' into the family of God (1:12). Accordingly it is a unity which is brought about, not by the efforts of human ingenuity, but by Jesus giving us the glory that the Father had given to him (22). Glory, in this context, has a meaning similar to that in verses 4–5, the glory of the revelation of the Father through the Son, completed by the cross and resurrection. Paul's perspective is identical in Ephesians 4:3: 'keep the unity of the Spirit ...'. Our part is not to create this. Patently we cannot. Our responsibility lies in maintaining and expressing it.

Secondly, the unity of the church is a *tangible* one, which will cause the world to believe (21) that Jesus was sent by the Father and that the Father loves the church. This unity will make a definite impact on the world. Just as Jesus disclosed the unseen God to the world by becoming flesh (1:14), so the church will be a visible revelation of the unseen Father and his love. Thus, while the unity Jesus prays for us is not organizationally produced, it is equally not historically invisible. The world needs to see our unity.

Thirdly, the unity of the church is *evangelical*. It is a unity which is derived from the witness of the church, and which produces faith on the part of at least some of those who encounter it, *so that the world may believe that you have sent me ...* (21, 23). It finds expression in the context of making known the message which elicits faith, *those who will believe in me through their message* (20). 'This is not simply a "unity of love". It is a unity predicated on adherence to the revelation the Father mediated to the first disciples through his Son, the revelation they accepted (verses 6, 8) and then passed on.'

The challenge of Jesus' prayer is inescapable. He envisages and petitions his Father for a unity among his followers which, grounded in a relationship with the Father through Son and Spirit, is sufficiently visible to promote a positive response to the church in its mission.

We can apply this challenge to the local congregation. Here is where the world most immediately encounters the church. There, relationships are to be such that the watching world will come to recognize not only that Jesus is the true revelation of God, but also that *you ... have loved them even as you have loved me*. Our churches are to be 'love centres' where relationships between members are a persuasive reflection of the mutually supportive, utterly loyal and eternally accepting love of the Father and the Son. This is true whether the relationships are of men with women, young with mature, laity with clergy, new members with long-standing members, rich with poor, cultured with unsophisticated, socially upper with socially lower, leadership with membership, new converts with established Christians, racially other with racially traditional, and whatever other polarities the church embraces.

Beyond the local church, also, the challenge is unavoidable. Unity at the expense of truth is not supported by this passage. The mediaeval church is witness to a 'unity' which certainly did not cause the world to 'believe'; quite the reverse. It was a unity, as the sixteenth-century reformers had painfully to make clear, maintained at the expense of the truth of the gospel revealed by Jesus. That unity had to be sacrificed, at least in the short term, to recover the gospel. It is impossible to believe, however, that the present fragmentation of the Protestant churches (on a recent computation the global denominational total was over twenty-two thousand!) is tolerable in the light of Jesus' prayer. Where the Holy Spirit has created the

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common life of the body of Christ among us, and agreement on the fundamentals of the revelation given through Jesus is present, it is unthinkable to pursue the mission of Jesus in isolation from, and even in competition with, those who are as truly the beloved objects of Jesus' prayer as we are.

There is encouragement as well as challenge, however, in Jesus' prayer, on two accounts. First, the unity Jesus prayed for is a reality which God himself gives. We do not have to create anything. Our challenge is to give authentic expression to that which God has already worked in our midst. The churches are already one in God. We need to allow that supernatural unity to find expression both in the local church and between the churches.

We can also draw encouragement from the fact that Jesus prays for the unity, and Jesus' prayer prevails. If our prayers in Jesus' name are assured of an answer, how much more Jesus' prayer in Jesus' name! He cannot be denied, nor will he be. Despite all the contrary indications, the church is one, and will be one, in the glory of the consummation. This assurance does not absolve us from working for the expression of that unity in the present, but it does deliver us from an unbelieving despair. Jesus has prevailed. All Christians, and all churches, will one day love one another as the Father loves the Son and the Son loves the Father.

2. Jesus prays that the world may be *persuaded*. There is some disagreement as to whether the *hina* ('in order that' or 'so that' in verses 22 and 23) expresses purpose (*i.e.*, 'May they be one "with a view to" the world coming to believe'; unity as the precondition of faith), or, more probably, whether it expresses consequence (*i.e.*, the unity will in fact result in the world's coming to believe).

Even on the second alternative the importance of the 'coming to believe' is evident. Jesus desires that the world may be persuaded; he longs that it may come to him. We have already witnessed this yearning during his public ministry. It is a yearning which is not contradicted by his conviction that only those whom the Father has given him will in fact respond. The heart of Jesus is as wide and broad as the heart of the God who so loved the world as to send his only Son. The same love underlies his refusal to pray that the disciples may be taken out of the world (15), but rather accepts that they will be left there, in order to fulfil the mission to the whole world. He prays that the world may believe, and the means of answering his prayer is the mission of his people.

This mission has two hands. The 'first hand' is that of proclamation, the communicating to the world of the revelation of the Father in the Son, climaxed by his self-sacrifice for the world's sin. This revelation (6) is commonly expressed in words (8), and must be shared in words so that the world may believe that the mission of Jesus is authentically the mission of the Father in him, and hence that he is the Saviour and Lord of sinners.

But the mission has a 'second hand'. It is visible as well as verbal, relational as well as audible. The content of this 'second hand' is clearly stated in verse 23: *May they be brought to complete unity to let the world know that you ... have loved them even as you have loved me*. Well may Brown exclaim that 'the standard of comparison is breathtaking'. Indeed it is! The Father's love for his Son in all its richness is persuasively reproduced in the mutual relationships of the Christian congregation! Nothing less than that is Jesus' prayer.

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This 'second hand' represents a dimension in evangelism which is commonly ignored or underestimated, and yet which is central to Jesus' evangelistic strategy for his church (*cf.* 13:34–35). The local church is the obvious point of application. A group of Christians who are so knit together in the love of God that others can say of them, 'Look how they love each other,' is a church where the gospel will be 'the power of God for ... salvation' (Rom. 1:16). Evangelism is a community act. It is the proclamation of the church's relationships as well as its convictions. The preacher is only the spokesperson of the community. The gospel proclaimed from the pulpit is either confirmed, and hence immeasurably enhanced, or it is contradicted, and hence immeasurably weakened, by the quality of the relationships in the pews. In this sense *every* Christian *is* a witness. Every time we gather together we either strengthen or weaken the evangelistic appeal of our church by the quality of our relationships with our fellow church members.

The biggest barriers to effective evangelism according to the prayer of Jesus are not so much outdated methods, or inadequate presentations of the gospel, as realities like gossip, insensitivity, negative criticism, jealousy, backbiting, an unforgiving spirit, a 'root of bitterness', failure to appreciate others, self-preoccupation, greed, selfishness and every other form of lovelessness. These are the squalid enemies of effective evangelism which render the gospel fruitless and send countless thousands into eternity without a Saviour. 'The glorious gospel of the blessed God', which is committed to our trust, is being openly contradicted and veiled by the sinful relationships within the community which is commissioned to communicate it. We need look no further to understand why the church's impact on the community is frequently so minimal in spite of the greatness of our message. We are fighting with only one hand!

Roger Fredrikson, in his commentary on John, recounts a deeply moving moment when a church he was pastoring shared a public service of reconciliation with another congregation more than twenty years after an angry division. 'As we sang, "Great is Thy Faithfulness" many people embraced in the crowded sanctuary and their tears of gratitude and joy were mingled. The next day on the street people stopped some of us saying they had heard the "good news". The message we proclaimed had become ... credible.'

3. Jesus prays that his mission may be *completed* (24–26). The conclusion of the prayer returns to the themes of its beginning, in particular to the glory which Jesus prayed might be revealed in him and hence offered to the Father (1, 5). Jesus prays that those the Father has given him *may be with me where I am, and to see my glory* (24). The reference appears to reach beyond the glory immediately disclosed in the cross to the revelation of the glory of Christ at his parousia. Here is the 'finishing of the work the Father has given him to do', the presentation of all those whom the Father has given him, from all the ages and from around the globe, before 'him who sits upon the throne' (Rev. 5:13).

'With me' is the language of love. The beloved longs for the lover's presence. So Jesus, in these final moments, as the last grains of sand trickle through the hour glass before his rendezvous with darkness, gazes across the rolling aeons of the future and anticipates the embrace of his beloved bride in the glory that is to be.

'We have seen his glory,' was John's testimony as he contemplated Jesus' earthly ministry, a glory that has been unveiled as the story has unfolded. Shortly we shall gaze upon the 'glory' of

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his awful sacrifice and triumphant resurrection, and over the centuries the Spirit will glorify him as he takes what is Christ's and makes it known to his disciples (16:14). But beyond all these 'glories' is the sure promise of a further unveiling, as at his coming the glory which Christ had with the Father is laid open to our eyes. Until that day of glory we walk by faith, not sight. The church must travel on her pilgrim way, the *ecclesia militans*, in a world that 'does not know' the Father, but sustained on her journey by the revelation of Jesus given and renewed (26), by the love of the Father embracing and supporting us and, above all, by the presence of Jesus in our midst and within our hearts (26).¹⁶

¹⁶ Milne, B. (1993). [*The message of John: here is your king!: with study guide*](#) (pp. 247–252). InterVarsity Press.