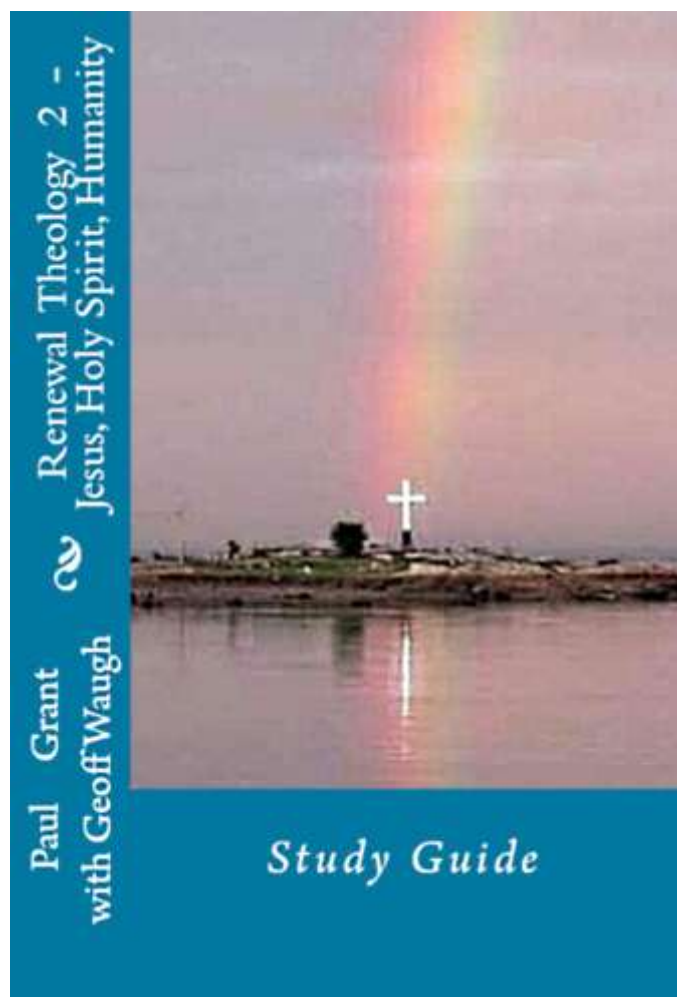


# *Renewal Theology 2: Jesus Christ, Holy Spirit, Humanity*

## **Study Guide**



**Compiled by Paul Grant**  
**Edited by Geoff Waugh**

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PO Box 2111 Mansfield, Qld 4122, Australia.  
Renewal Journal Publications

**Acknowledgement:**

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made by the staff of the Citipointe Ministry College  
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**This unit was prepared and compiled by  
Paul Grant and Geoff Waugh**

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It is now superseded and replaced by more recent developments. However, it  
is a useful resource on this topic for your personal and group studies. Please  
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Logo: basin & towel,  
lamp & parchment,  
in the light of the cross

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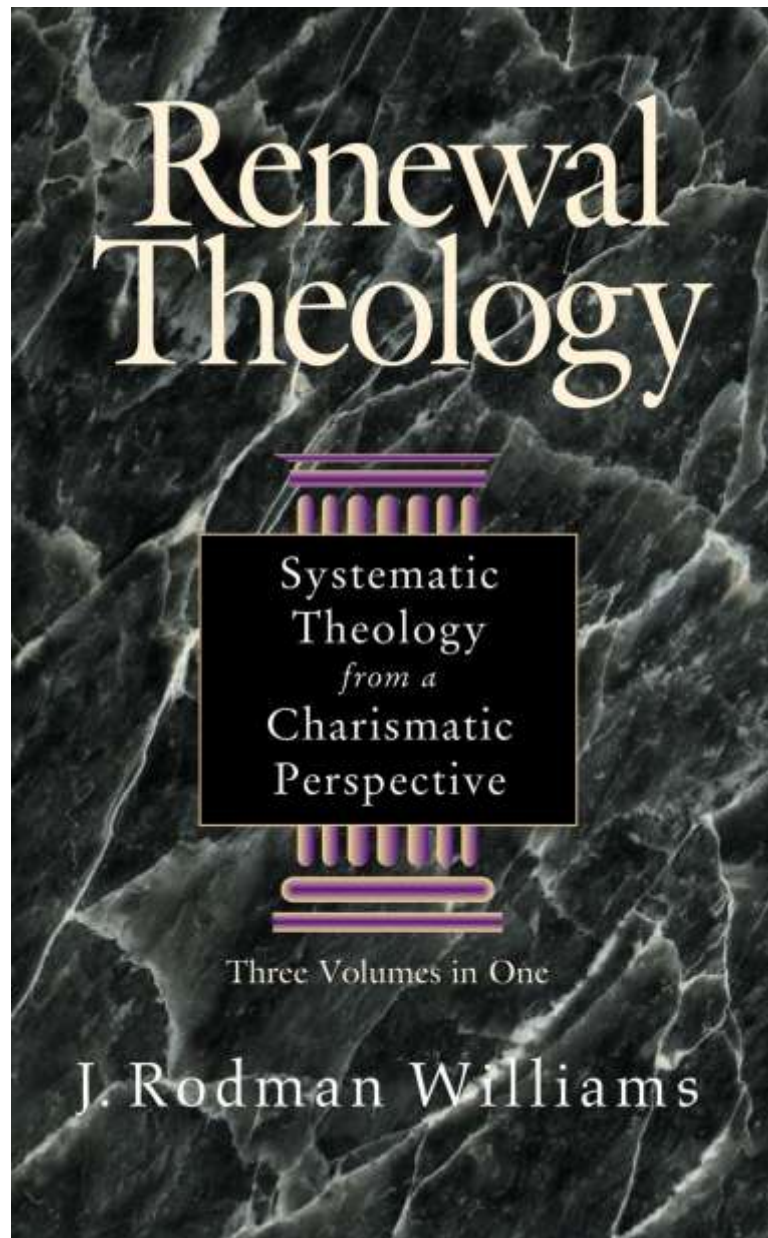
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*Renewal Theology*

**By J Rodman Williams**

**Systematic Theology from a Charismatic Perspective**

**This classic opus is the key text book for this Study**



# General Introduction

Welcome to **Renewal Theology 2**. This unit builds on **Renewal Theology I**. It develops the study of Christology, Anthropology, Pneumatology, and Soteriology. The simple words for these terms are: Christ, Humanity, Holy Spirit, and Salvation. The notes attempt to interpret these major themes from the perspectives of a Pentecostal-Charismatic hermeneutic.

As with **Renewal Theology 1** the objectives are strongly linked with the notion that the learning of Theology comes out of ministry and practice. Therefore, the student must be constantly aware of the need to raise the question: What does this point or principle or insight mean for life and ministry today?

The topics have been prepared with a view to applications in Pastoral Ministry, Teaching, Mission and Evangelism situations.

Again, the student should be mindful that the material is not primarily intended for academic learning. However, mental exercise (one of our God-given functions) must become a willing servant under the tutoring of the Holy Spirit, so that the learning and the practising of Theology become a renewing experience.

## What are the main aims for this unit?

Upon completion of this module, students should be able to:

1. Demonstrate an understanding of a systematic and renewal approach to theology
2. Describe and evaluate doctrines of Christology, Pneumatology, Humanity and Salvation
3. Relate biblical teaching on these doctrinal issues to life and ministry
4. Compare various schools of thought on theological questions
5. Explain a renewal hermeneutic in the study of theology
6. Apply pentecostal and charismatic interpretation in the pastoral scene
7. Discern and evaluate distinctives of pentecostal and charismatic interpretations

# Introduction to the Modules

As you look over this *Study Guide* you should get the general idea of where this course goes, and be able to get started on your study. Enjoy your reading. Read what interests you first.

You will develop your own style of study, particularly reading what interests you most, and studying what you need to know for your assignments and the examination. There is no one right way to study. Find the way that suits you best.

## What are the modules for this unit?

The topics are grouped into four modules.

- **Module 1: Christology.** Beginning with the idea of Divine Revelation and the need to have a transforming of interpreting the Scriptures we focus on the person of Christ. Christ is seen as both God and Perfect Man. The one person and two natures. We consider His Birth, Life, Death, Resurrection and Exaltation. Finally, we explore the truth of His rule and authority.
- **Module 2: Anthropology.** We now look at the theme of humanity, its creation, fall, and recreation. We consider the notions of being complete in Christ by the grace of God and the power of the Holy Spirit. We also discuss the problem of sin co-existing with righteousness.
- **Module 3: Pneumatology.** These topics look at Holy Spirit as Person both in the Old Testament and the New Testament. We then consider the Holy Spirit as gift to all believers and then the baptism with the Spirit with fruit and gifts. The module concludes with a focus on the activity of the Holy Spirit in the world as distinct but not separate from His activity in the church.
- **Module 4: Soteriology.** You will study the origins of evil and sin, and against this background learn the meaning of the New Covenant. Central to it all is the importance of Christ's atonement out of which we define and describe what salvation really means.

You will probably have other books useful for this course. Use them. A reader is a leader. A leader is a reader. Your breadth and depth of reading will substantially develop your ability in study.

## How do you start this subject?

This subject is divided into 14 separate topics. You should aim to complete each topic over a regular time period (e.g. one each week). Reading from the texts, reading guide and set readings are expected for each of the topics. You should complete each of the assignment tasks for each topic as they are reached. It is



important that you work through the materials in the study guide as your performance in the assessment items will reflect your knowledge and understanding of this material.

## What are the textbooks for this unit?

You have one basic textbook:

- *Renewal Theology* by J. Rodman Williams (1996) Volumes 1-3

You will find that one thing leads to another and you will want to explore the writings of other authors. Go for it! The notes will indicate from time to time recommended writers.

## What other books would be helpful?

Recommended reading is listed in Appendix I. You will find other references in these study notes.

## What is the reading schedule for this unit?

Each of the fourteen topics has a note as to the appropriate reading for that topic from Williams' textbook. Also selected readings are put together in the **Readings** and are itemised for each topic. The notes for each topic have been written in such a way as to provide you with enough material for 10 hours of work each week. Therefore it will help you to regulate yourself to one topic per week. This means, all things being equal, you will cover the unit in a period of 14 weeks. Of course, you do have more time allowed you than that, but you should aim to be both regular and consistent.

Here is an example of a reading schedule:

<b>Module 1: Christology</b> Topics 1-4	Page 305-413	(Williams Volume 1)
<b>Module 2: Anthropology</b> Topics 8-10	Pages 197-219 Pages 35-57	(Williams, Volume 1) (Williams, Volume 2)
<b>Module 3: Pneumatology</b> Topics 5-7	Pages 137-160 Pages 181-207 Pages 237-270 Pages 323-346	(Williams, Volume 2) (Williams, Volume 2) (Williams, Volume 2) (Williams, Volume 2)
<b>Module 4: Soteriology</b> Topics 11-14	Pages 61-82 Pages 353-379	(Williams, Volume 2) (Williams, Volume 1)

## Finally

- Pray before, during, and after your study.
- Expect the Holy Spirit to illumine your understanding and inspire your motivation.
- Be creative in your writing of assignments.
- Limitations of requirements will not allow you to quote/refer to all the Scripture references you would like to include. Be very selective and use key verses only.
- Refer to authors other than Rodman Williams.

# Subject Overview

## Module 1: Christology

1. Revelation and Navigation. A Transforming Hermeneutic
2. Christ: God and Perfect Man. Two Natures. One Person
3. Christ: Birth, Life, Death, Resurrection, Exaltation
4. Christ: His Rule and Authority

## Module 2: Anthropology

5. A Biblical Anthropology: Humanity
6. The Human Fall: Consequences.
7. The New Humanity : Grace and Spirit-Filled

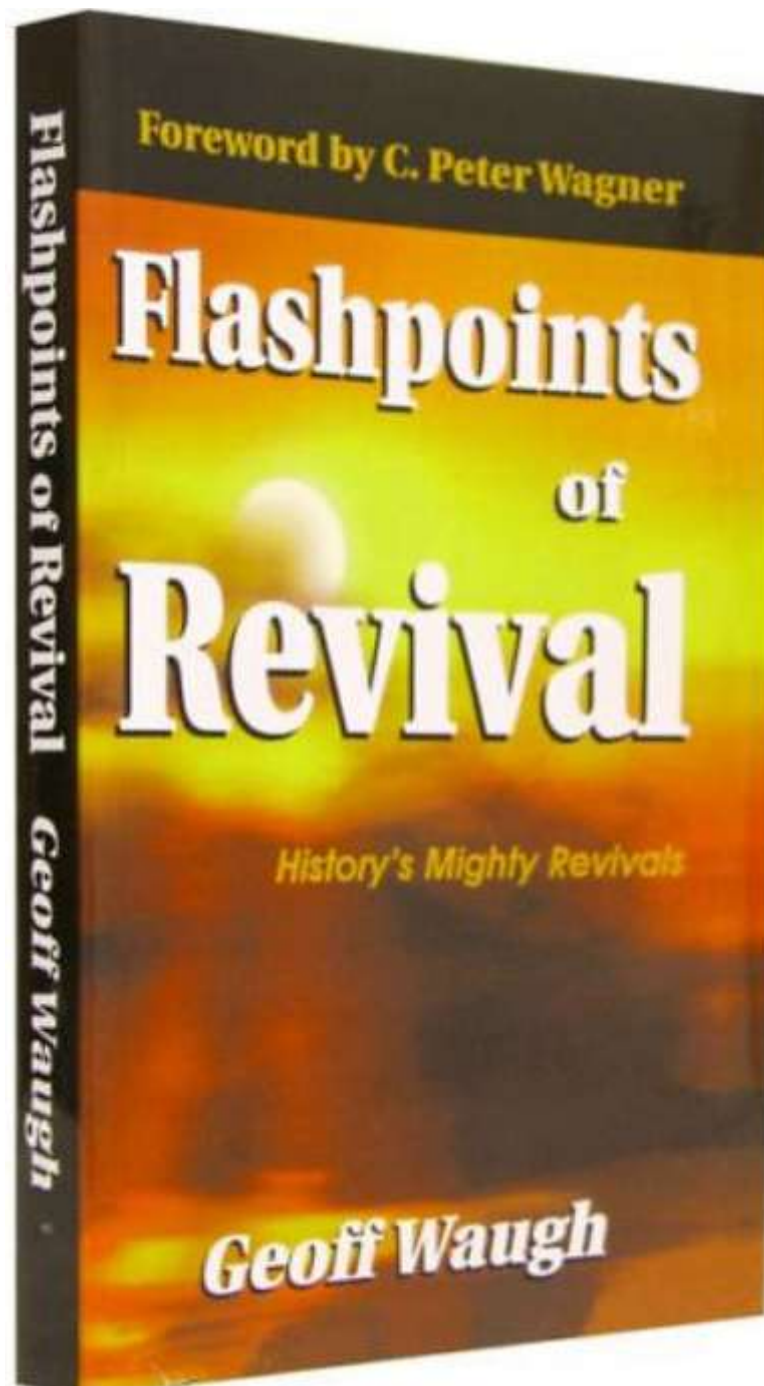
## Module 3: Pneumatology

8. Holy Spirit as Person
9. Holy Spirit : Fruit and Gifts
10. Holy Spirit and the World

## Module 4: Soteriology

11. Soteriology : Evil and Sin
12. New Covenant
13. Atonement
14. Being Competent In Doing Theology

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# MODULE 1

# Christology

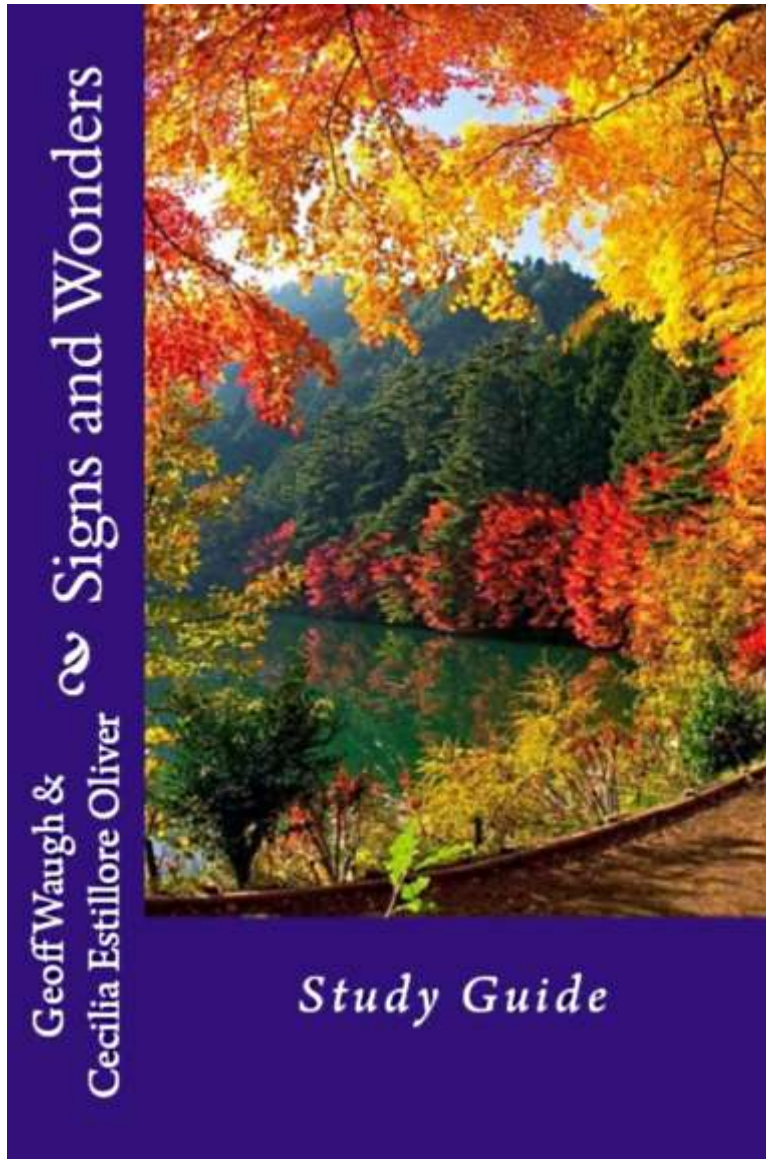


**Topic 1: Revelation and Navigation,  
A Transforming Hermeneutic**

**Topic 2: Christ: God and Perfect Man  
Two Natures. One Person**

**Topic 3: Christ: Birth, Life, Death,  
Resurrection, Exaltation**

**Topic 4: Christ: His Rule and Authority**



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# Topic 1 – Revelation and Navigation

## Introduction

Theologising is the exercise or journey of proceeding from revealed truth to creedal or doctrinal statement. God confronts us with truth. From there we navigate our way towards a confessional faith

Truth is established in God's self-revelation to humankind. Theology is a progressive exercise and experience of discovering and unpacking truth in terms of our own understanding

Truth is revealed by God (in Christ, John 1:14-18). Doctrine is perceived, arranged, and defined by human beings. Truth is absolute. Doctrine is an interpretation of absolute truth

God invites us to make this dangerous journey. That is, of allowing ourselves to be confronted by truth, and then to so respond and interact that we begin the life-long process of interpreting it in terms of our enlightened understanding

In this Topic we look at how Truth can become a transforming dynamic while retaining a formal and notional teaching

## From this Topic You Will Learn

1. Doctrines and their definitions
2. Truth is a divine dynamic as well as a construct
3. Truth makes a claim on the reader or student
4. The seeker in order to understand truth must be prepared to ask questions which God will answer in such a way as to show its application to life
- 5.

## Required Readings for this Topic

*Renewal Theology*, Volume 1, by J. Rodman Williams, Chapter 2

# Topic Notes

## Systematic Theology

### Doctrines & Definitions

1. Bloesch defines theology as “the systematic reflection within a particular culture on the self-revelation of God in Jesus Christ as attested in holy Scripture and witnessed to in the tradition of the catholic (whole) church” (1992:114)
2. Doctrines are explanations and interpretations of truth so arranged as to facilitate understanding. The Word itself sets the definitions and boundaries for human thought and analysis. The repentant, converted mind bends to its unique rationality and so interprets truth in words that have been “spiritually” loaded (1 Cor. 2:12-14)
3. Christian faith is obedience to the dynamic and life of the Truth, not adherence to its form or letter (John 6:63; 1 Cor. 3:6) Yet that dynamic must be presented in oral or written form
4. Critical analysis can be either advantageous or disadvantageous. If it is a servant - advantageous. If it seeks to be a master - disadvantageous
5. Revelation has its unique, inherent rationality to which human rationality must submit, and with which it must harmonise
6. In theologising we are to undergo the revolutionary (humbling) paradigm shift of aligning our thoughts and their processes with God’s. Isaiah 55:6-9; Rom. 11:33-36; 1 Cor. 1-2
7. A renewal hermeneutic in theology will always call for a continuing transformation of the mind Rom. 12:1-3--

### Truth & Dynamism

1. A body is the basic form. God breathed His Spirit into the form (Gen. 1-2) The “being” (human) became both static and dynamic. Substance and spirit
2. True dynamic theology is also a theology of substance. A true biblical systematic theology will be seen as **both** a construct and a dynamic
3. A dynamically fuelled theology will be truth on fire. A dynamically driven theology will reflect a wisdom and rationality surpassing the limits of human reason while not denying its place. eg. Joseph; Daniel

## A Transforming Hermeneutic

Read John 8:31-32

These notes provide a basic formula for the student to theologise in such a way as to permit Truth its claim and power in his/her life

## A Dangerous & Rewarding Hermeneutic

- To effectively and appropriately interpret a passage of Scripture ask three key questions :
  1. What is God saying to me in this truth?
  2. How can this truth make me more like God?
  3. How can I make use of this truth in my life and service for God?
- That is, “What is God saying to **me** so that I will change and do His will in His way?”
- A hermeneutic or interpretation which lacks an application to life and ministry is sterile

*“If you hold to my teaching ... you will know the truth, and the truth will set you free” (John 8:31-32)*

Donald Bloesch in his book *Holy Scripture* (1994) pages 178-181 provides what we may call a four step method of knowing God’s Word.

1. Reverence and humility
2. Inquiry and scrutiny
3. Submission and compliancy
4. Prayer and receptivity

A seeking attitude characterised by these elements will lead you into experiencing truth which liberates

## Major Points of this Topic

- Doctrines are simply our explanations and interpretations of truth
- Truth is God's self-revelation through His Word
- Truth's dynamic passes across into our minds and hearts through the "chemistry" of a submissive attitude
- God's truth is not so much in the form of our explanations but rather in the essence of the revelation God makes of Himself through His Word
- Truth will always make a demand upon those who by God's grace perceive it
- Truth when obediently appropriated becomes a transforming power in the mind and in the heart

## Review or Discussion Questions

Here are some questions to think about and issues to consider:

1. Explain why you think a journey in the discovery of truth can be dangerous
2. Explain how you perceive truth becoming a transforming dynamic. Give an example from the Bible
3. Distinguish between truth and doctrine
4. A hermeneutic is a principle of interpretation. In what ways can hermeneutics become transformational?

## Optional Readings or Research

- *The Doctrine of God* by Gerald Bray (1993) pages 228-229
- *A Theology of Word and Spirit* by D. Bloesch (1992) Chapter 9

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# Topic 2 – Christ: God and Perfect Man

## Introduction

Read Matt. 1:1-17. Here we are given the story of the intertwining of God and humanity. “*The human ancestry of Jesus*” (Rom. 9:5). It is described and explained in John 1:1-18 in another way. Christ as God, and Christ as perfect man must be examined and interpreted in terms of relationship with each other

In this Topic we look at the combination of the two natures in the one Person. Look at the teaching on “Hypostasis.” Basically in the trinity, and particularly in this Topic, in the Person of Jesus as God humanly-embodied.

## From This Topic You Will Learn

1. That Christ is both fully Divine and fully Human
2. That this unique union is the “mystery of Godliness”
3. That Jesus chose to be born into this world and imposed upon Himself the responsibility to be dependent upon His Father
4. That Jesus life and ministry was fully fulfilled by means of His total dependence upon the Father and the anointing of the Spirit
5. That in a mysterious way Jesus’ divine nature accommodated itself to a biological growth process
6. That in a miraculous way Jesus in Glory is the Man in Glory as guarantee of our hope in Glory

## Required Readings for this Topic

*Renewal Theology* Volume 1 by J. R. Williams Pages 317-324: 328-352

## Topic Notes

### **A Mysterious Synthesis (Combination - into a complex whole)**

- ▶ The earth life of God in Christ reveals the uniting of divinity and humanity. Two natures in one. Not intermingled. God unaltered in terms of His own properties. Humanity unaltered in terms of its own properties. **Fully Divine: Fully human. Co-existing.** One person in Two Natures without contradiction
- ▶ Christ as God on earth (John 1:1-18). In a body. Check “body” references in the New Testament. Eg. Heb. 10:5; John 2:21 (Note : Pre-existence and Existence)

- ▶ Fully human - at times unrecognised as God. John 7:5, 25-44; 8:19  
Fully God - at times recognised as such. John 1:15-18; Matt. 16:16
- ▶ Romans 1:3-4. The synthesis or combining of the two natures of God and man is shown to be the necessary conjunction for bringing about salvation
- ▶ Jesus was both God and man in a mysterious combination in which He retained distinctiveness in both, simultaneously, without invalidating either. It is “*the mystery of godliness*” (1 Timothy 3:16) This became a statement of faith in the first church
- ▶ We should avoid diminishing either the God-ness or the human-ness of Jesus. We should acclaim the inseparable oneness of the two. A unique union

### **A Matchless “KENOSIS”** (Thiessen : pp.215-217) (**Self-Limitation**)

- ▶ Refer Phil. 2:6-11 “*made Himself nothing*”; “*emptied Himself*” (v.7) He chose to be born and made His renunciation before He was born.
- ▶ Note verse 7 and relate with John 17:5; 2 Cor. 8:9. Also, that as human He was without sin Heb. 4:15
- ▶ His divine glory was screened - by His act of laying it aside to become human - but He never surrendered His attributes. He chose **not** to use His prerogatives of Divinity (Omnipotence, etc). *This self-imposed surrender of independent action* was exchanged for a dependency upon His Father for everything He did (John 7-9). See John 8:28-29. He laid aside independent exercise of the Divine attributes
- ▶ He set aside independent function. He totally adopted dependent function. While being human He surrendered independent exercise of His divine attributes
- ▶ Refer Thiessen : pages 222-224

### **An Unrepeatable Praxis** (As practised) (**Implementation**)

- ▶ Refer Acts 10:38; Matt. 4:23-25; Luke 4:14-44
- ▶ In this unique body, the Divine/Human Jesus, dependent upon His Father accomplished divine deeds in redeeming lost humanity
- ▶ Note that a biblical theology of Jesus and His accomplishments is based on His being the God-Man
- ▶ His practices or works were fully designed to culminate in His death and resurrection - the conclusive evidence of His deity. Acts 2:22-39. The Pentecost address is totally focused on Jesus as the promised and victorious Divine Saviour (Acts 2:22)

- ▶ Jesus as the God-Man is most strikingly shown as such at Calvary, the empty tomb, and the ascension. See : Acts 3:11-26. Peter's second address
- ▶ The notion of Jesus as God and Perfect Man has its unanswerable, verifiable proof in His death, resurrection, and ascension

### **An Eternal Symphysis (Coalition)**

- ▶ “Symphysis” : = Growing together
- ▶ Luke 2:46-52. A remarkable glimpse into the “growing” years of Jesus as a boy. “Wisdom and stature” are described in growth terms. The context describes Jesus as *“listening ... and asking questions.”* Then, *“everyone was amazed at this understanding and his answers.”* And finally, *“Jesus grew in wisdom and stature and in favour with God and men.”*
- ▶ Also : the mysterious processes of foetal development. By unimaginable self-humbling god compressed Himself into Human embryonic form
- ▶ Conclusion: a formative development of the unique twinning of the divine and the human. The divine nature is seen as accommodating itself to the biological growth process. (God was not suddenly projected as an instant “superman”)
- ▶ As a consequence : converted humans are graced to become *“partakers of the divine nature”* (2 Peter 1:3-4), and enter a symphysis process growing up into Him in all things (Eph. 4:15)
- ▶ *“Our Lord (in His resurrection body) has taken a human form and personality to the Throne of God”* (Hammond : 105)

### **Closing Notes**

- ▶ Arianism in the 4<sup>th</sup> century demeaned Jesus by declaring He was not God in the fullest sense; created by the Father and not possessing eternal self-existence
- ▶ Gnosticism - going the other way - denied Jesus' essential humanity
- ▶ Historically, the credal definition of the two natures united in one Person, was set in the Council of Chalcedon organised by Marcion (AD 451)



## Major Points of this Topic

- The combination of the Divine and Human Natures in the One Person (Theanthropy)
- Jesus Christ was both fully Divine and fully Human. He was One Person in two natures without contradiction
- This was God's way of effecting our salvation
- In order to achieve this Jesus laid aside His independent exercise of Divine attributes
- Jesus made Himself totally dependent upon His Father in redeeming lost humanity
- Jesus in Heaven now is both Divine and Glorified Human

## Review or Discussion Questions

1. Why is it impossible to fully understand the Person of Christ?
2. What can you learn of the Divine and Human Natures of Christ from the story of His temptation?
3. Discuss or think about the way Paul refers to Jesus and His two Natures in Rom.1: 3-4
4. Why do you think Jesus chose not to make use of His prerogatives except as permitted by His Father?

## Optional Readings or Research

- *Evangelical Dictionary of Theology* edited by W. Elwell Pages 221-227

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# Topic 3 – Christ: Birth, Life, Death, Resurrection, Exaltation

## Introduction

Jesus' identification with mortality while still retaining His God-ness is both awesomely mysterious and historically attested. It provides the Christian faith with a unique eternal verity (truthfulness) and eternal significance. It is the bedrock of a true biblical faith.

These events (birth; life; ministry; death; resurrection) should be seen as dynamic elements of an interconnected whole. Mystery is made explanatory in history. Divinity becomes humanity for the purpose of eternity. The Person of Jesus is the One and Only abiding Reality. All else is passing pageantry. He is eternal. All else is temporal.

## From this Topic You Will Learn

1. That Jesus chose to describe Himself as "Son of Man" and that this became His most favoured term
2. That Jesus' miraculous conception and birth was uniquely designed in order that sinful humans might be redeemed
3. That Jesus' death is the centre-piece of New Testament Theology for it addresses and answers the totality of human need
4. That Jesus' resurrection and ascension is the great confirming sequel to His death and becomes the triumphant manifesto of Christian faith

## Required Readings for this Topic

*Renewal Theology* Volume 1 by Rodman Williams Chapters 13 & 15

## Topic Notes

### Introduction

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the One and Only abiding Reality. All else is passing pageantry. He is eternal.  
All else is temporal

## **Jesus as Son of Man**

Read/refer pages 1034-1036 *Evangelical Dictionary of Theology* edited by W. Elwell

*Evangelical Dictionary of Biblical Theology* (1996) edited by W. Elwell pages 411-412

This was Jesus' preferred, self-designated title. It is used 82 times in the Gospels. He gave it a particular significance. I.e. That as Son of God and Messiah He was to be seen as the Saviour and Lord at earth level. In Him God and heaven were on earth to redeem and resolve human issues

*“Jesus used the term to indicate His essential unity with humanity and above all with the weak and humble, and also his special function as predestined representative of the new Israel and bearer of God's judgement and Kingdom”*

(G.Caird in *Christian theology. An Introduction* by A.McGrath:279

By use of this term Jesus pointed to:

- His servanthood Matt. 8:20
- His total identification with humans Matt. 11:19
- His binding of Satan Matt. 12:28-32

In using this term Jesus revealed His identification with humanity, and also incorporated His followers in the authority and ministry He had over the kingdom of satan. Matt. 10:23; Luke 10:17-21; Heb. 2:6-18. The term is not used in Acts or the epistles (Refer : Rodman Williams Volume 1. Pages 331-342)

## **The Miraculous Conception and Virgin Birth**

Refer: Luke 1-2; Matt. 1:1-16; *Evangelical Dictionary of Theology* (W. Elwell) pp.1143-1146; Refer : R. Williams Volume 1, pages 345-350

Mary herself was not 'immaculately conceived' (conceived outside of sin). Jesus was miraculously conceived in Mary's womb by the Holy Spirit alone. It was both a miraculous and a virginal conception. Both human and unique. (The moral miracle of the Spirit's conception freed Jesus from a sinful nature, but not Mary)

The importance of this truth:

- As the fulfilment of Old Testament prophecy. Eg. Gen. 3:15; Isa. 7:14
- As crucially foundational to who Jesus was/is. Heb. 2:14-18 (Jesus affirmed her as His mother : Luke 2:51; John 19:25-27)
- As introducing the plan of salvation. Heb. 10:5-10
- As showing that He became one of the human race. Rom. 1:3 It points to his humanness
- As emphasising that only a sinless person could be an efficacious Saviour or Redeemer (Heb. 4:15; 9:26; 10:10)
- The mystery of this wonder is in the wonder of the mystery

**NOTE:** The miraculous conception and virgin birth are not taught as such in the epistles. These truths were not presented as part of Gospel presentation to unbelievers. They were assumed.

## **Jesus' Death**

(The teaching of the atonement is presented in Topic 13)

Here we look at the New Testament significance of the Cross, or Jesus' death. It is the eternal definition of the gospel/salvation message. 1 Cor. 2:2; Rom. 5:12-21

For Paul, Jesus' death was central to all Christian doctrine and experience. Gal. 2:20; 6:14. Its message is foolishness to those who will not believe but the power of God for those who do. 1 Cor. 1:18

The notion of life emanating from death was a key hermeneutical principle in Jesus' explanations of discipleship. Matt. 10:38; 16:24; Luke 14:27; John 12:24-25

The death of a substitute was at the heart of any sacrifice for sin, as prefigured in Old Testament sacrifices (Heb. 9 especially vv. 26-28)

His death was Jesus' mission and motivation. Without deviation, and with fixed purpose. He pursued the goal of death that all may be given the grounds for salvation. Luke 9:21-24; 51-53; Heb. 12:2; John 12:20-34

Theologically, Jesus' death on the cross provides the obedient, sensitive student the hermeneutical key to understanding His own pronouncements and teachings

Check out references in Acts which highlight the interpretation of Christ's death given by the leaders

## **Jesus' Resurrection And Ascension (Exaltation)**

See Rodman Williams, *Volume 1* Chapter 15 Along with Jesus' death, His resurrection and exaltation are cardinal (hinge) truths as recorded in Acts and the Epistles (Rom. 1:4; 4:25)

The teaching is seen as an essential for belief for conversion and a practising Christian faith 1 Cor. 15:1-8, 12:28; Acts 26:6-8; 24:14-16

Jesus' exaltation was predicted and historically recorded in Luke 24:45-53; Acts 1:9. It is taught as a fundamental Christian truth Eph. 4:8-10; Phil. 2:9-11; Acts 2:32-33. Etc.

Jesus' present work of representation and intercession in heaven is a major theme of Hebrews. There, also, He is Head over all things and Head of the church (Ephesians, Colossians) It was from heaven that Jesus poured out or gave the Holy Spirit to the church John 16:5-7

## **Major Points of this Topic**

- Jesus' birth, life, death, resurrection, ascension exaltation and continuing intercession is the nucleus of New Testament truth
- It is also the touchstone or benchmark or criterion of all true biblical teaching. From this compounded, integrated entity of truth arises all that is central and essential for salvation in this world and in the world to come
- 3. Students must maintain a developing pursuit throughout life in the knowledge and practice of these realities if they are to be effective in ministry

## **Review or Discussion Questions**

1. Can you logically explain the miraculous conception of Jesus?
2. From Gospel Scriptures show how Jesus immersed Himself in human-beingness
3. Is Jesus' death, resurrection, and exaltation given its true and adequate central place in ministry today? If not, why not?

Why is the cross "foolishness" to the world? (1 Cor. 1-2)

## **Optional Reading or Research**

- *Introductory Lectures in Systematic Theology* by H. C. Thiessen Chapters 24 - 26

If you can get a copy of *Integrative Theology* (1996) by Gordon Lewis and Bruce Demarest look at Volume 2 Chapter 8

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# Topic 4 - Christ: His Rule and Authority

## Introduction

The Christology perspectives of Topic 3 focused on the deity and humanity of Jesus. This Topic's Christological aspects look at Jesus' return to heaven, His exaltation, status, and function there, especially as the continuing Lord and Saviour

In this Topic we see the work of Christ now as issuing from the Person of Christ - the Christ who died, rose again, ascended, and is now exalted as Mediator Lord at God's right hand

Christ's location is now in heaven (Heb. 9:24). There He represents us before His Father. There, He is "*both Lord and Christ*" (Acts 2:36). There, He remains until an ultimate restoration of all things (Acts 3:21). From there, He will return (John 14:3; 1 Thess. 1:10; 4:16; 2 Thes. 1:7; Matt. 24:30-31)

## From this Topic You Will Learn

1. Jesus' preeminence as "Lord of all", the uniquely Exalted One is presented in the New Testament as being crucial to our understanding of salvation
2. "His authority, rule, power, and dominion" is implicit in His placement as the seated or enthroned Saviour. ("Session" = seating)
3. Jesus' work of heavenly intercession for us is done on the basis of His atoning work at the Cross
4. His ascension and exaltation in God's grand design was the precursor to the pouring out of the Spirit and His function as Head of the Church

## Required Readings for this Topic

1. *Renewal Theology* Volume 1 by J. Rodman Williams, Chapter 15 Pages 393-413
2. *Lectures in Systematic Theology* by Henry Thiessen, Pages 248-250

## Topic Notes

### Jesus Christ As Ascended, Glorified Lord

- ▶ Jesus Himself foretold His ascension John 6:62; 20:17 See also : John 13:1; 15:26; 16:10, 28. He returned, bodily to heaven. He will return, bodily, from Heaven - in a glorified body
- ▶ His pre-eminence as “Lord of all” is central to New Testament revelation. Acts 2:36; Acts 10:36; Rom. 10:12; Eph. 4:10 etc.
- ▶ His pre-eminence as the uniquely exalted One is pivotal to New Testament teaching. Phil. 2:9-11; Eph. 2:20-22; Heb. 1:8-13
- ▶ His position and status as Redeemer-Lord of the universe is clearly emphasised in Col. 1:15-20 and Revelation
- ▶ A true biblical Christology honours the Redeemer/Saviour Christ as the Majestic Lord of Heaven. “*He is worthy*” (Rev.4 and 5) points to the worth of His atoning and redeeming work

### His Ascension & Exaltation : Significance and Implications

- ▶ In ascending He was acclaimed by heaven’s multitudes (Heb. 1:9; 2:7-8; Rev. 4:1-11. He was invested with “*the name that is above every name*” (Phil. 2:9-11)
- ▶ In ascending He carried with Him into heaven His victory over Satan and evil (Eph. 4:8; Col. 2:15 etc.)
- ▶ Paul prays that the church’s “*eyes of (the) heart will be enlightened*” to comprehend to some extent the power and range of His “*authority, rule, power, and dominion*”: (Eph. 2:18-21)
- ▶ He is sovereign Lord over the cosmos which He co-created with His father. Col. 1:15-20. He is the Father’s Co-Regent over satan, the world, and the church
- ▶ Refer Rodman Williams *Renewal Theology Volume 1* Pages 393-413
- ▶ In His ‘seating’ or “session” function He is also both the unbeliever’s Mediator and the believer’s Advocate. 1 Tim. 2:5-6; Heb. 9:24; 1 John 2:1; 1 Pet. 3:22
- ▶ He ceaselessly intercedes for us. Heb. 7:24-25; 4:14-16; 9:24. This is done on the basis of His atoning work for us. Heb. 2:17-18 He “*serves in the sanctuary*” (Heb. 8:1) Powerful prayers which perpetually prevail
- ▶ As ascended, exalted Lord He is also our “Prophet, Priest, and King” Refer Hammond : 118-119

- ▶ With Jesus as the exalted, glorified God-Man, Heaven is seen in the New Testament as the control centre of the cosmos. This dynamic or dimension is what believers have been brought into Col. 1:13
- ▶ All powers - good and evil - are subject to Him. Col. 1:16; 1 Pet. 3:22; Rom. 8:37-39; Eph. 1:10

## His Ascension & Exaltation - Giver Of The Spirit, Head Of Church

- ▶ It was for our “good” that Jesus went back to heaven (John 16:7) Why? For Him to send the promised Spirit (John 16:5-16). See also Acts 2:33. In doing this His earthly work would be extended in new ways, from then on, by the Spirit (Read John 14-17)
- ▶ Jesus’ work was not superseded; it was now being extended universe-wide. The effusion of the Spirit, following His ascension, was to be a revelation and gift of such a magnitude that moved Jesus to jubilation (John 16:19-24), and His followers with exuberance (Acts 2:47; 8:8)
- ▶ Jesus now assumed His place as “*Head of the church*” (Eph. 5:22-27) and “*Head over everything for the Church*” (Eph. 1:22-23)
- ▶ To this church as ascended Lord and Head He distributed persons as gifts for its Leadership. Eph. 4:8-11. **NOTE:** These should not be interpreted as “gifts of the Spirit.” They are gifts of persons, called and equipped by the glorified head of the Church. A true New Testament church will perceive and acknowledge this five-fold placement and function of “ascension ministries” (See Acts)

## Major Points of this Topic

- Christ’s earthly work is now presented and redefined in terms of a ministry controlled by Him as Lord of all and Head of the church
- Christ is ceaselessly active by the Presence and power of the Holy Spirit in the world and in the church
- Christ’s supremacy is one of pre-eminence and glory and all powers are under His authority
- He is both Mediator for representing a sinful, fallen universe in the Presence of His Father, and as an Advocate and Intercessor for His people
- The Church the Body of Christ, is His instrument and expression of witness, rule and authority on the earth
- From heaven He will one day return in awesome majesty to receive His people for eternal residence in heaven, and to judge the unrepentant and wicked

## Review or Discussion Questions

1. Read Heb. 1:8-9. What is “the oil of joy” anointing for Jesus? Here you may refer to Acts 10:38 and Psalm 24
2. What picture of heaven do you get from this study? (clue : what difference did Jesus bring into heaven when He was exalted to God’s right hand?)
3. How can a biblical Pentecostal experience lead a person to a strong theology of Christ? (clue : look at John 14)

## Optional Reading or Research

- Hebrews 1:1-14; Acts 2:25-28, 32-36;
- *Evangelical Dictionary of Theology* Ed. W. Elwell, pages 86-87; 1007

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# MODULE 2

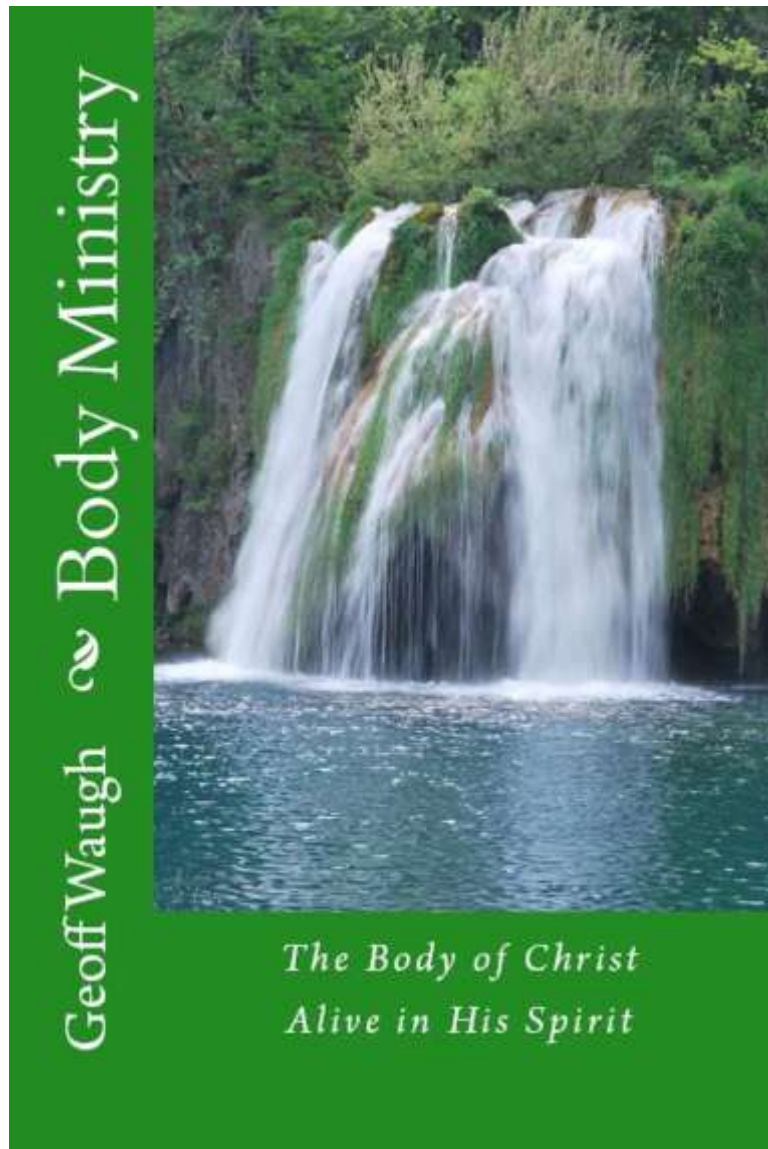
# Anthropology



**Topic 5: A Biblical Anthropology:  
Humanity**

**Topic 6: The Human Fall:  
Consequences**

**Topic 7: The New Humanity:  
Grace and Transmitted  
Sin**



***Body Ministry***

***The Body of Christ Alive in His Spirit***

See [www.renewaljournal.com](http://www.renewaljournal.com)





# Topic 5 - A Biblical Anthropology: Humanity

## Introduction

A reminder: The Bible is God's book of His dealings with humans through history. It is not a textbook on scientific perspectives. There is no gain in trying to harmonise natural science with the biblical record

The word translated "man" as written in most versions of the Bible is the inclusive form referring to the human species, men and women. While the Bible distinguishes between men and women in certain specific gender terms, the word (man) in the New Testament) - *anthropos* - is comprehensive, covering both male and female. "Man" is a generic term for human beings

This Topic looks at the biblical perspective of human beings as uniquely created by God, and as being created for fellowship with Him and holistic living and function on earth in prelude to an eternal destiny

Note : Bible references to "man" (humans) are generally in relation to salvation and God's purposes. Therefore anthropology as such "*serves the interests of soteriology*" (*Evangelical Dictionary of Theology* page 677). Not the other way round. This is an important hermeneutical principle

## From This Topic You Will Learn

1. Human beings - each single person - are creatures made by God and as such are His
2. Each human being has been created for God's glory and for fellowship with Him
3. Each man and woman carries in some measure the image of God even though they are in a fallen state
4. Human beings have been made in an integrated way and reflect a unique wholeness
5. Human lostness has been retrieved in Christ's redemptive act at the Cross and in Him a functional wholeness is restored and people become again one in Him
6. So, all people are His by either creation or recreation

# Required Readings for this Topic

*Renewal Theology* Volume 1 by J. Rodman Williams, Chapter 9

## Topic Notes

### Origins and Likeness

Refer: Thiessen, Chapter 15 and Bilezikian, Chapter 1

- ▶ Gen. 1:26-27 “image” = likeness, ie. Mental; moral; social. Note difference between creation of space, stars, and earth with His creation of humans. Humans are God’s image-bearers; not animals or plants
- ▶ The two - male and female - reflect the multipersonality of God
- ▶ Gen. 2:4-7, 18-25 Creation of Woman; a unique cloning. No hierarchical significance in text. Equality. Difference. Distinctiveness. Mutuality
- ▶ Adam/Eve : not made innocent - but made holy
- ▶ Whole human race descended from a pair. Rom.5:12; 1 Cor.15:21f; Acts 17:26
- ▶ Reflections of God in intellect, power of choice, will, and conscience. (Note: conscience is subordinated to and answerable to the Spirit and the Word. Rom. 9:1)

### Distinctions and Wholeness

Refer : Thiessen, Chapters 15-16

- ▶ Gen. 2:22-24 reveal a primal unity
- ▶ The Traducian theory : that the whole human race, soul and body, was immediately created in Adam and both are sourced in him. Transmission of sinful nature. Job 14:4; 15:14; Psa. 51:5; John 3:6; Eph. 2:3. See *-Evangelical Dictionary of Theology* Page 1106 (See Gen. 5:3) “Creationism” sees God creating a unique soul for each birth
- ▶ Humans both material and immaterial. Body/Soul - a dualism. Body/Soul/ Spirit - trichotomy (two views). Heb. 4:12 does not speak of separation of soul from spirit, but of the Word’s separating power extending to soul and spirit
- ▶ Important to recognise an indivisibility and coherency of humans. Ie. Wholeness. Eg. To lose the “soul” is to lose all. Matt.16:26; Mark 8:36; etc.
- ▶ Consider : Isa. 42:5; Zech. 12:1; Heb. 12:9

## Relationships and Purpose

Refer Gen. 3:8. Created for God's satisfaction by means of relationship, communion, intimacy

- ▶ Lost at the fall; retrieved in redemption. Eph.4:24; Col.3:10. Read Eph.1:9-11
- ▶ Destiny in Christ, the "last Adam", 1 Cor. 15:45. Towards immortality - a quality, not merely a state. Redemption becomes complete when we enter "immortality" at His coming. We do not have inherent immortality
- ▶ Meanwhile, we have begun with a "sampling" and "earnest" of our inheritance. Eph. 1:14
- ▶ Refer to "Immortality" in *Evangelical Dictionary of Theology* pages 551-552. A word used only in the New Testament. Rom. 2:7; 2 Tim. 1:10. Believers gain a derived immortality from Christ

## God's Family: Lost and Found

- ▶ A biblical theology affirms that **all** human beings are God's property by virtue of creation whether sinful or righteous, ie. unbelievers or believers. Psa.24:1; Eph. 3:14; Acts 17:24-28
- ▶ For ministry implications this means :
  - a. We become more compassionate and less judgemental towards non- Christians
  - b. We readily identify with all other humans as our brothers and sisters by creation
  - c. We thereby transform our communication of the Gospel, putting ourselves in the hearers' position

## Major Points of this Topic

- Humans whoever they may be of whatever culture in some way or another mirror their Creator. eg. They have intelligence, will and conscience which places them above animals
- Disobedience and sin have marred that image and the whole human race has been corrupted by this virus
- Nevertheless God has acted in Christ to bring about a recovery
- Wholeness - ie. an integration of body, soul/spirit - has been restored by means of Christ's redemption

- The last Adam (1 Cor.15:45) was and is Christ Himself who remakes fallen humanity into a new person
- **ALL** human beings are God's property

## **Review or Discussion Questions**

1. What does Paul mean by “the new man”? (Eph. 2:15; 4:24; Col. 3:10)
2. What does he mean by “the old man”?
3. What does Paul mean by “*you are complete in Him*”?
4. Comment upon Paul's response to the human need in Athens as described in Acts 17:24-28

## **Optional Readings or Research**

- Psalm 139:1-24
- *Evangelical Dictionary of Theology* ed. W. Elwell, Pages 676-682

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# Topic 6 - The Human Fall: Consequences

## Introduction

This is the story of primal history. Its significance is crucial. It determined the whole course and nature of subsequent history. Faulty interpretations here result in flawed exegesis in everything else

This is the story of the origins and nature of *“the law of sin and death”* (Rom. 8:2). This “law of sin and death” has been totally, finally and eternally dealt with and resolved by Jesus Christ (Rom. 8:1f)

The story of redemption in Christ is the story of the retrieval, recovery, and reconstitution of the human race and the universal environment from the consequences of the fall. *“..through the obedience of the one man the many will be made righteous”* (Rom. 5:19)

## From this Topic You Will Learn

1. That in a perfect Eden sin originated in the free act of Adam with satan as the primal cause
2. That the human endowment (from God) of freedom to obey or disobey was maintained
3. That human wilfulness marred man as God’s ideal and that only through Christ is true full human integrity restored
4. That sin represented in Adam was transmitted to all human beings
5. That sin resulted in universal dysfunctionalism

## Required Readings for this Topic

*Renewal Theology* Volume 1 by J. Rodman Williams, Chapters 10 and 11

## Topic Notes

### The Problem of Wilfulness (Genesis 3)

- ▶ Eden. Environment of Perfection. Disobedience. Why? The theodicy of Eden (*“Sin originated in the free act of Adam”* - Thiessen page 180)
- ▶ Primal human endowment : freedom to obey or disobey. Why? Ie. Why did God give man this freedom foreknowing his sin?

- ▶ To develop Adam/s Eve/s uniquenesses as God's authentic rulers of creation. The test was the choice between competing loyalties
- ▶ Note the reality of a prior angelic fall
- ▶ God set out to prove Adam's obedience and allegiance. Compare Job 1-2. To test his will
- ▶ The Nature of Sin (See Rodman Williams Volume 1 pages 230-243)
  - a. Deception
  - b. Disobedience. Violation. Rebellion. Perversity
  - c. Deviation
  - d. Depravity. Corruption - innate, inherent
- ▶ Isaiah 53:6a; 1 Peter 2:25
- ▶ Human wilfulness ruined the original authenticity of God's primary model (Jer. 17:9). Full human authenticity is only restored through Christ

### **Representative Man: Representative and Transmitted Sin**

- ▶ Refer Genesis 3. The two trees (Gen.2:9) The issue to do with choice between the tree of life and the tree of knowledge of good and evil, was choosing to do God's will
- ▶ Note : the will to choose God's will is the critical factor (John 7:17) This function became the target of Satan
- ▶ Satan's incitement : appeal to self-advantage, pride, ambition, inducement to self-realisation, to function unilaterally. This is at the root of "humanism"
- ▶ Refer : Gen. 4, Cain; 11:1-9 Babel; 1 John 3:8
- ▶ Satan a fallen creature. Jude 6. Pride : 1 Tim.3:6; Isaiah 14:12-15
- ▶ Cursed. Gen. 3:14-15
- ▶ Prediction of crushing Gen. 3:15; Col. 2:15

## Consequences of Fall-Out

Refer : Genesis 3. Rodman Williams Volume 1, Chapter 11. Also : *Integrative Theology Vol. 2* by Lewis and Demarest, pages 208-224

**Personal :**

a. sense of guilt	d. physical death
b. broken relationships	e. expulsion from garden
c. disharmony with each other	

**General :**

- pernicious virus : Gen. 4 (Cain)
- residual, damaged image of God Gen. 9:6
- blindness, lostness 1 Cor. 2;14; 2 Cor. 44
- spiritual deadness Eph. 2:1, 5
- Idolatry. Creating other gods. Rom. 1;21-32. See v.23
- handed over to suffering consequences of sin Rom. 1:24, 26, Rom. 1:24, 26, 28
- conflict between male and female Gen. 3:16-19

**Universal:** A dysfunctional world or environment Rom. 8:20-22

Note Thiessen (pages 178-181)

- sin is not eternal
- sin does not originate in man's infiniteness
- sin does not originate in sensuousness
- sin originated in the free act of (a sin-free) Adam

## Major Points of this Topic

- God is actively and proactively permissive in His sovereignty. (See Williams : pages 229-230 Volume )Permitting humans to choose sin but sovereignly using sin-generated plans for His purposes
- Sin's roots are in questioning and doubting the veracity of God's Word
- Temptation moves humans towards unilateral (wilfulness) action (humanism)
- Forbidden things test our freedom to decide for things which are approved. Maturity develops as we choose to do right
- Sin is anything which does not proceed from faith (Rom. 14:23)
- Sin was transmitted to human race. Luke 11:13; John 2:23-25; Gal. 3:22; Rom. 3:23]



- We both participate in Adam's sin **and** actively involve ourselves in human sinfulness
- All persons are responsible for their own sin. Rom. 1:20-21
- Christ's coming, death, resurrection, and ascension have deprived Satan of power over us, and offered us power over sin

## **Review or Discussion Questions**

1. The perfect or sin-free Adam chose to sin. What does this say to the ongoing believer today?
2. How did Jesus deal with Satan and his power to tempt? (Luke 4:1f)
3. Look at James 1:13-15. Offer two or three conclusions

## **Optional Readings or Research**

- *Evangelical Dictionary of Theology* ed. W. Elwell pages 403-405
- *Integrative Theology Volume 2* by Lewis and Demarest pages 208-224

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# Topic 7 - The New Humanity: Graced and Spirit- Filled

## Introduction

This Topic explores the New Testament notion of ‘the new man’ or the new Adam. That is, the recreated status and calling. Also, the redirected, empowered, and enabled Adam. We consider what Paul refers to in passages such as : Eph. 1:11-14; 2:4-10, 19-22; 3:14-19; Phil. 3:10-15; Col. 1:9-14; 2:9-12; 3:1-4; Gal. 3:26-4:7; etc.

We look at the New Testament doctrine of the spiritual maturity of the abiding, on-going believer. The thrust of discipleship in Acts and New Testament teaching is towards “full-grownness” or functional maturity is that “*we will in all things grow up into Him (Christ)*” (Eph. 4:15)

Full development of the first Adam was prevented by the fall. Christ as Son came to produce a new sonship. Read Rom. 8:9-17. His unique act of redemptive intervention has raised His followers to the status of “*heirs of God, and co-heirs with Christ*” (v.17)

## From this Topic You Will Learn

1. That the New Testament declaration of the believer is that he/she is a completely new person in Christ
2. That the New Testament’s expectation of a believer is one which calls for maturity in grace and Spirit-filled living
3. That the believer’s position and status in Christ is one of accepted sonship
4. That a spirit-controlled life most perfectly expresses the new humanity in Christ

## Required Readings for this Topic

*Renewal Theology* Volume 2 by J.Rodman Williams Chapters 2, 11, 12, 15

# Topic Notes

## Towards Spiritual Maturity

Read : 1 Cor. 3:1-4; 21-23; 13:9-12; 14:20; Heb. 5:11-6:3

- ▶ Pauline theology urged and appealed for the stature of maturity in the believer. His burden as a spiritual father was that Christ would be “formed” in them (Gal. 4:19)
- ▶ Paul’s concerns can be seen as post-ascension ministries of Christ. As the Head of the Church He is taking new generations of believers on in their incorporation into “*a radiant church, without stain or wrinkle or any other blemish, but holy and blameless*” (Eph. 5:27)
- ▶ Note : Study Jesus’ discipling of His followers. See how He nurtured and mentored Peter towards the function of maturity in leadership and ministry

## Regeneration: The Raw Material or Beginnings

- ▶ Regeneration is the unique experience of the believer who bends in repentance and faith before Jesus. (John 3). We may see this as the recreation of the Adam; the new Adam; the new race (2 Cor. 5:17). Read Titus 3:5-6
- ▶ Refer to R. Williams, Volume 2, Chapter 2. Especially pages 50-59. A new heart, mind, and will, ie. A new nature
- ▶ God exercises the “risk” of placing the new Adam life-force into redeemed humans who are then challenged to express this gift or potential within the context of wicked and evil settings; ie, a fallen environment. See Phil. 2:12-15
- ▶ Christians are called to vigorously pursue this growth to full maturity. 2 Cor. 7:1; Eph. 4:12; 2 Tim. 3:17; Heb. 6:1; etc. Note the word ‘perfect’ as being used to speak of full growth, ie. maturity. See Mat. 5:48
- ▶ So regeneration places within us the potential for growing towards full development of the new Adam. To this all believers are to aspire (Phil.3:12-15)
- ▶ Note R. Williams’ focus in Chapter 1 Volume 2 on “calling” (Pages 13-33)
- ▶ The new Adam race as issuing from Christ the ‘last Adam’ will find its full ultimate function after Christ’s return

## Theological Terms or Descriptions

Refer R. Williams, Volume 2, pages 31-33

The New Testament makes use of various words and terms and notions which serve to highlight the significance of the believers “citizenship” and identity status in Christ. These are terms which relate to both position and function in Christ

Some examples

[a] **“In Christ”** (A favourite Pauline term)

Eph. 1:1-10 Read these verses and note how they can be interpreted as “the new humanity.” Find parallel verses

[b] **Christ in us.** Gal. 2:20; Col. 1:27; Eph. 3:17

This builds on John 15:4

[c] **Sonship.** Gal. 3:26-4:7. Active, participating heir-ship or adulthood  
Rom. 8

These New Testament disclosures teach the creation of a new people of God. “*The last Adam (became) a life-giving spirit*” (1 Cor.15:45). Christ’s people are Christ-ones = “Christians.” The “firstfruits” of the age to come. The new humanity graced and called to prepare now for the future perfect age

## Indwelt and Fuelled by the Spirit

Refer R. Williams, Volume 2, Chapters 11, 12 and 15

- ▶ Receiving the Holy Spirit and being continually open to renewal in holiness and power is the pathway to maturity of character function
- ▶ Refer to passages such as Acts 2:42-47 where personal and church growth are seen as both qualitative and quantitative. The new Adam of Acts is dynamically fuelled, impelled and inspired by the Holy Spirit
- ▶ Apostolic teaching urged believers to keep on being filled with the Spirit (Eph.5:18) and to “*walk in the Spirit*” (Gal.5:25). We are to “*live in the Spirit*” (Gal.5:16) and be “*led by the Spirit*” (Gal.5:18)
- ▶ A Spirit-filled (controlled) life is one which most adequately and beautifully exhibits the new humanity in Christ, and which presents a foreviewing of the ultimate new humanity when Jesus comes again and is “*marvelled at among all those who believe*” (2 Thess. 1:10)

## Major Points of this Topic

- “The new man” is the abiding believer in Christ saved by grace and empowered by the Spirit
- God calls the believer to a functional maturity in which the believer expresses his/her dignity and status as an heir with God and co-heir with Jesus Christ
- An on-going maturity is most properly promoted by an openness to holiness and continuing renewal in the Spirit
- “In Christ”, a favoured Pauline term, is a powerful descriptive of Christian maturity
- Maturing believers, empowered by the Spirit, are God’s “organic audio visuals” who display the reality of the life in Heaven to come

## Review or Discussion Questions

1. Identify some contemporary resistances to Christian maturity
2. Why is it that many Christians seem to remain in immaturity?
3. Specify some key New Testament scriptures which teach us about ways and means by which God provokes us into maturity
4. Using Eph. 4:12-16 comment upon the kind of struggles a believer encounters in striving towards maturity

## Optional Readings or Research

- *Evangelical Dictionary of Theology* Ed. W. Elwell Pages 870-872

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## MODULE 3

# Pneumatology

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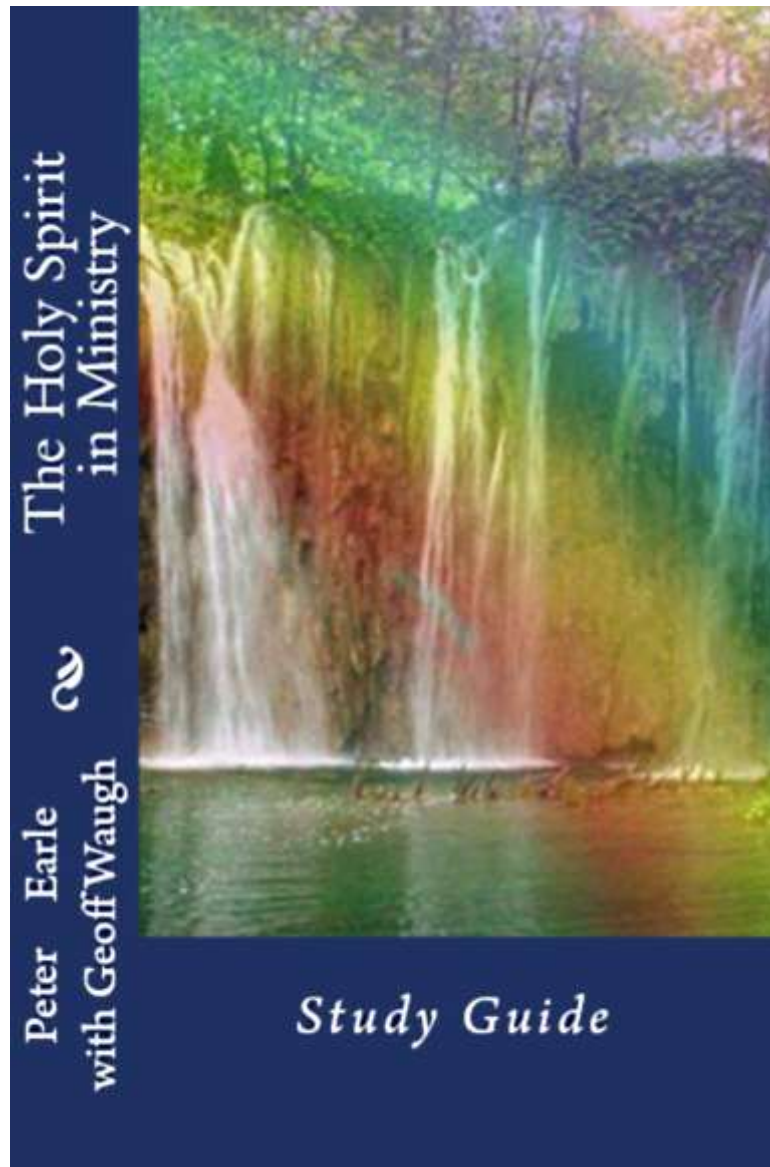


**Topic 8: Holy Spirit as Person:**

**Topic 9: Holy Spirit: Fruit and Gifts**

**Topic 10: Holy Spirit and the World**





*The Holy Spirit in Ministry*

**Study Guide**

See [www.renewaljournal.com](http://www.renewaljournal.com)



# Topic 8 - Holy Spirit as Person

## Introduction

This course and these notes presuppose prior learning of the foundational teaching on the Holy Spirit from a Pentecostal/Charismatic perspective. They further promote and extend these perspectives

This is the first of three Pneumatology Topics in this course. It is the most important, as foundations are important to a structure. These insights are samplings of the great range and depth of biblical perspectives on the Holy Spirit. We are to look beyond and search deeper than “Pentecostalism” or “Charismata.” **We are called to know and walk with the Spirit** (2 Cor.13:14). We are called to participation in the life and Person of the Holy Spirit

The student is urged to interact with the selection of literary references above. Most importantly, however, to draw aside in prayer and meditation on this mysterious theme which is crucial to “Spirit filled living,” maturity of character, and effectiveness in service.

## From this Topic You Will Learn

1. The Holy Spirit is clearly revealed in the New Testament in personhood aspects
2. The Holy Spirit outpourings in the New Testament were of a different order or kind than those in the Old Testament. Among other things Jesus had come to bring to people the revelation of the Personhood of the Holy Spirit
3. A range of titles and symbols are descriptives of the Spirit’s Personhood. They describe many of the functions of the Spirit
4. Both Old Testament and New Testament references to the Holy Spirit represent a composite presentation of who He is

## Required Readings for this Topic

*Renewal Theology* Volume 2 by J.Rodman Williams Pages 150-154

# Topic Notes

## Personhood

Refer:

*God's Empowering Presence. The Holy Spirit In the Letters Of Paul* by Gordon D. Fee (1994) Pages 1-13; 829-831

*Renewal Theology* Volume 2, Rodman Williams Pages 150-154

*The Holy Spirit* by L.Thomas Holdcroft Chapter 3

*Dictionary of Pentecostal and Charismatic Movements* Editors Burgess & McGee, Pages 410-411

In the Old Testament the Person of the Holy Spirit is implicit. In the New Testament the Person becomes explicit (eg. Acts). Or, in the Old Testament He is enfolded; in the New Testament He is unfolded; concealed, and revealed. This was because Jesus, among other major functions, came to reveal and send the Spirit (John 14, 16)

Note personhood aspects in John 14:15-17

- \* A Person of the same kind as Jesus
- \* A Person of the same source as Jesus
- \* A Counsellor of a “forever” nature
- \* A person who is the embodiment of truth
- \* A Person distinct from the spirit of the world and the human species’
- \* A Person who accompanies and lives within the believer

Then note the aspects of His unique Personhood in John 16:7-15. Note the Spirit’s coordination with Father and Son in John 16:13

Williams points out that as God, the Spirit is “deeply experienced” through the activity of the Father and the Son (page 154) ie. The Spirit’s Presence and work is correlated with that of the Father and the Son for our experience. See Rom. 8:26-27. Notice too, this correlation and coordination in 1 Cor. 12:4-6

Do a study on the Personhood of the Holy Spirit as reflected in Acts. Eg. References to do with speaking, calling, appointment, teaching, leading, directing. etc.

## Old Testament And New Testament: Background And Foreground

- ▶ Jesus' revelation of the full bestowal and outpouring of the Spirit as following His (Christ's) return to heaven was a fitting explanation of the distinction between the Old Testament and New Testament teachings on the Holy Spirit
- ▶ As the Old Testament revelation anticipated the Messiah it also anticipated - mostly in veiled form - a powerfully significant sequel to the Messiah's coming, in the outpouring of the Spirit. Eg. Joel. Also in terms of the Spirit's giving of prophetic knowledge through the writings and the prophets (2 Pet. 1;19-21)
- ▶ Refer to *Dictionary of Pentecostal and Charismatic Movements* pp. 412-416. The writings, the prophets, the life and ministry of Jesus, the Acts of the Apostles, and the epistles of the New Testament form an interconnected whole in the progressive revelations of the person and work of the Holy Spirit (Gen.1:2 and Rev.22:17, - from pro-creation to the ages to come)
- ▶ Study Old Testament Pneumatology by the hermeneutics of Jesus' own teaching on the Holy Spirit, and the Holy Spirit's own activity as described and taught in the New Testament

## Titles and Symbols

- ▶ As an aid to understanding Holy Spirit the Bible provides a range of titles and symbols. These are descriptive and illustrative, as also are the titles and symbols of Jesus, and do not exhaust, but rather point to, the meaning. See *The Holy Spirit* by L. Thomas Holdcroft. Chapter 2 pages 19-33
- ▶ He lists: The Holy Spirit; The Spirit of God; The Spirit of Christ; Comforter; Spirit of grace; Spirit of glory; Spirit of truth; Spirit of Life; Spirit of Burning; of adoption, of promise, of wisdom. Then : Wind, Breath, Fire, Water, Cloud, Rain, Dew, Seal, Oil, Dove, Wine, Clothing, Foretaste (Earnest)

## Major References (Bible)

The Scriptures provide key, major lodes (deposits) of what we may call primary source references to the Holy Spirit. They may be categorised in the following way:

- Prophetic:** ie. Old Testament prophecies which in themselves (having been given by the Spirit) are propositional, personalised models of the nature and ways of the Spirit
- Didactic:** eg. Jesus' teachings. John 14-16; 21, etc. Paul's teachings, Romans 8. 1 Cor. 1-2; 12-14; etc.

- c. **Narrative:** eg. Luke 1-4; Book of Acts
- d. **Symbolic:** As previous paragraph
- e. **Wondrous and Mysterious:** Isa. 6; Ezek. 1; Acts 2; Rev. 1-3

A whole course of study on the Holy Spirit could be written from Luke 1-4 alone

## Major Points of this Topic

- The “big picture” of Holy Spirit Personhood and Presence spans the whole of Scripture
- Holy Spirit is divinely reticent (reserved) in the Old Testament but brought forward to centre stage in the New Testament to glorify and promote Jesus
- To be “Pentecostal” (Spirit-filled) in the biblical sense means that a believer is in unceasing fellowship with or participation in the Spirit
- All Christians are “charismatic” in the sense of having the indwelling of the Spirit (with Father and Son) by virtue of salvation in Christ (Rom. 8:9) Not all have come into an empowerment experience
- Jesus’ birth, life, ministry, death, resurrection, ascension, and exaltation provide the key instrument for interpreting the Person and work of the Holy Spirit

## Review or Discussion Questions

1. Note down and discuss at least three key aspects of the nature or person of the Holy Spirit as taught in Romans 8
2. How would you go about teaching the Holy Spirit from the prophetic books of the Old Testament? (clue: what use would you make of New Testament references in order to bring a clearer understanding?)
3. Do a study on : All believers have God’s Spirit

## Optional Reading or Research

- *Dictionary of Pentecostal and Charismatic Movements* editors Burgess and McGee pages 410-417
- *God’s Empowering Presence* by Gordon Fee, pages 829-831

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# Topic 9 - Holy Spirit: Fruit & Gifts

## Introduction

These notes assume the student's prior learning of the fundamentals of the fruit and gifts of the Spirit. From a basic grasp these notes point towards an appreciation of both a fuller background and a more extensive purpose. From the personal and local to the general and universal. From the subjective to the objective

That is, what is God's design or purpose in what we see as the fruit and gifts of the Spirit. We will look at what they indicate and how they relate to God's over-all purpose on the earth and to His eternal design

Note how adept the apostles were in relating fruit and gifts of the Spirit to God's primary commitment to the redemption and salvation of the world. Acts 2:12, 14-21, 38-39; 14:8-18

The basic proposition of this Topic is that the twofold purpose of fruit and gifts of the Spirit is to magnify Christ through transformed lifestyle, and by heavenly power bring the church to maturity and the world to Christ

## From this Topic You Will Learn

1. That the fruit and gifts of the Spirit represent character and charisma, each of which are important in a balanced Christian effectiveness
2. The Holy Spirit is sovereignly present and active in the universe at the same time as He is at work in the church
3. The purpose of the Holy Spirit in the life of the believer is two-fold : character conformation to Christ, and empowerment to serve
4. Our capability as believers depends entirely upon the Spirit who comes to us to help and mature us in what we do

## Required Readings for this Topic

*Renewal Theology* Volume 2 by J. Rodman Williams, Chapters 12, 13, 14



# Topic Notes

## Holy Spirit: Universal Comprehensiveness

Read Psa.139:7-14; Gen.1:2; Rom.8:2; Psa.33:6; Job 26:13; Psa.104:30. Refer Holdcroft, Chapter 5

- ▶ By His eternity the Spirit is sovereignly, actively omnipresent in the universe. He is seen as the source and Animator of all existence. He intelligently, intentionally rules
- ▶ This is graphically described in Ezekiel 1. The image of the four living creatures animated to move “*wherever the Spirit would go*” eg. The wheel intersecting a wheel. God is presented as the awesome Person of majestic, supreme glory and Spirit power over the histories and destinies of nations and affairs of the universe
- ▶ Now look at the wider significance of Joel 2:28-32. Note : “*all people*”; “*wonders in the heaven and on the earth*”; “*the sun...the moon*”. Then Joel 3:1, 14-16 (“The valley of decision” is god’s decisive act of bringing nations to their ultimate accountability. That is, God’s decision to summons the nations)
- ▶ Look at Luke 1-4 and think about the in-breaking of the Spirit in the realms of human affairs to initiate the conception, birth and presentation of the Messiah
- ▶ Finally read 1 Cor.2:1-16. The revelation of who God is can only be communicated to Spirit-convicted hearts by the Spirit
- ▶ See next Topic: The Holy Spirit and the World

## Holy Spirit: Character Conformation

- ▶ This section focuses on the work of the Spirit in reproducing within us as believers the character of Christ
- ▶ Read Gal. 5:16-25; Rom. 12:9-21
- ▶ Fruit of the Spirit relates to John 15:1-17 and Jesus’ theme of abiding, resting, or remaining in Christ. The analogy of the vine is towards bearing “*much fruit*” (verse 8). Notice the focus on internal transformation leading to “joy” and “love”
- ▶ This theme of character quality and development is extended in the epistles in such references as : Rom. 8:29; 12:2; 2 Cor. 3:17-18; Eph. 3:16-19 etc.
- ▶ The fruit of the Spirit is the human display for the unique holiness and quality of the life of Jesus. It stands in stark contrast to social and cultural mores or standards. It is Spirit-controlled temperament arising from the self-crucified life

- ▶ A “Spirit-filled” believer is one in whom we should see the graces and virtues of Jesus in progressive holiness of life. This provides the appropriate “amplifier” mechanisms for the functions of the gifts of the Spirit

## **Holy Spirit: Ministry Capability**

Refer 1 Cor. 12:1-11 (See Acts for examples of these gifts in operation. Here following, are some questions :

1. Note the reference to the Trinity in 1 Cor. 12:4-6. What can this mean?
2. Are the gifts of the Spirit permanently residential or, are gifts of the Spirit available according to the situation and faith or, both?
4. In what way or ways are the gifts of the Spirit functional and appropriate towards the world and towards the church?
5. Is it possible to remain immature in the use of the gifts of the Spirit?
6. How can we mature in the operation of these gifts?
7. What part does leadership play in the oversight of the gifts of the Spirit?
8. Select three key guiding principles in operating the gifts of the Spirit from 1 Cor. 14
9. Is it important for every believe to make himself/herself available for spiritual gift ministry?

## **Major Points of this Topic**

- The Holy Spirit is supremely, sovereignly active in the whole of creation and human life
- Believers are to be spiritually discerning in :
  - a. sensitivity to the Spirit’s work in the world
  - b. responsiveness and obedience and character development reflecting Christ’s image
- Faith response to the availability of the gifts of the Spirit.
- Fruit of the Spirit and gifts of the Spirit are to be seen as complementary and mutually developed

## Review or Discussion Questions

1. How would you describe the relationship between the baptism with the Spirit and the gifts of the Spirit?
2. What happens when we stress fruit or gifts at the expense of the other?
3. From two or three key references in the stories in Acts show how the Holy Spirit was at work in the hearts of unbelievers preparing them for and encounter with God

## Optional Readings or Research

- *Your Spiritual Gifts Can Help Your Church Grow* by C. Peter Wagner (1979)
- *The Holy Spirit : A Pentecostal Interpretation* by L. Thomas Holdcroft (1979) Chapters 5-6 and 10-13
- *Paul, The Spirit, and The People of God* by Gordon Fee (1996) Chapters 10 and 14

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# Topic 10 - Holy Spirit and the World

## Introduction

A well-rounded interpretation of the Spirit is most properly seen as arising from His eternity, sovereignty, and activity in the universe and the world

As Creator-Animator He is seen as the source and sustainer of life. Gen.1:1-2; 6:3; Psa. 33:6. *“The Spirit is the fundamental principle of all life in the universe - human, animal, and plant”* (Holdcroft:59) (Rom. 8:2). Behind the self-perpetuating properties of seeds is the sustaining work of the Creator-Spirit. He is sovereignly present, active, and purposeful in all human affairs

These notes purposefully offset and counteract a tendency to localise and thereby diminish the divine scope of the Spirit in the perspective which sees Him as related only to believers and the church

The student is urged to practise the habit of discerning the Spirit’s presence and general activity by prayerfully asking : *Holy Spirit I affirm your presence here. Help me to be open and sensitive to what you are doing.*

## From this Topic You Will Learn

1. That the ministries of the prophets to the nation of Israel from the time of Samuel until 400 BC were a major instrument of the Holy Spirit to Israel and the world
2. That in Old Testament times it was nevertheless true that the work of the Holy Spirit then was resisted (Acts 7:51)
3. That we are to perceive the presence and work of the Holy Spirit in any and every human situation
4. That the Spirit as communicator is seen as preparing the way for human response to God
5. That in sovereign wisdom God may choose and anoint unbelievers for His service
6. That the Holy Spirit Troubler who unsettles or convicts the world concerning its condition and need

## Required Readings for this Topic

*Renewal Theology* Volume 2 by J.Rodman Williams, Chapter 10

## Topic Notes

### The Spirit, Prophecy, and Eschatology

- ▶ The prophetic writings of the Old Testament are products of Holy Spirit revelation to “*holy men of God*”; who were “*carried along by the Holy Spirit*” (2 Peter 1:19-21). Such prophecies covered an immense sweep of purpose incorporating both Israel and all the nations, eg. Isa. 40-66; Jer. 6-52; Ezek.21-48; Dan. 1-12
- ▶ This panorama of purpose for all nations and peoples is revealed by the Holy Spirit. In Old Testament times these prophetic unveilings pointed towards Christ and His coming. His work on earth, and some of them towards the “*eschaton*,” the consummation of the ages
- ▶ These become “*parameters*” (constants) which provide a measure for our under-standing of the general work of the Holy spirit. In prophecy and its fulfilment, and in the consummation of the ages the Holy Spirit is the Divine Dynamic orchestrating and steering the purposes of God
- ▶ Note how, after tracing God’s activity in Israel’s history, Stephen climaxes his inspired address with the cutting comment : “*You are just like your fathers : You always resist the Holy Spirit!*” (Acts 7:1-53, espec. V.51). Israel had failed to perceive the presence and work of the Holy Spirit in all those pre-New Testament generations
- ▶ Finally, note how powerfully God speaks specifically of His purposes in the nations in the book of Daniel. The Spirit is shown as the Revealer of human destiny

### The Spirit and Prevenience

- ▶ “*Prevenient*” - coming before; anticipating. The Spirit is seen as preceding events, preparing the way for their occurrence
- ▶ Refer : Malachi 4:5-6 (450 years before Jesus) with Mat. 3:1-3. The Spirit prepared John who in turn prepared the way for Jesus, who in turn prepared people for His redemption. This was the prevenient work of the Holy Spirit by grace
- ▶ God’s prophets and servants were preveniently conditioned to serve God (cf. Election) eg. Jeremiah: Jer. 1:4-5; Paul: Gal. 1:1, 15
- ▶ The Spirit of God is seen as preparing people in advance for the hearing and receiving of God’s Word. Acts 10, Cornelius; Acts 16:14-15, Lydia; Acts 18:9-10, Unnamed disciples; Acts 9:10-18, Ananias
- ▶ In sovereign grace God chooses unbelievers for His purposes, using them by His Spirit for special tasks, eg. Assyria and Babylon as nations. Hab. 1-2; Jeremiah 29: etc.

- ▶ The Spirit anointed Cyrus of Persia to release the Jewish captives from Persia. Isa. 44:28-45:1. (This was prophesied 200 years before the event)
- ▶ For other examples look at Joseph (Gen. 37f), and Daniel (Dan. 1-6)
- ▶ Note also the prevenient work of the Spirit in directing the apostles away from Bithynia and Mysia and towards Troas and Philippi for the evangelism/church planting work in Philippi (Acts 16:6-10)
- ▶ Always ask : How has the Holy Spirit been preparing peoples minds and hearts in this place?

## The Spirit and Conviction

Read John 16:8-11. Note : “*convict the world*”

- ▶ We may describe the work of the Holy spirit here as “troubling.” He is the Divine Troubler, upsetting people by conviction of sin in order that they might be converted
- ▶ Notice the three areas more clearly described :
- ▶ [a] sin            [b] righteousness    [c] judgement
- ▶ Notice this work of the Spirit in : Acts 2:37; 4:1-4; 5:11; 6:8-10; 7:54; 24:24-26; etc.
- ▶ In order to be converted the scriptures portray an unsettling work of deep conviction in which the meanings of sin, righteousness, and judgement are impacted on a person’s mind and heart
- ▶ This is the “judgemental” work of the Holy Spirit. When this occurs in the church first (1 Pet. 4:17-18) the world is more disposed to hear and receive God’s Word

## Major Points of this Topic

- As the Holy Spirit is God He operates sovereignly to apply the Divine redemptive concern for the lost world.
- This means that whoever the people may be and wherever they are His activities may be discerned among them
- This is known as the general work of the Holy Spirit
- We need to sensitively discern each day what God may be doing in the lives of non-Christian individuals and societies around us

## Review or Discussion Questions

1. Refer to Joel 2:28 : “*I will pour out my Spirit upon all people*” Interpret this in the light of Joel 3
2. From the book of Daniel identify ways in which the Spirit was dealing with the nations
3. Can you specify ways in which the Holy Spirit is at work in Australia today and describe what God may be intending through those activities?

## Optional Readings or Research

- *The Holy Spirit A Pentecostal Interpretation* L.Thomas Holdcroft Chapter 5
- Numbers 21-24. In this case God by the Holy Spirit took hold of a shaman (heathen priest) and revealed to him the nature of God’s purposes. In this way God was demonstrating His sovereign ownership and rulership over His creation, albeit a fallen creation. Note Num. 24:2 quotation “The Spirit of God came upon him ..”

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# MODULE 4

## Soteriology

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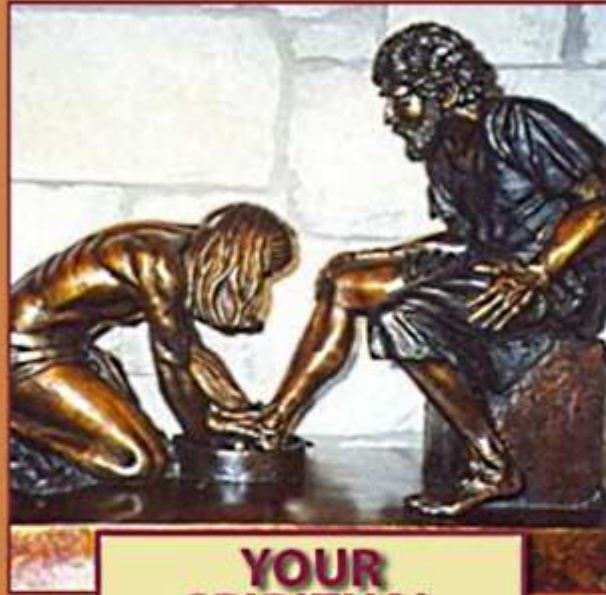


**Topic 11: Soteriology**

**Topic 12: New Covenant**

**Topic 13: Atonement**

**Topic 14: Being Competent in  
Doing Theology**



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# Topic 11 - Soteriology

## Introduction

This Topic examines the biblical theology of the bad (moral evil) and the harmful (natural evil), and also the wrong (the act or response of wrong-doing to the power of evil). Refer to *Renewal Theology 1*, Topic 9: The problem of evil.

Natural evil exists as a result of moral evil, initiated at the “fall” (Gen.3). Sin is the self-generated act of disobedience incited or drawn out of us by evil. Both original and transmitted sin

Our boundaries in these notes are those which both define and address the issues of evil and sin in terms of New Testament grace as revealed and given by Jesus Christ (Rom. 5:12-20); Titus 2:11) ie. We look at evil and sin through the lenses of salvation in Jesus Christ

Involved in all this is the nature and destiny of humans, their reclamation and redemption. Here in this Topic, is the meeting point of a biblical anthropology and a biblical soteriology. In Topics 12 and 13 we look in more detail at the New Covenant and the topic of Atonement

## From this Topic You Will Learn

1. The comprehensive and many-sided descriptions of what the Bible calls sin
2. The nature of human depravity and association of guilt
3. The biblical certainty of judgement upon sin and the penalties of sin
4. The numerous elements which help to describe God’s response to human sin and guilt
5. The concept of soteriology as being God’s response to the human predicament
- 6.

## Required Readings for this Topic

1. *Renewal Theology* Volume 1 by J. Rodman Williams Chapter 10

# Topic Notes

## Biblical Descriptions

Here we look at descriptive words, terms, and concepts which help us understand the biblical perspective with respect to sin (Refer *Evangelical Dictionary of Theology* pages 1012-1015)

Some key references:

- Rom. 3:23 Sin is universal
- Rom.3 & A misplaced belief over and against the word of God.
- Rom.2:21 Wilful unbelief 1 John 3:4
- Rom.2:5 Hardness and pride of heart (Eph. 4:18)
- Heb.3:8,15 Refusal to repent & 4:7
- Gen.4:1-7 Pride and self-elevation
- Isa.1:4 & Personal and corporate or collective
- Ezek.16:49 & Rom.5:12, 17-18
- Rom.5:12 Transmitted
- Jer.17:9 Inherent perversity

Humanity, outside of God, is spiritually dead. Eph. 2:1, ie. Incapable of itself or by itself to alter the situation or extricate itself from its predicament

Check out these theological views : Pelagius; Augustine; Luther

## Depravity, Guilt and Penalty

Refer : Thiessen, Chapter 20

“Depravity” in terms of “man’s relation to a holy God” (C.C. Ryrie, *Evangelical Dictionary of Theology* Page 3312. Even “good things” on his part (culturally and socially good) cannot merit salvation, though they may receive god’s pleasure (cf. Cornelius and other ‘God fearers’)

Depravity	has extended to all areas of human life. The root of evil actions. Mark 7:20-23; Rom. 3:9-18. He is morally unable to save himself from his dilemma
Guilt	Is the condition (depravity) which is deserving of punishment. This is God’s wrath. Rom. 1;18
Penalty	Is the loss of relationship with God or punishment of sin. This flows from God’s justice (Ezek.28:22; 36:21; etc)

Read Romans 2:5-16

Judgement, administered in mercy out of justice, is the sequel to unrepented sin (Rom. 1:18)

## Essential Biblical Elements

In addressing the issues of evil and sin, the Bible shows that out of His wisdom and power God draws upon opposite elements. They stand in contradistinction to the elements of evil and sin

The core, unique “element” is His Son, Jesus Christ, Rom. 5:15-20. In Him is embodied **all** that is necessary for the overthrow of evil, and the deliverance of the human race. John 3:16

The student, now, should revise and re-learn the biblical meaning of the following terms and others related to them :

Grace	Faith	Justification	Righteousness
Mercy	Forgiveness	Regeneration	etc.

These terms, biblically, are seen as being set over and against the descriptions of evil and sin. Refer to *Christian Theology, An Introduction* by A. McGrath (1995) Chapter 12 pages 369-404

## Sin and Salvation: Analysis

- ▶ Romans 5:12-20 gives us Paul’s presentation of god’s revelation of salvation as the only corrective and answer to the predicament of sin
- ▶ Effectiveness in Christian ministry depends, essentially, upon a proper grasp and exegesis of this theme
- ▶ F.F. Bruce refers to this passage in terms of “the old and the new solidarity” (Tyndale New Testament Commentary, 1994) “The portrayal of Christ as the ‘last Adam’, the counterpart of the ‘first Adam’ ... a prominent feature of Paul’s Christology” Note : “Adam” = mankind or humanity. Jesus came to bring the new humanity
- ▶ By contrasting Adam and Christ the apostle describes the way God has resolved the dilemma of evil and sin

## Major Points of this Topic

- The biblical interpretation of evil and sin and of the human response and condition of guilt
- The historical reality of the Fall and of the transmission of sin through the human race
- God’s great act of intervention to provide salvation for the human race and what that salvation means
- The portrayal of Christ as “the last Adam” who came to provide a new humanity or new Adam in Himself
- God’s “destiny” for the human race while interrupted by the Fall is seen as being recovered and renewed in Jesus Christ

## Review or Discussion Questions

1. Discuss Gen. 4:1-7. Name two important principles to do with sin and human responsibility
2. Explain from Romans how the Christian can and should deal with the dilemma of continuing temptation to sin. (Rom. 7:15-25; 12:17 and 21)
3. Read Rom. 5:12-20. Try to write this passage out in your own words as simply as possible

## Optional Readings or Research

- *Evangelical Dictionary of Theology* ed. W. Elwell pages 10-12

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# Topic 12 - New Covenant

## Introduction

In this Study we are **NOT** primarily looking at what is referred to as “Covenant Theology” in relation to “Dispensational Theology.” These are hermeneutical approaches in understanding God’s dealings with humanity. They share some commonalities, but come from different assumptions. (See *Evangelical Dictionary of Theology* Ed. W. Elwell, pp 279-280 and 321-323). Rather, we look at the nature and significance of the ‘New Covenant’ of the New Testament

It is important to see that the notion of ‘covenant’ has its roots in **God’s** self-revelation to humanity from the time of Adam until now. For our purposes we define that notion as “*a gracious undertaking entered into by God for the benefit and blessing of man and specifically of those who by faith receive the promises and commit themselves to the obligations which this undertaking involves.*” (Elwell, page 276). “Covenant” - from Hebrew root ‘*barah*’ (Gen. 15:17) An unalterable and permanently binding agreement

In particular we look at how covenant is actualised and fully realised in Christ. We look at what this means in our renewal theology

Greek = disposition or testament. The idea of covenant. Pact or agreement between two parties. (contract)

## From this Topic You Will Learn

1. The significance of “the new covenant”. ie. the major undertaking that God initiated in Jesus Christ for our salvation
2. The old covenant (meaning God’s dealings and promises of the Old Testament) foreshadows the new covenant
3. The new covenant is referred to as “the covenant of grace”
4. The Reformation of Luther’s day brought a recovery of the New Testament concept of justification by faith
5. At the core of the new covenant is the very nature of God Himself who by the Holy Spirit effectuates a redeeming and saving work by means of Jesus Christ
6. The Holy Spirit is seen as providing the dynamics of covenant blessing in the lives of those who believe

## Required Readings for this Topic

1. *Renewal Theology* Volume 1 by J. Rodman Williams Chapter 12
2. See **Readings**

## Topic Notes

### Comparing Old and New Covenants

- ▶ Both “old” and “new” covenants are an outflowing of God’s redemption and grace. The old was temporary and provisional because of Israel’s disobedience and sin. Law, via Moses was given to hold sin in check and point Israel to the coming Christ (Ga.3:24)
- ▶ The covenantal contract with Abraham (Gen.12-17) would be fully realised in a new and final form in Jesus Christ who would mediate redemption blessing to all peoples. See Rom.4 and Gal.3
- ▶ The genesis promise (3:15); Abrahamic contract (treaty, covenant); Egyptian bondage, deliverance, Moses and exodus, were key events which revealed God’s commitment in His redemptive purpose. They pointed to and were transcended by His redemptive purpose in Jesus His Son. Jesus would be “*the mediator of a new covenant*” (Heb.8:6; 9:15; 12:24)
- ▶ The student is urged to grasp the significance of Paul’s arguments in Romans 4 and Galatians 3, and then to perceive the “triumphantly enduring quality of the covenant of grace’ as described by the Gospel writers, and later examined by the writer to the Hebrews
- ▶ Israel was given clear prophetic revelation of this. Jer. 31:31-37

### Reformation Theology

- ▶ God awakened Luther to the key significance of justification by faith in Jesus Christ (1517-1518). He wrote about this, summing it up from his sermon, “The Threefold Righteousness”
- ▶ This led to “the fully developed Lutheran doctrine which viewed justification as a forensic (legal) act in which God declares the sinner righteous because of the vicarious atonement of Jesus Christ without any human merit” (R.W. Heinze, *Evangelical Dictionary of Theology*, page 666)
- ▶ Calvin pursued this theme, stressing God’s sovereignty. Zwingli and Bullinger took it further, stressing the aspect of God’s compact with humanity (“Covenant Theology” The Westminster Confession incorporated this now-liberating theological breakthrough into its creedal statement (1647)

- ▶ From here it became the major underpinning theology of the Protestant stream. Luther had recovered for the church a biblical Christology

## What is the core of the new covenant?

1. Refer : *Renewal Theology* by Rodman Williams, Volume 1, Chapter 12.  
L.Berkhof, *Systematic Theology* pages 265-289
2. Note : The “New Covenant” is God’s self-designed and self-initiated contract of redemption and grace for all humanity in Jesus Christ
3. Refer Rodman Williams Volume 2 (pages 298-303)
4. From Berkhof’s perspectives we collate a selection of important elements :
  - a. Grace and redemption are “two modes or phases” of the one evangelical covenant of mercy
  - b. Redemption was part of God’s eternal decree or counsel. Eph.1:4ff; 3:11; 2 Tim. 1:9-10.
  - c. The Father is the Originator; the Son, the Executor; the Spirit, the Applier
  - d. Jesus spoke of a covenantal commission He had come to fulfil John 5:30, 43; 6:38-40; 17:4-12
  - e. Jesus is Head of this covenant - representative Head. Rom.5:12-21; 1 Cor. 15:22
  - f. Redemption prepares sinners to experience grace and ultimate glory
  - g. The covenant is an end in itself as the acme in relationship with God, and yet the prelude, substance, and sequel, ie. we are now people of the covenant enjoying its fulness, but in part. We are yet to experience the eternal aspect of its fulness.
  - h. Grace precedes faith and provides for its birth. Faith is not a condition **to** the covenant, but **in** the covenant. It comes with the covenant and is a gift enabling the seeker to believe and become a part of it (Eph.2:8)

- i. Christ's own sacrifice - of Himself - has become the essential, Divinely acceptable elements, giving the covenant its eternal worth (Heb.9:26-10:18) "Once for all." "*The value of Christ's sacrifice consisted in the infinite worth of His own Person*" (Hammond 1968:120) Or, as Wesley put it : "*All the worth I have before Him is the value of the Blood*"
- j. It is a covenant written in the believing mind and heart by the Spirit (Jer. 31:33; 2 Cor. 3:3; 1 Cor. 2:10-16)
- k. "*The law was given through Moses; grace and truth came through Jesus Christ*" (John 1:17)

## Summing Up

- REDEMPTION (as in Covenant) puts the focus on the unique and total sufficiency of a salvation price for humanity originated and implemented by the Trinity. The initiating party
- GRACE (as in Covenant) puts the focus on the special favour God gives to human beings to be incorporated into relationship with Him. Humans become the participating party

## The Covenant and the Spirit

- ▶ Gordon Fee, in his magnum opus, *God's Empowering Presence, The Holy Spirit In The Letters of Paul* (1994), focuses on the experiential reality of the Spirit as the key for knowing God
- ▶ His references to the New Covenant are many. Eg. 2 Cor.3:1-18; Rom.2:28-29; 8:3-4; Gal.3:21-31; 5:16-25; etc.
- ▶ His exegetical approach gives emphasis to the dynamics of the New Covenant in terms of the Spirit's work in enacting its mechanisms and empowering us as recipients in a faith response and participation
- ▶ Refer his shorter book *Paul, The Spirit, and The People of God*, pages 100-103

## Major Points of this Topic

- The new covenant centred in Christ is God's great and gracious undertaking or initiative for the saving benefit of humankind. It fulfils all the Old Testament covenants of salvation and remains the one and only hope for lost humanity
- Covenants which are described in the Old Testament serve to help us understand the redemptive purposes of God in the new covenant
- The New Testament covenant goes back over the top of the Old Testament Law and Patriarchs to God Himself
- The Reformation move of God in Luther's day was an intervention at God's initiative to restore and highlight the full truth of salvation in Christ alone
- Believers in Jesus Christ become people of the covenant whose forgiven and transformed lives are to reflect redemption and grace

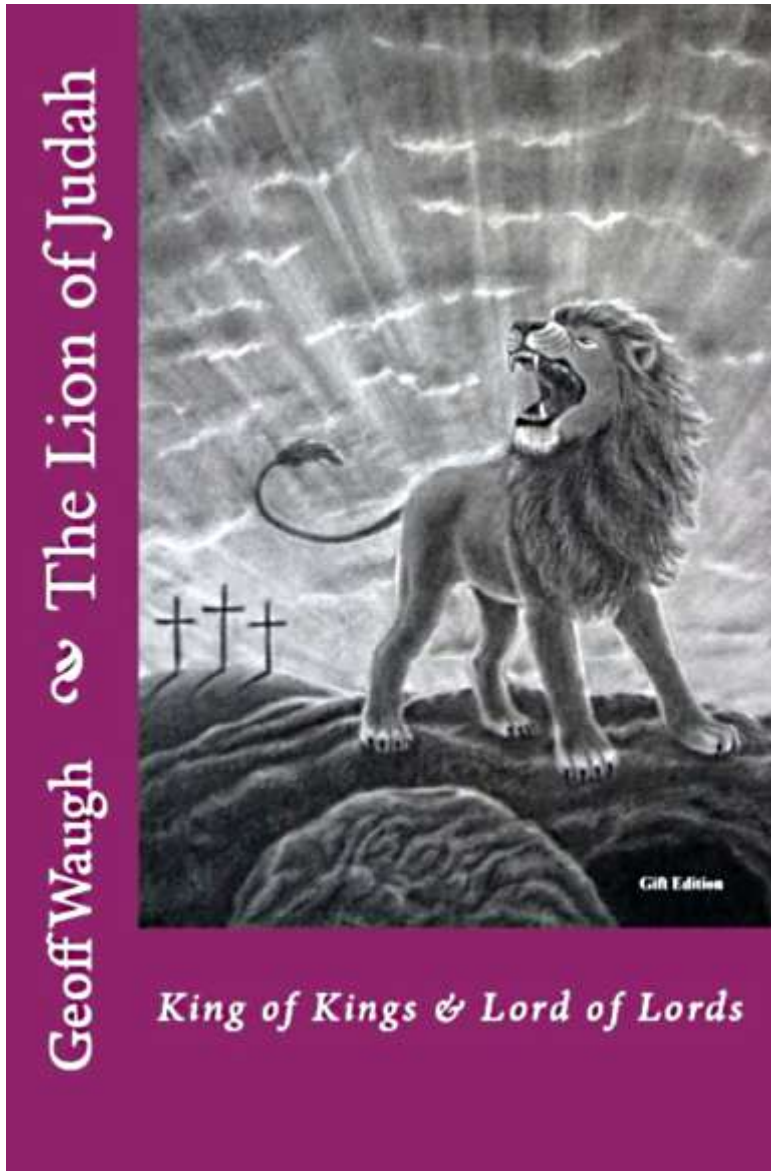
## Review or Discussion Questions

1. Write out four or five characteristics of the new covenant in Jesus Christ as foretold in Jeremiah 31
2. Refer to Heb. 10. In what respects does the new covenant supersede and transcend the old covenant?
3. The word "covenant" carries the meaning of a binding agreement. It also speaks of two parties involved in that agreement. In what respects is God the Initiator of the agreement, and repentant human beings the beneficiaries?

## Optional Readings or Research

- Refer to the sources listed in the notes.

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*The Lion of Judah*  
*King of Kings and Lord of Lords*

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# Topic 13 - Atonement

## Introduction

This topic concerns Christ's death and its significance. "Atonement" is a word used more in the Old Testament than in the New Testament. Its significance however, runs right through the Bible

*"The cross is absolutely central to salvation as the New Testament sees it."*  
(Evangelical Dictionary of Theology, page 97)

The Bible does not propose a theory of atonement; it describes the intervention of God to provide the means by which fallen, sinful humanity is rescued from its dilemma and made acceptable to Him. It is central and pivotal to the Christian message. (The words "crux" and "crucial" come from "cross.") It comes to its peak and eternal significance in Christ (1 Tim.1:15)

## From this Topic You Will Learn

1. The critical importance for both the world and the church to know that the sacrifice of Jesus Christ is the pivotal reality in all of human history
2. The word atonement has multi-dimensional meaning, incorporating notions such as : the Nature of God, the notion of sacrifice, the total destitution of the sinner and the full covering of this loss by the Person of Jesus Christ
3. The Cross was God's instrument of God's overthrow and judgement of satan
4. Atonement has a Godward and a manward aspect and thereby reflects full reconciliation
5. Theories of the atonement are many but the student needs to maintain a focus upon its essential message

## Required Readings for this Topic

1. See *Readings*
2. *Renewal Theology* Volume 1 by J. Rodman Williams, Chapter 14

# Topic Notes

## One Word - Many Themes

1. "Atonement" Hebrew : to cover. Sacrifice - a covering for sin. New Testament : sacrifice; propitiation; offering; reconciliation; redemption; ransom; expiation.
2. The notion of sacrifice is central.
3. From T.C. Hammond, pages 121-122, three aspects or approaches :
  - a. Christ as Priest saves humanity      Refer to Hebrews
  - b. Christ as Sacrifice saves humanity      Refer to Leviticus; Isa.53; Rom.3-5
  - c. Christ as Redeemer saves humanity      Refer to Galatians and Romans
4. W.H. Griffith Thomas (1861-1924) points up four vital elements or themes in the doctrine of the atonement :
  - a. The representation of the sinner before God
  - b. The substitution of the Saviour for the sinner
  - c. The identification of the sinner with his Saviour
  - d. The revelation of God in Christ to the sinner
5. In "atonement" we are looking at a Divine intervention or act, the mystery of which is revealed to penitent, believing sinners. The Cross was Paul's only boast (Gal.6:14 and 1 Cor.2:2)
6. Thiessen's short chapter (pages 229-242) provide a helpful, concise summary.
7. Christ is presented in the New Testament as the only Sacrifice for the covering of sin. (See references at head of notes above) See also the "Basic Terms and Concise Definitions" at the end of this section

## Overthrow of the Powers

- ▶ As Satan was the original cause behind the fall of humankind, his overthrow was effected at the Cross by Jesus. Col.1:13; 2:15; Eph.2:1-7; Heb.2:14-15; Acts 26:18
- ▶ All that worked against, or stood in the way of human reconciliation to God was once and for all addressed and dealt with by means of Jesus' sacrifice. ie. Satan as accuser, sin, and the law
- ▶ The Cross, therefore becomes God's majestic dynamic and centrepiece in human and cosmic redemption. The "Lamb" is the forever Ransom and Ransomer in the reconstruction and eternal glories of the ages of ages (Rev.5:6-14), especially v.9.

## Godward and Manward Sides of the Atonement

1. The doctrine of the atonement (the Cross) is multi-dimensional. Here, briefly we look at it from two aspects
2. The “Godward Aspect” ie. God’s initiatives
  - Emphasis on Christ’s obedience to the Father
  - Demonstrates God’s righteousness and love; mercy and truth
  - Vindicates God as Law-giver
  - Secures a basis for God’s forgiving of our sins, satisfying His claims.
3. The “Manward Aspect” ie. Human need
  - Helpless. Hopeless. Condemned
  - Response only possible by merciful, gracious transmission of faith
  - Has no part in contributing towards the redeeming act
  - Rescued, justified, cleansed, forgiven, reconciled by grace alone

## Overview of the Theology of Atonement

Refer to the following diagram adapted from **Salvation** by C. Horne 1980:32. Horne deals with seven theories of the atonement. Here we look at four that are the more significant perspectives. Each has elements of truth and value

THEORY	THEOLOGIAN	MAIN IDEA
Ransom 1 Cor.6:20	Origen (185-254 AD)	Ransom paid to Satan Matt. 20:28 Rather, shown <b>to</b> Satan Mk. 10:45
Satisfaction	Anselm (1033-1109 AD)	Satisfaction given to God’s justice. John 10:18
Moral Influence	Abelard (1079-1142 AD)	God’s love in response Rom.5:8 to human sin which 2 Cor.5:17-19 provides salvation Phil.2:5-11
Penal Substitutionary	Calvin (1509-1564 AD)	Christ’s death vicarious. He acted to settle sin issue and reconcile humans was Rom. 3:21-26 Rom. 5:8-9 John 11:50-52

It is important to see that there are aspects of truth in each of these views and **effort** should be made to bring them into a composite theology of the atonement

## Some Basic Terms and Definitions

The following terms are associated with the doctrine or theology of atonement. They are here given as a guide and quick reference only. They should be followed up by more extensive study.

<b>ATONEMENT</b>	The Cross – God’s way for humankind’s sinful condition to be dealt with eg. Romans 5:10-11
<b>ADOPTION</b>	A transformation of rank and position given us in Christ eg. Galatians 4:1-5
<b>CONVERSION</b>	A turning away from sin and a turning towards Christ eg. 1 Thess. 1:8-10
<b>CONVICTION</b>	God’s work of the Spirit in all humans showing to them their sinfulness eg. John 16:7-11
<b>ELECTION</b>	God’s sovereign choices in His dealings with individuals and groups. eg. Eph. 1:11-14
<b>FAITH</b>	The God-inspired attitude and act of reliance upon God eg. Eph.2:8; Rom.4:1-3
<b>FLESH</b>	The sinful or “carnal” nature. The human bent to go its own way .eg. Rom..7:21-25; 8:3-5
<b>GRACE</b>	God’s unearned favour enabling and bestowing salvation eg. Titus 2;11
<b>JUSTIFICATION</b>	God’s declaration of a believer’s right standing before Him in Jesus Christ eg. Rom. 5:1-2
<b>LAW</b>	The requirements of Old Testament regulations, or “natural, moral” law as in culture and societies eg. Gal.4:4-7; Rom.2:12-16
<b>PROPITIATION</b>	God’s wrath towards humanity turned away by Christ’s sacrifice eg. Rom. 3:23-26
<b>RECONCILIATION</b>	The change from being enemies of God to becoming children of God eg. Rom. 5:10-11
<b>REGENERATION</b>	A transformation of human nature eg. John 3:3, 7
<b>SANCTIFICATION</b>	The processes of holiness towards Christ’s Image eg. Eph. 1:14-19

<b>SIN</b>	Human wilfulness in contrast with God's will eg. Rom. 3:9-18, 23
<b>SPIRIT</b>	Human) The inward, inbuilt, mysterious dynamic within humans which responds to God. The seat of God consciousness eg. Acts 17:23, 25-28; Eccles. 3:11

## Major Points of this Topic

- The Calvary event is to be approached with awe and reverence for its enacted worth: ie. for its message to each of us as lost sinners
- The Calvary event should not be approached as if one is looking for a philosophy or a religion
- At Calvary God Himself intervened and acted in Christ to reconcile men and women to Himself. It remains and will be eternally God's central reference point for any relationship that human beings may have with Him
- The many terms that are used to explain the atonement should be used sensitively as descriptives of the world's most important inexplainable event

## Review or Discussion Questions

1. Compose your own concise biblical summary of the meaning of atonement from what you have learned as if you want to present it in the simplest way possible to the ordinary person. Avoid all theological words
2. Specify three reasons why Christ's death was absolutely essential for men and women to be saved
3. If Christ's death is God's only instrument for the salvation of the lost world what does this say about other religions? What should be the Christian's attitude, and how can the Christian best practise that attitude?
4. From your own experience say what you have perceived as the most significant subjective aspect of Calvary

## Optional Readings or Research

- *Evangelical Dictionary of Theology* Ed. W. Elwell Pages 97-102

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# Living in the Spirit

The Holy Spirit and the Christian Life

Geoff Waugh



*Living in the Spirit*

*The Holy Spirit and the Christian Life*

See [www.renewaljournal.com](http://www.renewaljournal.com)



# Topic 14 - Being Competent in Doing Theology

## Introduction

A good biblical theology is an effective dynamic in every-day life. The Bible itself shows this to be so. Examples: Acts 19:1-22, Ephesus; 1 Thess. 1:2-10 and 2 Thess. 1:3-4

Paul and other apostles were practitioners of the truth they taught. Theological communication was translated into a transmission of the dynamic they had received from God. Theirs was a doing theology. They applied it to real life.

They had followed the example of Christ who effectively and competently combined His teaching with doing (Acts 1:1; 10:38). Students of theology are called to be biblically competent in doing their theology. That is, so communicating it as to ensure its transmission and workability

The biblical basis for this is to be found in many references such as Hebrews 4:12. Especially John 6:63 “*..The words I have spoken to you are spirit and they are life.*”

Dean Gilliland writes of “theologies of faith, experience, and practice.” He describes Paul as a “praxis theologian.” “He could not work in a vacuum. He did not theologise about God, sin, salvation through Christ, the church, or the last things except, and unless, these issues arose from the living situation” (page 40) A previous writer Glenn Barber, and others (The New Testament Speaks 1967) described Paul as a “task theologian.”

This final Topic explores several ways by which we can become biblically competent in doing theology

## From this Topic You Will Learn

1. Approaches that may be made in theologising
2. A review of some principal methods that have been adopted throughout these notes
3. The need for biblical competency in doing theology
4. “Doing theology” in this setting as used through these notes relates to the way we implement or carry out the truths revealed to us by God
5. Hermeneutics - the art of interpretation - is to be intertwined with practical application



6. An emphasis is highlighted upon the need for a total reliance on the Holy Spirit and calls for an on-going learning and reinterpreting process

## Required Readings for this Topic

No special focus. Refer to previous references

## Topic Notes

### Unit Objectives & Expected Outcomes

Refer to 1 of your Unit Outline for this subject. There are **seven objectives** set out for us to reach. We will look at each one and suggest ways by which they may be seen to apply. We will refer to material we have studied to illustrate this.

### A Systematic Approach to Theology

- ▶ Revelation transcends, converts and directs reason and provides faith to receive and obey God's ways
- ▶ Truth is a spiritual dynamic, greater than doctrine, which is creedal formulation. It is Truth in Christ, which liberates the heart and mind to obey and serve God.
- ▶ A "doing theology: attunes itself to these rhythms (Phil.3:4-11) Reason is not violated. It is redeemed, transformed, reformulated and redirected
- ▶ Biblical competency in doing theology calls for primary recognition of these things

### Doctrines of Christology, Anthropology, Soteriology and Pneumatology

- ▶ The human identity and dilemma is biblically addressed through Christ and the Holy Spirit by Christ's death, resurrection and ascension
- ▶ Christ's death was "down to earth" for us who are down on earth. Its mystery and power is to be proclaimed by the power of the Spirit for the recovery of a lost world
- ▶ Empowered proclamation and faith will result in transformation and healing of life; signs and wonders; and societal well-being. See Acts 3-4, especially 4:8-22
- ▶ Biblical competency in doing theology calls for a bold affirmation of Christ's supremacy and the expectation that signs will follow

## Implications for Life and Ministry

- ▶ Preoccupation with doctrine as such **can** divert a Christian leader from Truth as dynamic revelation. Refer to John 7:14-19; 8:31-32. then John 5:19-30
- ▶ The “bent of will” and “set of life” (Leon Morris *The Gospel According To John* (1975) pages 405-406) leads to the spiritual discernment a Christian needs for life and ministry
- ▶ Effectiveness in ministry is proportional to the degree of inner transformational change in the life of the Christian (refer Acts 1-4)
- ▶ Biblical competency in doing theology calls for openness and obedience to the will of God who Himself is Truth as incarnated in the Son, Jesus Christ. Jesus came to show *a new way of learning, living, and doing*

## Diversities of Theological Perspectives

- ▶ The history of theology reveals wide-ranging variety of interpretations. Theology is human interpretation of God. Revelation, in the biblical sense, is God’s explanation and interpretation of Himself
- ▶ The Christian task is to hear and discover what God says about Himself (Self-Revelation) and to use that as the benchmark or index for determining the correctness or accuracy of theological thought
- ▶ Within the vast array of Christian theological thought there is a huge, accumulated core of biblical perspectives which the pastor should access
- ▶ Historical instances of spiritual and theological breakthroughs provide key sources for reference. eg. Revivals; the Reformation; Missions; etc.
- ▶ Awareness of God’s Kingdom purposes and the universality and unity of the Church the Body of Christ help the preacher or missionary in assessing theological questions
- ▶ Biblical competency in doing theology calls for a knowledge of major schools of thought in doctrine, under the sovereign influence of God’s self-revelation through the Holy Scriptures. The tradition of canonical truth as revealed by the Spirit is a stronghold and power. Traditions of human thought are areas of danger

## A Renewal Hermeneutic

- ▶ Theology and Hermeneutics are intertwined and symbiotic
- ▶ When theologising is allowed to become an interface with God then the “science” of interpretation is transformed into a dynamic engagement by which the Holy Spirit becomes the Teacher who both reveals Truth and renews the seeker
- ▶ Refer : John 14:15-21; 116:13-15; 1 Cor.2:6-16; 2 Cor.3:17-18
- ▶ Donald Bloesch proposes “*Word and Spirit in a dynamic unity*” (*Holy Scripture* 1994:200)
- ▶ See Acts 4:24-31 and Acts 8:26-39 as examples of renewal hermeneutics
- ▶ **Biblical competency in doing theology calls for an openness and obedience to the Author and Source of truth who fleshed out Truth in His Son. It calls for an expectation of personal renewal and to renewal in the lives of those to whom the truth is being expounded**

## The Pentecostal/Charismatic Pastoral Scene

- ▶ Refer : God’s Empowering Presence (1994) and Paul, The Spirit, And The People of God (1996) by Gordon Fee
- ▶ Competency in doing theology is vividly pictured in the book of Acts. The Christology, Anthropology and Soteriology messages of the first church were powerfully and effectively communicated and transmitted to the diverse people groups of the Mediterranean region
- ▶ 1 Cor. 2:1-5 becomes a pastor’s declaration of biblical competence. See also Rom.15:17-19; 2 Cor. 4:7
- ▶ This period of transition into a new century of history is now one of universal pentecostal/charismatic outpourings which both parallel and surpass in range what was done in the first century
- ▶ **Biblical competence in doing theology calls for a total reliance on “the power of the Spirit” (Rom. 15:19). It cannot rest on “wise and persuasive words” (1 Cor. 2:4). Holy Spirit competency must reach into the huge areas of psychological and social need where other gods - demons and idols have been given entry and brought bondage**

## Pentecostal/Charismatic Distinctives

- ▶ The Pentecostal/Charismatic landscape is one where interpretations need both reinforcement and correction
- ▶ Error can thrive on any setting of truth which it has entered for lodgement and evil purpose. Discernment is needed for its discovery, exposure, and expulsion. See Acts 5:1-11; 1 Cor. 3:6
- ▶ Charismatic outpourings have changed the face of the universal church. Truth has been set on fire throughout the church in new ways. This must be affirmed and strengthened. Eph. 5:17-20; 1 Tim.4; 2 Tim.1:3-7
- ▶ Discernment, evaluation, and interpretation of these distinctives must be a continuing or on-going process and habit in the life of the pastor
- ▶ In each of the three waves of Holy Spirit outpouring this century we have seen the importance of distinctives being re-defined and reinterpreted. This goes on for each generation. Eg. Exodus and Leviticus. Compare Numbers and Deuteronomy
- ▶ **Biblical competence in doing theology calls for an ongoing process of re-learning and re-defining of Pentecostal and Charismatic distinctives. These truths must be both upheld and defended. This calls for reinterpretation all the way through life and ministry. Truth is not an exhibit to be admired. It is life-force which must be communicated and imparted**

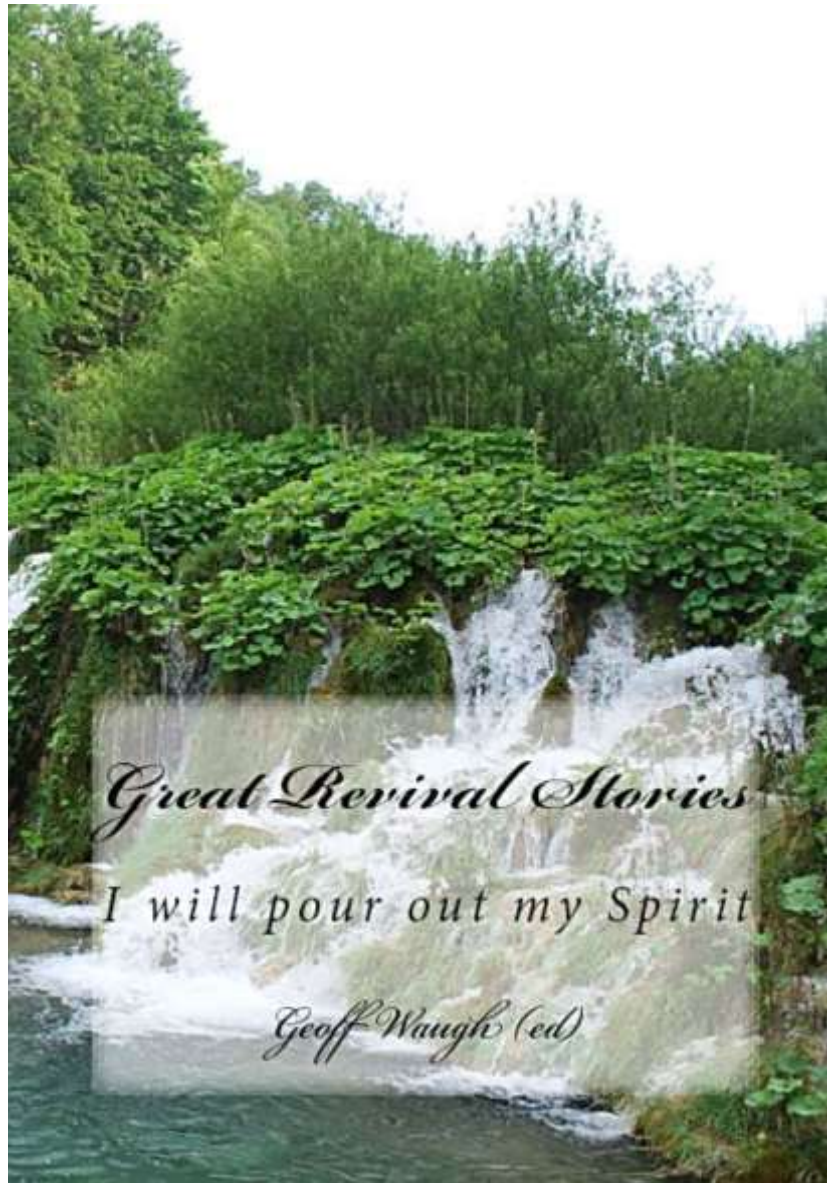
## Major Points of this Topic

- This brief survey of topics and themes in this unit helps us appreciate the importance and relevance of putting them into practice
- A doing theology is an interpretation of God and His ways which operates as an applied dynamic in the lives of God's people. Task theologians are men and women who become bridges over which and through whom God causes His Truth to come alive by the Holy Spirit
- These Studies have been drafted with the hope and prayer that the student will become a theological practitioner who "*correctly handles the word of truth*" (2 Tim2:15), and who allows his or her life to become an organic audio-visual of the revelation they seek to teach and impart  
*"From God to reality, not from reality to God, goes the path of theology"*  
(Dietrich Bonhoeffer)
- Believing is seeing. (Refer Luke 10:21-24)

## Review or Discussion Questions

1. Identify what you see two examples of a doing theology, one in the Gospels in Jesus' ministry, and one in the Acts of apostolic ministry. Comment upon them.
2. Give three good reasons why a doing theology is so important.
3. State why it is also important for us to have a good thinking theology.

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**[Great Revival Stories](#)**

See [www.renewaljournal.com](http://www.renewaljournal.com)



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# Appendix 2

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## *Appendix: Books*

### *Appendix: Books*

Renewal Journal Publications

See

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for Blogs on each book

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**Revival Books**

**[Flashpoints of Revival](#)**

**[Revival Fires](#)**

**[South Pacific Revivals](#)**

**[Pentecost on Pentecost & the South Pacific](#)**

**[Great Revival Stories](#), comprising:**

**[Best Revival Stories](#) and**

**[Transforming Revivals](#)**

**[Renewal and Revival](#), comprising:**

**[Renewal: I make all things new](#), and**

**[Revival: I will pour out my Spirit](#)**

**[Anointed for Revival](#)**

**[Church on Fire](#)**

**[God's Surprises](#)**

## Renewal Books

*Body Ministry*, comprising:

*The Body of Christ, Part 1: Body Ministry*, and  
*The Body of Christ, Part 2: Ministry Education, with Learning Together in Ministry*

*Great Commission Mission* comprising:

*Teaching Them to Obey in Love*, and  
*Jesus the Model for Short Term Supernatural Mission*

*Living in the Spirit*

*Your Spiritual Gifts*

*Fruit & Gifts of the Spirit*

*Keeping Faith Alive Today*

*The Leader's Goldmine*

*Word and Spirit* by Alison Sherrington

### Study Guides

*Signs and Wonders: Study Guide*

*The Holy Spirit in Ministry*

*Revival History*

*Holy Spirit Movements through History*

*Renewal Theology 1*

*Renewal Theology 2*

*Ministry Practicum*

## **Devotional Books**

[\*Inspiration\*](#)

[\*Jesus on Dying Regrets\*](#)

[\*The Christmas Message – The Queen\*](#)

[\*Holy Week, Christian Passover & Resurrection\*](#) comprising:

[\*Holy Week, and\*](#)

[\*Christian Passover Service, and\*](#)

[\*Risen: 12 Resurrection Appearances\*](#)

[\*Risen: Short Version\*](#)

[\*Risen: Long version & our month in Israel\*](#)

[\*Mysterious Month – expanded version Risen: Long version\*](#)

[\*Kingdom Life series\*](#)

[\*Kingdom Life: The Gospels\*](#) – comprising:

[\*Kingdom Life in Matthew\*](#)

[\*Kingdom Life in Mark\*](#)

[\*Kingdom Life in Luke\*](#)

[\*Kingdom Life in John\*](#)

[\*A Preface to the Acts of the Apostles\*](#)

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) - all in one volume

[Discovering Aslan](#) - comprising:

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

## General Books

[\*You Can Publish for Free\*](#)

[\*My First Stories\* by Ethan Waugh](#)

[\*An Incredible Journey by Faith\* by Elisha Chowtapalli](#)

### Biographical:

[\*God's Surprises\*](#)

[\*Looking to Jesus: Journey into Renewal & Revival - Geoff's autobiography\*](#)

[\*Journey into Mission\* - Geoff's mission trips](#)

[\*Journey into Ministry and Mission\*](#)

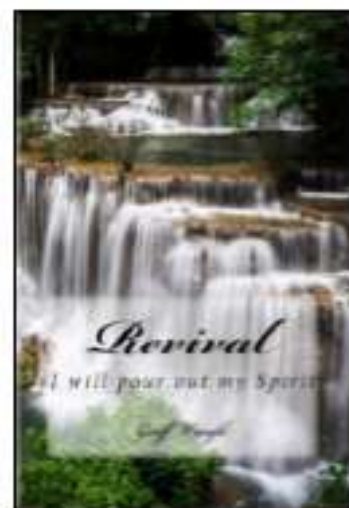
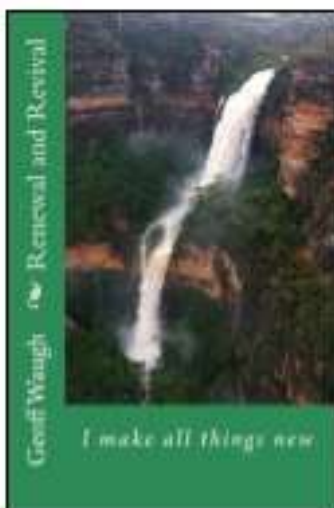
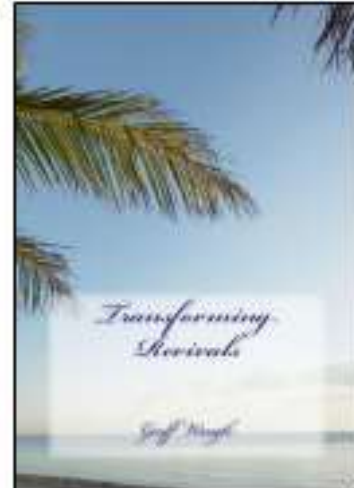
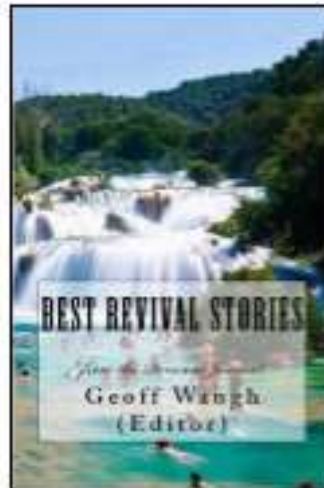
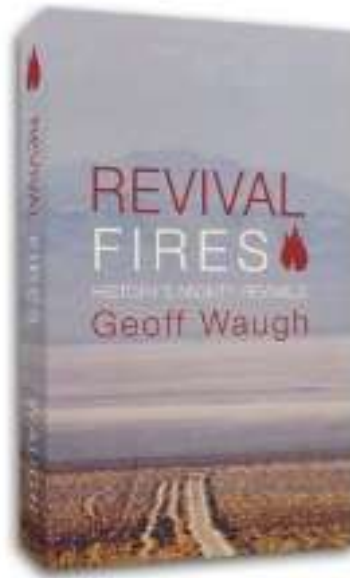
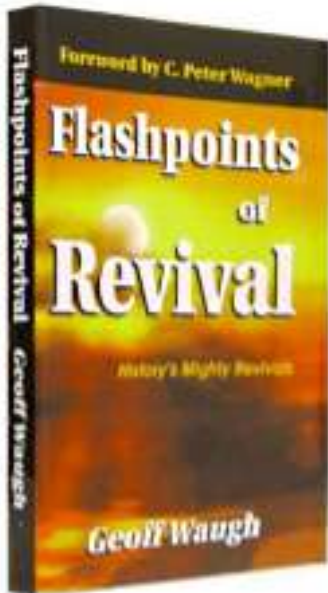
[\*King of the Granny Flat\* by Dante Waugh](#)

[\*Exploring Israel - Geoff's family's trip\*](#)

[\*Light on the Mountains - Geoff in PNG\*](#)

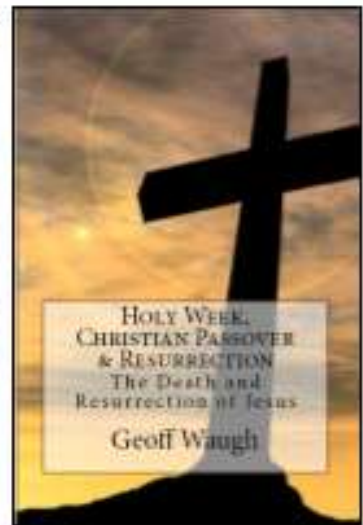
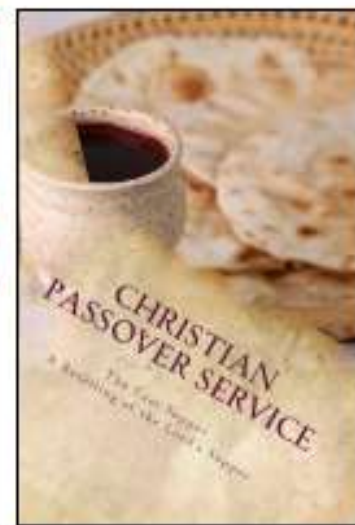
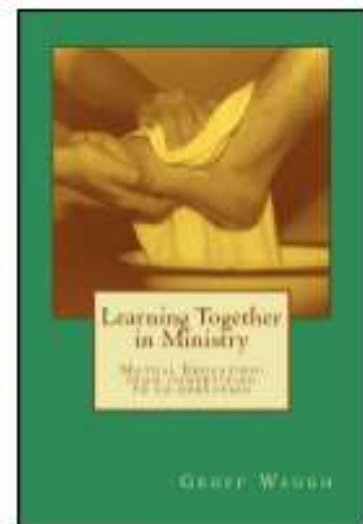
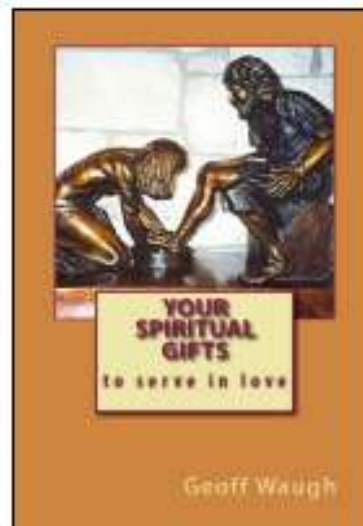
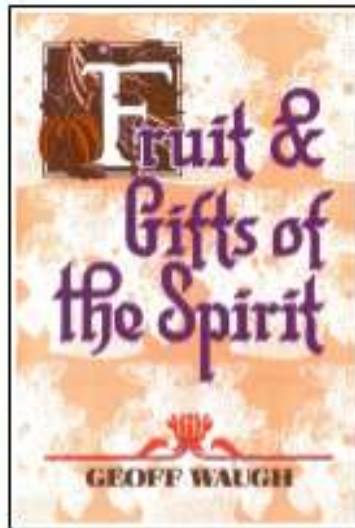
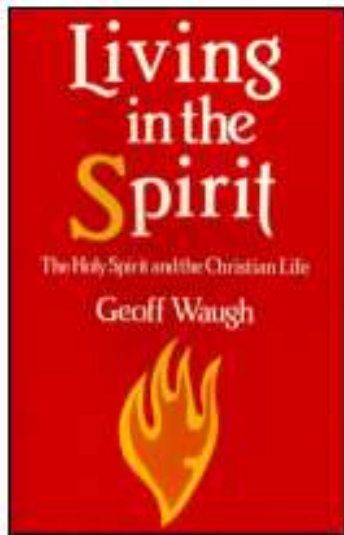
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[\*By All Means\* by Elaine Olley](#)

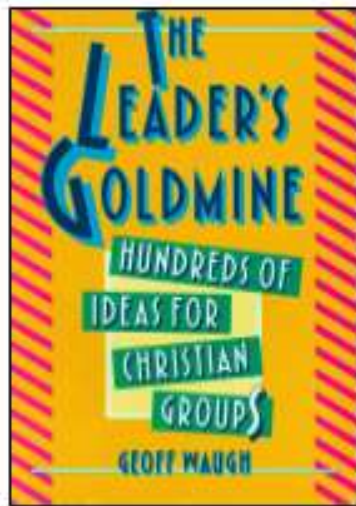
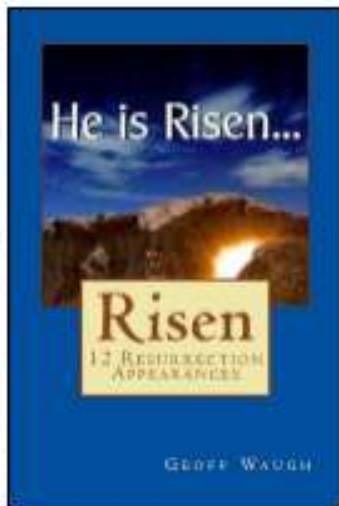
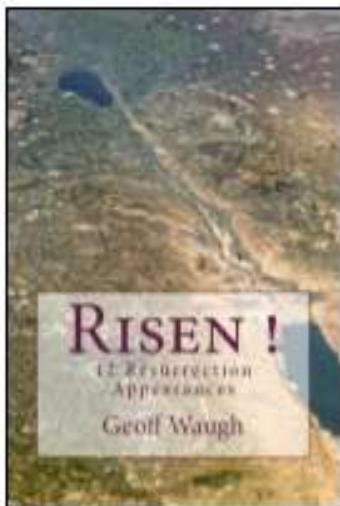
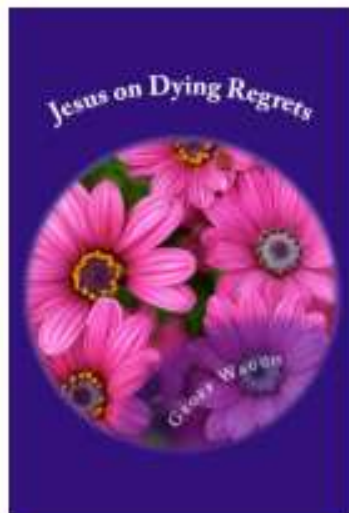
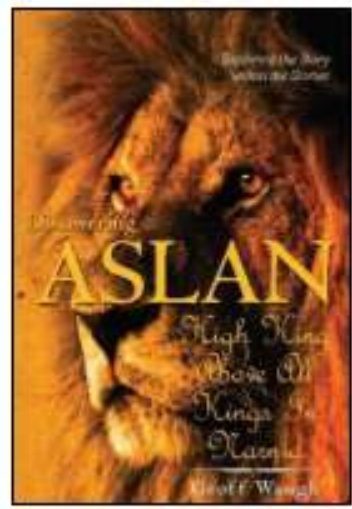


[Renewal Journal Publications](#)

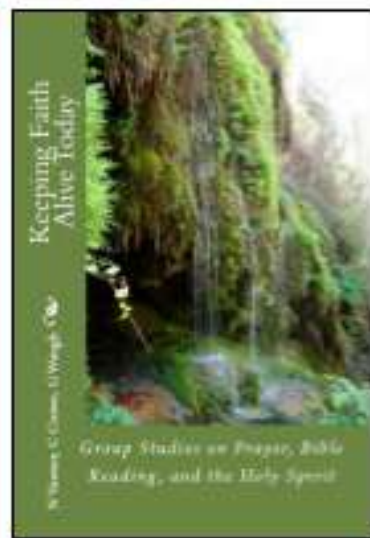
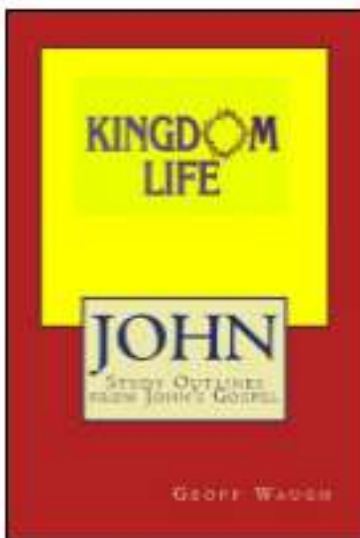
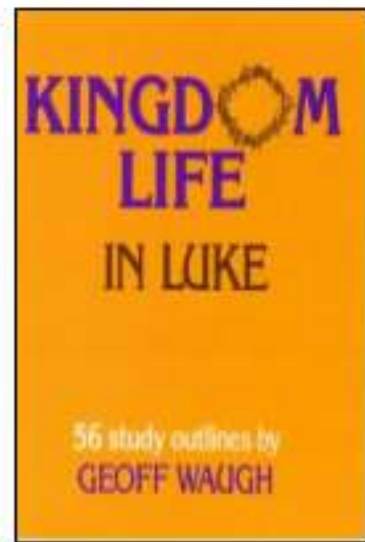
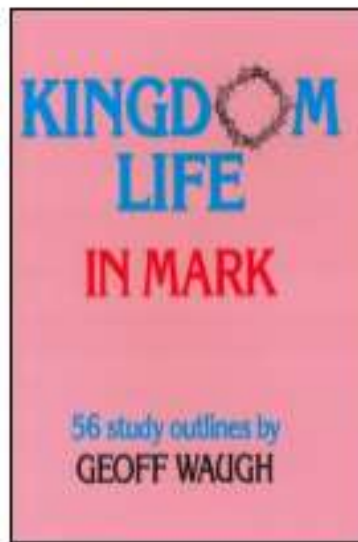
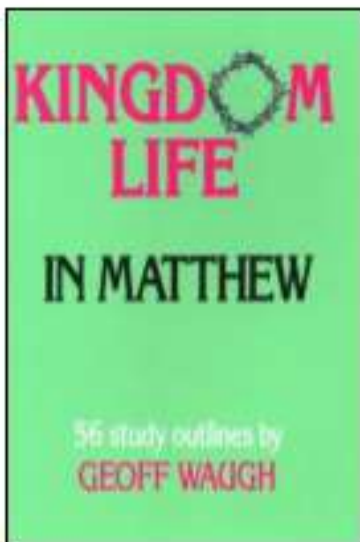
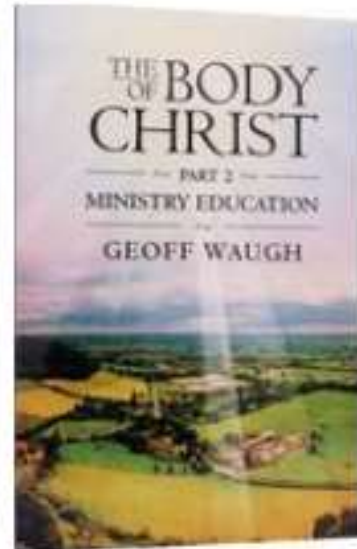
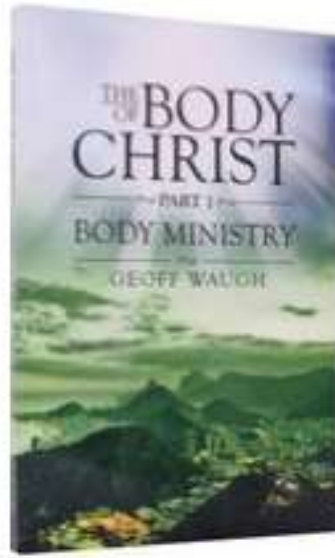
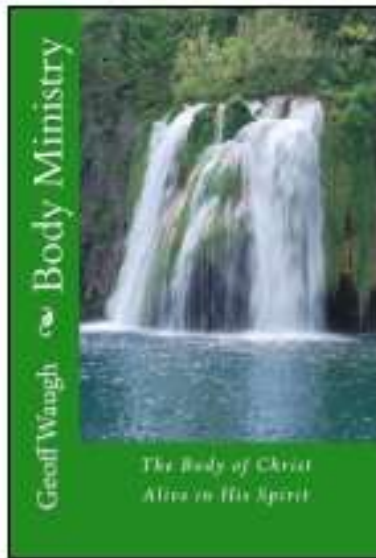




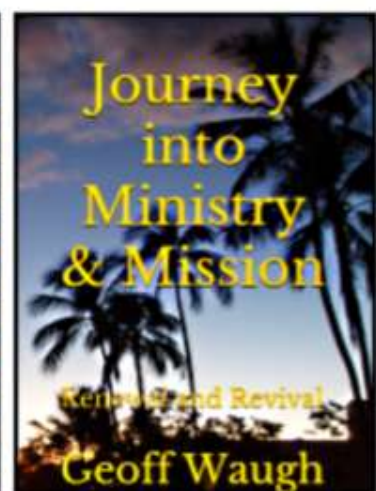
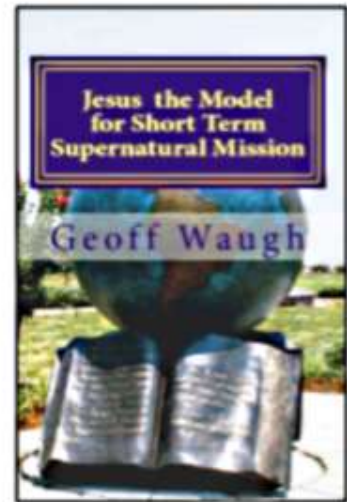
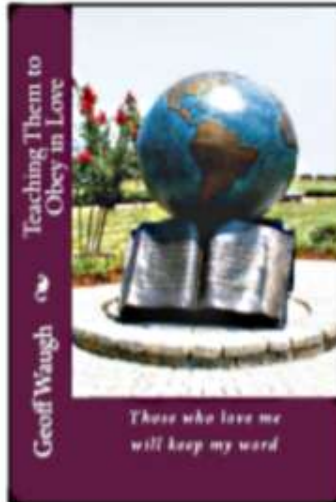
[Renewal Journal Publications](#)



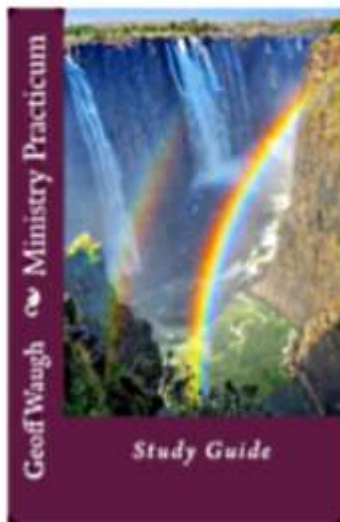
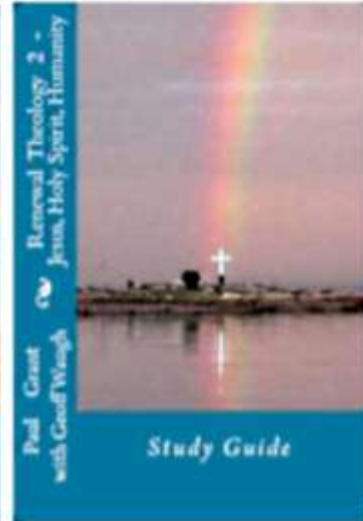
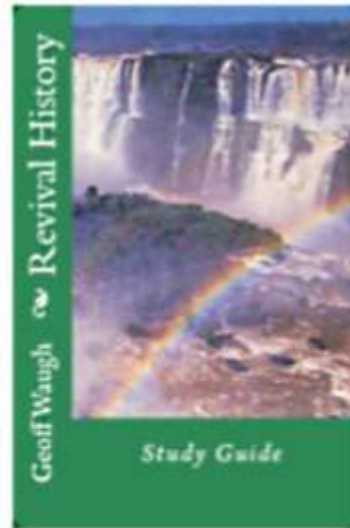
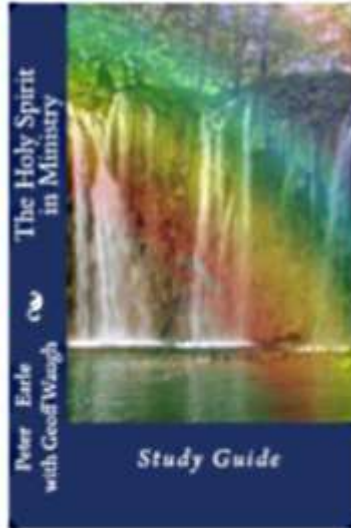
[Renewal Journal Publications](#)



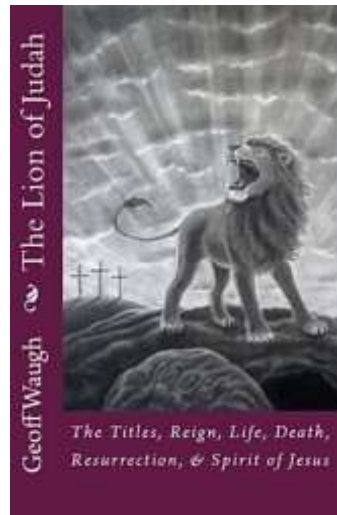
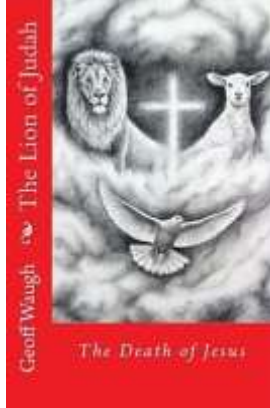
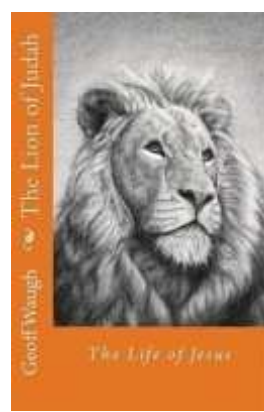
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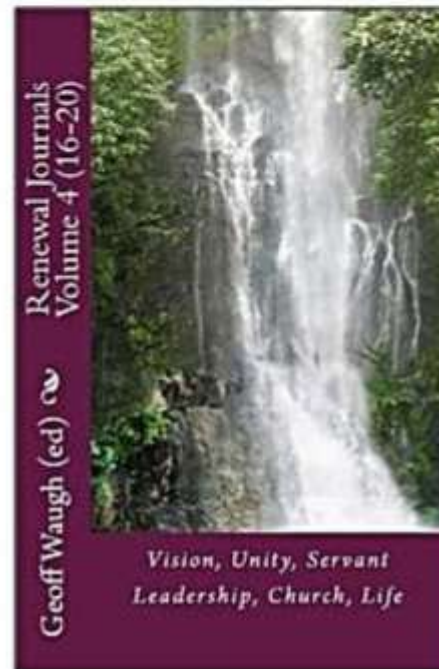
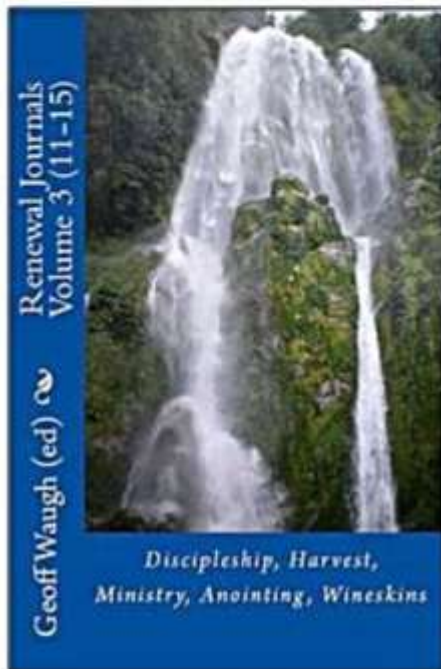
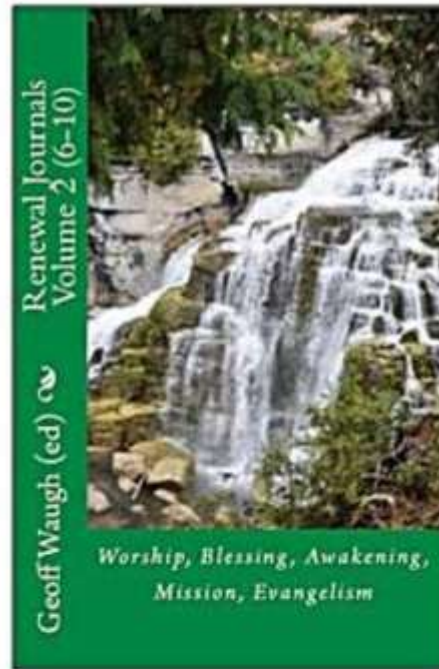
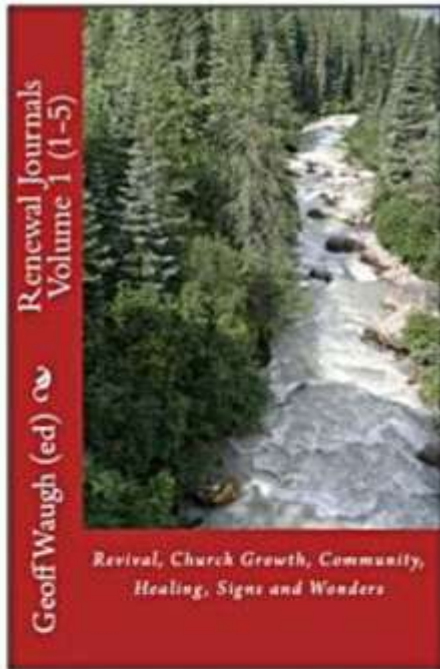
[Renewal Journal Publications](#)



[Study Guides](#)



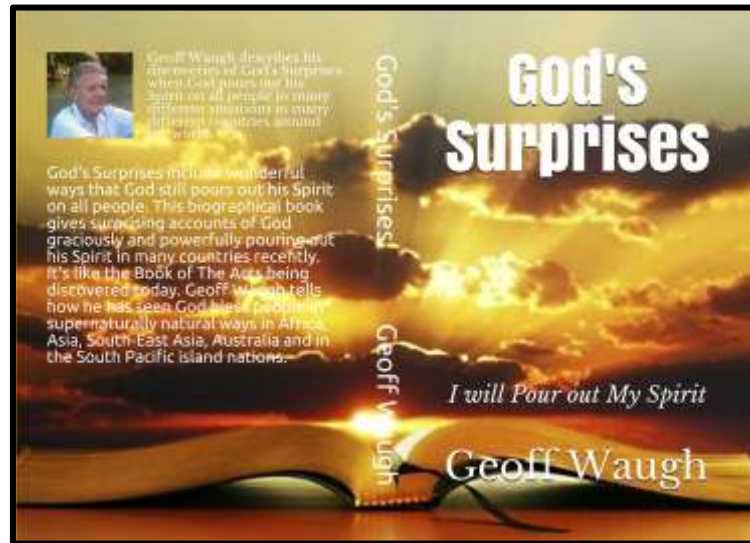
[The Lion of Judah Series](#)



[Renewal Journals](#)

[20 issues in 4 bound volumes](#)

## Double Page Book Covers

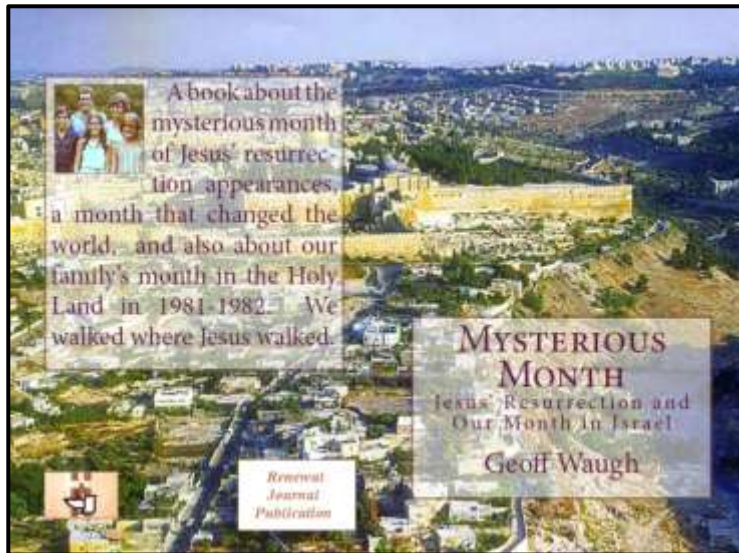


### [God's Surprises](#)

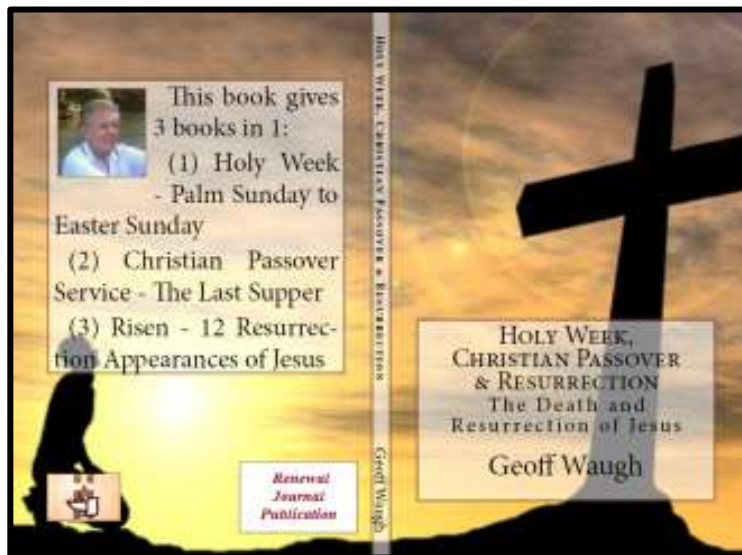


### [Risen!](#)

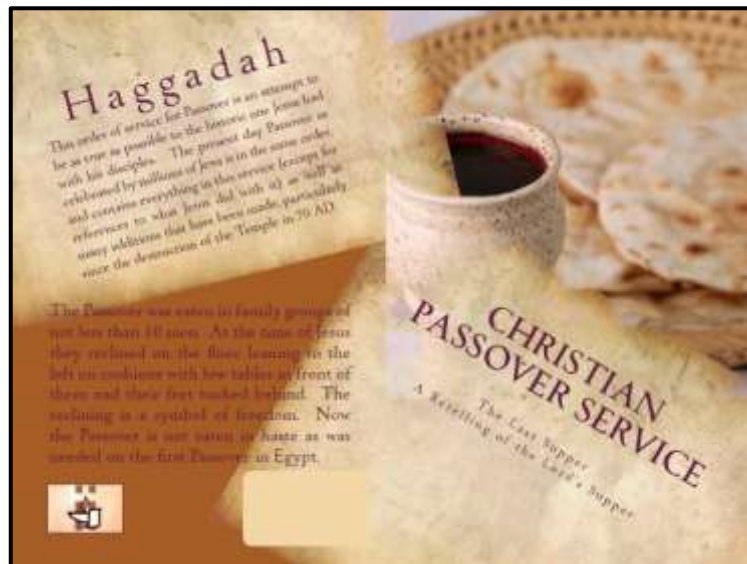




[Mysterious Month](#)



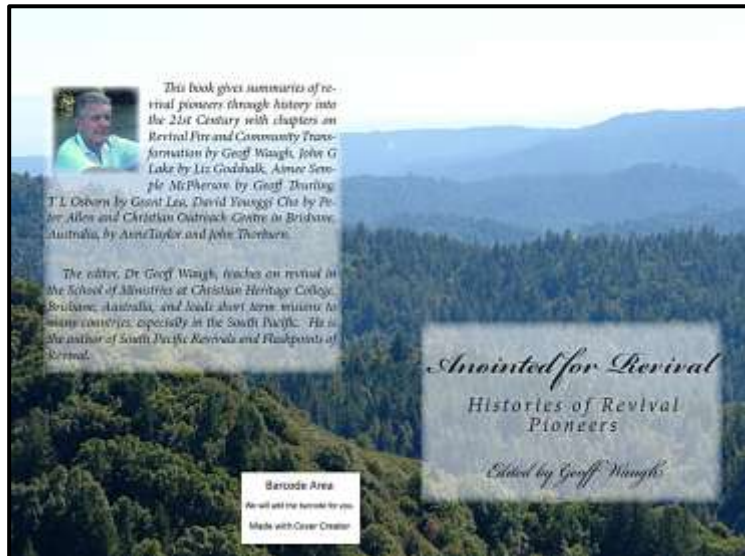
[Holy Week, Christian Passover & Resurrection](#)



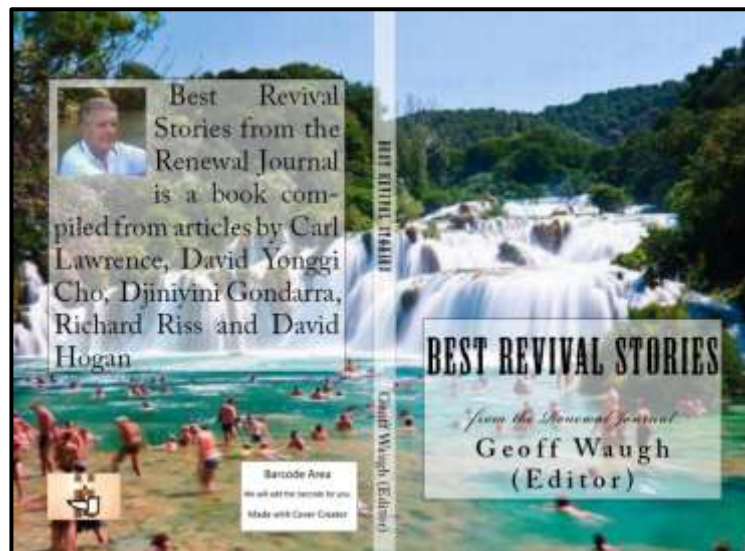
**[Christian Passover Service](#)**  
***A Retelling of the Lord's Supper***



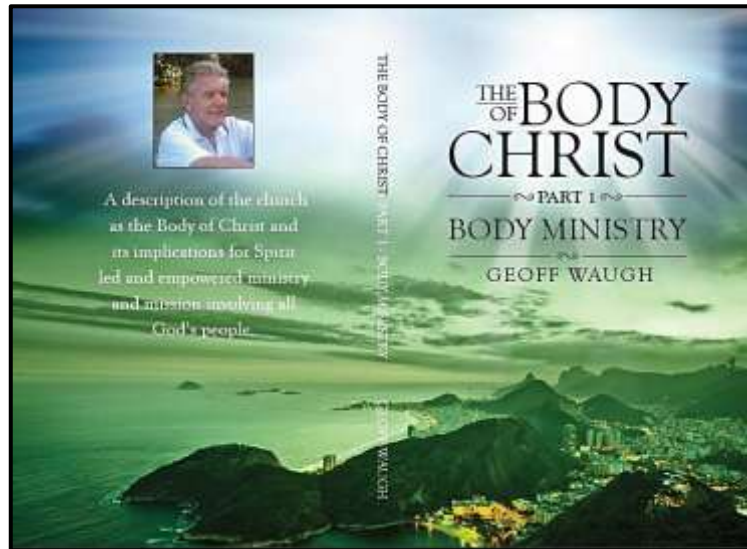
**[The Christmas Message](#)**



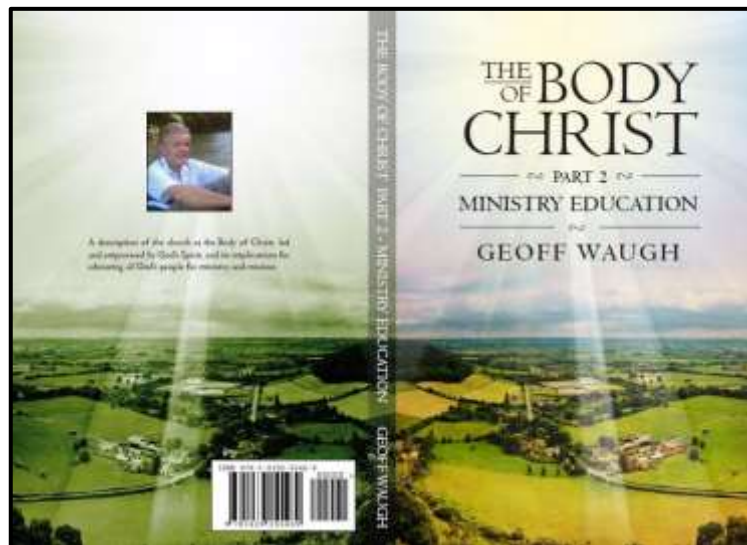
[Anointed for Revival](#)



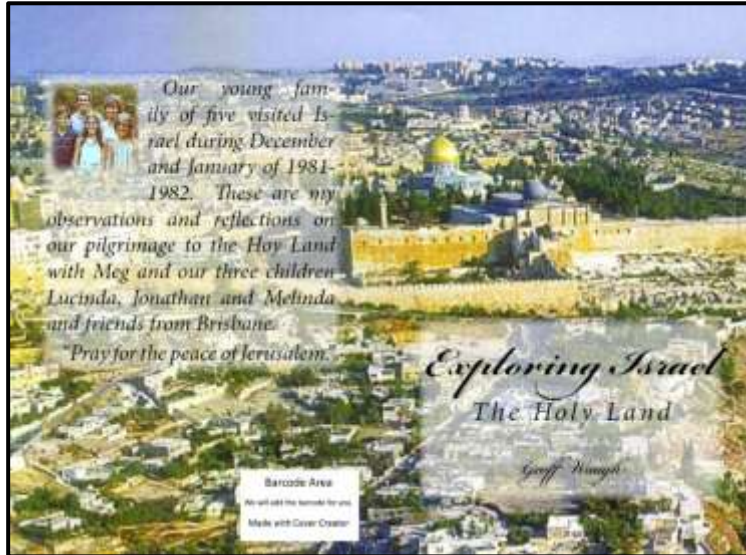
[Best Revival Stories](#)



**[The Body of Christ, Part 1: Body Ministry](#)**



**[The Body of Christ, Part 2: Ministry Education](#)**



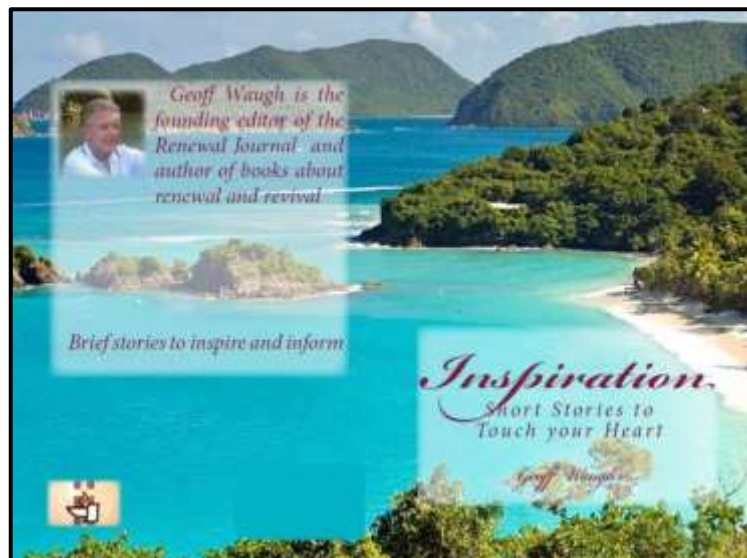
[Exploring Israel \(colour\)](#)



[Exploring Israel \(black & white\)](#)



[Great Revival Stories](#)



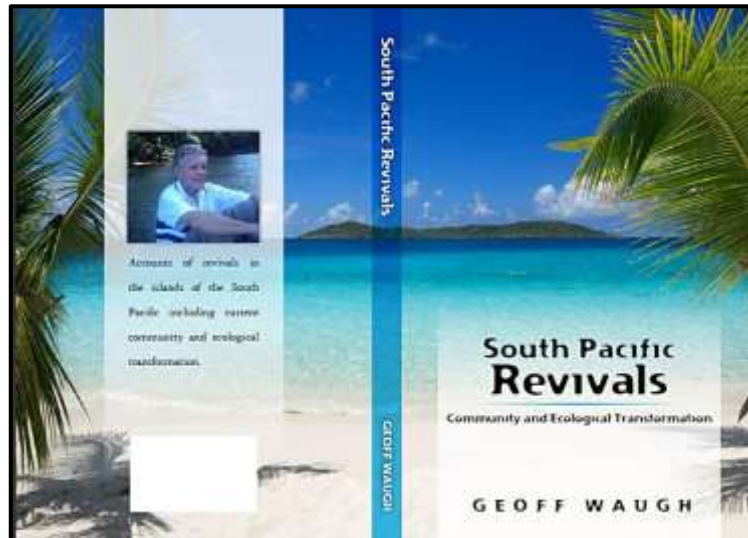
[Inspiration](#)



[Renewal: I make all things new](#)



[Revival: I will pour out my Spirit](#)

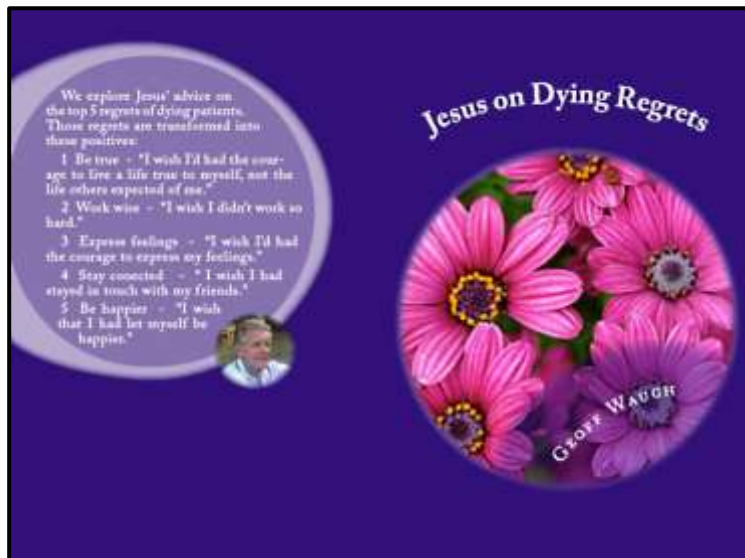


[South Pacific Revivals](#)



[Transforming Revivals](#)

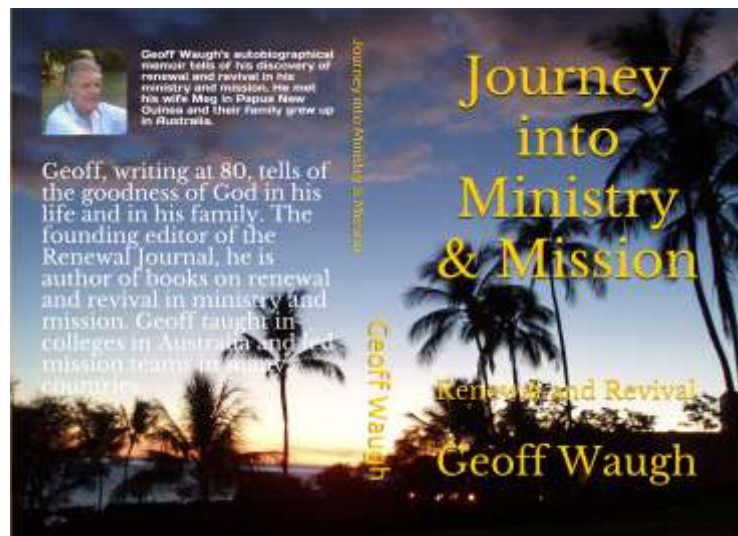




[Jesus on Dying Regrets](#)



[Looking to Jesus: Journey into Renewal & Revival](#)



***Journey into Ministry and Mission***

**Condensed from two biographical books:**

***Looking to Jesus: Journey into Renewal & Revival***

***& Journey into Mission***



## [Renewal and Revival Books - details](#)

### *Selection of most popular books*



### [Inspiration](#)

*Brief stories to inspire and inform, 85 pages (2011)*

- 1 **Saying Grace**
- 2 **The Surgeon**
- 3 **Cost of a Miracle\_**
- 4 **The Son**
- 5 **What would you do?**
- 6 **You are my Sunshine**
- 7 **Special Olympics**
- 8 **Everything we do is Important\_**
- 9 **Friends**
- 10 **Coming Home**
- 11 **Red Marbles\_**
- 12 **Surprise Hidden in Plain Sight**
- 13 **Choices\_**
- 14 **Prayer PUSH**
- 15 **Cracked-pots**
- 16 **A Girls' Prayer**
- 17 **A Boy's Insights**
- 18 **Shirley and Marcy**
- 19 **One Liners**

- 20 I Choose**
- 21 The Gold and Ivory Tablecloth**
- 22 Behold the Man**
- 23 Family Worship**
- 24 Eternity**



## **[The Christmas Message](#)**

### **[Queen Elizabeth II describes the Significance of Christmas](#)**

#### **Introduction**

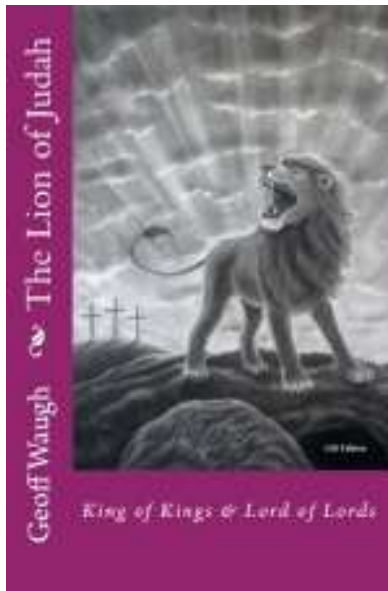
#### ***The Christmas Message: Annual Broadcasts from 1952***

#### **Christmas Carols and Songs**

#### **Resources**

#### **About the Editor**

#### **Appendix**



***The Lion of Judah Series***  
***King of Kings and Lord of Lords***

***The Titles of Jesus***

***The Reign of Jesus***

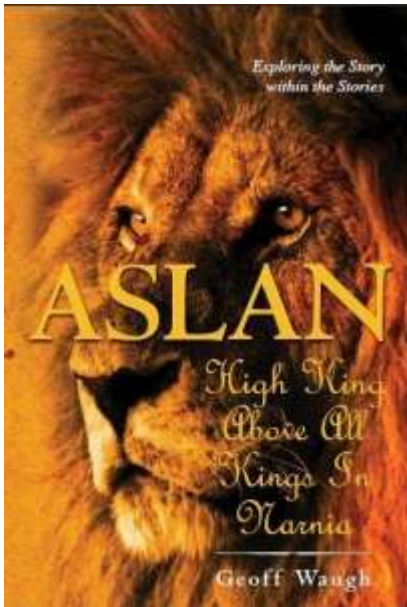
***The Life of Jesus***

***The Death of Jesus***

***The Resurrection of Jesus***

***The Spirit of Jesus***

***The Lion of Judah*** – all in one volume



## **Discovering Aslan:** **High King above all Kings in Narnia**

*Exploring the Story within the Stories by C S Lewis*

### **Introduction**

#### **1. [The Lion, the Witch and the Wardrobe](#)**

*Aslan is on the move*

#### **2. [Prince Caspian](#)**

*Each year that you grow you will find me bigger*

#### **3. [The Voyage of the 'Dawn Treader'](#)**

*By knowing me here for a little, you may know me better there*

#### **4. [The Silver Chair](#)**

*Aslan's instructions always work: there are no exceptions*

#### **5. [The Horse and His Boy](#)**

*High King above all kings in Narnia*

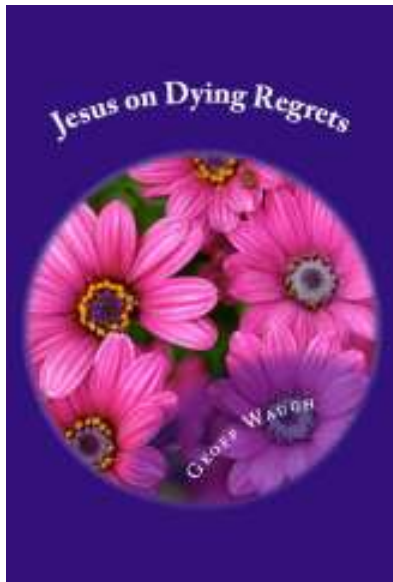
#### **6. [The Magician's Nephew](#)**

*I give you yourselves ... and I give you myself*

#### **7. [The Last Battle](#)**

*Further up and further in*

### **Conclusion**



## **[Jesus on Dying Regrets](#)**

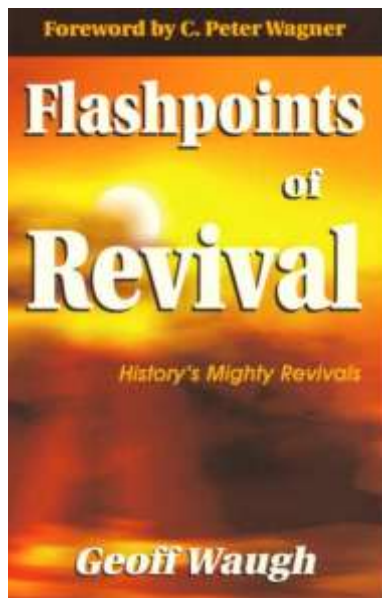
*Advice about the top 5 regrets of the dying (2015)*

### **Introduction**

- 1 Be true**
- 2 Work wise**
- 3 Express feelings**
- 4 Stay connected**
- 5 Be happier**

### **Conclusion**





**[Flashpoints of Revival:](#)**  
**[History's Mighty Revivals](#)**  
*2<sup>nd</sup> edition, enlarged, 213 pages (2009).*

**Foreword:** by C Peter Wagner

**Preface and Introduction**

**1. Eighteenth Century**

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

**2. Nineteenth Century**

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

**3. Early Twentieth Century**

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)
- 1907 – Pyongyang, Korea

1909 – Valparaiso, Chile (Hoover)  
1921 – Lowestoft, England (Brown)  
1936 – Gahini, Rwanda (East African Revival)

#### **4. Mid-twentieth Century**

1947 – North America (Healing Evangelism)  
1948 – Canada (Sharon Bible School)  
1949 – Hebrides Islands, Scotland (Campbell)  
1951 – City Bell, Argentina (Miller)  
1962 – Santo, Vanuatu (Grant)  
1965 – Soe, Timor (Tari)  
1970 – Wilmore, Kentucky (Asbury College)  
1970 – Solomon Islands (Thompson)  
1971 – Saskatoon, Canada (McCleod)  
1973 – Phnom Penh, Cambodia (Burke)

#### **5. Late Twentieth Century**

1975 – Gaborone, Botswana (Bonnke)  
1979 – Elcho Island, Australia (Gondarra)  
1979 – Anaheim, America (Wimber)  
1979 – South Africa (Howard-Browne)  
1988 – Papua New Guinea (van Bruggen)  
1988 – Madruga, Cuba  
1989 – Henan and Anhui, China

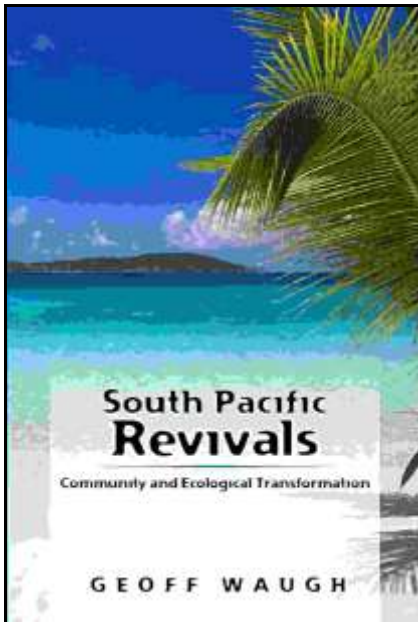
#### **6. Final Decade, Twentieth Century**

1992 – Argentina (Freidson)  
1993 – Brisbane, Australia (Miers)  
1994 – Toronto, Canada (Arnott, Clark)  
1994 – Brompton, London (Mumford)  
1994 – Sunderland, England (Gott)  
1995 – Melbourne, Florida (Clark)  
1995 – Modesto, California (Berteau)  
1995 – Brownwood, Texas (College Revivals)  
1995 – Pensacola, Florida (Hill)  
1995 – Mexico (Hogan)  
1996 – Houston, Texas (Heard)

#### **Conclusion**

#### **Addendum: Revival in the 21<sup>st</sup> Century**

Revival in the South Pacific: Vanuatu, Solomon Islands  
Transforming Revival: Fiji, Papua New Guinea, Vanuatu



## **[South Pacific Revivals](#)**

*A brief survey of historical and current revivals in the South Pacific islands,*

*182 pages, with over 30 photographs (2<sup>nd</sup> edition 2010).*

**Preface: Brief History of South Pacific Revivals by Robert Evans**

**Introduction: Timor, Australian Aborigines**

**1 Solomon Islands**

**2 Papua New Guinea, Bougainville**

**3 Vanuatu**

**4 Fiji**

**Conclusion**

**Appendix 1: Revival Examples**

**Appendix 2: Books**



## **[Great Revival Stories](#)**

*Compiled and expanded from two books in one volume:  
[Best Revival Stories](#) and [Transforming Revivals](#)*

### ***Introduction***

#### **[Part 1: Best Revival Stories](#)**

*Stirring Renewal Journal articles on revival*

**Preface: Best Revival Stories**

- 1 Power from on High, by John Greenfield**
- 2 The Spirit told us what to do, by Carl Lawrence**
- 3 Pentecost in Arnhem Land, by Djiniyini Gondarra**
- 4 Speaking God's Word, by David Yonggi Cho**
- 5 Worldwide Awakening, by Richard Riss**
- 6 The River of God, by David Hogan**

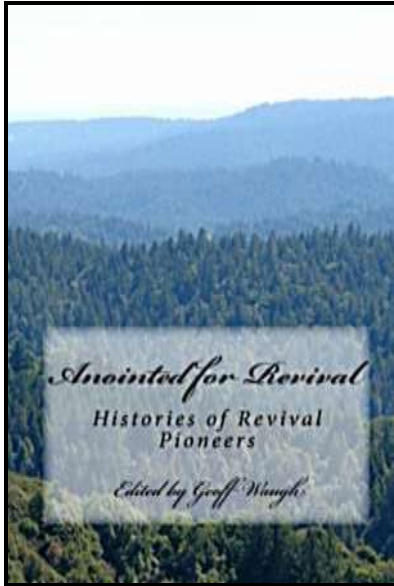
#### **[Part 2: Transforming Revivals](#)**

*Community and ecological transformation, adapted from [South Pacific Revivals](#) and [Flashpoints of Revival](#) (30 photographs)*

**Preface: Transforming Revivals**

- 7 Solomon Islands**
- 8 Papua New Guinea**
- 9 Vanuatu**
- 10 Fiji**
- 11 Snapshots of Glory, by George Otis Jr**
- 12 The Transformation of Algodoa de Jandaira**

***Conclusion***



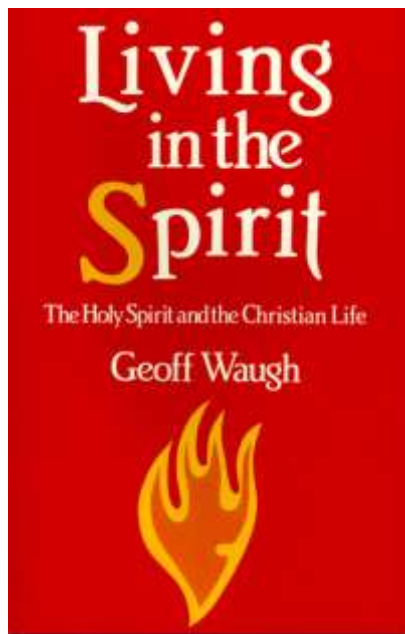
**[Anointed for Revival:  
Histories of Revival Pioneers](#)**

*Articles edited by Geoff Waugh, 132 pages (2<sup>nd</sup> ed., 2011)*

**Introduction**

- 1 **Revival Fire**, by Geoff Waugh
- 2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
- 3 **Smith Wigglesworth**, by Melanie Malengret
- 4 **John G. Lake**, by Liz Godshalk
- 5 **Aimee Semple McPherson**, by Geoff Thurling
- 6 **T. L. Osborne**, by Grant Lea
- 7 **David Yonggi Cho**, by Peter Allen
- 8 **The Birth of Christian Outreach Centre**, by Anne Taylor
- 9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
- 10 **Community Transformation**, by Geoff Waugh

**Appendix:** Revival Books



### [Living in the Spirit](#)

*Personal and group studies, 2<sup>nd</sup> ed., revised and enlarged, 126 pages (2009).*

#### **1. Father, Son and Holy Spirit**

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

#### **2. Born of the Spirit**

The Spirit creates

The Spirit re-creates

God acts

We respond

#### **3. Filled with the Spirit**

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

#### **4. Fruit of the Spirit**

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

## **5. Gifts of the Spirit**

Power for mission  
Gifts for mission  
Unity for mission  
Love for mission

## **6. Ministry in the Spirit**

Body ministry  
Mutual ministry  
Wholeness ministry  
Freedom ministry

## **7. Led by the Spirit**

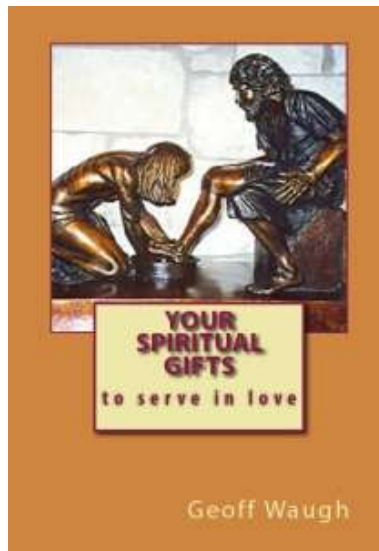
The Spirit leads us  
The Spirit leads gently  
The Spirit leads personally  
The Spirit leads corporately

## **8. The Spirit of the Lord**

The Spirit of the Lord in Israel  
The Spirit of the Lord in Jesus  
The kingdom of God  
The king: Jesus Christ is Lord

**Appendix 1:** Voices from history

**Appendix 2:** Spiritual gifts questionnaire



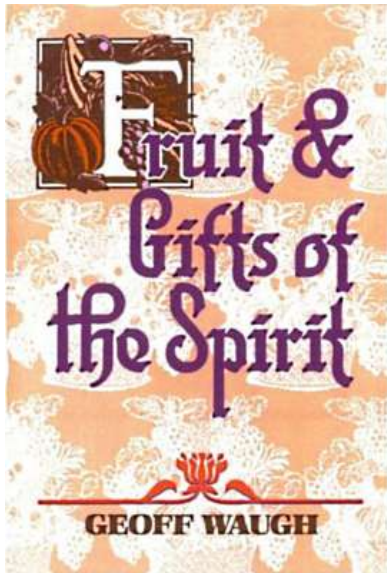
***Your Spiritual Gifts:  
to serve in love***

*Personal and group studies, 47 pages. ( 2011)*

**Introduction**

- 1 Your spiritual gifts**
- 2 The manifold grace of God**
- 3 Motivational Gifts from God our Father**
- 4 Ministry Gifts from Christ Jesus**
- 5 Manifestation Gifts from the Holy Spirit**
- 6 Make love your aim**
- 7 Spiritual gifts questionnaire**





### **[Fruit and Gifts of the Spirit](#)**

*Personal and group studies, 63 pages. (1992, 2010)*

#### **Foreword**

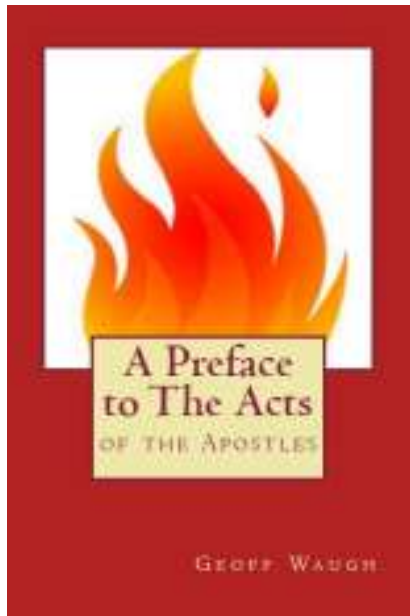
#### **Part I: Fruit of the Spirit**

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

#### **Part II: Gifts of the Spirit**

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

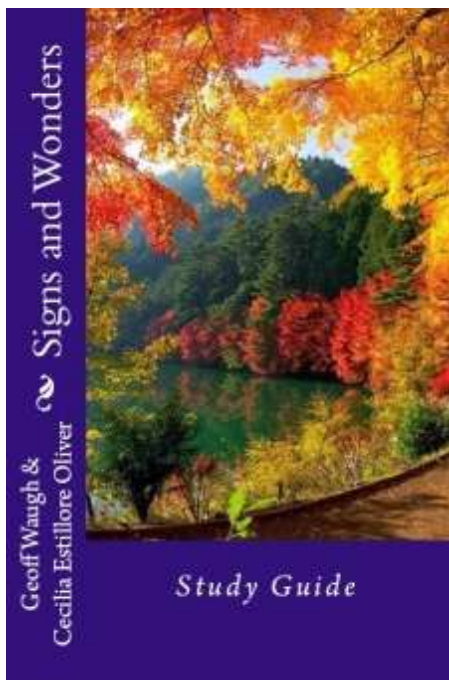
#### **Appendix: Gifts checklist**



## [A Preface to The Acts of the Apostles](#)

### **Introduction - Luke's Preface**

- 1 The Title of *The Acts***
- 2 The Aim of *The Acts***
- 3 The Author of *The Acts***
- 4 The Date of *The Acts***
- 5 The Sources of *The Acts***
  - The historical sections**
  - The biographical sections**
- 6 The Setting of *The Acts***
  - The Greeks**
  - The Romans**
  - The Jews**
- 7 The Contents of *The Acts***
  - Historical and Biographical**
  - Preparation for the witness (1:1-26)**
  - The witness in Jerusalem (2:1 - 8:3)**
  - The witness in Judea and Samaria (8:4 - 12:25)**
  - The witness to Jews and Gentiles (13:1 - 28:31)**
  - A Comparison and General Summary**
  - An accurate history**
  - Conclusion**
  - Appendix - Translations of Acts 1:1-9**



## [Signs and Wonders: Study Guide](#)

*Studies on the miraculous* (2015)

### **Biblical Foundations**

Old Testament

Jesus' Ministry

The Epistles

The Cross

### **Theological Foundations**

The Supernatural

Worldview

The Kingdom of God

Spiritual Gifts

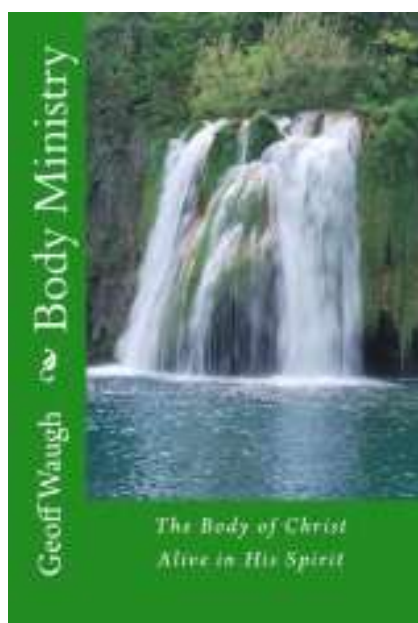
### **Ministry Foundations**

Church History

Case Studies

Practices & Pitfalls

Integrated Ministry



**Body Ministry:**

**The Body of Christ Alive in His Spirit**

*Foreword: James Haire*

*Prologue: Change Changed*

***Part 1: Body Ministry***

***Preface to Part 1, Body Ministry: Colin Warren***

***Section I. Body Ministry: from few to many***

***Chapter 1. Kingdom Authority***

***Chapter 2. Obedient Mission***

***Chapter 3. Mutual Ministry***

***Chapter 4. Spiritual Gifts***

***Chapter 5. Body Evangelism***

***Section II. Body Organization from some to all***

***Chapter 6. Divine Headship***

***Chapter 7. Body Membership***

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***Part 2: Ministry Education***

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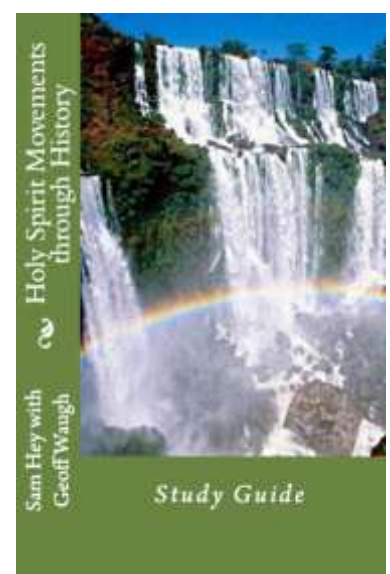
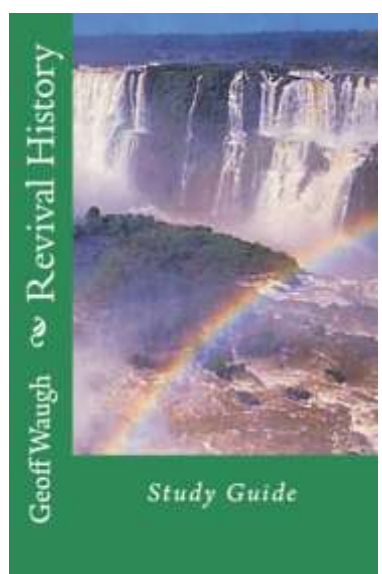
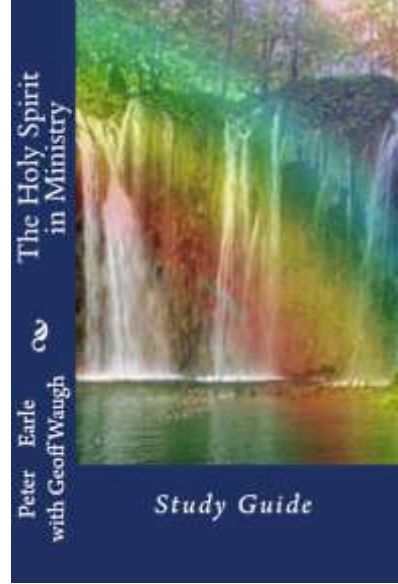
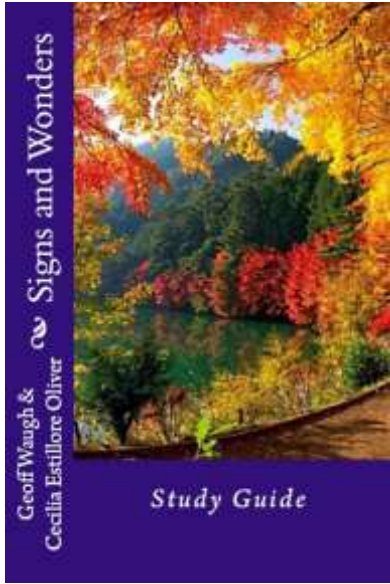
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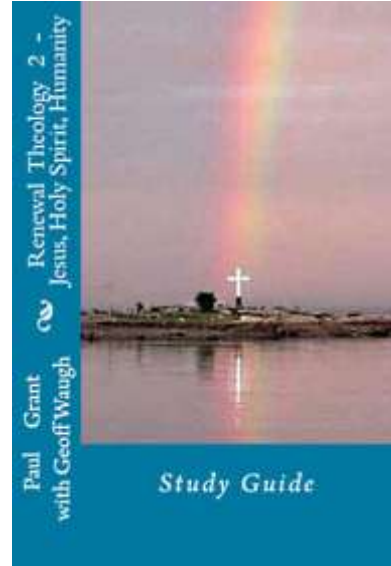


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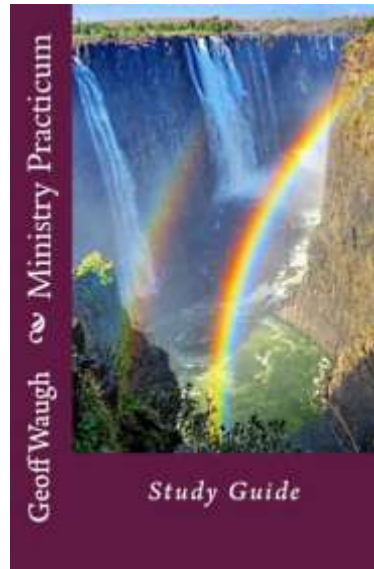


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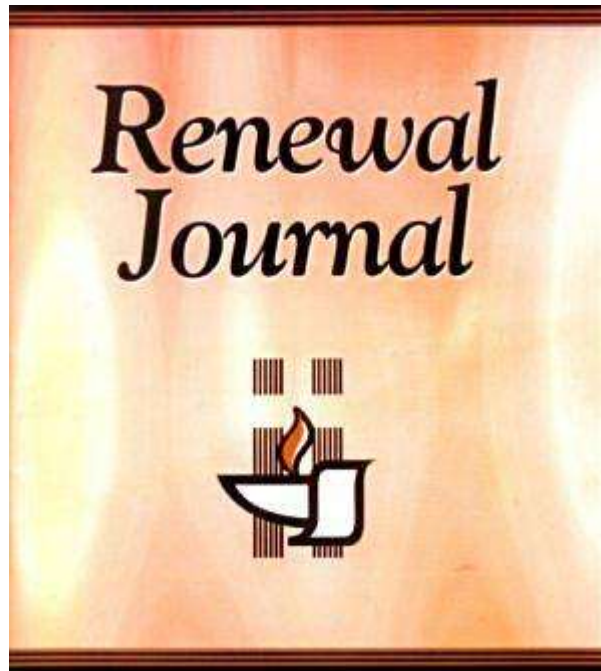


Ministry Practicum

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