

THE SPIRITUAL FORMATION OF JESUS: THE SIGNIFICANCE OF THE HOLY SPIRIT IN JESUS' LIFE

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Whether within the arena of sports or business (or even in academics), we admire those who have struggled against severe obstacles and have come out on top. We esteem such heroes who show us their best and, by their example, encourage us to do the same. What about Jesus? Is Jesus such a hero to Christians? We worship and obey him as Lord and King, but do we admire him—deep down—as someone who set an example that believers can really follow? Do we believe that Jesus genuinely struggled against the challenges of life *just like us*? Or did Jesus have access to something extra not readily accessible to all believers? As Peter Kreeft phrases it, was “Christ rather like Clark Kent: a Superman only disguised as a man, human only in appearance?”¹

This article addresses two critical hurdles that may hinder the spiritual formation of believers in progressing toward spiritual health and in deepening a relationship with God.² First, as identified above, evangelicals tend to give greater emphasis to Jesus' deity, neglecting what his full humanity means as an example for how believers can live now. Secondly, many Christians have little practical working knowledge regarding the ministry of the indwelling Holy Spirit for daily Christian living. Interestingly, both problems can be addressed by taking another look at the life of Jesus.

Three important points will be developed. First, Jesus Christ lived his life as an example for us, not resorting to his own divine powers, but rather by *solely using his own human abilities, and relying moment by moment on the supernatural power of the Holy Spirit*. In his

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¹Peter Kreeft, *Everything You Wanted to Know About Heaven, But Never Asked* (San Francisco: Ignatius, 1990), 25. The ancient heresy of Docetism affirmed that Jesus only seemed or appeared to be human, but really was not.

²I arrived at these conclusions based on the ambiguity and seeming inconsistencies discerned from the literature in theology and Christian education about these two topics, reinforced by these same ambiguities and inconsistencies reflected in the hymns we sing in our worship and in conversations with various colleagues and church members.

growth and learning, Jesus was primarily informed and formed by the Holy Spirit. Furthermore, the Holy Spirit's work in Jesus' life, ministry, death, and resurrection *was essential*, without which Jesus could not have succeeded. Finally, as believers grow in their relationship with God the Holy Spirit—just as Jesus did—they can also be informed and formed by the Spirit to enter into a routine of supernaturally-assisted living. We will then look at issues related to the Holy Spirit, explore the manner of Jesus' life, and finally draw implications for Christian living.³

I. PROMISE OF DIVINE PRESENCE

As Jesus anticipated his death, resurrection, and ascension to the Father, he promised not to leave his disciples—and us—as orphans:

I will ask the Father, and he will give you another Counselor *to be with you forever*—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, *for he lives with you, and will be in you*. I will not leave you as orphans. (John 14:16-18, emphasis added)

From Pentecost on, believers now live in the age of the Holy Spirit as God's empowering presence within them and in the world.

The distinguishing mark of any Christian is that God himself, through the Spirit, indwells us. "You, however, are not controlled by the flesh but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ" (Rom 8:9 NAS). The Holy Spirit indwells us forever—each believer has been eternally paired with God's Spirit as roommate and potential soul mate. Furthermore, it is by the agency of the Spirit that we will experience life to its fullest. As Jesus promised, "'Streams of living water will flow from within him.' By this he meant the Spirit, whom those who believed in him were later to receive" (John 7:38-39).

This miraculous divine association was promised by God about twenty-five hundred years ago, as a key component of New Covenant blessings: "And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezek 36:27). Through his life, death, and resurrection, our Lord Jesus Christ inaugurated this New Covenant (cf. Luke 22:20; 2 Cor 3:6; Heb 9:15). Post-Pentecost believers are beneficiaries of this special blessing. In a mysterious way, Jesus' departure from this earth made available to the disciples and to us the ministry of the Spirit that he experienced: "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send him to you" (John 16:7).

³Although one article cannot do full justice to both topics, it will suggest the direction that can be taken to address the identified problems.

II. BARRIERS TO STUDYING THE HOLY SPIRIT

Unfortunately, whenever the Holy Spirit is mentioned, a range of reactions spring up. There is fear of controversy and disunity. Local churches have divided over discussions about the person and work of the Holy Spirit—regarding matters of doctrine and of experience. There is fear of the excesses that seem to be associated with those who talk about the Holy Spirit. Gary Badcock suggests three distinct periods within church history when emphasis was placed on the ministry of the Holy Spirit, and certain excesses followed suit:

The one sidedness of ecclesial life that can arise from a priority of pneumatology over christology is well documented in the excesses of the Montanists, for example [3d century], or of the radical reformation and [within our own century] the charismatic and pentecostal movements.⁴

But in attempting to eliminate the *smoke* that may arise now and then, do we tend to put out the *fire* as well?⁵

Consider the testimony of Daniel Wallace, professor of NT and Greek:

The last few years have shown me that my spiritual life has gotten off track—that somehow I, along with many in my theological tradition, have learned to do without the third person of the Trinity. This has not hindered my academic work. Mine has become a cognitive faith—a Christianity from the neck up.⁶

In practice, have we come to believe that the Holy Trinity consists of Father, Son and *Holy Scriptures*?⁷ Have we overemphasized the written Word to the neglect of the Holy Spirit, the divine author of Scripture? Wallace thinks so.

When Wallace's son contracted a rare disease from which he almost died, their family was thrown into a whirlwind of medical procedures—a "summer from hell." Although an accomplished NT professor, he was confronted with the need to sense God's presence more than ever before.

⁴Gary Badcock, *Light of Truth and Fire of Love: A Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1997), 233.

⁵The miraculous gifts of the Spirit and speaking in tongues are secondary and peripheral to the present discussion. Neither of these have I personally experienced. In this regard, I write as a non-charismatic about the importance of the ministry of the Holy Spirit for the church and each believer.

⁶Daniel R. Wallace, "Who's Afraid of the Holy Spirit? The Uneasy Conscience of a Noncharismatic Evangelical," *Christianity Today* (September 12, 1994): 35.

⁷Theologian Jim Sawyer has used this phrase. Wallace says, "This emphasis on knowledge over relationship produced in me a bibliolatry. For me, as a New Testament professor, the text is my task—but I made it my God. The text became my idol. As shocking as it may sound to many in the cessationist circle, the Bible is not a member of the Trinity" ("Who's Afraid," 37).

Through this experience I found that the Bible was not adequate. I needed God in a personal way—not as an object of my study, but as friend, guide, comforter. I needed an existential experience of the Holy One. Quite frankly, I found that the Bible was not the answer.... I found a longing to get closer to God, but found myself unable to do so through my normal means: exegesis, Scripture reading, more exegesis. I believe that I depersonalized God so much that when I really needed him I didn't know how to relate. I longed for him. . . . I found a suffocation of the Spirit in my evangelical tradition as well as in my own heart.⁸

The problem is not with the Bible—it is God's revelation to us, the living Word of God, inspired by the Spirit of God. Yet Scripture must be studied within the context of a dynamic and growing relationship with *the God who is personal*.⁹

Is it true, as NT scholar Gordon Fee suggests, "the Spirit must be reinstated into the Trinity, where he has never been excluded in our creeds and liturgies, but has been practically excluded from the experienced life of the church"?¹⁰ Reflect on the following verses and consider what relative importance the Holy Spirit may have in your daily life and ministry:

1. "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us." (1 Cor 2:12)
2. "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being." (Eph 3:16)
3. "He has saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out

⁸Wallace, "Who's Afraid," 37.

⁹I must confess my own complicity in this sin of a cerebral faith, of a cool orthodoxy, of a substitution of the Bible for a dynamic relationship with God. Although indwelt by the Spirit and sustained in many ways by the Spirit, I never acknowledged the Spirit's ministry in my life by thanking him for his faithfulness. In a cabin about three years ago, on a spiritual retreat of solitude and seeking the Lord, the Spirit penetrated this perpetual fog. Being prompted to read Romans, chap. 1, I knelt at my bed and began to read. Certain words jumped out at me, piercing my heart, and convicting me of sin—"unmerciful, boastful, unloving, deceitful." God the Spirit, was graciously, but firmly, enlightening my mind and heart of my attitudes of selfishness and pride. Although having served God as a pastor, and now a seminary professor, I was not exempt from these vile sins. I cried like never before. For almost two hours I wept and sobbed in the Spirit's presence in this time of confession and healing. That life-changing event set me on a new dynamic in my personal relationship with God, mediated through the indwelling of the Holy Spirit.

¹⁰Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrikson, 1994), 45.

on us generously through Jesus Christ our Savior." (Titus 3:5-7)

4. "And this is how we know that he lives in us: We know it by the Spirit he gave to us." (1 John 3:24)
5. "We know that we live in him and he in us, because he has given us of his Spirit." (1 John 4:13)

III. GOD IS PERSONAL

In discussing matters about the Holy Spirit, the most important aspect is coming to terms with the *personal* nature of the Holy Spirit.¹¹ Theologian Wayne Grudem notes,

After Jesus ascended into heaven, and continuing through the entire church age, the Holy Spirit is now the *primary* manifestation of the presence of the Trinity among us. He is the one who is most prominently *present* with us now.¹²

Today, God the Spirit mediates the very presence of God to us.

One stumbling block continues to be the Spirit's "non-personal" name. The words "Father" and "Son" can stir up affectionate images in our mind while "Spirit" engenders little more than an empty question mark. To Nicodemus, Jesus spoke of the Spirit and the wind, offering this play on words, since both terms come from the same Greek word, *pneuma*. "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (John 3:8). On a few occasions, *pneuma* is also translated in the NT as "breath": "a breath of life from God entered them" (Rev 11:18).¹³ From the best-selling fiction series, "At Home At Mitford," such a metaphor was employed by the beloved Episcopal priest "Father Tim" as he preached to his parish at St. John's, "What some believers still can't believe is that it is God's passion to be *as near to us as our very breath*."¹⁴ J. I. Packer suggests that Augustine and other theologians "had in mind the Holy Spirit when they spoke of God's 'grace.'"¹⁵ May we then place a face on God's grace—that of the Holy Spirit?

¹¹Of all the doctrines, probably the one that receives the least attention is related to the Holy Spirit, the third member of the Trinity. Theologian Gary Badcock, in his theology of the Holy Spirit, argues that "the primary point at issue in all talk about the Spirit [is the experience of God]—however it is defined—[which] has not always been integrated in any meaningful way into systems of theology" (*Light of Truth*, 1).

¹²Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 634.

¹³Also, 2 Thess 2:8 and Rev 13:15.

¹⁴Jan Karon, *A New Song* (New York: Penguin, 1999), 393 (emphasis added). This is the fifth book in the "At Home At Mitford" series, and possibly the last.

¹⁵J. I. Packer, *Keep In Step With the Spirit* (Old Tappan, NJ: Revell, 1984), 235. John McIntyre makes the case another way, "My fear is rather for those of both sides who

The Spirit is not a silent partner in the Trinity, for he speaks (cf. Acts 10:19) and may be grieved by us (Eph 4:30). All members of the triune God—the Father, Son, and Holy Spirit—are co-equal persons. Therefore, just as believers interact with the Father and the Son, in the same manner we can interact with the Spirit—in conversation and prayer, in worship and thanksgiving. If we avoid any interaction with the Spirit, practically speaking, we perpetuate the ancient heresy of regarding the Holy Spirit as some kind of impersonal force. Packer affirms that “prayer to the Spirit is equally proper when what we seek from him is closer communion with Jesus and fuller Jesuslikeness in our lives.”¹⁶ It is the Spirit who gives life and renews life.

Some confusion may arise as to which Trinitarian Person actually abides in believers. For example, what of Jesus’ comment using the pronoun, “I”? “I will not leave you as orphans; I will come to you” (John 14:16-18); “I am with you always” (Matt 28:19). Scripture teaches that *each* member of the Trinity abides in us: God, the Father abides in us (e.g., John 14:23; 1 John 4:15); God, the Son abides in us (e.g., John 14:23; 15:4); God the Spirit abides in us (e.g., John 14:16-17). Moreover, the third person of the Godhead is called both the “Spirit of God” and the “Spirit of Christ” in Rom 8:9-11. Peter Toon explains,

Apparently Paul is teaching that the risen and exalted Lord Jesus Christ is now experienced in and through the Spirit. . . . We are not to think that the Spirit and Christ are one and the same; rather, the “Spirit indwelling” and “Christ in you” are synonymous. Thus the lordship of Jesus Christ over his own is exercised by the presence and activity of the Spirit in their lives. On earth now Jesus is known only through the Spirit.¹⁷

Fee notes,

Some mystery is involved here, because finally we are dealing with divine mysteries. There can be little question that Paul sees the Spirit as distinct from God [the Father]; yet at the same time the Spirit is both the interior expression and the visible manifestation of God’s activity in the world.¹⁸

carelessly speak of grace as if it were a *substance* (even though ‘supernatural’), a power which, though it may originate from God or the Spirit, is appropriated by the believers, thus *physically* supplementing or sanctifying their natural powers (emphasis added). . . . In short, to say that the believers have received the gift of grace would rightly be taken as an alternative way of saying that the Spirit indwells them” (*The Shape of Pneumatology: Studies in the Doctrine of the Holy Spirit* [Edinburgh: T & T Clark, 1997], 248).

¹⁶Packer, *Keep In Step*, 261.

¹⁷Peter Toon, *The Art of Meditating on Scripture* (Grand Rapids: Zondervan, 1993),

54.

¹⁸Fee, *God’s Empowering Presence*, 30.

In light of the Trinity's mutual indwelling in each other (technically called, *perichoresis*, "You are in me, and I am in you," John 17:21), in some way God's Trinitarian presence is mysteriously and uniquely mediated through the person of the Holy Spirit.

The ministry the Spirit offers can be comprehensive and pervasive within and throughout our lives.¹⁹ The NT records at least four significant areas for which the Spirit's assistance is needed in our new life within God's kingdom:

1. Empowerment in deepening our relationship with God ("fellowship of the Spirit," Phil 2:1; 2 Cor 13:14).
2. Empowerment for Christlike living ("fruit of the Spirit," Gal 5:22).
3. Empowerment for growing together into a healthy and mature Christian community (the "unity of the Spirit," Eph 4:3).
4. Empowerment for ministry to others ("spiritual gifts," 1 Cor 12:1), and for evangelism ("filled with the Spirit and spoke the Word of God with boldness," Acts 4:31; Acts 1:8).

But how does one live, day-by-day with the Holy Spirit as a constant companion and Divine Counselor or Mentor? Here we must examine more closely the life of Jesus, the one who constantly lived in the power of the Spirit.

IV. FROM BIRTH ONWARD

A common misperception is that Jesus' relationship with the Spirit only began at his baptism, when Jesus was specially anointed for his messianic ministry. Quite the contrary, the Holy Spirit had been a constant companion of Jesus since his conception. Note Gabriel's message to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God" (Luke 1:35). In addition, Luke offers implicit references to the Spirit, in contrast to the explicit note regarding John the Baptist's childhood. Note the parallels. "And the child [John the Baptist] grew and became strong

¹⁹Regarding the work of the Spirit, he was involved in creation (Gen 1:2); in the inspiration of Scripture (2 Sam 23:2-3; Acts 1:16; Heb 3:7; 2 Pet 1:21); in selective indwelling in OT persons (Gen 41:38; Dan. 4:8); in the life of Jesus Christ (Luke 1:35; 4:18; Acts 10:38); in a ministry of conviction of sin throughout the world (John 16:8-11); and regeneration and renewal of sinners into saints (Titus 3:5). For NT believers, since Pentecost, at the moment of regeneration, the Holy Spirit indwells each believer (John 14:16; 1 Cor 6:19), baptizes us (1 Cor 12:13); seals us (Eph 4:30); and inaugurates regular prayer for each believer (Rom 8:26). As we walk with the Spirit (Gal 5:16, 25), the Spirit fills (Eph 5:18), teaches (John 16:12-15), guides (Rom 8:14), and assures us (Rom 8:16).

in spirit" (Luke 1:80). "And the child [Jesus] grew and became strong; he was filled with wisdom, and the grace of God was upon him" (Luke 2:40). If Messiah's forerunner was filled with the Spirit from birth (Luke 1:15), surely also the Messiah himself was filled with the Spirit from birth—to whom the Father gave the Spirit without measure (John 3:34-35).

Furthermore, after the twelve-year old had astounded the teachers with "his understanding and his answers," as Luke states, "Jesus grew in wisdom and stature, and in favor with God and man" (Luke 2:52). Isaiah prophesied that the Holy Spirit would guide the Messiah in wisdom and understanding. "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord—and he will delight in the fear of the Lord" (Isa 11:1-3).²⁰ Jesus and the Holy Spirit experienced a continuing and intimate relationship from the very beginning of Jesus' life.²¹

If Jesus walked by the Holy Spirit, then surely the ministry of the Spirit would be *essential* to the daily life experience of every believer who wishes to please God in all that is done, to grow more into Christlikeness, to serve him well, and to combat temptation successfully. So then "let us fix our eyes on Jesus, the author and perfecter of faith" (Heb 12:2) to consider what the Bible has to say about the divine power of Jesus' life.

V. JESUS AS HIGH PRIEST

Traditionally, theologians have outlined the ministry and work of our Lord under three broad headings, as fulfilling the office of Prophet, of Priest, and of King. I wish to focus on the second of these—the high priestly ministry of our Lord. Critically important is the atonement, that Jesus offered the perfect, once-for-all, substitutionary sacrifice and propitiation for our sins (Rom 3:23-26; Heb 7:26-27). Furthermore, another priestly purpose must be highlighted. Because of his personal experience of living on this planet, Jesus became our *sympathetic* high priest.

²⁰Gerald Hawthorne draws this conclusion, "even though Luke does not use the precise words *the Spirit* or *the Holy Spirit* in this particular narrative about Jesus (Luke 2:41-52), there are, nevertheless, sufficient clues embedded in the story to indicate that he surely assumed that his readers would understand that the Holy Spirit in all his power was present in Jesus' life, even when he was a boy of twelve. One may also infer from this account that at every phase of Jesus' life the Spirit was there with him, beside him, upon him, within him to fill him with wisdom and understanding, to guide him in the way of righteousness" (*The Presence and the Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus* [Dallas: Word, 1991], 109).

²¹If Jesus, as a child, could walk so closely with the Spirit, it opens up new possibilities for children, if parents and teachers can show them how to walk with the Spirit.

For this reason he had to be made like his brothers [and sisters] in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted. (Heb 2:17-18)

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Heb 4:15-16)

The writer to the Hebrews paints a striking portrait of our Lord Jesus as one who can really identify with our weaknesses, especially in the throes of temptation. Thus, Jesus became human like us so that he may die in our place *and* to show us *how to live abundantly*.

Yet is Jesus truly our hero? Do believers genuinely identify with Jesus in this regard? Do we feel that Jesus knows exactly how it feels to be one of us, how it feels to be assaulted by the slings of Satan, to rise above the storms of life? In the traditional view, Jesus also relied on his own divine powers at times of temptation, as represented in this comment by theologians Gordon Lewis and Bruce Demarest: "And even though ordinarily [Jesus] chose not to rely on his own divine abilities, *in the fiercest moments of temptations he could have and may have resorted to his divine powers*" (emphasis added).²² If this is true, does the writer to the Hebrews overstate the case of Jesus' likeness to us? How then can Jesus genuinely identify with us?

VI. THREE OPTIONS

How human was [is]²³ Jesus? At a general level, it is difficult to deny that Jesus had a human body (e.g., he was thirsty, Matt 25:35; hungry, Matt 4:2; weary, John 4:6; and he succumbed to death on a cross, John 19:30-34). Furthermore, Jesus experienced a full range of emotions (e.g., weeping, Luke 19:41; compassion, Mark 6:34; righteous anger, Mark 3:5; frustration, Matt 17:17; and being troubled in spirit, Matt 26:37). Yet to what extent is Jesus truly an example for believers? How is it possible to agree with the apostle Peter that Jesus shows us exactly how to endure suffering and the trials of life: "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Pet 2:21)?

The particular puzzle is: By what *means* did Jesus live his life? What are the practical implications of the phrase, "but emptied himself" (Phil 2:7)? Three possibilities can be identified.

²²Gordon Lewis and Bruce Demarest, *Integrative Theology* (Grand Rapids: Zondervan, 1994), 2:346.

²³For ease of presentation, I will refer to the life of Jesus while on earth in the past tense, although he still lives today.

1. Jesus walked and talked using *primarily* his own *divine* powers, with very limited use of his own human powers.
2. Jesus walked and talked using *mostly* his human powers, supplemented by the occasional use of his own divine powers.
3. Jesus walked and talked using *solely* his own human powers, without any recourse to his own divine powers, but relying on the divine power of the Holy Spirit.

Regardless of alternative, two notations apply. First, this discussion assumes the orthodox teaching regarding the dual nature of the God-Man. Jesus is one person, with both a divine and human nature. At the Council of Chalcedon (451 AD), the church officially acknowledged that:

our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood . . .²⁴

Furthermore, Jesus had a unique messianic ministry as the God-Man. The deity of Jesus was clearly manifested when he accepted worship (John 20:28); when he forgave sins (Matt 9:2); and, in his transfiguration, there was an unveiling of some of his pre-existent glory (Luke 9:28-31). Yet these powers and manifestations are restricted to deity and are *never* to be shared with humanity. In addition, key events of his messianic mission were unique to Jesus as Messiah (e.g., substitutionary death, certain elements in training the twelve apostles). But for these actions, believers are *not* responsible to mimic him.²⁵ The focus of the present inquiry is on Jesus' *common* example for all believers for all times about how to live Christianly as human beings.

Options one and two above involve Jesus using both his own human and divine powers. One qualification might have been that Jesus did not use his divine powers selfishly, nor without the direction of the Father or the Spirit. Yet, is Jesus' genuine example for us compromised to some extent, especially when it counts most, as noted in the quote from Lewis and Demarest above? How then

²⁴Grudem, *Systematic Theology*, 1169.

²⁵Michael Wilkins claims that in past studies about Jesus' ministry "a clear distinction was not always made between the Twelve as disciples [common believers] and the Twelve as apostles [founders of the church, cf. Eph 2:20]," and between Jesus as King and Messiah, and Jesus as the maker of disciples (*Following the Master* [Grand Rapids: Zondervan, 1992], 36). In this unique role as Messiah, training those foundational leaders who would launch the Christian church following his ascension, the activities of Jesus are *not* exemplary for us today (e.g., an itinerant "live-in" training program is not a norm for all, dying on the cross as a redemptive sacrifice).

can Jesus be a truly sympathetic high priest, knowing exactly how we experience temptations?²⁶

I propose we give serious consideration to option three, that Jesus *solely* lived his human life within his human abilities, with the various supernatural accomplishments of his life being accounted for by the ministry of the Holy Spirit. Within this scenario, Heb 2:17 carries the richest meaning: "For this reason [Jesus] had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God." Furthermore, Christians gain the essential key to fruitful Christian living by following the example of Jesus who lived by the power of the Holy Spirit. In coming to this earth and taking on human nature, Jesus then willingly restricted himself to live a human life—to live basically the same way as we do—so that he could qualify himself uniquely as the "high priest who [can] sympathize with our weaknesses" (Heb 4:15).

The NT closely associates Jesus with the ministry of the Spirit (passages are listed in chronological order, emphasis added):

- Luke 4:1-2, 14 "Jesus, full of *the Holy Spirit*, returned from the Jordan and was led by *the Spirit* in the desert, where for forty days he was tempted by the devil. . . ." (Following the temptation) "Jesus returned to Galilee in the power of *the Spirit*."
- John 3:34 "For the one whom God has sent speaks the words of God, for God gives the *Spirit* without limit." (cf. Isa 11:2)
- Luke 4:18, 21 (Jesus reading from Isa 61:1) "'*The Spirit* of the Lord is on me,' . . . Today this scripture is fulfilled in your hearing."
- Matt 12:28 "But if I drive out demons by the *Spirit of God*, then the kingdom of God has come upon you."
- Heb 9:14 "How much more, then, will the blood of Christ, who through *the eternal Spirit* offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!"
- Acts 1:2 ". . . until the day he was taken up to heaven, after giving instructions through *the Holy Spirit* to the apostles he had chosen."

In the only book-length treatment on the subject of Jesus and the Holy Spirit, NT professor Gerald Hawthorne offers his conclusion, supporting option three:

²⁶Jesus may have experienced a greater burden in the temptations than most of us, due to Satan's personal involvement.

The evidence collected in the preceding chapters presses one to the conclusion that for the Gospel writers the Holy Spirit was at work in every phase of Jesus' life—creating his body from the substance of Mary, giving him gifts and graces that protected him and provided for him in the years of his youth, enlightening his mind so that he might understand his unique relationship with the Father and his mission in life, filling him at his baptism, leading him into the arena of conflict with the devil and assisting him in overcoming that adversary, guiding him throughout his life, enabling him to preach and teach with authority, and infusing him with the power to do his mighty works (*dynameis*). The evangelists go on record as saying that from the conception to the cross the Holy Spirit played an extraordinarily significant role in the life of Jesus. In a word, they agree that Jesus was dependent upon the Spirit for the successful completion of the work God had given him to do in this world throughout the whole of his life (cf. John 17:4).²⁷

Although the thesis is clear, certain questions arise about this proposal.

VII. ACCOUNTING FOR THE SUPERNATURAL

How do we explain the "extra" features of Jesus' common life, that go beyond what is usually thought *humanly* possible? What did Jesus uniquely do—*things for which he is an example for us*—that seem to be of supernatural origin? Consider four critical items that demand an answer, potentially calling into question the thesis being developed. The matter revolves around the use or non-use of Jesus' omnipotence and his omniscience.²⁸ By what *power* did Jesus (1) perform miracles; and (2) live a sinless life? And, how did Jesus *know* (3) God's authoritative message; and (4) the thoughts of others? Can these items be explained without recourse to Jesus' own divine powers?

On the issue of omnipotence and Jesus' miracles, the OT records miracles similar to the type that Jesus performed. For example, the prophet Elisha raised a dead boy to life (2 Kgs 4:8-37); made poisonous food healthy (2 Kgs 4:38-41); multiplied food for a school of prophets (2 Kgs 4:42-44); cured a leper (2 Kgs 5:1-15); and made an axe head float on water (2 Kgs 6:4-7).²⁹

²⁷Hawthorne, *The Presence and the Power*, 179. Regarding the self-limitation of Jesus, the proposal developed by Hawthorne and myself differs from the radical "kenotic" Christologies of the past, some of which stated that Jesus had laid aside certain attributes with the implication that Jesus was not fully divine during his Incarnation. For a brief survey of kenotic Christologies, see the article under that heading by S. M. Smith, in *Evangelical Dictionary of Theology* (ed. Walter Elwell; Grand Rapids: Baker, 1984), 600-602.

²⁸For the other remaining "omni" attribute of *omnipresence*, I believe most would concede it is obviously not exercised by Jesus.

²⁹When Elijah the prophet was about to be carried to heaven, Elisha requested, "Let me inherit a double portion of your spirit" (2 Kgs 2:9). Further references to "the

In the NT, the apostles themselves cast out demons (Mark 6:7, 13); healed the sick (Mark 9:13; Luke 9:6); and raised the dead (Acts 9:36-43). For a brief time, Peter even walked on water with Jesus (Matt 14:28-30). Of course, the source of these miracles is never human but divine, but which divine Person exercised the power? In casting out demons, Jesus himself claimed that he did so "by the Spirit of God" (Matt 12:28). Cannot this comment apply as well to all of Jesus' miracles? Does Jesus not imply such a Spirit-empowered ministry for his followers when he promised them, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these" (John 14:12). Having a hand in performing the miraculous is not unique to Jesus, but available to others as well.³⁰

Was Jesus' sinless life *solely* the result of his deity, or is it *possible* for a human person to live without sinning? First, human nature itself is not *essentially* corrupt or sinful. What God created at the beginning was "very good" (Gen 1:31). For a brief period of time, prior to the Fall, Adam and Eve lived without a sinful nature and without sinning.³¹ In addition, the Bible promises that all believers in the future eternal state, although still being human, will also continuously live without sin, sustained by the indwelling Spirit of God. Therefore, sinlessness is not an exclusive attribute of God. Jesus demonstrated the possibility for humans to live sinlessly, becoming another "Adam" of a new God-oriented human race (1 Cor 15:45-49).³²

Regarding the issue of omniscience, it is important to note that Jesus experienced the normal process of human development and learning (Luke 2:40; Heb 5:8). Following the episode in the temple, in which the twelve-year old Jesus was "listening to them and asking questions" (Luke 2:46), Luke states, "Jesus grew in wisdom and stature, and in favor with God and man" (Luke 2:52). During his growing up years, Jesus continued to learn God's wisdom through both normal means (e.g., parental instruction, synagogue school) and supernatural means: the teaching ministry of the Holy Spirit.

Furthermore, the Bible expressly points out Jesus' limitation in knowledge. He asked questions: "Who touched me?" (Mark 5:30-31, Luke 8:44-45); "How long has this been happening [to the boy]"

spirit of Elijah" in v. 15 and then "the Spirit of the Lord" in v. 16 suggest an awareness of this Spirit-empowered ministry of Elijah.

³⁰The assertion then is made that the believer in Jesus will . . . have power to perform the works such as those done by Jesus in his earthly ministry" (George R. Beasley-Murray, *John* [WBC; Dallas: Word, 1987], 254).

³¹When Jesus took on human nature, it was the same "unfallen" nature that Adam and Eve originally had.

³²Regarding Jesus' sinless life on earth, a further issue relates to the impeccability of Jesus (i.e., Jesus could not sin, being the God-Man), a theological deduction with which I agree. For an introduction to the issue, see "Sinlessness of Christ," by M. E. Osterhaven, in *Evangelical Dictionary of Theology* (ed. Walter Elwell; Grand Rapids: Baker, 1984), 1018.

(Mark 9:21). He needed to walk up to the fig tree to see whether or not any figs were ready to eat (Mark 11:13). Furthermore, Jesus did not know when he would return for his second coming (Matt 24:36, Mark 13:32).

Jesus' teaching was true and authoritative, yet would it not be possible to learn such knowledge through the teaching ministry of the Spirit? Jesus admitted that his teaching was not his own, but that of his Father's (John 8:28). Both Old and New Testament prophets and leaders knew and proclaimed God's authoritative Word by means of the Holy Spirit. For example, Stephen, one of the deacons, astounded the Jews of his day: "These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke" (Acts 6:9-10). Furthermore, could it be that Jesus' explanation about the Spirit's impromptu assistance for believers in a tight situation was based on his own experience with the Spirit? "Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit" (Mark 13:11).³³ Thus, such authoritative teaching is not unique to Jesus, but is possible through the ministry of the Holy Spirit.

Finally, then, what about Jesus knowing the thoughts of others (e.g., Matt 12:25; Luke 11:17; Luke 6:8)? Scripture records cases in which humans had similar experiences. In the OT, God revealed to Daniel the particulars of King Nebuchadnezzar's dream (Dan 2:1-49). In the NT, the Spirit revealed to Peter the apostle, the secret sin of Ananias and Sapphira (Acts 5). If the Spirit can speak to and teach these people, surely he spoke and taught Jesus in like manner? Leon Morris notes,

Ignorance is an inevitable accompaniment of the only human life that we know. . . . Sometimes one meets people who overlook this aspect of Jesus' life. They picture him going on a serene way, knowing the thoughts of everyone about him, knowing the outcome of every course of action in which he or they were engaging. If this was the manner of it, then the life Jesus lived was not a human life, even human life at its highest level.³⁴

³³Parallel passages: Matt 10:19-20 and Luke 12:11-12 (also, Luke 21:13-15 is of different context, but similar topic). The main issue is not to worry about the situation. These words refer to rehearsing a speech (so, I. H. Marshall, *Commentary on Luke* [Grand Rapids: Eerdmans, 1978], 768). Jesus wishes us to let God the Spirit help us out of such tight spots so we should not be "blocking the communication channels" by rehearsing some kind of response to officials solely on our own.

A professor of mine, Dr. Haddon Robinson, remembers a dramatic occasion of such divine guidance while participating in a public debate regarding the creation-evolution issue in Dallas, Texas. Although he had ably prepared for the actual debate, for his closing comments at the conclusion of the event, words just came to him—from where, he knew not—that clearly marked out the distinctions of the issue. Is not this kind of experience precisely what Jesus told us could happen in tight spots?

³⁴Leon Morris, *The Lord from Heaven* (London, 1958), 46-47, cited in Hawthorne, *The Presence and the Power*, 29.

Jesus demonstrates for us the full potential of living humanly, through the ministry of the indwelling Spirit.

VIII. JESUS IS OUR EXAMPLE

Jesus is our genuine example, in every way, for how to live successfully in this evil age. As Grudem comments, "Jesus refused to rely on his divine nature to make obedience easier for him."³⁵ "For this reason [Jesus] had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God" (Heb 2:17; cf. Heb 4:15). God himself took on human form permitting a unique "insider's view" to experience fully what living as a human being is like.³⁶ Jesus is our primary example, the pioneer of perfect faithfulness (Heb 12:2), to show us how to live in light of our own human resources, supplemented by the unlimited power of the Holy Spirit.

If the Spirit is so essential for Christian living, why does it appear that Jesus hardly mentioned the Spirit in his teaching? Note that contemporary believers stand on this side of the various church councils that formally developed the doctrine of the Trinity. Consider the task from Jesus' point of view. He wanted his Jewish disciples to understand that the one God affirmed in their Shema (Deut 6:5) consisted of *three persons*. The evidence of the gospels indicates that Jesus spent most of his time clarifying the distinction between the Father and the Son, saving a discussion of the Holy Spirit until his final discourse with his disciples in the upper room (John 13-16).

At that time, Jesus confessed to them that "I have many more things to say to you, but you cannot bear them now" (John 16:12). The disciples apparently were in no position of readiness to learn about the Spirit. Of the comments recorded, no disciple asked a question nor made any remarks about the topic of the Spirit following Jesus' teaching. The disciples sensed no need for another Helper, since they assumed Jesus would remain permanently with them for the rest of their lives. Only after Jesus' resurrection did they

³⁵"Therefore, Jesus refused to rely on his divine nature to make obedience easier for him. In like manner, it seems appropriate to conclude that Jesus met every temptation to sin, not by his divine power, but on the strength of his human nature alone (though, of course, it was not 'alone' because Jesus, in exercising the kind of faith that humans should exercise, was perfectly depending on God the Father and the Holy Spirit at every moment)" (Grudem, *Systematic Theology*, 539).

³⁶Philosophers use the term *de se* ("pertaining to the self") to refer to first-hand knowledge of something. Through the Incarnation, God now has *de se* knowledge of humanity—an insider's perspective. Sometimes it is best to do it oneself to demonstrate a point. For example, in 1921, Dr. Kane, the sixty-year-old Chief Surgeon of Kane Summit Hospital successfully performed an appendectomy *on himself*, using only a local anesthetic, to demonstrate that ether was being used far too often when less dangerous local anesthetics could be used. Yet, on a grander scale, in the Incarnation, the Creator of the Universe himself took on features of creaturehood to demonstrate how best to live as a creature.

begin to grasp his full messianic identity and mission and the need for another Counselor. At his departure, Jesus directed their attention to the Holy Spirit who would empower them to be his witnesses throughout the world (Acts 1:8).³⁷

Furthermore, on the few occasions that Jesus offers teaching experiential aspects of walking with the Holy Spirit, could these insights stem from his own experience? Compare the following passages: teaching: "But when he, the Spirit of truth, comes, he will guide you into all truth" (John 16:13); experience: "... until the day when [Jesus] was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen" (Acts 1:1-2); teaching: "But you will receive power when the Holy Spirit comes on you" (Acts 1:8); experience: "And Jesus returned to Galilee in the power of the Spirit" (Luke 4:14) and "But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you" (Matt 12:28). If Jesus always practiced what he preached, the only person ever to accomplish this feat on earth, then Jesus' insights about living a godly life, including walking with the Spirit, could be based on his own experience.

IX. WORKING WITH THE HOLY SPIRIT

Jesus and the Spirit present believers with a unique mode of living available for all believers for the first time in history to all of God's people. The other alternative is to live on one's own resources as the first Adam did and failed. Along the same lines, when God gave the laws to the Israelites, they naively claimed, "We will do everything the Lord has said" (Exod 19:8; 24:3). Jesus, the new Adam, shows us we can only live the abundant life God designed for us, by walking in the Spirit. This supernaturally-assisted lifestyle was promised by God through the prophets (Jer 31:31-34; Ezek 36:22-27) and has been inaugurated in the life and death of Jesus (Luke 22:20).

As Jesus demonstrated, the Christian life was not designed to be one lived alone with our own limited human resources, but one lived in cooperation with God the Holy Spirit. The key theme is *supernaturally-assisted* living. Yet believers cannot *solely* enter into this kind of lifestyle primarily through reading and studying about

³⁷Gregory of Nazianzus stated it this way, "For the matter stands thus: the Old Testament proclaimed the Father openly, and the Son more obscurely. The New manifested the Son, and suggested the deity of the Spirit. Now the Spirit himself dwells among us, and supplies us with a clearer demonstration of himself. For it was not safe, when the Godhead of the Father was not yet acknowledged, plainly to proclaim the Son: nor when that of the Son was not yet received, to burden us further (if I may use so bold an expression) with the Holy Spirit" (*Orations*, V, 26, cited by Gary Badcock, *Light of Truth*, 58).

the Holy Spirit.³⁸ Cultivating a personal relationship requires a dynamic, experiential, communication between two persons. Thus, everyone indwelt by the Spirit must learn *personally, within his or her own experience, how to walk with the Spirit*. Because of this distinctive critical experiential component, a complete, systematic, written treatment of the doctrine of the Holy Spirit can never be complete. Much of this teaching about the Holy Spirit is lived out, by persons of differing gender, of differing personalities, of differing abilities and gifts, of differing cultures. Various "styles" of walking by the Spirit are possible and are available for our instruction as we observe other believers. Walking by the Spirit is a personal relationship between each believer and God the Spirit, and, as with any other personal relationship, the growth of that friendship is specific to those two persons and unique features exist.

The particular ministry of sanctification and empowerment for ministry is the work of the Holy Spirit. Regarding the process of sanctification, although the Holy Spirit has promised its completion (Rom 8:29-30), this side of death and heaven, the believers' growth is never complete. And neither is it automatic or monergistic (i.e., in which God alone works).³⁹ In light of the various scriptural imperatives that urge believers to do something, the Bible clearly indicates that sanctification is a *synergistic* arrangement *requiring* human participation with the Spirit's working—both agents are operative, as J. I. Packer explains:

Regeneration was a momentary monergistic act of quickening the spiritually dead. As such, it was God's work alone. Sanctification, however, is in one sense synergistic—it is an ongoing cooperative process in which regenerate persons, alive to God and freed from sin's dominion (Rom. 6:11, 14-18), are required to exert themselves in sustained obedience. God's method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but God-dependent effort (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14).⁴⁰

³⁸Studying *about* the Holy Spirit is a necessary component of Christian living, justifying the effort both to write this article and to read it. But such study is never sufficient, if one wishes to enter into a deeper relationship with God the Holy Spirit.

³⁹Experience teaches that no believer arrives at perfection prior to death. And Scripture teaches that believers' lives may be judged by God with an "early" death when persistent sin patterns prevail (1 Cor 5:3-5, "destruction of the flesh" [death as a result of Satan's work through God's judgment]; 1 Cor 11:30, "sleep" as a euphemism for physical death as God's judgment; Jas 5:20, "save him from death;" 1 John 5:16, "a sin leading to death." Without the believer's effort in sanctification, Scripture teaches that God will not work, and may judge the believer with an "early" death for resistance to his available grace.

⁴⁰J. I. Packer, *Concise Theology* (Wheaton: Tyndale, 1993), 170-71. *Synergism* means a working with, whereas *monergism* would indicate that God worked alone or the Christian worked alone in developing a relationship with God and growing in holiness. Although there is some disagreement regarding whether or not monergism or synergism best describes what is accomplished in conversion (in general, Calvinists

Or, as Dallas Willard phrases it, "Grace is not opposed to effort; it is opposed to earning."⁴¹

Although we can never fathom everything about the Spirit's working, Scripture alludes to two major aspects requiring our participation. As believers who are empowered by the indwelling Spirit, we are: (1) to become increasingly *aware* of the Spirit's guidance in our lives; and (2) to initiate *new steps of faith* in which we *leave room for God to work*, so that our lifestyle increasingly is characterized by supernatural living.

X. LEAVING ROOM FOR DIVINE AID

Consider the second component first. Taking new steps of faith may involve doing something or it may involve doing nothing and waiting on God's timing. For example, in the OT,⁴² priests carrying the ark of God were instructed by God explicitly to walk forward—literally taking a step of faith—and placing their feet in the Jordan River. At the moment of contact, God would dry up the waters for the Israelites to pass through on dry ground (Josh 3:13-17). But until their feet actually touched the water, God would not stop the Jordan River from flowing.

Similarly, during the times of the kings, note how Jonathan, along with his armor-bearer, stepped out in faith to engage a company of Philistines in battle. "Perhaps the Lord will act in our behalf. Nothing can hinder the Lord from saving, whether by many or by few" (1 Sam 14:6). Due to Jonathan's initiative, with God's help, these two routed twenty soldiers and subsequently God brought a panic on the whole Philistine army (v. 15). "The Philistines [were] in total confusion, striking each other with their swords" (v. 20).⁴³

Yet, at other times, it may mean not worrying about a problem by waiting for God's timing and solution (cf. Phil 4:6-7). For example, King Saul did not follow the prophet Samuel's directions to wait until Samuel arrived so that he could offer the appropriate sacrifices. But King Saul was more anxious about the approaching enemy than entrusting himself to God's provision. Sadly, for this pattern of disobedience, God removed the kingdom from Saul's

would describe it as monergistic while Wesleyans would label it synergistic), there is general agreement that one's post-conversion experience with God is synergistic.

⁴¹Dallas Willard, *Hearing God* (Downers Grove: InterVarsity, 1999), 194.

⁴²For further study regarding the work of the Spirit in the OT, see Leon Wood, *The Holy Spirit in the Old Testament* (Eugene, OR: Wipf and Stock, 1998) and Bruce Ware, "Rationale for the Distinctiveness of the New Covenant Work of the Holy Spirit," Paper presented at Evangelical Theological Society, 1988 (Theological Research Exchange Network, #20206501).

⁴³Of course, a believer's action could also be disobedient, as illustrated by King Saul's disregard for Samuel's directions to wait in offering the sacrifice (1 Sam 13:8-14). Notice in Jonathan's case the explicit consciousness of exercising faith in God by carrying out the action. Walking with the Spirit is an intentional endeavor.

heirs (1 Sam 13:5-14). Note the difference between King Saul and his son, Jonathan in the mindset that prompted their actions. Saul was anxious and fearful about the enemy (1 Sam 13:11-12); Jonathan was explicitly *conscious* that he was leaving room for God to work (1 Sam 14:6). Whether we wait or act, it must be with an awareness of a dependence on divine resources. Walking with the Spirit is an intentional endeavor.

XI. HELPING US BECOME AWARE

Regarding the other component, Scripture indicates that the Spirit attempts to make us *aware* of something (e.g., a need or new direction to take) by using a variety of divine and human means. In some cases, we should *listen* for God's counsel (e.g., through Scripture, through the advice of others, through an inner voice or feeling); at other times, we must *look* at the circumstances, to discern what opportunities are open or closed off. Consider that working with the Spirit is a process of *informed and willing consent* on our part. "Do not merely listen to the word and so deceive yourselves. Do what it says" (Jas 1:22). It is imperative that we be "hearers" first, and then we can become "doers."

A situation from Peter's life, regarding his relations with non-Jews, illustrates the process of becoming aware of God's guidance and taking the appropriate step of faith. In Acts 10, the Spirit guided Peter to preach the gospel to the Gentiles at Cornelius's house. This was no simple project. Up to that time in his adult life, Peter had never associated with any Gentiles, and had never stepped into a Gentile home. In this case, the Spirit first used a strange vision of the sheet of clean and unclean animals to raise questions in Peter's mind. While he was perplexed about the vision, the Spirit informed him that he should accompany some messengers "without misgivings, for I have sent them myself" (Acts 10:20). Due to the racial divide between Jews and Gentiles, Peter probably needed some additional persuasion to go with Gentile people and enter a Gentile home, something he had never done before.

Or, consider another situation involving Mary, the future mother of Jesus. When she was informed of God's plan for her to give birth to the Son of God, Mary willingly responded, "I am the Lord's servant. . . . May it be to me as you have said" (Luke 1:38). The Spirit primarily works through a process of informed and willing consent

Clearly our *awareness* and our *faithful response* are essential features of working with the Spirit. Of course, sometimes we may be clueless to any guidance from the Spirit, and proceed on our merry way by grieving the Spirit (Eph 4:30). Aside from some instances in which new believers may instantaneously be released from a sinful addiction, normally the Spirit first prompts our awareness (cognitively and/or emotionally) of a specific need, problem, or opportunity. Then we are in a position to step out and trust God to

help us move to the next step of guidance. The central point is, in order to listen to the Spirit, we must become more aware of the Spirit's presence and his working in our lives.⁴⁴

XII. CONCLUSION

This brief survey suggests the possibility of affirming the following: Jesus Christ lived his life as an example for us solely with his own human abilities, not resorting to his own divine powers, but relying moment by moment on the supernatural power of the Holy Spirit. Although the God-Man had various divine abilities he could have drawn upon, he did not do so, while living on this earth. As Hawthorne states the matter,

In becoming a human being, the Son of God willed to renounce the exercise of his divine powers, attributes, prerogatives, so that he might live fully within those limitations which inhere in being truly human. Divine attributes, including those of omniscience, omnipotence, and omnipresence, are not to be thought of as being laid aside when the eternal Son became human but rather thought of as becoming potential or latent within this incarnate One—present in Jesus in all their fullness, but no longer in exercise.⁴⁵

Therefore, the ministry of the Holy Spirit in Jesus' life, ministry, death, and resurrection was *essential*, without which Jesus could not have succeeded.

Furthermore, the ministry of the Spirit is essential for our own successful Christian living. The Holy Spirit of God indwells each believer so that we may be formed and informed by the Spirit into greater supernatural living, *just as Jesus was*. As Gordon Fee notes, "The Spirit is thus the empowering presence of God for living the life of God in the present, . . . the Spirit is the key to all truly Christian spirituality."⁴⁶ For further development of these points, see my *Wasting Time With God: A Christian Spirituality of Friendship With God* (InterVarsity, forthcoming).

⁴⁴For further information about that process I would recommend Dallas Willard's book, *Hearing God* (Downers Grove: InterVarsity, 1999) and my forthcoming book, *"Wasting" Time With God: A Fresh Look at Our Friendship With God* (Downers Grove: InterVarsity), chaps. 5 and 6.

⁴⁵Hawthorne, *The Presence and the Power*, 208.

⁴⁶Fee, *God's Empowering Presence*, 184.