

No numbers on the title page (385).

Biblical Language:

The Key to Expecting God's Tangible Presence

The title of your paper should be bolded, centered, double-spaced, and a third of the way down the page (388).

All of your margins should be set to 1" (384).

Your name, course, and due date should be on separate lines, non-bold, centered, two-thirds down the page, and double-spaced (388).

William Whisenant

RELS 104: Survey of the New Testament

April 13, 2009

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Like all main title headings, Contents should be centered and bolded. Leave two blank lines after the heading (380).

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The format of the titles and subheadings should follow the format in the body of the paper. Subheadings should be indented 0.5" (393).

The page number for all front matter pages after the title page should be lower case Roman numerals and should be centered in the footer. The first page after the title page should be numbered as page ii (385-386).

All main title headings should be bolded*, centered, headline style capitalization, and should have an extra line space before it. (404)

**The manual allows for variation between bold and italic type for titles and subheadings as long as consistency is maintained throughout the paper. The Writing Lab advocates bold for the first-level heading (title) and regular typeface for the second-level subheading.*

Cal Language: The Key to Expecting God’s Tangible Presence

Start numbering on the first page of the body of the paper at 1. The number should appear flush right in the header (385-386).

Leave two blank, single-spaced lines between the title and the first line of text (402).

of Babel stands as a powerful demonstration of effective communication. The tower of Babel had a single goal and a common language, a common purpose. Nothing was lost in translation. Today, does the same thing exist? Communication with God? Effective communication exists whenever an expressed intention is met with a reflective response. Pentecostals argue that, for Christians, this only occurs through the tangible person of the Holy Spirit. The Holy Spirit is primarily a Pentecostal doctrine. An objective study of Scripture may, however, confirm this belief. By addressing doctrinal influences and misperceptions, Pentecostals can examine the promise of *allos* or another, New Testament believe in the inspired expectation surrounding the Holy Spirit's presence.

The body of the paper should be in Times New Roman, 12pt., black font (385).

The entire paper should be double-spaced, but you need to include an extra line space before each main title heading and subheading (385).

The Problem of Confusion

Before approaching the person of the Holy Spirit, one must first define it. According to Erik Konsmo, "A tangible entity must be capable of being treated as a fact... capable of realization, and of having a complete sense, but [with] some measure of value or benefit."² Most Christians would probably not argue with this definition. However, the notion of this entity

Begin the footnote with an indent and a regular text (not superscript) reference number followed by a period and a space before the main text of the footnotes (155).

Footnotes should be singled-spaced within each entry, but there should be an extra line space inserted between each footnote (385).

1. Erik M. Konsmo, "How the Pauline Spirit-Metaphors Express the Inner Life of the Christian" (PhD Diss., Fuller Theological Seminary, 2008), 33 Global.

2. Konsmo, 35.

being a person who expresses God's will, in a present tense form, gives rise to denominational separation.

Pentecostals "helped set the debate and expectation surrounding the Holy Spirit in the 20th century church."³ Most Pentecostals live under a doctrinally defined "expectation of the spirit working tangibly in the lives of every believer... for the purpose of unity, growth and spiritual power."⁴ For Pentecostals, "The Spirit is both divine and personal."⁵ Today, however, many "well regarded theologians" from non-Pentecostal churches also advocate for the same expectations.⁶ This includes the Reformed Protestant Jurgen Moltmann, the Roman Catholic Yves Congar, and the Baptist Clark H. Pinnock.⁷ Their acceptance and advocacy point towards biblical inerrancy, not denominational doctrine.

The problem occurs when individuals base tangibility on Pentecostal and charismatic manifestations alone. Images such as speaking in tongues, "shaking, falling on the floor, kicking and jerking, holy laughter," and even "dancing in the spirit" shape the expectations of many believers.⁸ Consequently though, some Pentecostals believe the Spirit operates subject to the individual. Don Allen Tennison insists the Spirit operates differently "in persons of practical logical tendencies."⁹ Scripture supports this position through Paul, pointing out that "the Spirit of

3. Don Allen Tennison, "Logic of the Spirit: Toward an Understanding of Pentecostal Mythology in the United States 1901-1930" (PhD diss., Fuller Theological Seminary, 2006), 1, ProQuest Dissertations and Theses Global.

4. Tennison, "Logic of the Spirit," 1.

5. Tennison, 129.

6. Tennison., 2.

7. Tennison, 2.

8. Tennison, 322.

9. Tennison, 320.

Only include one character space after the final punctuation of a sentence (385).

If you use the same source as the previous footnote, you can use a shortened version of the citation that consists of the author's last name and the page number, *or* the author's last name, a shortened title, and the page number. If you're not given specific instructions on which form to use, choose one and stay consistent for the entire paper (164).

Note: The use of "Ibid" in footnotes is discouraged (166).

the prophets are subject to the prophets."¹⁰ In essence, temperament and expectation shape manifestation. Believers may indeed experience a tangible expression apart from a perceived loss of control. The Holy Spirit is more than manifestations. An objective search for the Spirit's tangibility requires one to look beyond these manifestations; it requires a study of Paul's writings, a man who spoke a great deal on the subject.

Throughout the Bible, including the Old Testament, metaphors "bridge the chasm between the invisible spiritual and visible physical world."¹¹ Kongsmo studied Paul's use of metaphors, revealing that "the presence of a naturally intangible spirit is tangibly experienced by Christians."¹² Paul's metaphors help shape New Testament expectations for such an experience. These metaphors provide a tangible expression of a literal expectation. By evaluating them in context, Kongsmo believes one is able to "determine the meaning" and also its literal

"existence." "without [metaphors] individuals could know little or nothing about God the Holy Spirit."¹⁴ Resolving the confusion and misperception of Paul's c

Second level subheadings should be centered, non-bolded, and in headline style capitalization (404).

The Solution

According to Kongsmo, "Paul wrote in now dead Koine Greek," using spirit metaphors, and these "are not clearly understood without additional study."¹⁵ Paul's use of metaphors

10. 1 Cor. 14:32 (King James Version).

11. Tennison, 34.

12. Kongsmo, 33.

13. Kongsmo, 86.

14. Kongsmo, 35.

15. Kongsmo, 304.

When citing the Bible, you only need to include the book, chapter, verse, and version (204). For the version, you can either spell it out or use the official abbreviation as given on page 352 of the manual.

Note: the Bible never appears on the Bibliography page, only in the footnotes.

The footnotes should be in the same font as the rest of the paper but slightly smaller (385).

Example: 10pt., Times New Roman font.

illuminates "the Spirit's activity within the sphere of human activity."¹⁶ He used terms relative to the human experience, like "birth, marriage, death...walking, gift, giving, drinking."¹⁷ These all shape a tangible interaction. Paul also used metaphors, such as "outward mark, liquid substance to be ingested, a liquid in which to be immersed, a partner to journey with, a lifesaving weapon of spiritual warfare and so on."¹⁸ Kosomo's study reveals how each term carries a tangible expectation for intimacy or "closeness."¹⁹ Tennison supports this position, describing this same Spirit as an entity moving with the ability for "leading, speaking, sending, interceding," one who possesses a "will, knowledge, love and feeling."²⁰ He insists that metaphors, such as grieving, rejecting, and quenching the Spirit are sinful actions "only possible against another personality."²¹ As such, the Spirit must be a person like Jesus. In fact, Scripture depicts Jesus promising an infinite, omnipresent guide for every New Testament. He offers this promise through the term *allos*, an inspired word choice, conveying tangibility.

The Promise and the Possibility

Third level subheadings should be flush left, italicized, and in headline style capitalization (404).

The resurrection ushered in Jesus' promise of another for New Testament believers. John chooses the Greek word *allos* over *heteros*. According to *Vine's Expository Dictionaries of Old and New Testament Words*, "Allos expresses a numerical difference and denotes another of the

"Italicize isolated words and phrases in foreign languages likely to be unfamiliar to readers of English" (323).

16. Kosmo, 304.

17. Kosmo, 295.

18. Kosmo, 305.

19. Kosmo, 305.

20. Tennison, 130.

21. Tennison, 130.

same sort. Heteros expresses a qualitative difference and denotes another of a different sort."²² Jesus' promise contains the gift of One other than Himself but functioning in an identical role. One commentary suggests that the disciples had already been in the presence of both; however, "the coming level of intimacy with both will be so much deeper that it is the difference between death and life."²³ Aiden W. Tozer draws a similar line between the presence and the manifestation: "God is here when we are wholly unaware of it. He is manifest only when and as we are aware of His presence."²⁴ Believers may, in fact, be missing out on deeper intimacies, intimacies found only through a tangible expectation.

Allos provides believers with an objective expectation for expecting and sharing a intimately tangible relationship. The Holy Spirit lives as God's manifest presence on earth: He is to believers what Jesus was to his disciples. Believers can rest in the fact that Jesus lived intimately with His disciples, pouring out wisdom, correction, encouragement, and empowerment. In the Person of the Holy Spirit, Jesus would "remain in personal contact" with his disciples "although . . . in a new form."²⁵ If there are no orphans in the body of Christ, there can only be those who pass on the possibility of apprehending its benefits. Reflecting a triune relationship, New Testament believers inherit an intimate connection with the Father by Jesus Christ through the Presence of the Holy Spirit. This connection remains essential for effective communication.

22. W. E. Vines, *Vine's Expository Dictionaries of Old and New Testament Words* (Nashville: Nelson, 1997), 224.

23. *IVP New Testament Commentary* (Downers Grove, IL: InterVarsity Press, 2009), <http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=4&source=1&seq=i.50.14.2>.

24. A. W. Tozer, *The Pursuit of God: The Human Thirst for the Divine* (Camp Hill, PA: Wind Spread, 2006), 4.

25. *IVP New Testament Commentary*.

The Potential of a Unified Purpose

The offer of a promise indicates that God would not rely solely on the redeemed intellectual capacity of men for determining His will: “Every Scripture is God-breathed (given by His inspiration).”²⁶ Emerson Powery posits the Spirit's “relationship to Scripture”²⁷ as an eliminating force behind inconsistent interpretation. Using Mark's gospel, he uncovers a critical connection between interpretation and Spirit. Jesus’ “actions and interpretations are intimately linked with his pneumatically derived authority.”²⁸ Powery suggests, “Only Spirit empowered interpreters are capable of adequately providing necessary selection, revision and meaning to the Greek and Hebrew Scriptures.”²⁹ This, in part, is why Jesus argues against the Pharisees. The Apostle Paul's life lends credence to Powery's implications as well. Paul was well-versed in the Scriptures, but he did not have a revelation of truth until after he entered the new covenant relationship. Believers need God’s tangible link for walking in the truth and refuting the leaven of misleading doctrines.

The body of Christ is Babel's vision redeemed. Christianity exists as a body of believers made up of denominational parts, each designed to function as a whole in its goal of touching heaven. This is achieved through the unified redemption of the world through obedience and the leading of the Holy Spirit. Where the people of Babel sought selfish glory, Christians seeks God's glory by reflecting Christlikeness. Today, however, the church is walking in the confusion of Babel's judgment. Based on interpretations, Christians no longer speak the same language.

26. 1 Timothy 3:16 (Amplified Bible).

27. Emerson B. Powery, “The Spirit, The Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective,” *Journal of Pentecostal Theology* 11, no. 2 (2003): 184-198, <http://booksandjournals.brillonline.com/content/journals/17455251>.

28. Powery, 197.

29. Powery, 198.

The language of Scripture has not changed; unfortunately, the expectation of the Holy Spirit's role has. Instead of revelation and interpretation expanding unity, as it did in Scripture, the church finds itself continually divided, based on doctrinal interpretations. Interestingly enough, the writers of Scripture were never given divisive messages under inspiration.

John writes, "When He, the Spirit of Truth (the Truth-giving Spirit) comes, He will guide you into all the Truth (the whole, full Truth)."³⁰ John also reminds the church:



The anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.³¹

John cautions the church against abandoning their intimate connection with the Holy Spirit

Although God designed order through leadership, He leaves the caveat

The Holy Spirit stands guard against messages of distorted leaven for

This guardianship pivots on an abiding expectation with the Spirit of

of the Spirit's voice, the parts of the body will stop pursuing their own

Conclusion

It was Christ's prayer that the church would be one as He and

Oneness is the New Testament Tower of Babel. In this rising edifice

know that"³² God loves them and sent His Son as an expression of ho

retrospect, the study of language style and word choice reveals a biblical foundation for

If you have a quote that exceeds 5 lines, you must format it as a block quote. The entire block quote should be indented 0.5" from the left and should be single spaced with a blank line before and after. Do not place quotation marks around the block quote, but include a footnote at the end (361).

For information on what punctuation to use preceding the block quote, see page 364 in the manual.

30. John 16:13 (Amplified).

31. 1 John 2:27-29 (New American Standard).

32. John 17:23 (NAB).

expecting God's tangible presence. This foundation possesses eternal consequences, requiring more than a peripheral investment in Scripture or a reliance on the uncontested interpretation of men. Apart from expecting His tangible presence, the church will continue languishing well below its full potential.

Like all main titles, the Bibliography title should match your main title heading: centered and bolded or italicized (404).

Bibliography

There should be two blank, single-spaced lines between the title and the first entry (411).

IVP New Testament Commentary. Downers Grove, IL: InterVarsity Press, 2009.
<http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=4&source=1&seq=i.50.14.2>.

Konsmo, Erik. M. "How the Pauline Spirit-Metaphors Express the Intangible Spirit's Tangible Presence in the Life of the Christian." PhD diss., Fuller Theological Seminary, 2008. ProQuest Dissertations & Theses Global.

Powery, Emerson. B. "The Spirit, The Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective." *Journal of Pentecostal Theology* 11, no. 2 (2003): 184-198. <http://booksandjournals.brillonline.com/content/journals/17455251>.

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Vines, W. E. *Vine's Expository Dictionaries of Old and New Testament Words*. Nashville: Nelson, 1997.

Bibliography entries should have hanging indents (155).

Bibliography entries should be arranged alphabetically by the author's last name (156).

Bibliography entries should be single-spaced with an extra line between each entry (411).

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