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A Forgotten Light: Rediscovering the Illuminating Power of the Holy Spirit

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Introduction

The *Evangelical Dictionary of Theology* explains that “illumination refers to the ministry of the Spirit... [and] it is the Spirit who is the direct connection between the mind of God as revealed in the Scriptures and the mind of the believer seeking to understand the Scriptures.”¹ In this way, the Spirit properly equips them to act as God’s agents in order to further the task that was given them to go out into the world and make disciples of all nations (Matthew 28:19, ESV). Unfortunately, the concept of illumination by the Holy Spirit has become increasingly misunderstood over the centuries that have passed since Jesus gave His disciples and followers the Great Commission, and thus the illuminating work of the Holy Spirit has been greatly stifled and diminished.

Since both the 16th century Reformation and the 17th and 18th century Enlightenment periods, the watered-down biblical message that has so often been promoted in the western world is that God created humans, humans sinned, God sent His Son, and humans were rescued. As a result, the western world has slowly come to the belief that the point of the Gospel message is primarily for individual salvation. Today, the individualistic culture of the 21st Century has further seeped into the fabric of God’s people and Christianity has been reduced to an abstract mechanism whereby individuals can plug into God’s grace whenever they want God to make them feel better about their own lives. As such, Christianity has been privatized to individual renewal and, in the same way, the Holy Spirit has been restricted to the same privatization and is thus merely seen as the means by which this renewal takes place in the individual alone.

Unfortunately, the privatization of Christianity results in the assumption that the watered-down Biblical message is sufficient for the Christian and the rest of God’s Word is set aside. Ultimately, taking apart God’s Word to fit the individual greatly restricts the illuminating power of the Spirit and thus hinders the purposes of God from being properly carried out as the Spirit’s activity through the Church is held captive by the individualistic confines of the surrounding culture. Foundational to Christianity is the understanding that the two worlds of heaven and earth collided upon the incarnation of Jesus Christ, unleashing the long-awaited Kingdom of God and exposing God’s dimension in the most radical and unforeseen ways. As such, the Church must strive to rediscover the role of the Holy Spirit as the means by which God’s truth can properly illuminate the path through the wreckage of the collision. Consequently, the power of the Kingdom will be harnessed and implemented in such a way that God’s overarching purpose for all creation will reclaim its proper place as the forefront of the mission of the Church. Though there are many Scriptural references to the Holy Spirit illuminating the truth of God to believers, the passages of 1 Corinthians 2:7,10 and Ephesians 1:17-23 are viewed in this study as the basis upon which the entirety of God’s Word is crucial for the illuminating power of the Holy Spirit to be properly given.

The Role of the Spirit in the Old Testament

The work of the Holy Spirit is not explicitly stated as indwelling with believers in the Old Testament in the same way that it is outlined in the New. However, the presence of the Spirit is undeniable as it can be traced throughout the Old Testament in a myriad of ways, not least in the way in which it is evidenced in practice and in prophecy by the impartation of the Spirit to specific people of God in order to better accomplish His purposes (Genesis 1:26-28; Numbers 11:26-30;

¹ Walter Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids, Michigan: Baker Book House, 1984), 545.

Exodus 31:3, 35:30, 39; Isaiah 11:2, 42:1, 59:21; Jer. 31:31-34; Ezel.11:19, 36:26, 37; Joel 2:28-29). As such, “the figurative expression ‘to pour out my Spirit’ emphasizes the abundance of the Spirit’s presence and activity that would be granted by the Lord,”² and it seems likely that the Spirit was always meant to assist humanity in the spreading of the knowledge and love of God, even if the ways in which the operation manifests itself differently depending upon the era (before Christ or after Christ) in which one is tracking the Spirit’s role. The following research will be confined to a brief survey that traces 1 Corinthians 2:7,10 through the work and role of the Spirit in the creation story with the intention of showing the significance and purpose of the temple.

In the Beginning

“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters” (Genesis 1:1-2).

In Paul’s first letter to the Corinthians he explains to the church that believers impart God’s secret and hidden wisdom which He had decreed before the ages (1 Corinthians 2:7). According to *The Concise Greek-English Lexicon of the New Testament*, the “secret and hidden wisdom of God” (2:7a) can be contextually translated as, “ἀποκρύπτω [ἀπό, κρύπτω; ‘hide away’] hide, conceal, keep secret, of divine providence, which reserves to itself selective or timely disclosure of divine purpose.”³ With this in mind, the majestic opening of God’s Word describes the creation of the cosmos which the reader later discovers to have been purposefully created as a temple, “a sacred realm for God’s dwelling and rule in which all creatures (human and nonhuman) are called to worship their creator.”⁴ Interestingly, God does not immediately fill the earth with His presence as one might imagine. Instead, in chapter 2, God breathes life into the creature He had created from the dust of the earth, transforming the inanimate creature into “a living entity, imbued with the spirit and presence of [the God]”⁵ in whose image the creature was purposefully created to reflect. The life given to Adam in Genesis 2:7 is illustrated with the word “breath,” a word that is translated elsewhere as “Spirit.”⁶ Going forward again to 1 Corinthians 2:10 Paul clarifies that the Holy Spirit reveals God’s imparted wisdom. As such, one can conclude that through the power of the Holy Spirit humans have always been

powerful, living images of the one true God, called to manifest God’s presence by their active cultural development of the earth. By [their] obedient exercise of power, humanity as *imago Dei* functions like a prism, refracting the pure light of God into a rainbow of cultural activities that scintillate with the creator’s glory throughout the earth. By [the humans] faithful representation of God, who is enthroned in the heavens, [they] extend the presence of the divine king of creation even to the earth, to prepare the earth for God’s full – eschatological – presence, the day when God

² Eugene Carpenter and Philip Comfort, *Holman Treasury of Key Bible Words* (Nashville, Tennessee: Broadman & Holman Publishers, 2000), 179.

³ Fredrick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 2009), <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3038361>, 47.

⁴ Richard Middleton, *A New Heaven and a New Earth* (Grand Rapids, Michigan: Baker Academic, 2014), 48.

⁵ Ibid., 49.

⁶ Carpenter and Comfort, *Holman Treasury of Key Bible Words*, 179.

will fill all things. Then (when God fully indwells the earthly realms) the cosmic temple of creation will have been brought to its intended destiny.⁷

The Old Testament makes clear the intended purposes of humanity to act as mediators of God's divine presence in the world. However, just as it remains so in 1 Corinthians, the implication was never that the Spirit would enable humanity to intuitively know everything there is to know about God. This was always meant to be a work in progress. As such, humanity was always meant to represent their creator by cultivating that which was given to them, spreading and transforming the Garden of Eden across the earth until all creation was to be fully filled with the presence of God. Unfortunately, the high position of reflecting the God in whose image they were made proved not enough for man as he made the prideful choice to reflect himself instead (Genesis 3:1-7). Thus, sin came into the world and the sacred calling of humanity and the purposes of God were distorted, and God's plan to fill the earth with His knowledge and love came to a screeching halt. God banished mankind from the garden, the central location of His presence, and sent them into the world to carry out their duty without His immediate companionship and assistance to guide them during the difficult circumstances that would inevitably come by way of living in the valley of the shadow of death.

The shadow that was cast upon God's creation thus warranted the beginning of the second stage of His plan, and He began a process of redemption that would restore both humanity and creation to a point at which the end result would prove to be better than that which was first intended with stage one. The second stage eventually included God's decision to give more of an immediate presence to the Israelites with a command given to Moses instructing him to build a place for God to dwell in their midst (Exodus 25:8).

The Tabernacle/Temple

The Hebrew expression for tabernacle is "*mishkan*" which "designates the dwelling that the Lord ordered for Himself and is translated as 'dwelling' or 'Tabernacle,' and sometimes as 'sanctuary.'"⁸ As such, the Garden of Eden, as the initial placement of God's earthly presence, parallels the first tabernacle that would later undergo some revision itself and become known as the temple of Jerusalem. Both the tabernacle and temple acted as the second link between heaven and earth. Though much different from the garden due to the strict conditions under which it was placed because of mankind's rebellious ways, as the new place where heaven and earth came together, the temple was a sign of what God would one day do for the whole world.

The institution of the tabernacle that signified God's presence or dwelling among His people came with very specific caveats for the presence of God to remain with them, one of which was the sacrificial system while the other was the priesthood. The sacrificial system was "instituted while Israel still wandered in the Sinai Desert and [was] continued in the First and Second Temples. [The sacrifices] were ritual acts where animals were slaughtered, wine and oil were poured on an altar, and grains were offered in order to thank, mollify, and please God."⁹ One of the duties of the priests was to handle the sacrifices on behalf of the people. "According to biblical

⁷ Middleton, *A New Heaven and a New Earth*, 49.

⁸ Carpenter and Comfort, *Holman Treasury of Key Bible Words*, 186.

⁹ David Ariel, *What Do Jews Believe: The Spiritual Foundations of Judaism* (New York, NY: Schocken Books, Inc., 1995), 190.

legislation, only the priests were allowed to officiate at the altar (e.g., Exod. 28; Num. 18),”¹⁰ because of the purification process and strict limitations to which they were confined through their consecration to serve the Lord (Exodus 29).

God was very specific in His instructions for both the tabernacle and the temple. Most importantly, however, were His instructions regarding the inner sanctuary where His presence would reside. The precise location of the place in which God would meet His people was the lid of the ark, the *kapporeth* (Exod. 25:10-22). The meaning of this word remains a matter of debate but, in keeping with the sacrificial theme, recent scholarship has suggested that “the *kapporeth* was where purification would be made, so that God and his people could safely meet; the blood of the sin offering was to act as a ritual detergent to purify the sanctuary, so that the place on earth where the divine Glory came to dwell, as in Exodus 40, might be kept pure, maintaining not only the covenantal link between God and Israel, but also the very fabric of the cosmos, the joining of heaven and earth.”¹¹

When Genesis and Exodus are read together, “the construction of the tabernacle toward the end of Exodus and the role of Aaron the high priest within it can be seen as a renewal or restoration of the original creation.” God’s explicit instructions for the tabernacle/temple is shown elsewhere in scripture that it was modeled after the original creation of heaven and earth. However, God later says, “Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest?” (Isaiah 66:1). As such, “God never intended that Israel’s little localized temple last forever, since, like the Eden Temple, Israel’s temple was a small model of something which was much bigger: God and his universal presence, which could never eternally be contained by any localized earthly structure.”¹²

The Old Testament tells the reader that God ruled the world from the inside: His presence confined to the tabernacle in the wilderness and later to the inner walls of the temple. In stark contrast, the New Testament tells the reader of the same story except this time, the temple has been turned inside out and God’s rule is no longer confined to a solitary place. By His Spirit, in and through the person of Jesus Christ, God’s rule began to seep out into the broken world, lighting up the path that would lead to healing, to transformation, and to the full measure of the meaning of life.

The Role of the Spirit in the New Testament

In the New Testament, both 1 Corinthians 2:7, 10 and Ephesians 1:17-23 reveal the truth that, because of the work of Jesus and the subsequent gift of the Spirit, believers are now granted *the opportunity to discover* the full measures of knowledge, wisdom, and love of God for the purpose of learning how to properly discern the spiritual wisdom of the mind of Christ from the intrinsic folly of the sinful man. With this discernment by the Spirit, the road before the Christian is illuminated, making the work before him, the work that was first instituted upon the dawn of creation, a much easier task to accomplish. However, a critical point for understanding this truth is to first grasp the story of Jesus as Paul understood it by tracing the role of the Holy Spirit as He is revealed in the New Testament. If traced correctly through the life and ministry of Jesus, the

¹⁰ James VanderKam, *An Introduction to Early Judaism* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 2001).

¹¹ N.T. Wright, *The Day the Revolution Began* (New York, NY: HarperOne, 2016), 327.

¹² G. K. (Gregory K) Beale, “Eden, the Temple, and the Church’s Mission in the New Creation,” *Journal of the Evangelical Theological Society* 48, no. 1 (March 2005): 5–31.

Farewell Discourse, His death and resurrection, and through His ascension and the coming of the Spirit on the day of Pentecost, the Christian might better understand the power of the Spirit and the way in which the work of that power is to be fostered and implemented in the life of the believer.

The Life and Ministry of Jesus

As narrated by the Gospel writers, Matthew, Mark, Luke and John, the life and ministry of Jesus was characterized by His relationship with the Father, His dependence upon the Spirit, and the love and healing that flowed through this Trinitarian relationship. The beginning of Matthew and Luke explain that Jesus was conceived by the power of the Holy Spirit (Matthew 1:18, 20; Luke 1:35). Thirty years after His birth and upon His baptism, the Holy Spirit descended upon Him (Luke 3:21-22) and the rest of His life and ministry was thus led and empowered by the same Spirit.

Just as loudly today as it did two thousand years ago, the person and ministry of Jesus proclaims that love and servanthood is what it looks like when God is in charge. Contrary to the rulers of the world, the Kingdom of God was and remains characterized by the types of virtues that are endowed by the Spirit and outlined in the Sermon on the Mount. These types of virtues insist upon loving God and loving others (Matt. 22:37-40) by way of turning the other cheek (Matt. 5:39), going the extra mile (Matt. 5:41), and losing one's life to gain it (Matt. 16:25). Jesus insists upon the engagement of these actions for people of the renewed covenant in order that their hearts might be renewed also.

Through the empowerment of the Holy Spirit, Jesus redefined what the Jewish people thought it meant to be ardent followers of their God. "Jesus' repeated claim that forgiveness now comes through him and no longer through the sacrificial system of the temple suggests strongly that he was taking over the function of the temple, and, in fact, the forgiveness he now offered was that which the temple had imperfectly pointed all along."¹³ To that end, John explicitly states that Jesus became God's "tabernacle" in the world" (John 1:14), and later in the book of John, the author outlines what has become known as "the Farewell Discourse" where Jesus explains to His followers what the embodiment of the new tabernacle, or temple, looks like in practice.

The Farewell Discourse (John)

John 13-17 introduces the Farewell Discourse, the presentation of "Jesus's mission to the world, based on his cross-death and carried out in the power of the Spirit through his followers."¹⁴ First, John 13 is characterized by love and service as Jesus further reveals Himself as the true servant. In John 14, Jesus proclaims Himself to be the only way, the only truth, and the only life. Furthermore, John 14 promises the sending of the Holy Spirit and highlights the role of the Spirit as a helper to His followers. John 15 further develops the role of the Spirit as Jesus offers His disciples a lesson in humility and admonishes them to bear fruit by keeping the commands of God and loving others as He first loved. Addressing His disciples, Jesus goes on to explain that the world may be against them but, with the help of the Spirit, their greatest call is to remain loyal to Him by loving one another, even when it seems impossible.

¹³ Beale, "Eden, the Temple, and the Church's Mission in the New Creation."

¹⁴ Andreas Kostenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective* (Grand Rapids, Michigan: Baker Academic, 2013), 130.

In John 16, Jesus reveals that persecution and sorrow are imminent, but hope, peace, and joy are also imminent with the arrival of the Holy Spirit. Contrary to popular opinion, this chapter is not about new, personal, individual experiences; rather, it is about warning and commission. Jesus explains that the Holy Spirit will reveal the powers of the world to be wrong in their dealings of sin, justice, and judgement. Though Jesus warns His disciples that they may face persecution and sorrow, He offers them hope in the truth that they will have peace in times of uncertainty with the guidance of the Holy Spirit as well as direct access to God. John 16 ends with an encouragement, explaining that His followers will be vindicated in the end, an end at which point immeasurable joy will be found. Finally, John 17 further reveals the love and purpose of Jesus in His conversation with His Father as He prays first for the Father's glorification and later for the unity of His followers as they act upon their commission to continue in the work that He began.

The Farwell Discourse is a central part of the new testament and should be understood as an important part of the early church. "As chapters 13-17 make clear, training the Twelve has been the centerpiece of his mission. Now his death and resurrection will give them the message they must proclaim to the world."¹⁵

The Death and Resurrection of Jesus

The death and resurrection of Jesus are together the central turning point of the story that began with the creation of the universe. Jesus' crucifixion alone carries no meaning, no explanation, and no consequence. "Thus, the entire New Testament bears witness to the resurrection of Christ,"¹⁶ which is evidenced by the continual retelling of the resurrection story at the end of each Gospel and again at the beginning of Acts, the Epistles dependence upon the effects of the resurrection and even the book of Revelation's repetitive use of the risen Christ to make its point. Stated succinctly by N.T. Wright, the word of God makes clear that "what the cross achieves, the final 'appearing' of Jesus will implement fully."¹⁷

After the events in the Garden, the world continued to succumb to the powers of evil and the things that were first created to work for the good of creation and humanity like authority and justice, began to bend in the opposite direction until they were distorted to a point at which they were better suited for the earthly leaders who found themselves on the wrong side of the equation. However, with the achievement of the cross, the immeasurable power of the Holy Spirit bent the ways of authority and justice back to their rightful position. In Ephesians 1:17-23, the Greek word for power is *dunamis*, which refers to both "potential power" and "actual power."¹⁸ Thus, Paul discusses Christ's subsequent rule, "emphasizing the divine power that was at work in him to raise him from the dead and (as a separate event) to sit him at the right hand of the sovereign God in the heavenly places, putting all things under his feet; [noting] the use of Psalm 8.6 to indicate the present rule of the Messiah over the whole world, fulfilling the divine intention for the human race. The power which did all this, says Paul, is at work on"¹⁹ behalf of the believer. As such, "what is

¹⁵ Kostenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, 164.

¹⁶ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, Michigan: Zondervan, 1994), 608.

¹⁷ N.T. Wright, *Paul For Everyone: 1 Corinthians*, vol. 1, 2 vols., For Everyone 11 (Louisville, Kentucky: Westminster John Knox Press, 2004), 26.

¹⁸ Carpenter and Comfort, *Holman Treasury of Key Bible Words*, 363.

¹⁹ N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God 3 (Minneapolis: Fortress, 2003), 236-237.

true of the Messiah in 1:20-23... is true of those who are ‘in him’,”²⁰ and, through the power of the Holy Spirit, Christ gives His followers the ability to continually work towards keeping the ways of authority and justice standing tall in their rightful position.

With the death and resurrection of His Son, God’s purposes of putting the world to rights takes a major step forward and sets the tone for His followers to be in the power of the Spirit. As is evident in His life and ministry, explained more fully in the Farewell Discourse, and in light of the resurrection, the work of the cross was never meant to rescue humanity *from* creation, rather it was designed to rescue humanity *for* creation.²¹ Jesus’ “redefinitions of the coming kingdom had pointed to a further task awaiting his followers, that of implementing what he had achieved.”²² As such, the significance of the role of the Holy Spirit in the life of Jesus, Himself, anticipates the coming of the Holy Spirit after the ascension and on the day of Pentecost and proves the necessity of the work of the Holy Spirit in the believer.

The Ascension of Jesus and the Coming of His Spirit (Acts)

Both the Ascension and Pentecost establish Jesus and the Church as the true temple and is thus the anticipation of and the means by which God’s glory is going to fill the whole earth. As such, the book of Acts emphasizes the pouring out of the Spirit upon the community of believers through whom Jesus always intended to powerfully continue His work, boldly and without hinderance (Acts 28:31).

“Acts insists that the long-awaited liberation had happened through Jesus and the Spirit, that the powers had been overthrown by the power of the cross and the word of God, and that the powerful Presence of the living God had been unveiled not in the Jerusalem Temple, but in the community of believers.”²³ Thus, Jesus was victorious over the powers of darkness and sin. With this victory, God’s dimension was exposed, and a new world became visible to those who accepted the challenge to wake up. The problem with waking up is that the important tasks, the same tasks that have always been present but have long stood in the darkened silence, are suddenly discernable in the light of day and require immediate attention. As such, the duty before the Christian is to accept the task that Jesus has given to those intent upon walking as children of Light (Eph. 5:8). The expectation then, is not just that the Christian is to behave as a renewed human being but that the Christian is to participate in all that is necessary for implementing the victory of Jesus into the world by the power of the Holy Spirit

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The Navigational Task of the Spirit: The Witness

With God’s dimension exposed on the day of Pentecost, the power of the Holy Spirit began to freely move between two colliding worlds, helping the people of God to properly navigate between the two for the distinct purposes of one day bringing the two worlds together as one. Just as Ephesians 1:18 suggests, the work of Jesus and the power of the Spirit enlightens the hearts of believers for the purposes of knowing the hope to which they have been called. As such, the extent

²⁰ Ibid., 237.

²¹ Wright, *The Day the Revolution Began*, 290.

²² N.T. Wright, *Jesus and the Victory of God*, Christian Origins and the Question of God 2 (Minneapolis: Fortress, 1996), 660.

²³ Wright, *The Day the Revolution Began*, 161.

of the power of the Holy Spirit helps the individual and the Church to discern the path leading to the fulfillment of God's purposes and guides them in thought and in action along the way.

The Spirit and the Individual

For Saint Paul, the life of the Christian is characterized by and understood as life in and of the Spirit. It is by and through the Spirit that everything comes about: the Christian's relationship with God (Rom. 8:14-17; Gal. 4:5-7), overcoming the struggle of sin (Rom. 7:5-6; 8:1, 17; Gal. 5:16-17), and the fostering and bearing of the virtues of God, Himself (Gal.5:22-23), etc.²⁴

Regarding the direct connection between the Christian's relationship with God and overcoming the struggle of sin, Paul tells his audience that those who are led by the Spirit are children of God (Rom. 8:14). Because of this, he explains that the Christian must "put to death" all the things that are of the flesh in order to have a relationship with God. "When the Holy Spirit comes to dwell in a person's heart, the first sign is that they recognize God as father,"²⁵ as such, "a Christian life that does not involve putting to death that which drags [them] down into the world of the 'flesh' is not worthy of the name."²⁶ As the personal presence of the living God within the believer, the Spirit assists each Christian in overcoming the flesh, just as the Spirit did in and through Jesus Christ. The same premise leads directly into the significance of fostering and bearing the virtues of God.

If it is true that "the filling of the Spirit refers to being under the control of the Spirit (Eph. 5:18), resulting in a holy lifestyle of mature spirituality as well as empowerment for ministry (Acts 2:4; 4:8, 31; 9:17; 13:9),"²⁷ then it easily follows that the Holy Spirit assists the believer in fostering and bearing the virtues of God. The type of behavior that the Spirit produces in God's people, also known as the Fruit of the Spirit, is "love, joy, peace, patience kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23). But the fruit does not just come automatically because the Spirit has planted the seed. Instead, the Christian must learn how to tend to the seeds in such a way that they begin to grow and flourish until the fruit appears.

Though the Spirit's work through the individual is important, the praxis that goes along with the entire biblical narrative "cannot, then, be reduced to terms either of individual 'ethics' or of the individual response to grace. The whole point of [the story unfolding as it did] is that it demarcated Jesus' people as a community"²⁸ and was "designed to generate the praxis of the kingdom"²⁹ that was to come through the community by the Spirit on earth as it is in heaven.

The Spirit and the Church

"And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all" (Ephesians 1:23). According to *The Concise Greek-English Lexicon of the New Testament*, the word "fullness" refers to "the ἐκκλησία as

²⁴ Kevin Vanhoozer, ed., *Dictionary for Theological Interpretation of the Bible* (Grand Rapids, Michigan: Baker Academic, 2005), 304.

²⁵ N.T. Wright, *Paul For Everyone: Romans, Part 1*, For Everyone 9 (Louisville, Kentucky: Westminster John Knox Press, 2004), 146.

²⁶ Ibid., 145.

²⁷ Steven Ger, *The Book of Acts: Witnesses to the World* (Chattanooga, TN: AMG Publishers, 2004), 40.

²⁸ Wright, *Jesus Victory*, 277.

²⁹ Ibid., 280.

Christ's body fully supplied."³⁰ As such, the Church is completely filled by Christ, and thus acts towards the rest of Creation as His representatives.

Given a new form of the presence of Jesus, the Church was called to spread the work of Jesus by and through the Spirit, and "is operative in the worship and existence of the church, in an activity extending from the routine affairs of administration through to the *charismata* of 'tongues,' prophecy, and the working of miracles (1 Cor. 12:7-11, 27-31)."³¹ The book of Acts evidences this by Luke's presentation of the beginning of the churches corporate and sacrificial life that is marked out by the apostles in their new way of teaching, their insistence upon fellowship, the importance placed on the breaking of bread and the prayers that permeate every activity. Through these new marks of the church, one finds the characteristics of the renewed temple, and the signs of the living God are thus found in the fellowship that is the common life and the sharing of that common life.

For the Church, "the aim is not simply to believe as many true things as possible, but to act in obedience, implementing the achievement of Jesus while spurred and sustained by true belief."³² Just as "Christ, as the Last Adam and true king-priest, perfectly obeyed God and expanded the boundaries of the temple from himself to others (in fulfillment of Gen 1:28),"³³ so, too, is the Church called to continue expanding the boundaries of the temple to the ends of the earth as member of the new covenant and in fulfillment of the commission to go out and make disciples of all nations (Matt. 28:19).

Conclusion

When Jesus arrived on the scene, there was always bound to be massive destruction as a result of the collision of the two worlds, just as residual effects of the same collision are bound to continue until heaven and earth are fully merged together as a one. As a side effect of the residual destruction, the illuminating light of the Holy Spirit has been dimmed to a point at which the church has all but forgotten the extraordinary navigational tool that God has given His people to equip them in harnessing and implementing the power of His Kingdom. However, as it has been established, a proper study of the passages of 1 Corinthians 2:7,10 and Ephesians 1:17-23 highlights the way in which the entirety of God's Word is crucial for the illuminating power of the Holy Spirit to be properly rediscovered and made effective.

The Spirit who hovered over the waters of the deep at the beginning of creation, the Spirit who filled the tabernacle in the wilderness and who was present in Solomon's temple, the Spirit who indwelt Jesus and guided His life, ministry, death, resurrection and ascension, the Spirit who descended upon the people of God on the day of Pentecost, is the same Spirit who still today remains present with the followers of Jesus Christ and equips believers with the power that is necessary for continuing the work that Jesus first began. However, God does not merely expect the Church to produce individual, well behaved Christians. Rather, through the Holy Spirit, the Church is expected to produce a community of like-minded agents of God who fully understand the implications of Jesus' victory over the powers of darkness and sin and should thus accept the task of putting into action that which was laid out in front of them: the task of implementing the victory of Jesus into the world.

³⁰ Danker, *The Concise Greek-English Lexicon of the New Testament*, 288.

³¹ Vanhoozer, *Dictionary for Theological Interpretation of the Bible*, 304.

³² Wright, *Jesus Victory*, 660.

³³ Beale, "Eden, the Temple, and the Church's Mission in the New Creation."

There is much truth in the knowledge that a whole is much greater than the sum of its parts. With this in mind, it becomes clear that 1 Corinthians 2:7,10 and Ephesians 1:17-23 both reveal that, individually, the essence of the Spirit insists upon a continual openness of the believer's heart to be a life-long learner of the knowledge, wisdom, and love of God so that the characteristics of Jesus, Himself, may be fostered in such a way that the individuals might come together as one so that the Church might finally reclaim God's overarching purposes for all of creation as the forefront of their mission. As such, further research and introspection on behalf of both the individual and the Church is required for understanding the Holy Spirit's role as present and active throughout the biblical narrative and is thus essential if the Church hopes to rediscover the forgotten light that still waits flickering amongst the shadows, beckoning the lost and weary travelers to once again uncover the only torch that has ever been capable of illuminating the long way home.

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