

The Story of Jesus
Replicated

The whole story of Jesus

1. No longer forgetting the story of Israel: Promise and fulfilment.
2. Overcoming the “comma” in the Creed.
3. Life/ministry *and* death *and* resurrection *and* ascension.
4. Each step in the story of Jesus brings salvation, and each part of his story is received by faith in the journey of discipleship through the impartation of the Spirit.
5. Leaving out any one part of his story is less than the “full gospel” (reductionism).

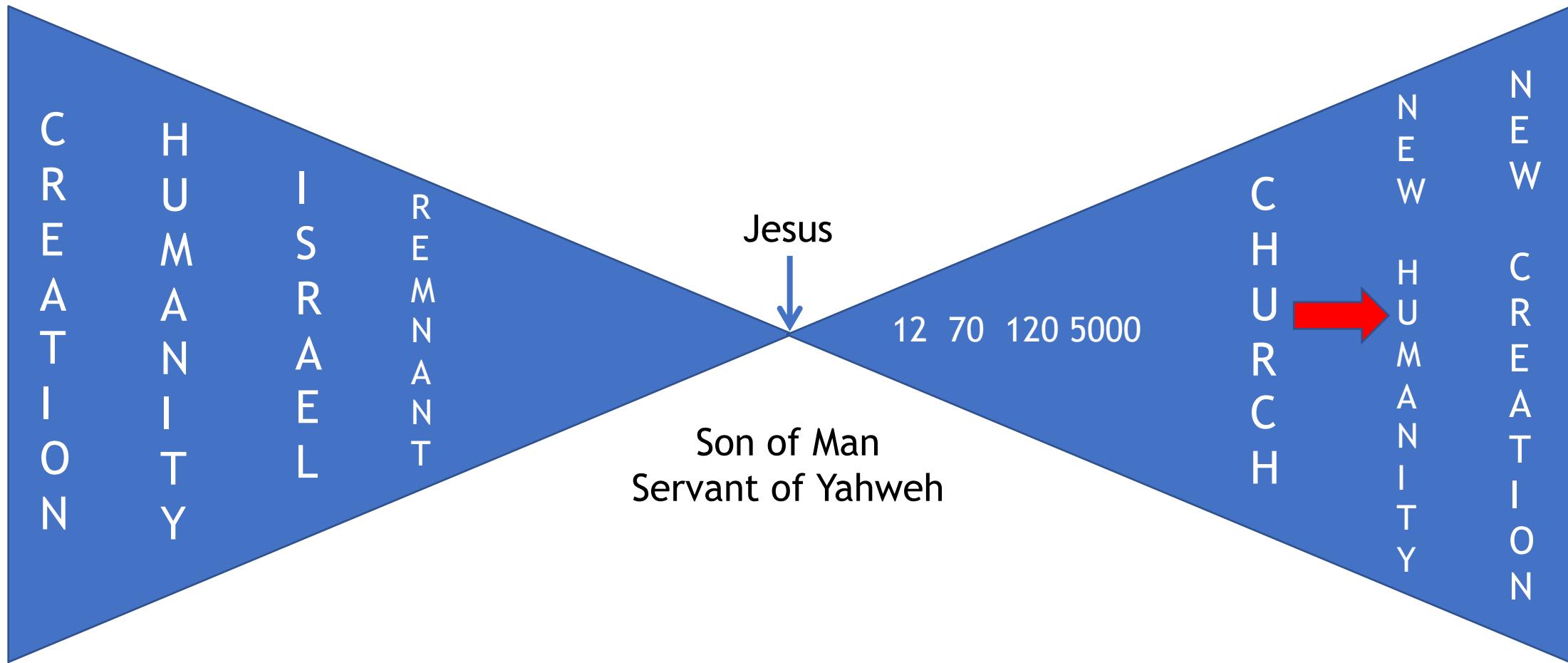
God has come, to reign, through the life, ministry, death, resurrection *and* ascension of Jesus the Christ/king.

The ascension of Jesus

God has come, through the ascension of Jesus the Christ/King, to pour out on his disciples the same anointing of the Spirit that was on him, empowering them to announce and demonstrate the kingdom to all nations and peoples, to the ends of the earth and to the end of the age.

Vocation and Representation

The glory of God in all creation



6% 1980 to 25% 2020

The Pentecostal/charismatic movement

From 6% of global Christianity in 1980 to 25% 2020.

By 1992 the numbers of Pentecostals and charismatic had grown to over 410 million and now comprised 24.2 percent of world Christianity... My research has led me to make a bold statement: In all of human history, no other non-political, non-militaristic, voluntary human movement has grown as rapidly as the Pentecostal-charismatic movement in the last 25 years,”

Ralph Martin, 1994

“Today, 1 of 4 Christians in the world identifies as Pentecostal or charismatic, with Pentecostalism growing at roughly four times the rate of the world’s population itself”

Wesley Granberg-Michaelson, 2019

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The full gospel

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What is Pentecost? (result of the ascension)

Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has **poured out** what you now see and hear (Acts 2.33).

But you will **receive power** when the Holy Spirit comes on you; and you will be **my witnesses** in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1.8).

Not regeneration, but empowering

Not the birth of the church, but its vocation

A succession narrative, replicating Jesus' ministry

Luke-Acts

1. To interpret Pentecost, we need to understand Luke-Acts.
2. Luke-Acts is a classic case of narrative theology.
3. Luke-Acts represents about a $\frac{1}{4}$ of the New Testament.
4. Luke-Acts was the primary base for Wimber's theology: *Power Healing* and *Power Evangelism*.

Some Stats

Paul

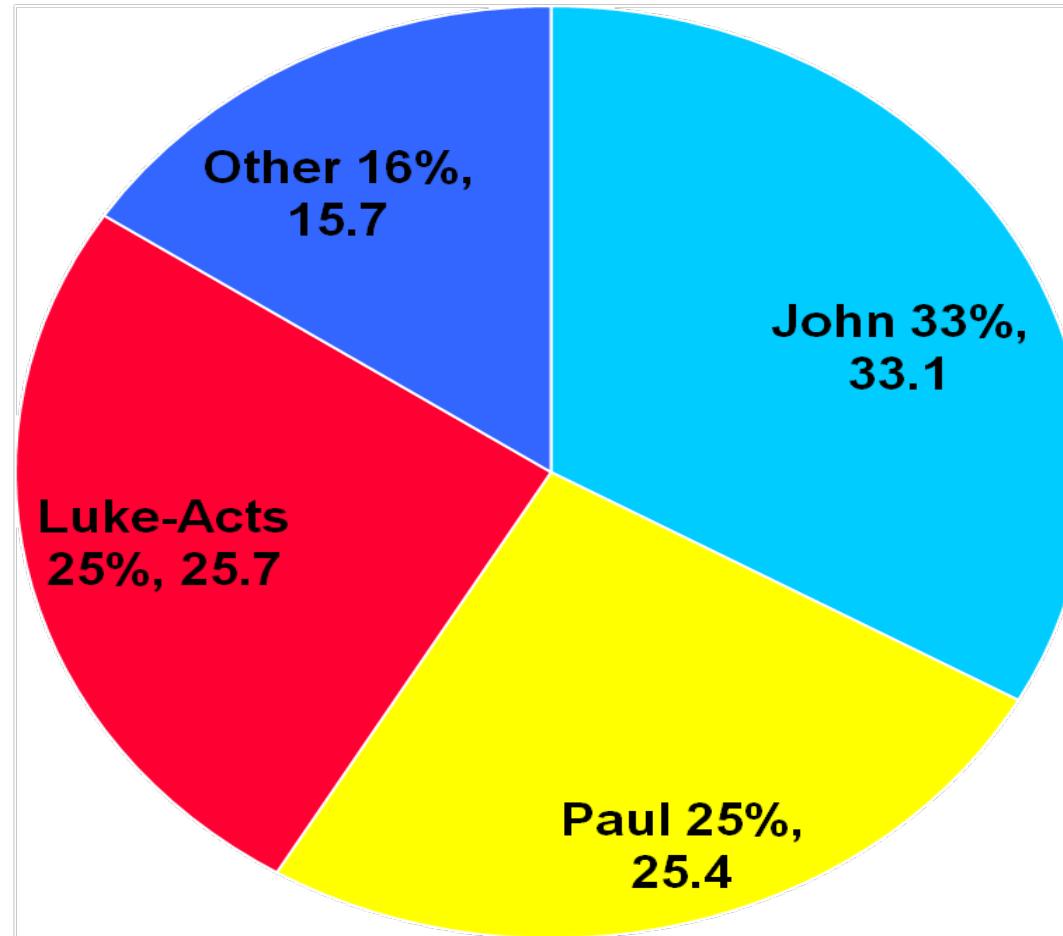
Brilliant teacher of
the new identity in
Christ

What flows from the
death and
resurrection

Luke-Acts

The empowering of
the Spirit

What flows from the
ascension



Luke & Acts in Parallel

Item	Luke	Acts
Birth	Jesus born of the Spirit, destiny	12, 70, 120 New Israel in place
Anointing	Baptism, Anointing of Jesus	Baptism in Spirit, Anointing of disciples
Inaugural message	Jesus' Nazareth sermon	Peter' Pentecostal sermon
Confirmatory signs	Casting out demons and healing sick in Capernaum	Healing lame man at beautiful gate
Success	Widespread popular acclaim	Widespread popular acclaim
Opposition	Pharisees, leaders of the Jews	Sanhedrin, Jews of the dispersion
Travel/spread	Itinerant ministry in Galilee and Judea	Missionary journeys of Peter and Paul
Arrest and trial	Threefold trial: Sanhedrin, Pilate and Herod	Threefold trial: Felix, Festus and Agrippa
Consummation	The Cross and Resurrection	Rome ... Paul's martyrdom?

The Old Testament theology of the Spirit

The most striking motif for the charismatic activity of the Spirit of God is the transfer of the Spirit in association with the transfer of leadership.

This transfer of the Spirit has a twofold purpose:

1. To authenticate or accredit the new leadership, and
2. To bestow the appropriate skills for the new leadership responsibilities.

Primary cases:

- Moses to Joshua
- Saul to David
- Elijah to Elisha.

The Old Testament theology of the Spirit

The description of Saul's anointing clearly states that one purpose of the gift of the Spirit is to give a sign ($\sigmaημεῖον$) to confirm or authenticate God's call to leadership. Samuel tells Saul that a sign will confirm that “the LORD [has] anointed you a ruler over His inheritance” (1 Samuel 10:1).

Moreover, the gift of the Spirit to David at his anointing is described in identical terms to the earlier gift to Saul, authenticating him as the divinely chosen successor to Saul.

In addition to the explicit sign function of the prophetic dimension of the gift of the spirit, there is also a **general association of the gift of the Spirit and prophecy**.

Roger Stronstad, *The Charismatic Theology of St Luke*.

The Old Testament theology of the Spirit

The gift of the Spirit is not only a sign to confirm God's call; it also endows the recipient with skills that are appropriate for this call to leadership.

This gift of the Spirit to Israel's leaders often has an experiential dimension, such as the manifestation of prophecy, to serve as a sign to confirm God's call. Not only is this charismatic activity experiential, but it is also functional, for it also bestows skills appropriate for this call to leadership and service. In summary, these charismatic motifs describe the gift of the Spirit of God to his people for **divine service or vocation**.

Roger Stronstad, *The Charismatic Theology of St Luke*.

Old Testament: Commissioning then anointing

Biblical Persons	Commissioning/Theophany	Empowering
Moses	Exodus 3:1-16	Numbers 11:14,17
The Elders	Exodus 24:9-11	Numbers 11:16-25
Joshua	Joshua 5:13; 6:7	Deuteronomy 34:9; Numbers 27:18-20
Gideon	Judges 6:11-25	Judges 6:34
Samson	Judges 13:2, 20	Judges 13:25; 14:5-19; 15:14-15
Saul	1 Samuel 10:1-2	1 Samuel 10:9-13

The intertestamental period

The expectations in Second Temple Judaism

- The cessation of prophetic inspiration
- The restoration of prophetic inspiration

Luke-Acts contrasts with the intertestamental belief in the cessation of prophetic inspiration; rather, it reports the restoration of prophetic activity after four centuries of silence.

Jesus compares himself to Elijah/Elisha after his inaugural address (Luke 4:25-27)

Prophetic power	Jesus	Elijah	Elisha
Healed leprosy	Luke 2:12-13		2 Kings 5:14
Multiplied food	Luke 9:16-17	1 Kings 17:16;	2 Kings 4:3-7, 42-44
Raised the dead	Luke 8:55	1 Kings 17:22	2 Kings 4:35
Gifts of knowledge	Luke 9:45; Mark 9:33		2 Kings 5:19-27; 6:12, 32
Power flowing out	Luke 6:19; 8:46		2 Kings 13:21
Bodily transportation	Mark 6:48; John 6:19; Matthew 14:25-26	1 Kings 18:12	
Sight of departure	Luke 1:9; Acts 1:9		2 Kings 2:1-14

Closest Old Testament anticipation of Jesus' ministry

Given this parallel, we can confidently infer that Luke saw Pentecost as a succession narrative. Just as Elisha “saw” Elijah ascend into heaven, and therefore received a “double portion” of his spirit (2 Kings 2:9), so that the company of the prophets could say, “The spirit of Elijah rests on Elisha” (2 Kings 2:15), the apostles appointed by Jesus saw him being lifted up and taken out of their sight (Acts 1:9). As a result, the messianic anointing that was on Jesus during his ministry was poured out on them at Pentecost.

Demonstrating the Kingdom

What is the Ascension/Pentecost? A distinct work of the Spirit!

A succession narrative

The anointing following the commission

Prophetic empowering/charismatic gifts

What does it mean to obey Jesus' command?

You are **witnesses** of these things. I am going to send you what my Father has promised; but stay in the city until you have been **clothed with power** from on high.' (Luke 24:48-49)

He gave them this command: 'Do not leave Jerusalem, but **wait for the gift** my Father promised, which you have heard me speak about. For John baptised with water, but in a few days you will be **baptised with the Holy Spirit.**' (Acts 1:4-5)

They all joined together **constantly in prayer**, along with the women and Mary the mother of Jesus, and with his brothers (Acts 1:14)

When the day of Pentecost came, they were **all together in one place** (Acts 2:1)

Pentecost = 50 days

How do you practice baptism or do catechism?

Vocation and Representation

The glory of God in all creation

