No page numbers on the title page (385).

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

Biblical Language:

The Key to Expecting God's Tangible Presence

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

Name, course name, and due date should be on separate lines, non-bold, centered, two-thirds down the

William Whisenant

RELS 104: Survey of the New Testament

April 13, 2009

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

Contents

The format of the titles and subheadings should follow the format in the body of the paper. Subheadings should be indented half an inch.

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

Introduction

The [text obscured] powerful demonstration of effective [obscured] n's potential. Th[obscured] gle goal and a common language, a [obscured] relationship [obscured] anslation. Their ability to clearly and [obscured] communicat[obscured] urce of the [obscured] oday, does t[obscured] ise of Christianity [obscured] of effectiv[obscured] tion with G[obscured] communication exists whenever an expressed inter[obscured]eted with a [obscured] elating [obscured] ecostals argue that, for Christians, th[obscured] through the [obscured] on of [obscured] The Spirit's personhood is primari[obscured] al doctrine. An objective study [obscured]y, however, expand this belief. By addressing doctrinal influences and [obscured] Paul's metaphors, and examining the promise of *allos* or [obscured] vers can ascertain an inspired expectation surrounding t[obscured]

The Problem of Confusion

Before approaching the person of the Holy Spirit, one must firs[obscured] According to Erik Konsmo, "A tangible entity must be capable of being [obscured] capable of b[obscured] a complete sense, but [w[obscured] realization."[obscured] value or benefit."[2] Most Ch[obscured] not argue ag[obscured] this definition. However, the notion of this entity

1. Erik M. Konsmo, "How the Pauline Spirit-Metap[obscured] Tangible Presence in the Life of the Christian" (PhD Diss., Fuller Theological S[obscured] ertations and Theses Global.

2. Konsmo, "Pauline Spirit-Metaphors," 35.

Annotation callouts:

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.

Start numbering on the first page of the body of the paper at 1. The number should appear flush right in [obscured]

Leave two blank lines between the title and the first line of text

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 [obscured]

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).

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 more traditional churches also advocate for the same

expectations.[6] This includes le   med Protestant Jurgen Moltmann, the

Roman Catholic Yves Conga   ark H. Pinnock."[7] Their acceptance and

advocacy point towards biblic   minational doctrine.

The problem occurs   ngibility 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

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

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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.

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

> The footnotes should be in the same font as the rest of the paper but slightly smaller (385)
> Example: 10pt., Times New Roman font.

logical tendencies."[9] Scripture supports this position through Paul, pointing out that "the Spirit of 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] Konsmo studied Paul's use of metaphors, revealing that" the presence of a naturally intangible spirit is tangibly experienced by Christians."[12] P_____ shape New Testament expectations for such an experience. These metaphor_____ expression of a literal expectation. By evaluating them in context, Konsm_____ to "determine the meaning" and also its literal "existence."[13] H_____ without [metaphors] individuals could know little or nothing about God. The_____ the Holy Spirit."[14] Resolving the confusion and misperception s_____ble experience, therefore, begins with a linguistic evaluation of Paul's choice_____

> If you start a new page with the same source as the previous footnote, continue to use the shortened version of the citation that consists of the author's last name and the ⌄

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9. Tennison, "Logic of the Spirit," 320.

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

11. Tennison, "Logic of the Spirit," 34.

12. Konsmo, "Pauline Spirit-Metaphors," 33.

13. Konsmo, 86.

14. Konsmo, 35.

> 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.*

Second level subheadings should be centered, non-bold, and headline style capitalization

The Solution

According to Konsmo, "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 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.

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15. Konsmo, "Pauline Spirit Metaphors," 304

16. Konsmo, 304.

17. Konsmo, 295.

18. Konsmo, 305.

19. Konsmo, 305.

20. Tennison, "Logic of the Spirit," 130.

21. Tennison, 130.

If you cite a source that you used earlier in the paper, you can use a shortened version of the citation that consists of the author's last name, a shortened title of the work, and the page number. If you cite multiple works by the same author, you will also need to include a shortened title of the work (164).
Example: Tennison, "Logic of the Spirit," 130.

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

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

The Promise and the Possibility

The resurrection ushered in Jesus' promise of *another* [...] ent believers. John chooses the Greek word *allos* over *heteros*. According to [...] *ictionaries of Old and New Testament Words,* "Allos expresses a numerical [...] tes another of the same sort. Heteros expresses a qualitative difference and d[...] different sort."[22] Jesus' promise contains the gift of One other than Himself [...] 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

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

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),

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.

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

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25. *IVP New Testament Commentary*.

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, "The Spirit, The Scripture," 197.

29. Powery, 198.

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

...inational parts, each designed to function as a whole in its goal of touching

...ieved through the unified redemption of the world through obedience and the

...Spirit. Where the people of Babel sought selfish glory, Christians seeks

...ecting Christlikeness. Today, however, the church is walking in the confusion

...t. Based on interpretations, Christians no longer speak the same language.

...ripture has not changed; unfortunately, the expectation of the Holy Spirit's

...revelation and interpretation expanding unity, as it did in Scripture, the

...continually divided, based on doctrinal interpretations. Interestingly enough,

...ture were never given divisive messages under inspiration.

..., "When He, the Spirit of Truth (the Truth-giving Spirit) comes, He will guide

...th (the whole, full Truth)."[30] John also reminds the church:

> If you have a quote that exceeds 5 lines, you must format it as a block quote. The entire block quote should be indented ½" on the left and should be single spaced with a blank line before and after. Do not place quotation marks around the block quote, but still include a footnote at the end (361). For information on what punctuation to use preceding the block quote see page 364 in the manual.

> 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 of testing the prophets.

The Holy Spirit stands guard against messages of distorted leaven for those with listening ears.

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30. John 16:13 (Amplified).

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

This guardianship pivots on an abiding expectation with the Spirit of truth. Under the guidance of the Spirit's voice, the parts of the body will stop pursuing their own divided interests.

Conclusion

It was Christ's prayer that the church would be one as He and the Father are One. Oneness is the New Testament Tower of Babel. In this rising edifice of unity, "the world may *know* that"[32] God loves them and sent His Son as an expression of how deep that love is. In retrospect, the study of language style and word choice reveals a biblical foundation for 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.

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32. John 17:23 (NAB).

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

There should be two blank lines between the title

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   Presence in the Life of the Christian." PhD diss., Fuller Theo[ ]2008.
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Power[ ]e Spirit, The Scripture(s), and the Gospel [ ]logy and
   [ ]Narrative Perspective." *Journal of Pentecos[ ]o. 2
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   Spread, 2006.

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   Nelson, 1997.

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

Bibliography entries should have hanging indents (155).

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

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