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Mrs. Susie Dodd
2005 Willow Road
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Palmer Mem. Institute
Mrs. Beverly Simmons
509 Terrell Street
Mrs. Annie Bell Booker
708 O'Henry Blvd.

Sunday School Lesson

Continued From Page 3

ond meaning of the coming of the Spirit in the understanding of Acts and of the New Testament as a whole: this is the fulfillment of the new age promise. The outpouring of the Spirit is the assurance that God is in fact at work in the world, bringing his redemptive purpose to fruition. Paul in Romans 8:23 speaks of the first fruits of the Spirit. This is sometimes understood to mean that the Christian now possesses the first manifestation of the Spirit, but that he will receive the remainder of the Spirit at some future time. The meaning is quite the opposite, however: the man of faith now possesses the Spirit as a guarantee of the full redemption that he will one day share in. Hence Paul goes on to say:

We ourselves, who have the first fruits of the Spirit, grown inwardly as we wait for adoption as sons, the redemption of our bodies.

The presence and power of the Spirit in the church and in the lives of its members, therefore, is the continuing guarantee that God will achieve his purpose and that what was begun through Jesus Christ will come to fruition in the new age.

The Resurrection and the coming of the Spirit are therefore linked in a more important way than merely that the exaltation of Christ is followed by the com-

ing of the Spirit. The resurrection of Jesus Christ is a new age event in that it offers assurance of the resurrection of the body of Christ in the last day.

At the same time the Resurrection opens up to man now the possibility of a new kind of life which is different in quality from life as it is ordinarily experienced. To be saved means far more than to be guaranteed acquittal in the day of judgment; it implies that a man's life is in the moment of faith being made new, that he is being freed from the God-opposing powers that hold him enslaved and that threaten his existence.

8. Manifestations of the Spirit

What are the manifestations of the Spirit in the church? We shall be considering this in some detail when we come to the letters of Paul to the Corinthians. Here it is sufficient to recall the words attributed to Jesus by the Gospel of John (14:12) where it is said that the disciples will do greater works than Jesus because he is going to the Father. The wider context shows that the reference is to the coming of the Spirit which will occur after Jesus has returned to the Father.

Although Acts does not contain an exact parallel to this prophetic word of Jesus, the idea of the continuation of the ministry begun by Jesus through the apostles is a major theme of Acts. Jesus does promise that his disciples will receive power after the Holy Spirit has come upon them (Acts 1:8). This power is evident in the ministry of healing that the apostles engage in, as seen in the healing of the man at the Beautiful Gate (Acts 3:1-10). Reference to the healing power is made in the prayer of the apostles when they were seized by the religious authorities in Jerusalem (Acts 4:30).

The Spirit is also at work among the apostles to give them boldness to preach the Word of God in difficult circumstances. Following the official rebuke of the rulers and elders and scribes in Jerusalem (Acts 4) and the ban against preaching the gospel there, the disciples are gathered together in prayer, when they are filled with the Spirit and spoke the word of God with boldness (4:31).

Finally, the Spirit is understood by Acts to be the direct agent in guiding the work of the apostles, even to the point of determining where and when they shall go to one city or another and what events might befall them there.

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