

No page numbers on the title page (373).

The title of your paper should be bold or italicized, centered, double-spaced, and a third of the way down the page (376).

Biblical Language:

The Key to Expecting God's Tangible Presence

All of your margins should be set to 1" (372).

Name, course name, and due date should be on separate lines, non-bold, centered, 2/3rds down the page, and double-spaced (376).

William Whisenant

RELS 104: Survey of the New Testament

April 13, 2009

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

→ *Contents*

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The format of the titles and sub-headings should follow the format in the body of the paper. Sub-headings should be indented half an inch. For help with formatting the TOC, please see the separate Table of Contents handout.

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. Include the title page in the numbering (373-374).

→ ii

All main title headings should be italic*, centered, headline style capitalization, and should have an extra line space before. (374-375)
 *The manual allows for variation between bold and italic type for titles and sub-headings as long as consistency is maintained throughout the paper. The Writing Center advocates italics for the main title and bold for the first level subheading.

Introduction

Start numbering on the first page of the body of the paper at 1. The number should appear flush right in the header (373-374).

powerful demonstra
 gle goal and a comm
 anslation. Their ability to clearly and directly
 communicate intentions served as the source of their progress. Today, does the successful rise of
 Christianity depend upon this same type of effective communication with God? Effective
 communication exists whenever an expressed intention is interpreted with a reflective correlating
 response. Pentecostals argue that, for Christians, this only occurs through the tangible person of
 the Holy Spirit. The Spirit's personhood is primarily a Pentecostal doctrine. An objective study
 of Scripture may, however, expand this belief. By addressing doctrinal influences and
 misperceptions, Paul's metaphors, and examining the promise of *allos* or another New
 Testament believers can ascertain an inspired expectat
 presence.

The entire paper should be double-spaced, but you need to include an extra line space before each main title heading and sub-heading (373, 391-392).

The Problem of Confusion

Before approaching the person of the Holy Spirit, one must first define tangibility.
 According to Erik Konsmo, "A tangible entity must be capable of being treated as a fact...
 capable of being understood, not necessarily in a complete sense, but [with] some measure of
 realization."¹ It must also possess "a material value or benefit."² Most Christians would probably

Begin the footnote with an indent and a regular text (not super-script) reference number followed by a period and a space before the main text of the footnotes (156).

1. Erik M. Konsmo, "How the Pauline Spirit-Metaphors Express the Intangible Spirit's Tangible Presence in the Life of the Christian" (PhD Dissertation, Fuller Theological Seminary, 2008), 33, accessed March 18, 2009, <http://0-proquest.umi.com.library.regent.edu/pqdweb?index=0&did=1490075101>.

2. Ibid.

Footnotes should be singled-spaced within in each entry, but there should be an extra line space inserted between each footnote (157).

not argue against the Holy Spirit fitting within this definition. However, the notion of this entity being a person who expresses God's will, in a present tense form, gives rise to denominational separation.

Pentecostals "helped set the definition of the Holy Spirit in the 20th century church."³ Most Pentecostals believe in the "personification 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 leaders such as "the reformed Protestant Jurgen Moltmann, the Roman Catholic Yves Congar, and the Evangelical Clark H. Pinnock."⁷ Their acceptance and advocacy point towards the "personification of the Spirit."

The problem occurs when Pentecostals 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

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

Only include one character space after the final punctuation of a sentence (373).

3. Don Allen Tennison, "Logic of the Spirit: Toward an Understanding of Pentecostal Mythology in the United States 1901-1930" (PhD dissertation, Fuller Theological Seminary, 2006), 1, accessed March 18, 2009, <http://0-proquest.umi.com/pqdlib?docid=1165008501>

4. Ibid., 1.

5. Ibid., 129.

6. Ibid., 2.

7. Ibid.

8. Ibid., 322.

The footnotes should be in 10pt., Times New Roman font.

If you use the exact same source as the previous footnote, you can use "ibid." in place of the author's last name. If you use the same page number as well, you do not need to include the page number again (161).*

**Some professors do not like the use of ibid., so you may want to check with your professors regarding their preferences.*

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 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 Koonsmo 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, Koonsmo believes one is able to "determine the meaning" and also its literal "existence."¹³ He further contends, "without [metaphors] individuals could know little or nothing about God. The same holds true for the Holy Spirit."¹⁴ Resolving the confusion and

Avoid using *ibid.* to refer to a note on the previous page (161). Instead, use a shortened note (See comment on following page).

9. Tennison, 320.

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

11. Tennison, 34.

12. Koonsmo, 33.

13. *Ibid.*, 86.

14. *Ibid.*, 35.

When citing the Bible, you only need to include the book, chapter, verse, and version. For the version, you can either spell it out or use the official abbreviation as given on page 342 of the manual. Note: the Bible never appears on the Bibliography page, only in the footnotes.

First level subheadings should be centered, bold, and headline style capitalization (393).

The Solution

According to Koonsmo, "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

15. Koonsmo, 304.

16. Ibid.

17. Ibid., 295.

18. Ibid., 305.

19. Ibid.

20. Tennison, 130.

21. Ibid.

If you cite a source you already used earlier in the paper, you can shorten the footnote to just the author's last name 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 (158).
Example: Tennison, "Logic of the Spirit," 130.

promising an infinite, omnipresent guide for every New Testament. He offers this promise

Second level sub-headings should be centered, regular type, and headline style capitalization (393). ngibility.

The Promise and the Possibility

The resurrection ushered in Jesus' promise of a second coming. Jesus chooses the Greek word *allos* over *heteros*. According to *Allos and New Testament Words*, "Allos expresses a numerical

"Italicize isolated words and phrases in foreign languages likely to be unfamiliar to readers of English" (311).

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

22. W.E. Vines, *Vine's Expository Dictionaries of Old and New Testament Words* (Nashville: Nelson, 1997), 52.

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), 60.

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.

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

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* (2003): 184-198, accessed March 18, 2009, <http://0-web.ebscohost.com.library.regent.edu/ehost/pdfviewer/pdfviewer?vid=3>.

28. *Ibid.*, 197.

29. *Ibid.*, 198.

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 seek 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.

The language of Scripture has not changed; unfortunately, the expectation of the Holy Spirit's

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 (349).

For information on what punctuation to use preceding the block quote see page 349 in the manual.

unity, as it did in Scripture, the interpretations. Interestingly enough, under inspiration.

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

30. John 16:13, (Amplified).

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

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. 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.

32. John 17:23, (NAB).

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

Bibliography

IVP New Testament Commentaries. Grand Rapids, MI: InterVarsity Press, 2009. Accessed March 18, 2009. <http://www.ivpress.com/resources/commentaries/index.php?action=getcommentary&commentary=i.50.14.2>.

Bibliography entries should have hanging indents.

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. Accessed March 18, 2009. <http://0-proquest.umi.com.library.regent.edu/pqdweb?index=0&did=1490075101>.

Powery, Emerson. B. "The Spirit, The Spirit: Hermeneutics in Narrative Perspective." *Journal of Pentecostal Theology and Practice* 3 (2003): 184-198. Accessed March 18, 2009. <http://www.jpt.org/pdfviewer/pdfviewer?vid=3>.

Bibliography entries should be single-spaced internally with an extra line space between each entry (373).

Tennison, Don Allen. "Logic of the Spirit: Toward an Understanding of Pentecostal Mythology in the United States 1901-1930." PhD dissertation, Fuller Theological Seminary, 2006. Accessed March 18, 2009 <http://0-proquest.umi.com.library.regent.edu/pqdweb?index=2&did=1105008581>.

Tozer, D. L. *The Knowledge of the Holy*. Grand Rapids, MI: Baker Book House Company, 1961. Camp Hill, PA: Windward, 1997.

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

Vines, W. E. *The Expository Dictionary of Old and New Testament Words*. Nashville: Nelson, 1997.