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THE RELATION OF THE HOLY SPIRIT TO THE
MISSION OF JESUS AS SET FORTH IN THE
GOSPEL BY JOHN

by

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A THESIS

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INTRODUCTION

INTRODUCTION

This thesis is to be a study of the Gospel by John in its teachings about the Holy Spirit. One is impressed by the close relation of the Spirit to the work of Jesus. This is true in the Synoptics as well as in John. Our endeavor is to seek to understand the contribution of the Spirit to the mission of Jesus, both while he was on earth and afterwards. Incidentally, notice will be made of Jesus' relation to the Spirit, as compared with what ours should be to-day.

This subject of the Holy Spirit in his relation to Jesus is one of significance. This is true because: (1) any element which exercised a great influence upon the life of Jesus Christ is of universal interest to Christian people; (2) the Holy Spirit has a very definite relation to the mission of Jesus in the world to-day; (3) scholarship in the realm of theology is continually referring to this subject, and new books, many of which fail to adhere to Scriptural teachings, appear on this matter from year to year; (4) there is so much misunderstanding about the work of the Spirit that any honest effort to gain a clearer understanding along this line is of importance; (5) finally, there is a field of scholarship which is denying even the existence of the

Person of the Holy Spirit. This leads directly to the denial of the Christian conception of the Trinity, along with other serious implications. And effort should be made to find, as far as possible, the truth in such important matters.

A recent writer on this subject states his opinion that, "Christian leaders and thinkers everywhere are getting hold of the idea that, if Christianity is to have any future in our modern world, it must magnify the doctrine of the Holy Spirit."¹ Another says, "The Church has never sufficiently confessed the influence of the Holy Spirit exerted upon the work of Christ".² This subject is of sufficient significance to warrant any work that may be undertaken on it.

In this thesis this problem will be limited to a study of materials found in the Gospel by John. There will be references from other parts of the Scriptures but where these are made there is an endeavor to show how they are tied up to material found in John. Much of this study is an effort at exegesis and free use of various commentaries and opinions of scholars is made.

The procedure is first, an extended study of the

1. Calkins, "The Holy Spirit" p. 18.

2. Kuyper, "The Work of the Holy Spirit" p. 97.

personality of the Holy Spirit. This point must be made clear before there can be sufficient grounds for this thesis. The second chapter is an effort to observe the Spirit at work in the earthly life of Jesus. But there are things about this unusual life which with our present limitations we cannot understand, and all searches fail to discover the secrets of the mysterious relations between the Spirit, the Son, and the Father. Our third division is a study of the Spirit at work in the lives of Jesus' followers. And finally, we study teachings of Jesus concerning the work which the Spirit will accomplish in carrying his mission to completion. A brief conclusion of the findings is found at the end.

TEACHINGS OF THE GOSPEL BY JOHN CONCERNING THE
HOLY SPIRIT ON WHICH THIS THESIS IS BASED.

CHAPTER ONE

TEACHINGS OF THE GOSPEL BY JOHN CONCERNING THE HOLY SPIRIT ON WHICH THIS THESIS IS BASED.

The two significant teachings about the Holy Spirit, found in the Gospel by John are: (1) he is a personality, and, (2) he has a place, with a definite relationship, in the Trinity. These two sets of teachings will be dealt with in this chapter.

Much has recently been written concerning the personality of the Spirit. There have been many attempts to deny his personality. Reuss and Tholuck have been among the leading scholars to hold this position. As an example of their teaching, we quote:

" Under this term (Holy Spirit) we must understand Christ himself glorified into a spirit, or the spiritual presence and manifestation of Christ to his disciples after his departure from the earth." 1

Prof. Wood, in his "Spirit or God in Biblical Literature", in numerous places, tries to show the process by which the influence and presence of God became personalized, and came to ^{be} known as the Holy Spirit. Prof. Jackson, an English scholar, is among the more recent

1. Reuss, "Hist. of Christ. Theol." Vol. II, P.469, as quoted by Stevens, in his, "Johannine Theology" p. 193. He also refers to Tholuck, "Commentary on John", ad loc. 14:16.

who have denied the personality of the Spirit.¹

We will spend no time in trying to refute the arguments against the Spirit's personality. But this will be an effort to set forth the positive teachings which are found in the Gospel by John on the subject of the Spirit. There will first be a study concerning his personality. This will be set forth under three divisions.

I. The Personality of the Spirit.

A. Designations Proper to Personality are Given Him.

This is indicated first, in the use of pronouns with the Holy Spirit. The Greek word for Spirit, (Πνεῦμα) is grammatically neuter. Therefore all pronominal designations of the Spirit which have Πνεῦμα for their immediate antecedent must, of course, be neuter.² This fact stands neither for nor against personality. But that which is of importance here is, that as soon as Πνεῦμα ceases to be the immediate antecedent of pronouns designating the Spirit the masculine forms are employed. Some references in the Greek will make this fact clear. In John we

1. Cf. Article in Hibbert's Journal, April, 1926.

2. Davis, H. M., "Beginners Grammar of the Gr. N. T." p. 67.

find one passage which reads, " τὸ πνεῦμα
τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει
πάντα." ¹

The force of the change of pronouns may be exhibited thus, in the English: "..... the Holy Spirit which (ὃ) the Father will send in my name, he (ἐκεῖνος) shall teach you all things". The latter pro-

noun here is of course the masculine form. The same usage is observed in another reference, "..... τὸ πνεῦμα
τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ." ²

This may be rendered, "..... the Spirit of truth, which (ὃ) proceedeth from the Father, he (ἐκεῖνος) shall bear witness of me." In this latter reference ὁ Παράκλητος

(the Comforter, or Advocate) comes in the first part of the sentence, and it may be said that since this word is masculine, the pronoun (ἐκεῖνος) referring to it must of course be in the same gender. But this objection is set aside by the fact that the explanatory words, τὸ πνεῦμα, intervene, to which the pronoun ὃ refers, and the following pronoun would naturally be in the neuter, if the subject spoken of (τὸ πνεῦμα), were not a person. ³ The

1. Greek New Testament, Gospel of John, 14:26.

2. Ibid, 15:26.

3. Robertson, A.T., "A Gram. of the Gr. N.T." p. 709. "The relative ὃ follows the grammatical gender of πνεῦμα. But ἐκεῖνος skips over πνεῦμα and reverts to the gender of Παράκλητος. It is more evident here that John is insisting on the personality of the Holy Spirit, when the gender so easily called for ἐκεῖνο."

grammatical gender here naturally called for the neuter form of the pronoun *ἐκεῖνο*, but the masculine form is used. The rule which John follows in his use of the pronouns is set forth in the words of Dr. Stevens,

"It is obvious that in John's usage, as soon as the necessity of referring to the Spirit by neuter pronouns which arises from the immediate antecedence of *Πνεῦμα*, is removed, he instinctively adopts masculine designations." 1

In all the passages on the Spirit where the neuter word *Πνεῦμα* is not used, we find the masculine pronouns *αὐτός* and *ἐκεῖνος* employed. There are four such references:

- (1) "..... *πέμψω αὐτὸν πρὸς ὑμᾶς*." 2
"..... I will send him unto you."
- (2) "*καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον* ..." 3
"And when he is come he will convict the world.."
- (3) "*ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας*" 4
"Howbeit when he the Spirit of truth, is come..."
- (4) "*ἐκεῖνος ἐμὲ δοξάσει*" 5
"He shall glorify me"

In the first two passages the pronouns have indeed, the noun *παράκλητος* for their antecedent, after which one would expect to find the masculine pronoun. But in the other two the form of the pronoun is not influenced by the antecedent, and in the third reference, the masculine form is used, notwithstanding the apposition to it of

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1. Stevens, G.B., "Johannine Theology" p. 196.
 2. Greek New Testament, Gospel of John, 16:7
 3. Ibid, 16:8.
 4. Ibid, 16:13.
 5. Ibid, 16:14.

the neuter *τὸ Πνεῦμα* . It thus appears that John, when not prevented from so doing, by grammatical rules, (gender of *Πνεῦμα*), uniformly designates the Spirit by masculine pronouns implying personality.

Let us next observe the principal designations of the Spirit, as he is spoken of in this Gospel. Besides the term *τὸ Πνεῦμα* , or *τὸ Πνεῦμα τὸ ἅγιον*, the Spirit is designated as *ὁ Παράκλητος* , (the Paraclete), in four passages:

"And I will pray the Father, and he shall give you another Comforter (*ἄλλον παράκλητον*), that he may abide with you forever." 1

"But the Comforter (*ὁ Παράκλητος*), even the Holy Spirit, whom the Father will send in my name" 2

"But when the Comforter (*ὁ Παράκλητος*), is come, whom I will send unto you from the Father....." 3

"If I go not away, the Comforter (*ὁ Παράκλητος*) will not come unto you....." 4

This word *ὁ Παράκλητος* was rendered "Comforter" in Wicklif's translation, and this translation has been perpetuated in almost all later English Bibles, including our Revised Version, this latter having relegated the other meanings, "Helper" and "Advocate", to the margin. There seems to be a deeper meaning to this word than "Comforter". Even though this term does convey the practical import of the Spirit's work, and in face of the fact

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1. John, (standard version) 14:16.
 2. Ibid, 14:26.
 3. Ibid, 15:26.
 4. Ibid, 16:7.

that the disciples needed comfort at the time when the *παράκλητος* was promised, yet there is a fuller meaning to the word.

Thayer shows that *παράκλητος* is made up of two Greek words, *παρά*, (meaning, along side, or by the side of) and, *καλέω*, (meaning, to call, or call by name), hence, the word means to call to one's side, or to call to one's aid. And the noun form would be one who pleads another's cause, an intercessor, helper, succorer, assistant, or advocate.¹ In its classic use it is applied to an advocate in a case at law, especially to the advocate for the defence. It is passive in termination, and indicates one who is called to counsel or help.² Also, this same word *παράκλητος* appears in I John, where Christ is called our *παράκλητος* with the Father.³ In this passage it is evident that this term means advocate or intercessor. Now since the Spirit is designated as another *παράκλητος*,⁴ it is evident that he is distinct from Christ and supplying his place. For the term ἄλλος⁵ (another), designates a distinction of persons. It seems a fair conclusion to claim that *παράκλητος* would be used with the same meaning at both references, and that the Holy Spirit is just as much a personality as Christ Jesus.

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1. Thayer, J.H., "Greek-English Lexicon of the N.T." p. 483.
 2. Cf. Commentaries on John, by Westcott and Lange, on 14:16.
 3. I John, 2:1.
 4. Gospel of John, 14:16.
 5. Thayer, p. 29, says, " , the other of two. as compared to denotes numerical in distinction to qualitative difference."

There are still other passages which distinguish the Spirit from Christ, and these should be noted since it is on the basis of identifying the two that some critics have denied the personality of the Spirit. Jesus told his disciples that the Father would send the Holy Spirit in his name, and that this Spirit would teach them all things, and bring to their remembrance all that Christ had taught them.¹ Here the Spirit is clearly distinguished from Christ. He is One that is to come after Christ has departed, and continue the work of Christ. Again, Jesus in speaking of the Spirit says, "He shall bear witness of me", and "He shall glorify me". And even more explicitly, if possible, does Jesus distinguish the Spirit from himself in the words, "It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you."² It is evident here that Jesus clearly refers to another personality, distinct from himself, that shall do these things.

Another designation of the Spirit which has bearing on his personality is "the Spirit of truth". This phrase is used three times. The Father is to send "the Spirit of truth" whom the world cannot receive.³ A few words from commentators will throw light on the idea

1. Gospel of John, 14:26.

2. Ibid, 16:7.

3. Ibid, 14:17.

of personality here. Westcott remarks on this passage, "The Spirit of truth is the Spirit by whom the truth finds expression."¹ And Lange says, "The Holy Ghost is the living, personal, divine unity of complete revelation, and as such, the Spirit of truth."² But Stevens has the most enlightening remark on this passage, in which he says,

"The phrase denotes the Spirit who belongs to the truth in such a sense that he is its possessor, bearer, and mediator.....As "the Spirit of truth" the evil world does not receive or know him, because it has no spiritual affinity for the truth, which Jesus has revealed, and which the Spirit seeks to make effective in human life."³

This phrase is employed again where Jesus says that the "Spirit of truth", which proceedeth from the Father will bear witness of him.⁴ Here he bears witness of Christ by interpreting and enforcing his teachings, and by fostering in the disciples the life which corresponds to the teachings. The last phrase with the term, "the Spirit of truth," is used when Jesus says that when he is come he will guide them into all truth, and he will not speak from himself, but of the things which he hears.⁵ The Spirit is to guide them not into universal knowledge, but his instruction is to be in the spiritual realm. He is to instruct in that which he hears, and not of himself. That is, he instructs in the knowledge and experience of

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1. Westcott, B.F., "Commentary on John" p. 205.
 2. Lange, J.P., "Commentary on the Gospel of John" p. 443.
 3. Stevens, G.B., "Johannine Theology" p. 192.
 4. Gospel of John, 15:26.
 5. Ibid, 16:13.

the truth which Jesus revealed and embodied in His own person. (Cf. Westcott on this passage.) As a guide and revealer in this truth and experience, the Holy Spirit must be a personality. Such a task could not be accomplished by an impersonal influence. The task of continuing the Son's work demands intelligence, will, power, love, and individual subsistence, and where these qualities are combined there is personality.

It is evident from the designations of the Holy Spirit, which we have studied, that he is a personality.

There are two other minor points which teach the personality of the Spirit.

B. He Performs Acts Proper to Personality.

Let us here observe such passages on the Holy Spirit as reveal some trait of personality:

"But this spake he of the Spirit, which they that believed on him were to receive:..." 1

Here the reference is to the operation of the Spirit in the hearts of believers in producing continual spiritual growth, and outflow.

".....ye know him; for he abideth with you and shall be in you." 2

The Spirit abides in the believer in such a way that the individual is conscious of his presence.

".....he shall teach you all things, and bring to your remembrance all that I said unto you." 3

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1. John, 7:39.
 2. Ibid, 14:17.
 3. Ibid, 14:26.

Here the Spirit performs the act of teaching and calling past experiences back to memory.

"But when the Comforter is come whom I will send unto you from the Father,he shall bear witness of me." 1

And,

"He shall glorify me: for he shall take of mine and shall declare it unto you." 2

In these two passages the Spirit is witnessing and revealing.

"And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment." 3

His work here is that of convincing and convicting.

And finally,

"He shall guide you into all truth,..... and he shall declare unto you the things that are to come." 4

The context of this passage indicates that the Spirit is to guide both the will and intellect. He is to instruct them in the meaning of the person and work of Christ, and consequently to influence their lives.

And from the very name of the Spirit, we see that he further does the work of comforting, interceding, and defending.

All these acts are proper to personality. There is no Scriptural basis for contending that such acts could be accomplished by an emanation, efflux, or divine

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1. John, 15:26.
 2. Ibid, 16:14.
 3. Ibid, 16:8.
 4. Ibid, 16:13.

influence, apart from personality. These acts demand will, intelligence, power and love for accomplishment, and these qualities make up personality.

C. He Manifests Himself in Visible Form as
Distinct from the Father and Son, yet in
Direct Connection with Personal Acts Per-
formed by Them.

There is just one such incident as this in the Gospel by John, and this is at Jesus' Baptism.¹ All the signs at this occasion are not portrayed as vividly in John as in the Synoptic accounts. But it is clear here that Jesus was present in visible form; the Father spake in audible tone, so that John and others heard the voice; and the Spirit was present "as a dove." The three are distinct in their presence here. This again shows the personality, or separate existence, of the Spirit.

We summarize, then, the considerations which have been adduced in proof of the personality of the Spirit: (1) he is described by personal designations; (2) he is expressly distinguished from Christ; (3) to him is ascribed a series of personal activities; and, (4) he makes an appearance with the Father and Son both present and acting simultaneously.

Reuss, the German scholar and critic, has been

1. Gospel of John, 1:32-33.

foremost in denying the personality of the Spirit, and Stevens makes such an apt reply to his position that we quote it here.

"Even Reuss admits that exegesis alone sustains this conclusion, (personality of the Spirit). He thinks it inconsistent with 'practical logic,' and therefore deems it necessary to seek some explanation of the way in which John was led into this inconsistency. He declares that the 'solution of the problem does not belong to exegesis'. As we are here concerned primarily with the exegesis of the text, while Reuss is chiefly concerned with an effort to explain the alleged misconceptions which the text presents, we may decline to follow this author on his a priori road." 1

And again,

"Reuss indeed, candidly admits that 'literal exegesis pleads for the distinction of persons,' and that, 'speculative reason admits and sanctions it; but practical logic demurs.'" 2

We are here concerned with the teachings as found in the text, and are in full agreement with Stevens' remarks.

II. His Place and Relationship in the Trinity:

He has a place in the Trinity. To grant the Christian doctrine of the Trinity is, of course, to give the Holy Spirit a place in it. Or, if the Spirit's personality is admitted, this gives him a place in the Trinity. For the Trinity is the Christian doctrine of expressing the existence and relationship of the Father, Son, and Holy Spirit. 3

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1. Stevens, "Johannine Theology" p. 197-198.
 2. Ibid, p. 203. As quoted from Reuss, "Hist. of Christ. Theol." Vol. 2 p. 472.
 3. Cf. Hodge, "Systematic Theology" Vol. I, p. 442-443.

These three are mentioned together in many passages through the New Testament. The baptismal formula in Matthew, and St. Paul's benediction, in his second letter to the Corinthians,¹ are the most definite, and clear-cut in associating the three. From these references it is evident that to the minds of Scripture writers, the Father, Son, and Holy Spirit were very closely and definitely related. We cannot here go into an extended study of the Trinity, but we will briefly study what John indicates of the Spirit's relation to the Father and the Son. There are found in John two references in Jesus' teaching on the Spirit, which have formed a basis for much that has been written on the subject of the Trinity. These will form the basis for our study. They are:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth, (goeth forth from; Gr. *ἐκπορεύεται*), from the Father, he shall bear witness of me." 2

And,

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." 3

Here as elsewhere the Holy Spirit is spoken of as the third person of the Trinity. This does not mean

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1. Matt. 28:19, II Cor. 13:14. There are other passages where the three are associated: John 14:16,26; 15:26; Eph. 3:18; 4:4-5; and Rom. 15:30.
 2. John 15:26.
 3. Ibid, 14:26.

that in any way he is not equivalent to the Father and
¹
Son.

A. The Spirit's Relation to the Father.

The most striking statement here is that the Spirit 'proceedeth', or 'goeth forth from', the Father. Thayer says the Greek word (*ἐκπορεύω*), means to go out from, to go forth from one place to another, to issue or proceed. It was used also of demons going forth from the human body.² It may be debated whether in the above references Jesus was teaching concerning the nature of the Trinity, or was saying that when the Holy Spirit came in his fulness the disciples would realize that this was from God. That is, the term 'proceedeth' could be taken to refer to the Spirit's being sent to the disciples from the Father, and not as a reference to the source of the Spirit. However, it seems more reasonable to consider Jesus' statement here as having a deeper meaning, e.g., the relation of the Persons of the Trinity. For in this whole section of John's Gospel, (Chs. 14-16) Jesus is giving instruction and information about this One, who is to come when he goes away. Practically all scholars of the Bible take the word 'proceedeth' as indicating the source of the Spirit. Some of their remarks may enlighten us here:

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1. Cf. Strong, A.H., "Systematic Theology" p. 160-161.
 2. Thayer, J.H., "Lexicon of the New Testament" p. 199.

"We are taught that the Holy Spirit 'proceedeth' from the Father. By this is meant that God the Father is the source whence the Spirit issues; and yet not in such a sense that he ever began to proceed from him, or that there ever was a moment in which he was not so proceeding. It is not only Procession, but eternal Procession that is true of him. And it refers not to an action which can be dated, but to a mode of being which has ever been. It is to be noted that this 'proceeding' is something different from the being 'sent' of the same verse, which later denotes an action connected with the Mediatorial work of Redemption." 1

And again,

"It is scarcely possible to confine these words, (John 15:26), to a temporal mission, and interpret them to mean only that the Holy Spirit would be despatched by the Father to take the place of Jesus among men.....It, (the passage) describes the divine origin of the Spirit, using the terms, 'origin' and 'source' not in the sense of beginning, but of derivation." 2

There are many other passages in the New Testament which show certain other relations between the Father and the Spirit, but we are interested in those in John. There is one other reference ³ here which indicates the work of the Spirit in doing the will of the Father in the world, but it also has to do with the Son's will for the world, and it will be studied later.

B. The Spirit's Relation to the Son:

We are told that the Spirit is to be sent by the Father in Christ's name. ⁴ This has far deeper meaning

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1. Cumming, J.E., "Through the Eternal Spirit." p.66.
 2. Macdonald, A.J., "The Holy Spirit" p. 22. For other statements on this subject cf. Cook, Joseph, "Boston Monday Lectures" pp. 249-276; Strong, A.H., op. cit. p. 160-165.
 3. John, 16:8-15.
 4. Ibid, 14:26.

than just that the Spirit comes as Jesus' representative or at his intercession. The significance is well shown by Westcott in his commentary on John, when he says:

"As Christ came 'in His Father's name' so the Spirit is sent 'in His name.' The purpose of Christ's mission was to reveal God as His Father, and through this to make known His relation to men, and to humanity, and to the world. The purpose of the mission of the Holy Spirit is to reveal Christ, to make clear to the consciousness of the Church the full significance of the Incarnation. Christ's 'name', all, that is, which can be defined as to His nature and His work, is the sphere in which the Spirit acts....." 1

The Son is to send the Spirit as well as the
 2
 Father. It has long been a question whether the Spirit 'proceedeth' from the Son as well as from the Father. This was the question that split the early Church into the Eastern and Western sections; the former holding that the Spirit 'proceeds' from both Father and Son. The reference in John 15:26 speaks of Jesus sending the Spirit on his temporal mission. Here Jesus 'sends' the Spirit to continue the work which he has been doing, for the Spirit is to bear witness of Jesus, to speak the things he has heard concerning Jesus, and to glorify him. This is the more obvious meaning of this reference, though it may carry a deeper meaning, e.g., that the Spirit 'proceedeth' from the Son as well as from the Father. But, whether this doctrine is in this verse or not, there are

1. Westcott, B.F., "Commentary on John" p. 208.
 2. John, 15:26.

other grounds for thinking that this is the true explanation of the relationship in the Trinity. That the Spirit 'proceedeth' from the Son is not expressly stated in Scripture, but is held to be implied in the names which are given to the Son, showing the essential deity of the Son equally with the Father, and in the relation of the Spirit to the Son's work. It is maintained that the Spirit could not be 'sent' by the Son, unless He 'proceeded' from him.¹ And finally the Spirit is called the Spirit of the Son as well as the Spirit of the Father.² Also, it is possible to see an eternal spiration implied in the incident of Jesus breathing the Spirit upon his disciples.³ The more definite work of the Spirit in carrying out the Mission of the Son will be treated in a later chapter.

We might here speak of the difference of the Son and the Spirit in the Trinity. Theologians have distinguished between generation and procession or spiration. The Son is begotten, or generated, while the Spirit proceedeth or is spirated. Shedd quotes Augustine in saying, "There is a difference between generation and procession, but I do not know how to distinguish them, because both are ineffable."⁴ He again adapts the view of Turretin, the Italian scholar and theologian, in an

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1. Shedd, W.G.T., "Dogmatic Theology" p. 333.
 2. Romans, 8:9.
 3. John, 20:22.
 4. Shedd, op. cit., p. 331.

effort to distinguish the two, thus:

"(1) In respect to the source. Generation is from the Father alone; procession is from the Father and Son. (2) In respect to effects. Generation not only results in a hypostatical personality, but in resemblance. The Son is the 'image' of the Father; but the Spirit is not the image of the Father and the Son..... (3) In respect to order of relationship. Filiation is second, and procession is third. The Father and Son spirate the Spirit, not as two different essences..... but as two personal subsistences of one essence, who concur in one resulting procession. There are two spirations but only one procession." 1

We may summarize this study with the following statement of results: First, the Holy Spirit has a place in the Trinity, and in granting this his divinity is also granted. Second, he stands in a definite relation to both the Father and Son: He "proceeds" from both. He is subordinate in position but not in essence. Third, as the Father's representative he is the medium of God's operations, and the source of holiness in his creatures. He is given by the Father to carry on the Son's work. Fourth, the Spirit is the Son's agent and representative in completing the Son's Mission in the world.

1. Shedd, "Dogmatic Theology" p. 331, quoted from Turretin, III xxi 3. For a good definition of the Trinity cf., Cook, "Boston Monday Lectures," p. 256.

JESUS WAS EQUIPPED FOR HIS MISSION BY THE
BESTOWAL OF THE SPIRIT.

CHAPTER TWO

JESUS WAS EQUIPPED FOR HIS MISSION BY THE BESTOWAL OF THE SPIRIT.

The incident on which this chapter is based is the Baptism of Jesus. He was baptized by John with water and by the Father with the Spirit. It is this latter with which we are here concerned. Three questions arising out of this baptism experience will be discussed in this chapter. First, in what sense and to what extent was the Holy Spirit present and operative in the life of Jesus before his Baptism? Second, what did the Spirit do to and for Jesus at this time? Third, what is taught by John as to the presence of the Spirit in the life of Jesus subsequent to the Baptism?

I. The Spirit in the Infancy and Youth of Jesus.

As stated before, we are dealing with such material as is found in the Gospel by John. The portrayal of the life of Jesus in this Gospel begins with his Baptism, so far as his earthly work is concerned. And it is in reference to Jesus' Baptism that the first mention is made of the Holy Spirit in this Gospel. We find,

"And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." 1

1. John, 1:32-33.

Although we are told nothing by John of the Virgin Birth and the remarkable youth of Jesus, yet there are statements in his Gospel which imply an unusual background, and give us the right to presuppose as much. All of Jesus' own claims of unity with the Father indicate this. The writer of this Gospel believed in the pre-existence of Jesus, for we find,

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." 1

Jesus' unusual claims are found in such statements as:

"My Father worketh even until now, and I work." 2

And,

"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." 3

Again,

"For as the Father hath life in himself, even so gave he to the Son also to have life in himself." 4

Finally,

"For I am come down from heaven, not to do mine own will, but the will of him that sent me." 5

From the close identification which Jesus made between himself and the Father we are led to believe that his life was different from other lives. No other Hebrew prophet

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1. John, 1:1-2.
 2. John, 5:17.
 3. John, 5:24.
 4. John, 5:26.
 5. John, 6:38.

or leader had ever made such claims as Jesus was here making. Not one of them had claimed to have been sent down from heaven, or that he was one with the Father, or that he was the channel through which God would give eternal life to mankind. Such claims as these made by Jesus presupposes an unusual background. There is sufficient ground here for thinking that the Virgin Birth is involved.

A. Jesus' Birth and the Spirit.

Luke informs us that Jesus' birth was wrought by the Spirit. He says,

"And the angel answered and said unto her,
The Holy Spirit shall come upon thee, and the power
of the Most High shall overshadow thee; wherefore
also the holy thing which is begotten shall be called the Son of God." ¹

We have here in the conception of our Lord the intervention of divine power which supplies the place of nature in producing a physical result. Paternity is ascribed to the Father working through his Spirit, rather than to the Holy Spirit as a Person.² In this act the Spirit is seen presiding over the beginnings of a new creation, which the Incarnation inaugurated. Even though the Spirit was present in a special manner in the birth of Jesus, the perfect holiness of his life is not to be attributed to this unusual birth. This is well discussed by Godet, when he says,

"The miraculous birth was only the negative condition of the spotless holiness of Jesus. Enter-

1. Luke, 1:35.

2. For evidence of this, cf., Godet, on the above passage, Swete, "The Holy Spirit in the New Testament" p. 32, and, Cumming, "Through the Eternal Spirit" p. 70.

ing into human life in this way, He was placed in the normal condition of man before his fall, and put in a position to fulfil the career originally set before men, in which he was to advance from innocence to holiness. But in order to change this possibility into a reality, Jesus had to exert every instant His own free will, and to devote Himself continually to the service of good and the fulfilment of the task assigned to Him, namely, 'the keeping of His Father's commandment'. His miraculous birth, therefore, in no way prevented this conflict from being real. It gave Him liberty not to sin, but did not take away from Him the liberty to sin." 1

B. Jesus Youth and the Spirit.

Let us proceed to study the way in which the Spirit worked in the life of Jesus before his Baptism. We have to turn again to Luke for facts concerning the remarkable youth of Jesus. He says,

"And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." 2

Again,

"And Jesus advanced in wisdom and stature, and in favor with God and men." 3

These refer to his early years at Nazareth, and reveal the fact that Jesus grew spiritually as well as physically. This is further revealed by Jesus' eagerness to learn of the Hebrew writings concerning God, as seen in the incident of his visit to the Temple at the age of twelve. ⁴ The Boy was here distinguished from other boys by spiritual gifts

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1. Godet, "Commentary on the Gospel of St. Luke" Vol. I.
 2. Luke, 2:40. (p. 94.)
 3. Luke, 2:52.
 4. Luke, 2:41-51.

which in the atmosphere of the Temple manifested themselves to all that heard. He was content to ask for information, but his questions and the answers which he gave disclosed a grasp of spiritual truth, which in one so young amazed even experienced teachers. In his answer to his parents at the Temple,¹ there is revealed the consciousness of a unique relation to God and an enthusiasm for the spiritual and eternal, which had begun to overshadow all his other interests.

The development of Jesus was one which seemed natural and normal, for he developed physically, mentally, and spiritually. But his growth was remarkable in that he showed an interest in, and a grasp of spiritual things at a younger age than any other. And this entire growth was under the presence and power of the Spirit.² Meyer agrees with this in saying,

"The Logos was the substratum of the divine side in Jesus Christ, which having become incarnate, entered upon a human development, in which the theanthropic subject needed the power and excitement of the Spirit. He was of necessity under this influence of the Spirit from the very outset of the development of His theanthropic consciousness, and long before the moment of His Baptism, so that the Spirit was the awakening and mediating principle of the consciousness which Jesus possessed of His oneness with God." ³

The work of the Spirit in the life of Jesus before

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1. Luke, 2:49.
 2. For the position that the 'grace of God' is equivalent to the presence of the Spirit, cf., Swete, op. cit. p. 35, and, DuBose, "The Gospel in the Gospels" p. 28.
 3. Meyer, "Critical and Exegetical Handbook to John" p. 85. Further references on this point, cf. Morgan, "The Spirit of God" p. 98. and Kuyper, "The Work of the Holy Spirit" p. 95.

his Baptism may be summarized in the following statements. Jesus lived a quiet and for most part unrecorded life in the power of the Spirit for thirty years, during which time he underwent much of the discipline of the Spirit. Although he knew all things by his divine nature, yet he assumed human nature and began as a man and progressively learned as he grew. He had an intense interest in, and understanding of spiritual truth at a very early age, and these are to be attributed to the presence of the Spirit in his life. The entire growth of his messianic consciousness is to be attributed to the power and guidance of the Spirit.¹ All the foregoing has been in order to show that the record of Jesus' Baptism in John had a background, which we may presuppose.

II. The Spirit and the Baptism of Jesus.

The central question as to the baptism experience is, what did the Spirit do to, and for, Jesus at that time? It was after John had been preaching for months, and after his preaching had attracted great crowds that Jesus came to be baptized of him. John had testified of Jesus saying of him that one was coming who would baptize with the Holy Ghost and with fire.² And John admitted

1. Cf. Godet, F., "Commentary on the Gospel of John" p. 124.
 2. John, 1:19-28, and Matt. 3:11.

that he was not the Christ, but that he came to bear¹
 witness of the Christ, and to prepare the way for him.
 Jesus came at the age of thirty to be baptized of John,
 but there does not appear to have been any formal reason
 for the choice of the thirtieth year. It was when Jesus
 saw that the time was ripe for him to begin his public
 ministry that he came for baptism. The Spirit was at work
 here guiding Jesus in making decisions, as Swete says,
 "It was no conventional rule that guided him but the Holy²
 Spirit working in the sphere of his human consciousness."

A. Form as of a Dove.

At the Baptism the Spirit descended upon Jesus in
 the form as of a dove.³ The Gospels agree that the dove⁴
 was but a symbol of the Holy Spirit, and that it was the
 Spirit and not a dove which descended and abode on Jesus,
 for each Gospel writer speaks of the thing which abode on
 Jesus as having the form as of a dove, never do they call
 it a dove. The dove was the visible sign which drew at-
 tention to the illapse of the invisible Spirit. It is not
 stated whether the multitudes beheld the form of the dove,
 but it was visible to John and to Jesus. Westcott thinks
 that the form of the dove here was assumed by the Spirit
 to suggest tenderness, innocence, and tranquil and gentle

1. John, 1:20,23.

2. Swete, op. cit. p. 40.

3. John, 1:32.

4. John, 1:32, Matt. 3:16, Mark, 1:10, Luke, 3:22.

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motion.

The Spirit is described as "descending as a dove out of heaven."² The term "heaven" here may have a reference to both place and relationship. Godet says,

"The heaven as we behold it with the bodily eye, is the emblem of the state perfect in holiness in knowledge, in power, in felicity. It is, consequently, in the Scriptures the symbol of the place where God manifests His perfections, in all their splendor, where His glory shines forth perfectly, and from which the supernatural revelations and forces proceed."³

John saw descending from the heavens which were rent, a luminous form like a dove, which rested and abode upon Jesus.

B. Abiding of the Spirit.

It is further said of the Spirit that he "abode upon him."⁴ Thayer says that the Greek word here denotes constancy in maintaining unbroken fellowship, constancy in being present to help one, or constancy in exerting influences upon one.⁵ The abiding is something which is not momentary but is of continuous duration. The Spirit began a permanent abode upon Jesus. This abiding also involves the exertion of a continuous influence. Here is one of the major differences in the coming of the Spirit upon Jesus and his coming upon prophets and leaders before Jesus. With Jesus the state is permanent,

1. Westcott, "Commentary on St. John's Gospel" p. 21.

2. John, 1:32.

3. Godet, op. cit. Vol. I. p. 317.

4. John, 1:32.

5. Thayer, op. cit. p. 399.

while with others it is intermittent.¹ Godet further thinks that the accusative construction 'upon him', with the verb of rest 'to abide',² springs from the living character of the relation.² We are to think of the Spirit as descending in the form of a dove upon Jesus and gently hovering over him, indicating to John and to Jesus that the Spirit has taken up his permanent abode with the Son of God.

C. Jesus' Power to Baptize with the Spirit.

It is because Jesus received the Spirit without measure that he is able to baptize others with the Spirit. John the Baptist spoke of him as the one who baptizes in the Holy Ghost.³ To baptize with the Spirit is the peculiar work of the Messiah. The idea of the Spirit's abiding is placed in close connection with that of baptizing with the Spirit.⁴ It is because the Spirit comes in his fulness and abides with Jesus that he has the power to baptize others with the Spirit.⁵

D. Proof to John the Baptist.

This descent of the Spirit in the form of a dove was proof to John that this was the Messiah, the one who

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1. Cf. II Kings, 3:15.
 2. Godet, op. cit. p. 318.
 3. John 1:33.
 4. John 1:33.
 5. Cf. Godet, op. cit. p. 318, for an explanation of the Greek constructions which makes this fact more evident.

should baptize with the Holy Ghost.¹ It does not matter whether John knew Jesus before the Baptism; but the important thing for John is, that now, after the Spirit has descended, he knows that this is the Messiah. And he is reassured in his own work by having the Messiah come and identify himself with it by being baptized of John with water. John can preach with far greater assurance that his message is true, since he knows this is the Son of God. He witnessed to others of what he had seen, for he says,

"And I have seen, and have borne witness that this is the Son of God."²

Westcott has some remarks on the relation of Jesus' Baptism to the work of John the Baptist. He says,

"To the Baptist the sign showed that his work was consummated by the open advent of Him whose way he was himself sent to prepare: to Christ, that the hour of His public ministry was come, a ministry commenced by an act of self-humiliation."³

E. What the Spirit Did to Jesus.

Let us approach our central question, what did the Spirit do for Jesus at the Baptism, if anything? It is said of Jesus soon after his baptism,

"For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath

1. John 1:33.

2. John, 1:34.

3. Westcott, op. cit. p. 23.

given all things into his hand".¹

This fulness of the Spirit could not refer to the work of the Holy Spirit in the birth of Jesus, for there he acts only as a life-giving force in the place of a paternal principle.² And even though according to the measure of his development he was always conscious of the Messiah task, yet it cannot be said that the fulness of the Spirit was his in his youth in the same degree as in his Baptism and public ministry. We must allow for Jesus a normal and natural development. And the fulness of the Spirit recalls the coming of the Holy Ghost at the Baptism.³ If this be accepted then it follows that one thing which Jesus received at his Baptism, which he had not before, was the unlimited presence and power of the Holy Spirit. Further reason for accepting this explanation lies in the fact that Jesus did no miracles, so far as is recorded, before his Baptism, but very soon afterwards he realized that such power was his.⁴ We have seen from a study of his youth that the Spirit was with Jesus from childhood, but it was at the Baptism that the Spirit came in his fulness to abide in him.

1. The Formal Opening of His Ministry.

The Baptism experience was the formal beginning of

1. John, 3:34-35.

2. Godet, op. cit. p. 320.

3. Godet, op. cit. p. 412.

4. John, 2:1-11. Cf. the Temptation experience where both Jesus and Satan realized that he possessed such power.

Jesus' ministry. Before this he had lived a quiet, unheralded life in the little town of Nazareth. But immediately afterward he began his public ministry and called men to follow him. Here his official work started. It was here that he was anointed as priest, prophet and king. Kuyper has set forth this view of the Spirit's relation to the ministry of Jesus, in the words,

"It is incorrect to say that Christ was installed into His Messianic office only at His Baptism. On the contrary He was anointed from eternity. Wherefore, He may not be represented as being for a moment unconscious, according to the measure of His development, of the Messiah task that rested upon Him. This lay in His Holy Person, and, as in His human consciousness His Person gradually attained stature, it was always the stature of the Messiah. And yet it is only at the Baptism that Jesus receives the actual consecration to His office." 1

2. Change in Jesus' Person ?

It is possible to think that from the new power which Jesus possessed after his Baptism, revealed in the immediate beginning of his ministry, that something must have happened to the Person of Jesus in this experience. Godet states the possible change in terms with which we are inclined to agree. He says,

"There was certainly wrought at that hour a decided advance in the consciousness of Jesus, but the view which admits an actual gift, but only in relation to His ministry, appears superficial. In a life so completely one as that of Jesus, where there is nothing purely ritual, where the

1. Kuyper, "The Work of the Holy Spirit" p. 98.

external is always the manifestation of the internal, the beginning of a new activity supposes a change in His own personal life. Undoubtedly His entire existence had passed under the constant influence of the Holy Spirit which had presided over His birth. At every moment He had obeyed this divine guide, and at each time this docility had been rewarded by a new impulse. The vessel was filled in proportion as it enlarged, and it enlarged in proportion as it was filled. But to be under the influence of the Spirit is not to possess the Spirit. Till then the Spirit was upon Him; He increased under this divine influence in wisdom and grace. From the time of the Baptism the Spirit becomes the principle of His psychical and physical activity, of His whole personal life. The open Heaven represents His initiation into the consciousness of God and His designs. He fully apprehends the name of the Father as applied to God and can proclaim it to the world. The Holy Spirit becomes His personal life, makes Him the principle and source of life for all men. At that moment the heavenly things which He was to reveal to others were unveiled to Him. At the same time the mystery of His own Person became clear to Him. and from that day He knew Himself as the Only-Begotten Son; he knew fully as man the Father Himself." 1

Just what did happen to Jesus at his Baptism is very difficult to know. Surely the Spirit was with him through his childhood and youth, and he was always the eternal Son, yet one is inclined to believe that something very definite happened at his Baptism. But when the attempt to define the limits and terms of this experience is made all effort breaks down before the eternal mystery of this great personality. The human mind is not able to grasp, nor human language capable of expressing the experiences through which this unusual Person went. Only meager efforts can be made to this end, and we offer

1. Godet, op. cit. p. 124, also note on pp. 319-321.

ours as such.

3. Other Interpretations.

There are various other opinions as to what happened to Jesus at his Baptism. Meyer, and MacGregor claim that the "descent of the Spirit is nothing more than a sign by which John recognizes the Incarnate Logos"¹, and that this sign was given "in order to point Him out to the Baptist as the Messiah"². Others claim that Jesus received a communication only in reference to his work, or that here John was instructed with the fact that Jesus communed with the Spirit.³ The Ebionites claimed that the Baptism was the moment at which Jesus received his Messianic Sonship, and the Gnostics interpreted this experience as the coming of the Logos upon the man Jesus, or the moment at which Jesus became the Christ.⁴ But none of these views take into full consideration Jesus' claims of pre-existence,⁵ nor his existence in the flesh. Their most obvious error is their failure to take due notice of Jesus' life and works before, as compared with after, his Baptism. These interpretations just like the others we have considered fail to explain the experiences of this unique Person.

We offer as our conclusion on the operation of the Spirit at the Baptism of Jesus the following statements. First, the coming of the Spirit at this occasion

1. MacGregor, "The Gospel of John" p. 34.

2. Meyer, op. cit., p. 85.

3. Cf. Godet, op. cit. p. 319, for various interpretations.

4. Cf. Westcott, op. cit. p. 23 for refutation of this.

5. John, 6:50-51, 7:29, 8:58, for examples.

to abide with Jesus is not the first time he had come into his life. Second, the appearance of the Spirit here was a sign to both Jesus and John, and also a communication to Jesus. Third, this communication at the Baptism was not the bestowal of the Christ upon the man Jesus, but it was of such a nature as to further enlighten Jesus' own understanding of his Person and mission, and to give him a special anointing for the beginning of his ministry.

III. The Spirit in Jesus' Life Subsequent to His Baptism.

A. The Spirit and Jesus' Temptation.

It is in the Temptation of Jesus that we first see the Spirit in his life after the Baptism. This experience is not recorded in John, but all the Synoptics relate it and connect it with the work of the Spirit. Matthew says that Jesus was "led up of the Spirit into the wilderness";¹ Mark speaks of the Spirit driving him forth into the wilderness;² and Luke not only says that Jesus was led forth by the Spirit but that he also returned in the power of the Spirit.³ The Spirit is here directing Jesus in making decisions in which he had to deny himself, and further align himself with the Messianic program in line with the Father's will. It is through the Spirit that Jesus is able to say, "I seek not mine own will, but the will of him that sent me".⁴ Jesus' was able to

1. Matt. 4:1. 3. Luke, 4:1, 14.
2. Mark, 1:12. 4. John, 5:30

deny himself and do the Father's will rather than his own by the help of the Holy Spirit.

B. The Spirit and Jesus' Ministry.

Jesus' teaching and preaching was in the power of the Spirit. The content of his message, the manner in which it was delivered and the effect it produced on the listeners all indicate this. Multitudes were amazed at his teaching ¹ and even his enemies admitted that they had never heard one who taught as he taught. ² His message was one which vitalized and had an effect upon people, and this was because he taught them "as one having authority and not as the scribes." ³ We have a passage which directly connects the Spirit with Jesus' teaching, which says,

"For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" ⁴

This reference indicates that it is because Jesus has the fulness of the Spirit that he knows the truths of God and is able to set them forth so clearly and forcefully. ⁵ And in another passage Peter connects the Spirit with the power which accompanied Jesus' ministry. He says,

"Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him". ⁶

1. John, 5:28.

2. John, 7:46.

3. Matt. 7:29.

4. John, 3:34.

5. Cf. Westcott, ad. loc. on referring this to Jesus' Baptism.

6. Acts, 10:38.

We have seen that Jesus attributed his extraordinary power and insight to the Father. And it is reasonable to think that since there was such a close identity between Jesus and the Father, and the Spirit was with Jesus, the union was accomplished by the presence of the Spirit in the life of Jesus. Thus the Spirit is the source of Jesus' power in teaching and preaching.

Further, signs and miracles were wrought by Jesus through the power of the Spirit. Jesus says,

"The Son can do nothing of himself, but what he seeth the Father doing." 1

And,

"I can do nothing of myself " 2

Again,

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me I speak these things. And he that sent me is with me..." 3

And,

"The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." 4

From these statements it is clear that Jesus attributed his power to do mighty works to the Father abiding in him. It is the Spirit that gives Jesus the power to work the Father's works. Matthew very pointedly connects the cast-

1. John, 5:19.

2. John, 5:30

3. John, 8:28-29.

4. John, 14:10.

ing out of demons with the working of the Spirit of God. When Jesus was accused of doing this work by the power of Beelzebub, he refuted this accusation, and added,

"But if I by the Spirit of God cast out demons, then is the Kingdom of God come upon you." 1

We have seen already that it is because Jesus is baptized with the Spirit that he is able to baptize others with the Spirit.²

C. The Spirit and Jesus' own Illumination.

Finally, it was through the Spirit that Jesus received his own spiritual illumination. This is indicated in a passage which we have already quoted, but is here given again,

"For he whom God hath sent ~~speakes~~ the words of God: for he giveth not the Spirit by measure." 3

Jesus spoke the words of God because his mind had been illuminated and instructed through the indwelling of the Spirit of God. It was the Spirit which gave to him such a grasp of spiritual things. This was the source of his knowledge of the Father, and of the Father's will. The Spirit helped him to obey the Father perfectly, and thus ever to become more and more enlightened. Through the Spirit his own thinking was so clarified that he was able

1. Matt. 12:28.

2. This thesis, p. 27.

3. John, 3:34.

to understand his own Person and his relation to the Father. From this source he gained the knowledge of his own mission in the world. Just as the Spirit of Truth was to lead the disciples into all truth, so he led Jesus into all truth. And this same Spirit awaits to lead us all into truth. Jesus furnishes us the perfect example of the Spirit's unhindered operation in the life to illuminate it, and to bring it to spiritual perfection. He illustrates the perfection of the spiritual life we are called upon to lead.

In summarizing the work of the Spirit in Jesus' life after his Baptism, we might say that Jesus received his knowledge of what to preach and teach through the illumination of the Spirit; this same Spirit accompanied his preaching and teaching with power; Jesus performed his mighty works through the power of the Spirit; the Holy Spirit led him in overcoming temptations; and Jesus had power to baptize others with this same Spirit with which he had been baptized.

JESUS' MISSION WAS MADE EFFECTIVE BY THE WORK
OF THE SPIRIT IN HIS FOLLOWERS.

CHAPTER THREE

JESUS' MISSION WAS MADE EFFECTIVE BY THE WORK OF THE SPIRIT IN HIS FOLLOWERS.

We have studied the teachings of the Gospel of John on the personality and characteristics of the Spirit, and the work of the Spirit in the life of our Lord. We come now to consider the work of the Spirit in the life of believers. This chapter will be set forth under three main topics relating to this subject. They are: (1) conditions on which the Holy Spirit is received, (2) his work of leading, instructing and comforting those who receive him, and (3) his work in perfecting the believer's relationship with the Father.

I. Conditions on Which the Spirit is Received.

These conditions are not expressly set forth in John, but they can be inferred from the teachings of Jesus in the various parts of this Gospel. The first requirement is that one must hunger and thirst for the spiritual.

A. Thirsting for the Spiritual.

This is seen from the passage which we quote:

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit

was not yet given; because Jesus was not yet glorified." 1

The setting in which this passage is found makes the idea of hunger and thirst all the more prominent. The occasion was the last day of the feast of tabernacles. This was the 'great day' of the feast, the most significant, that is, the one on which the most important of the ceremonies took place. One of these ceremonies was the pouring out of the water, after which the worshippers joined in singing the great Hallel, (Ps. cxiii-cxviii), in responsive chorus. This pouring out of the water undoubtedly called to their minds the scene in the wilderness, when God caused water to come from the rock, and ² this water had satisfied the thirst of their fathers. It further signified the out-poured blessings of God in satisfying the wants of this nation. The ceremony was carried out with great dignity and the worshippers joined in it with a very earnest spirit. ³

Probably Jesus spoke the words we have quoted just at the close of the singing of the Hallel. This would have been the psychological moment. This was the moment when the people were thinking of the thirst of their fathers which God had satisfied, and were seeking

1. John, 7:37-39.

2. Cf. Exod. 17:1-7, and Num. 20:1-13.

3. Cf. Edersheim, A., "Life and Times of Jesus the Messiah" Vol. II, pp. 156-161.

to have their own thirst quenched. But most of them were not finding their spiritual wants satisfied by this ceremony. And Jesus says unto these thirsting people, "Come unto me and drink." But he speaks this concerning the Spirit which those who believed on him were to receive. That is, the thing which will satisfy their thirst is the Spirit which they receive if they believe on Jesus; the Spirit in his special coming which was to take place later. Notice, Jesus says, "If any man thirst, let him come unto me and drink." These words are a re-echo of Jesus' preaching earlier in his ministry, in which he said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled,"¹ and "Blessed are ye that hunger now: for ye shall be filled."² So, it is to those who thirst for the spiritual that the Spirit is to be given.

B. Belief in Christ.

Another requirement which must be met for the receiving of the Spirit is found in the passage we have been studying,³ in the words, ".....let him come unto me and drink." One must come unto Jesus to receive the Spirit. Let us see what things are involved in these words, "Come unto me." This "coming unto Jesus" is directly connected up with belief in this reference above. It is those who believe on Jesus that are to receive the Spirit, for Je-

1. Matt. 5:6.

2. Luke 6:21.

3. John 7:37-39.

sus spake of the Spirit, "which they that believed on him were to receive....." And what does it mean to believe on Jesus? This can best be seen in briefly studying references in which Jesus implored people to believe on him. There are many places where he did this.

When the multitude came to Jesus after he had fed the five thousand, and wanted to know how they might work the works of God, Jesus replied, "This is the work of God,¹ that ye believe on him whom he hath sent." And to explain to these people what he meant by believing on him, Jesus spoke to them such statements as:

"For I am come down from heaven, not to do mine own will, but the will of him that sent me." 2

And,

"I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." 3

Again,

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world." 4

Here it is evident that Jesus wanted these people to believe that he had come down from heaven, from God, and that he came to bring spiritual satisfaction to those who hunger and thirst; and Jesus wanted them to accept him on that basis. It is evident in this section of John's Gospel (6:27-59), that to believe on Jesus is to

1. John 6:28-29.

2. Ibid, 6:38.

3. Ibid, 6:35.

4. Ibid, 6:51.

have a conviction, full of trust, that he is the Messiah; the divinely appointed author of salvation in the kingdom¹ of God. To believe on Jesus was to accept him as such.

The idea of accepting Jesus involves more than just the operation of the intellect. This is seen in the section referred to above:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." 2

Here Jesus makes a plea for a union between himself and believers, which is the closest possible, and which calls for more of man than his intellect in order to be realized. Further, Thayer claims that the Greek word used here for believe (*πιστεύειν*), when used in the New Testament, has a specific moral and religious reference of "the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of his soul; thus it stands to trust in Jesus or in God as able to aid either in obtaining or in doing³ something.

C. Repentance.

There is one other requirement which must be met before the Spirit is given, and this is also involved in the "coming unto Jesus", that of repentance. John does not record this element in the preaching of Jesus, unless it is involved in such statements as we have quoted.

1. Cf. Godet, "Commentary on John" Vol. II pp. 19-24.

2. John 6:53.

3. Thayer, J. H., "Greek - English Lexicon" p. 511.

But Mark expressly says:

"Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel." ¹

And this message was the burden of the preaching of John the Baptist. ² In other words the first thing to do in order to receive the kingdom, and to benefit by the gospel was to repent. Then it follows that this must be done before one can receive the Spirit with his blessings. ³

The conditions on which the Spirit is received may be summarized thus: (1) a deep and longing thirst for righteousness, (2) repentance and turning from evil, (3) believing on Jesus as the Son of God, as having come from heaven, as revealing unto us the Father; that is, accepting him on this ground, and trusting in him for life here and life beyond. All these requirements are summed up, or included in the words, "Come unto me." Where these are met the Spirit is given in the same life-giving way in which he came at Pentecost.

II. The Spirit's Work of Comforting and Instructing the Believer.

We have seen that the word "Comforter" does not give the full meaning of the Greek word *Παράκλητος*, ⁴ for in this word is also the idea of "Advocate" and

1. Mark 1:14-15.

2. Cf. Matt. 3:2, Mk. 1:4, Luke 3:3.

3. Cf. also Acts 2:38.

4. Cf. This thesis, p. 6-7.

"Helper". But since "Comforter" is one translation for it we are to understand, that in some sense, the Spirit is to be a comforter to those who receive him. Then let us study his work of comforting.

A. Work of Comforting.

The time at which Jesus promised to send the Holy Spirit to his disciples was a time in which they needed comfort. This is seen in two passages which we quote:

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall send you another Comforter, that he may be with you forever,..... I will not leave you desolate: I come unto you." 1

And,

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you." 2

These words were spoken not long before Jesus was arrested and taken by the mob in the garden, and after he had made it clear to his disciples that he would be taken from them. Jesus had been their comfort and strength during all the years they had followed him, but now he is to be taken away, and they are sad, maybe despondent, not knowing where they shall find comfort. But Jesus says another (ἄλλος) Comforter is to come to be with them indicating that he had been a Comforter. Yet, even though this Comforter is another Person, he will

1. John, 14:15-18.
2. Ibid, 16:7.

bring Jesus back to them, for Jesus says, "I will not leave you desolate: I come unto you."¹ And further, the Comforter who is to come will be able to do more for the disciples than Jesus had been able to do, for Jesus had been with them, but the other Comforter is to be in them.² Now, their support and comfort is to be from within their own hearts, and the source will be Christ within. Jesus answers Philip's request, "Lord, show us the Father, and it sufficeth us,"³ by teaching him, and the others, that the Father is to dwell within them, through his Holy Spirit. This is the greater comfort which the Spirit is to bring.

This other Comforter will abide with them for ever. Jesus' abode in the flesh was limited, and was now drawing to a close, but he is to come to them in the Holy Spirit, and will be able to abide with them always. And even as Jesus had comforted, loved, instructed, and had shown great tenderness, the Spirit will continue this work for all time. Kuyper sets forth this work of comforting thus:

"He (the Spirit) abides with us forever, enters the deep places of every soul, listens to every throb of the heart, is able to relieve us of all our cares, takes all our troubles upon himself, and by his tender and divinely loving words and sweet communion raises us out of our comfortless condition..... such comfort we can only expect from the living person who,

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1. Cf. Godet's " Commentary on John" ad loc. for proof that this statement refers to the coming of the Holy Spirit.
 2. John, 14:17.
 3. Ibid, 14:8.

coming to us with the key to our heart, cherishes us with the warmth of his own soul." 1

2

The atmosphere of our passage and the need of comfort are most clearly set forth by Luther in his expositions. He says,

"If I remain with you (our Lord says) you will have nothing in Me but a bodily, natural comfort, and will be unable to attain to the high spiritual authority and everlasting life ordained for you. Therefore My departure, which troubles you now so greatly, should be your chief joy....., Unless I go away, that is, unless I die, nothing will be done; you will continue as you are; and everything will continue in its old state, as it was before, and is now,..... No Scripture would then be fulfilled; and I should have come in vain; and all would be in vain that the holy fathers before you and you have believed and hoped..... Therefore you must not trouble yourselves about my going away from you, but should think whither I go, and what I am to accomplish,.....because I am going where I shall receive power from the Father, and shall send you the Holy Ghost, who will glorify me in the world; and thus through you shall establish and spread My Kingdom, which shall never come to an end..... and you shall help many, and make many blessed. All of which would remain undone, if I did not go away and die." 3

B. The Work of Instructing.

This part of the Spirit's work is greatly emphasized by Jesus, as can be seen from the number of times in which Jesus referred to it.

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." 4

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1. Kuyper, A., "The Work of the Holy Spirit" p. 535.
 2. John 14:15-28.
 3. Luther, as quoted by Hare, in his "Mission of the Comforter" Vol. II pp. 401-402.
 4. John, 14:26.

And,

"But when the Comforter is come,.....
he shall bear witness of me: and ye also bear
witness, because ye have been with me from the
beginning." 1

Again,

"I have yet many things to say unto you,
but ye cannot bear them now. Howbeit when he,
the Spirit of truth, is come, he shall guide you
into all truth: for he shall not speak from him-
self; but what things soever he shall hear, these
shall he speak: and he shall declare unto you the
things that are to come. He shall glorify me: for
he shall take of mine, and shall declare it unto
you." 2

The first thing we notice here is that the Spirit
is to be a Teacher. Jesus had taught the disciples much
truth, but there yet remained many things which he wanted
them to know, and which he would not be able to teach
them. The Comforter is to continue Jesus' work of in-
structing. This indicates the field in which the Spirit
is to instruct, e. g., truth in relation to Jesus and
his Mission.

The statement that "he shall guide you into all
truth", does not mean universal knowledge, but all that
belongs to the sphere of spiritual truth; that is, all
truth about the person and work of Jesus. This is clearly
seen when the above statement is put over against such
statements as: "he shall bear witness of me," and, "he
shall not speak from himself, but what things soever he
shall hear, these shall he speak," and, "he shall glorify
me: for he shall take of mine and shall declare it unto

1. John, 15:26.

2. Ibid, 16:12-14.

you." From such references it is very evident that the scope of the Spirit's guidance is to be in the field of spiritual truth, centered about the Person and work of Jesus, continuing the instruction which he had begun. The fact that the Spirit is sent in Christ's name is further evidence of his work being limited to truth about the Incarnation. This is well discussed by Stevens.

"The name is the symbol of the nature, essence, and import of the thing or person which it represents. The name of Christ therefore, stands for that which Christ is; it is the symbol of his saving life and power. When, then, the Spirit is said to be sent in Christ's name, the meaning is that the sphere of the Spirit's working is the same as that of Christ; that the mission of the Spirit is a part of the redemptive economy in which lie the whole purpose and meaning of Christ's work. The work of the Spirit is therefore linked to God's historic action in the redemption of mankind through Christ." 1

So the burden of the Spirit's instructing is to make clear to the consciousness of the disciples the full significance of the Incarnation. The Spirit will be able to do this: first, by bringing to their remembrance things which Jesus had spoken, re-emphasizing things which were clear and obvious, and making clear hidden truths, such as were given in some of the parables; second, by teaching truth which Jesus had left unspoken, truth which they were prepared neither to understand nor to obey, and which would not be evident until Jesus had finished his redeeming work; and, third, by declaring unto them the things which were to come. This may mean that the Spirit would review the things

1. Stevens, op. cit. p. 204. For another good discussion of the scope of the Spirit's work, cf. Westcott, on John 14:26.

which Jesus taught concerning the times which were to come in the later days, or it may refer to the future work of Jesus in building up the Christian order, with the final coming of the New Jerusalem. The latter is probable since we see the Spirit's operation in producing such writings as the Gospels, the letters of Paul and the Apocalypse.

III. The Spirit's Work of Perfecting the Believer's Relationship with the Father.

Jesus prayed that his followers might be brought into the closest possible relationship with the Father, as may be seen in the following words.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." 1

A. Begun in the New Birth.

This more perfect relationship between the believer and God is to be accomplished by what Jesus termed the new birth, or spiritual birth, which is wrought by the Holy Spirit.² Jesus in his conversation with the Jewish leader Nicodemus, set forth the manner in which this more perfect relationship is brought about. He said,

"Verily, verily, I say unto thee, except one

1. John, 17:20-21.
2. Ibid, 3:3-7.

be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." 1

Apparently Nicodemus had come to sound Jesus out in regard to his plans and mission. There is an undercurrent of sympathy on the part of Nicodemus, and it seems that he almost believed that here he had found the Messiah, and would now identify his own work, and the work of Jewish leaders with the mission of Jesus. But Jesus at once states the basis on which his work is to be wrought, and Nicodemus sees that it is quite counter to the basis on which the Jewish leaders had been endeavoring to bring in the Kingdom. The Jews had demanded works, observance of rites and rules, and keeping the Law, but Jesus understands that the necessary thing is a change in man's seat of motivation, a conversion of the heart, a remaking of man's inward life. The thing needed is a new birth: of water, symbolizing purification, or more likely referring to the baptism of repentance by John, to which the Pharisees would not submit; and of the Spirit, a quickening, and a bestowal of inward power. Westcott well expresses the meaning of Jesus' words in his remarks on this passage.

1. John, 3:5-8.

2. Ibid, 3:5.

3. Cf. Westcott, on the above reference, for enlightening remarks on the purifying and empowering virtue of the new birth.

He says,

"Thus the words taken in their immediate meaning as intelligible to Nicodemus, set forth, as required before entrance into the kingdom of God, the acceptance of the preliminary rite divinely sanctioned, which was the seal of repentance and so of forgiveness, and following on this the communication of a new life, resulting from the direct action of the Holy Spirit through Christ. The Pharisees rejected the rite, and by so doing cut themselves off from the grace which was attached to it." 1

This new birth idea is at the very heart of all
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 Jesus' teaching concerning the kingdom of God. There must be a change within man in order that there may be brought about a closer relation between the believer and the Father. The thing which happens in this change is well illustrated in the case of the disciples before and after Pentecost. Before Pentecost they were selfish, desiring honor above the privilege of service, quarrelsome, and filled with cowardice. But after the Day of Pentecost they were unafraid, preaching with power, unselfish, seeking the opportunity to speak of Jesus and his work, rather than seeking personal glory. Their relation with the Father had been made far more real by the coming of the Holy Spirit into their lives.

B. Christ-like in Type.

This brings us to study the outward manifestation of the believer's relation to the Father, which in type,

1. Westcott, op. cit. p. 50.

2. John, 3:5.

is the reproduction of the kind of life Jesus lived. Jesus identified the life which the Spirit would produce in the believer with the type of life which the Spirit produced in him. This is seen in his words to the Samaritan Woman,

"Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." 1

And again,

"He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive." 2

The fulfilment of such statements, in reproducing Jesus' type of life, is seen in the life of the disciples and the early Christians, as recorded in the Book of the Acts. There the Spirit was at work in the lives of believers causing to flow forth from them streams of living water, to refresh, fertilize, and to purify the souls of men. The Spirit is working in the lives of true believers in this same manner to-day.

C. Sanctification by the Spirit.

Finally, the sanctification of the believer is wrought by the Holy Ghost. Though this work is nowhere in the Gospels directly attributed to the Holy Spirit, yet as

1. John, 4:13-14.

2. Ibid, 7:38-39.

men are sanctified in the truth,¹ and it is his office to lead men into all truth,² sanctification is wrought by him. So, the Spirit is ever at work in the believer making him more and more in his spiritual nature like unto the perfect example, Jesus, and like unto the Father, who is the source of life and light. Both the origin and the development of the Christian life are in the Holy Spirit.

To summarize, it has been shown that there are certain conditions which must be met before the Spirit will take up his abode in the heart of the individual; that the Spirit has a very definite work of comforting, and leading the believer into a deeper knowledge of the spiritual truth; and finally, that he is working with the believer constantly to perfect the believer's relationship with the Father, by the new birth, by reproducing the life of Jesus in the believer, and by continually leading him into a closer fellowship with the Father, and causing to grow up in him qualities and characteristics which the Father possesses.

1. John, 17:17.
2. Ibid, 16:13.

JESUS ENTRUSTS THE FUTURE OF HIS MISSION
TO THE HOLY SPIRIT

CHAPTER FOUR

JESUS ENTRUSTS THE FUTURE OF HIS MISSION TO THE HOLY SPIRIT

In the development of this idea we shall first observe the Spirit working with the Disciples in establishing the Kingdom; and we shall second study the Spirit's work of convincing and convicting the world. For much of our material on this first point we will have to refer to the Acts of the Apostles. This is necessary because it is here that we are shown how the Spirit worked in establishing the Church, and in laying the foundation for the Kingdom of Christ. He is here shown continuing the work which Jesus had begun.

I. The Spirit Working with the Disciples in Establishing the Kingdom.

It is evident that Jesus expected his followers to carry on his work after he went back to the Father. This is seen from such statements as:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." 1

And,

"As thou didst send me into the world, even so sent I them into the world....."

1. John, 14:12-13.

Neither for these only do I pray, but for them also that believe on me through their word." 1

It is further apparent that Jesus expected his disciples to carry on his work under the leadership of the Holy Spirit. Jesus first promised the Spirit to his followers just after he had said that they would do greater works than he had been able to do. It does not matter essentially to what these "greater works" refer, but there is surely contained in the idea the spreading of the Gospel and the establishment of the early Church. The essential thing is that the Spirit is to work with and in these disciples in accomplishing these "greater works". For Jesus plainly states that they will not be able to do these things in their own power. "For apart² for me ye can do nothing." Even as Jesus did his own works through the power of the Father abiding in him, so the disciples will do their works by the power of Christ abiding in them through the Spirit. There are statements which further indicate the part which the Spirit is to play in the future of Jesus' mission:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning." 3

And,

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he

1. John, 17:18,20.

2. Ibid, 15:5, 5:19,30,36.

3. Ibid, 15:26.

shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." 1

A. Instruction of the Disciples.

The main point of the above passage is that the Spirit is to instruct the disciples in the things concerning the Person and work of Jesus. In other words, the Spirit is to give unto them the content of their message, which in turn they are to give to the world. It is through the Spirit that they are to know what to preach. This is treated at length in chapter three.

The Spirit is not only the agent by which they are to know what to preach, but it is through him that the disciples are to have the power needed to make the message effective, and are to be supplied with the needed courage. This is set forth by Jesus, as recorded by Luke:

"And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." 2

And,

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." 3

B. The Disciples' Prayer-life and the Spirit.

The Spirit working with the disciples is to have

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1. John, 16:13-14.
 2. Luke, 24:49. For proof that the "promise of the Father" is the gift of the Holy Spirit, refer to Acts 1:4, 2:33.
 3. Acts, 1:8.

a very definite relationship with their prayer life. It is by means of prayer that they will be able to fully realize the working of the Spirit in their own lives, and in the lives of others. He is to prepare the way for the preaching of the Gospel, and the building up of the Kingdom. The relation between prayer and the coming of the Spirit is indicated in such statements as:

"And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be made full." ¹

And,

"In that day ye shall ask in my name: and I say unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I come forth from the Father." ²

For "in that day" refers to the time when the Spirit shall have come to abide with them. At that time they can ask the Father and he will answer because they ask in the name of Jesus. ³ It is after the coming of the Spirit that the disciples are to have such free access to the Father in prayer. And it is through prayer that they are to realize that Jesus is still working with them, through the Holy Spirit, to establish his Kingdom. This is made obvious when we note illustrations which show the relation between prayer and the work of the Holy Spirit,

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1. John, 16:23-24. For evidence that "in that day" refers to the time after the Spirit shall come, cf. Westcott, on John, 16:23, and Godet, on 16:22.
 2. Ibid, 16:26.
 3. Cf. Murray, "With Christ in the School of Prayer" Ch. 24, for what it means to pray in "Christ's Name."

from the Book of Acts. They were gathered in prayer at the time the Spirit came.¹ It was after a prayer service that he came in such power that the place in which they were assembled shook.² Stephen was filled with the Holy Spirit as he prayed while being stoned to death.³ It was by constancy in prayer that these men were enabled to realize the working of the Holy Spirit in their midst.

The Spirit is to work with the disciples by giving them the truth which they shall preach; by giving them the courage which they need to face the difficulties which will arise; and by making himself evident to them through their prayers. These facts are illustrated in the Book of the Acts.

C. Teaching and Preaching in the Power of the Spirit.

All the disciples were preaching and teaching under the direction and inspiration of the Spirit, after Pentecost. This is evidenced from Peter's words in his sermon on the day of Pentecost,⁴ and from the statement by the twelve, when they said,

"It is not fit that we should forsake the word of God, and serve tables..... But we will continue steadfastly in prayer, and in the ministry of the word."⁵

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1. Acts, 1:14.
 2. Ibid, 4:31.
 3. Ibid, 7:55,60.
 4. Ibid, 2:15 f.
 5. Ibid, 6:2,4.

1. Enlightened by the Spirit.

But the manner in which the Spirit revealed the meaning of Scripture, and the teaching and work of Jesus, is more obvious in the cases of Peter, Paul, and Stephen than in any of the other early Christians. It was when Peter was filled with the Holy Spirit that he understood the prophecies of Joel and David and was able to expound them so clearly and forcefully that many were converted in his first sermon.¹ It was by being filled with the Spirit that he was enabled to set forth so definitely to the high priest and rulers,² the place of Christ Jesus in the salvation of mankind.² Stephen was given such wisdom and penetration by the Spirit that the theologians were not able to withstand him.³ His deeper understanding of the Scriptures is seen in his noted sermon before the council.⁴ Paul was called to the task of preaching to the Gentiles, and was sent forth by the Spirit,⁵ and consequently was able to expound the word so well at Antioch,⁶ Athens,⁷ and other places that many were won to Jesus Christ. In all these cases we see the Spirit at work in giving to these men a clear message, which won men to Christ and thus built up

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1. Acts 2:14-36.
 2. Acts, 4:8-12.
 3. Acts, 6:8-10.
 4. Acts, 7:1-53.
 5. Acts, 13:2, 4.
 6. Acts, 13:16f.
 7. Acts, 17:22f.

his Kingdom on earth.

2. Emboldened by the Spirit.

Next, let us observe how the Spirit gave to men the needed courage in the work of establishing the Kingdom. The difference between the attitude of Jesus' followers before and after Pentecost indicate something of the boldness the Spirit brings. Again, when Peter and John were arrested, the presence of the Holy Spirit gave Peter the courage to condemn even the chief priests and the rulers¹ for crucifying Jesus. Stephen was filled with such courage and boldness that in the same hour in which he was stoned to death he both accused the Jewish leaders of being "stiff-necked and uncircumcised in heart and ears",² and prayed for their forgiveness.³ It was courage which did not quake even in the face of death that the Spirit instilled into these early Christians. Countless times we see Paul exercising great boldness and courage in his work of helping build the Kingdom. In his second letter to the Corinthians, he gives an inclusive list of the things he had suffered⁴ with boldness. Not only were these disciples unafraid in facing the difficulties, but they went about "rejoicing that they were counted worthy to suffer dishonor for the Name".⁵

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1. Acts, 4:5-12.
 2. Acts, 7:51.
 3. Acts, 7:60.
 4. II Cor. 11:23-33.
 5. Acts, 5:41.

The Spirit worked with the early Christians:

(1) by revealing and clarifying the message which they were to preach; (2) by giving boldness to face difficulties, and joy in the sufferings which accompanied the preaching of this message; and, (3) by making more effective his work when they were faithful in prayer. All these things are amply illustrated in the Book of the Acts. It was necessary to go to this book for this material, for it is here that we are told of the first workings of this Comforter which Jesus had promised should come. Acts is subsequent to John. In John the Spirit is promised. In Acts the Spirit comes and begins his work.

II. The Work of the Holy Spirit in Convincing and Convicting the World.

This task is most fully set forth in Jesus' final discourse on the Spirit, as recorded in John, in the following words:

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." 1

A. The Meaning of ἑλεγχεν.

One particular point, the meaning of ἐλεγχεν, needs to be studied, before the import of the whole is set forth. For the meaning given to this word has a bearing

1. John, 16:8-11.

on the manner and nature of the Spirit's work of convincing and convicting. This Greek word has been translated in the Authorized Version, "will reprove", and in the Revised Version, "will convict". But neither of these English terms quite gives the full meaning of this Greek word. Thayer says it means, "to convict, refute or confute, generally with a suggestion of the shame of the person convicted."¹ However, Hare, to whom most of the commentators on the above passage refer, thinks ἐλέγξει, used in reference to the Comforter, denotes convincing rather than reproof. He quotes Donne in saying:

"This word, that is here translated to reprove, arguere, hath a double use and significance in the Scriptures: first, to reprehend, to rebuke, to correct with authority, with severity, and secondly, to convince, to prove, to make a thing evident by undeniable inferences and necessary consequences, so that reproof is an act of a milder sense than rebuking is....., and so do all the ancient expositors take it, according to that, all things are reprov'd of the light, and so made manifest: the light does not reprehend them, nor rebuke them, not chide, nor upbraid them; but to declare them, to manifest them, to make the world see clearly what they are, this is to reprove. That reproof then which is warrantable by the Holy Ghost, is not a sharp increpation, a bitter proceeding, proceeding only out of power and authority, but by enlightening and informing and convincing the understanding." ²

In juristic Greek ἐλέγχειν is not merely to reply to, but to refute an opponent. Its meaning becomes more evident as we note its usage. Jesus said, "Which of

1. Thayer, op. cit. p. 202.

2. Hare, "The Mission of the Comforter" p. 538-539.

you convicteth (ἐλ ἐγχε') me of sin?" ¹ Many rebuked him; many laid sin to his charge; but none brought sin home to his conscience; none convinced him that he was guilty of sin. Again we have "For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd (ἐλ ἐγχθῆ). Here the word denotes that the man would be convinced that his works were evil. Other scholars claim that both the idea of convincing, and that of reprov'g, are involved in the word ἐλ ἐγχε'ν . ² Trench, in his excellent book, "New Testament Synonyms," compares ἐλ ἐγχω with ἐπιτιμᾶω, and says,

"One may 'rebuke' another without bringing the rebuked to a conviction of any fault on his part; and this, either because there was no fault, and the rebuke was therefore unneeded or unjust; or else because, though there was such a fault, the rebuke was ineffectual to bring the offender to own it; and in this possibility of 'rebuking' for sin, without 'convincing' of sin, lies the distinction between these two words." ³

So it may be seen that in the fuller meaning of ἐλ ἐγχω , we have a fuller meaning of the work of the Holy Spirit, in his manner of reprov'g and convincing the world. He is to prove and convince, and in some cases reprove and rebuke, and in other cases convict. This will be seen in the fuller treatment of our passage.

1. John, 8:46.

2. Cf. Commentaries on John, (ad loc.) by Tholuck and Olshausen.

3. Trench, R. C., "Synonyms of the New Testament" p. 12. For some very interesting examples of the use of these two words in the New Testament see the remainder of this discussion.

B. Exposition of the Passage.

The three conceptions, sin, righteousness, and judgment are the cardinal elements in the determination of a man's spiritual state. In these his past, present and future are all summed up. These terms appear at first in most abstract and general form,¹ but they are qualified by the further words of Jesus. This passage may be interpreted either with a broad, or with a narrow meaning, and the manner in which the Greek word *ὅτι* is interpreted determines which view shall be taken. If it be translated "because",² the broader view is taken, and the sense would be: He will convince the world concerning sin because of its unbelief. If it be translated "so far as", the sense would be: He will convince the world concerning sin in so far as they do not believe on me. This latter narrows the view because it limits sin to unbelief in Christ.³ But these two views differ only in a matter of emphasis, and generically they give to the passage the same meaning.

1. Convicting the World of Sin.

The first proposition in this passage is that the Spirit will convince the world of sin because it has not believed on Jesus. In this it has gone contrary to truth

1. John, 16:8.

2. Cf. Godet, and Westcott, Commentaries, ad loc.

3. Cf. Meyer, ad loc.

and righteousness. The Spirit in his work will take up the cause of truth and right and set the world clearly in the wrong in this matter of refusing to believe on Christ. He will take the world in its wrong attitude and show it that it is wrong. This part of our passage deals with the sin of rejecting Jesus and his mission. The Holy Spirit will convict it of its guilt in consequence. Westcott, by analogy, applies this first proposition to the relation of unbelief to sin in general. He says:

"The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. Sin is essentially the selfishness which sets itself up apart from, and so against God. It is not defined by any limited rules, but expresses a general spirit. Christ is thus the touchstone of character. The Spirit therefore, working through the written and spoken word, starts from the fact of unbelief in the Son of Man, and through that lays open what sin is." ¹

Whether the reference to sin is general or particular, unbelief in Jesus Christ is its source.

2. Convincing the World of Righteousness.

The second proposition is that the Spirit will convince the world of righteousness because Jesus returned to the Father, and would not again be seen in the same manner in which he was now present. It seems clear that the righteousness here is that of Christ, and not the justification which the believer finds in Christ. ² Jesus here refers to

1. Westcott, ad loc.

2. For evidence supporting this view cf. Godet, ad loc.

the completion of his work when he speaks of returning to the Father. The world is convinced of righteousness¹ because he completed the mission he came to fulfil. The Life and Death and Resurrection of Jesus placed righteousness in a new light. In the revelation of his life, closed by the return to the Father, there was a complete exhibition of righteousness in relation to God and man. The world held an entirely wrong view of righteousness before Jesus came. But no longer can the world claim that righteousness lies in keeping the Law, or in works of the flesh, for Jesus has illustrated that true righteousness lies in obedience and relationship. There may also be involved the vindication of Jesus by the Holy Spirit. The world has deemed him unrighteous, even a blasphemer, and has put him to death as such, but the Spirit will prove that he was righteous and will put the world in the wrong. Timothy Dwight explained this reference by claiming that it was Jesus' idea of righteousness, "the union of the heart with God, the entrance to which is through faith",² that the Spirit will vindicate. But this is synonymous with Jesus whole life, for he lived his own idea of righteousness.

3. Convincing and Convicting the World of Judgment.

The third element in the conviction of the world

1. Cf. Westcott, ad loc.

2. Cf. Notes added to the American edition of Godet's "Commentary on John" Vol. II, p. 514.

is in respect to judgment. The Spirit will convince the world of judgment because the prince of the world hath been judged. Godet says,

"The judgment of which the Holy Spirit will furnish to the world the demonstration, will not be that great judgment of the Gentiles which the Jews were expecting, nor even that of the Jewish world convinced of sin. For the final sentence of the one party and the other is not yet pronounced. The prince of this world alone has from henceforth filled up the measure of his perversity, and can consequently be finally judged." ¹

The Spirit will prove to the world that its prince stands condemned. This result is viewed as already accomplished when Jesus spoke. The work of Jesus is the victory over Satan, and the cause of Satan is objectively a lost one. Westcott thinks that the world's own judgment is involved here, for he says,

"The Lord therefore looked forward to the consummation of His own Passion as the final sentence in which men could read the issues of life and death. And the Spirit starting from this lays open the last results of human action in the sight of the Supreme Judge." ²

In the matter of sin, righteousness, and judgment, the Holy Spirit will convince the world that it is wrong, and needs to right itself. In the matter of sin the Spirit would bring the world not only to the point of being convinced, but also of being convicted, so that this conviction might lead to salvation. But not every one who is convinced and reproofed is also convicted, for upon re-
proof some are hardened. ³

1. Godet, ad loc.
2. Westcott, ad loc.
3. Ibid.

Our study of the Spirit's work of convincing , reproving and convicting the world may be summarized thus: by the testimony of the Spirit the world, righteous in its own eyes, will be declared sinful; the condemned malfactor will be proved righteous, and his idea of righteousness will triumph; and, the author of evil will receive his irrevocable sentence, the sentence being potentially effected already.

CONCLUSION

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There remains for us here the task of stating briefly some of the things which have evolved from our study. It has not been possible to exegete as thoroughly as might be desired some of the passages in John, though every passage dealing with the Spirit has been given attention. However, this is not an effort at making an exhaustive study of the third Person of the Trinity and much could be said of the Spirit that has not been said in this thesis. There are other probable phases of the Spirit's work not as directly related to the mission of Jesus as what has been discussed above. We again state that this has been an effort to study the relation of the Holy Spirit to the mission of Jesus, from such material as is foundⁱⁿ or clearly connected with the Gospel by John. We now state some of the more or less important propositions that have developed from this thesis.

First, from the Gospel by John it becomes very evident that there is a close relation between the Holy Spirit and the work of Jesus, both while he was on earth and since. The Son has come in the Father's name and the Spirit has come in Jesus' name. The Spirit could not be given until the Son's work on earth was perfected, or completed. Even as Jesus brought the presence of the

Father to those who believed in him so the Spirit brings the presence of the Son to those who believe in the Son. In a peculiar sense, in relation to his mission, the Spirit is the Spirit of the Son, yet he is no less the Spirit of the Father.

Second, from an exegetical study of references in John's Gospel there can be little doubt as to the personality of the Spirit. Those who would deny the Spirit's personality must go to other sources than John to find material to substantiate their position. Even severe critics along this line admit that proper exegesis of passages in John leads to belief in the personality of the Spirit. The work which is assigned to the Spirit could not be accomplished by an impersonal influence.

Third, findings which have been made in regard to the the relation of the Father, Son and Holy Ghost tend to substantiate the doctrine of the Trinity. And though the relation of these Three remains an eternal mystery, we agree with the Western Church position, that the Spirit proceedeth from both the Father and the Son.

Fourth, the Holy Spirit had a very distinct bearing on the life of Jesus while he was on earth. He was the agent through whom Jesus' birth was accomplished, and was the influential force in making his childhood so remark-

able. This must be reconciled with the fact that Jesus' development in childhood and youth was natural and normal.

Fifth, the Holy Spirit came into Jesus' life at his Baptism to a fuller measure than he had been before. It is debatable whether there was any change in Jesus' Person or manner of life at this time, but it is clear that he possessed, or became aware that he possessed, powers which he did not before have. And it is reasonable to think that he further enlightened Jesus' mind as to his Person and mission in that experience.

Sixth, it is because Jesus was baptized with the Spirit that he has the right and power to send him into the world, and to baptize others with him.

Seventh, Jesus own source of power in accomplishing all his great works was the Spirit. Thus he sets before his followers the source to which they must turn for power in carrying on his work.

Eighth, the deep insight and illumination which Jesus had of spiritual truth came through the Holy Spirit. He is the perfect example in this respect of which we are to be imitators.

Ninth, the Spirit came into the world to continue the mission of Jesus. His scope of work is limited only in that manner. He is to accomplish his task by comforting,

encouraging, and instructing the believer. It is only the believer in Christ, who has met the proper requirements, with whom he dwells in this capacity. His work is further accomplished by his endeavor to convince, convict and to bring to repentance and obedience, the world which is in opposition to Christ. In loving-tenderness he ever strives to convince and to win men rather than to rebuke and drive them from the way of Love. He has ever been readier to convince in order to bless than to convict in order to condemn. He will effectually finish the work whereunto he is assigned.

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