

Jesus Christ: Why did He Come and What did He Accomplish?
Part Three

The Presence/Power of the Holy Spirit in the Life and Ministry of Jesus

It was not primarily by virtue of his divine nature that Jesus lived the kind of life he did, but rather through *his constant and ever-increasing reliance on the power of the Holy Spirit*. Three issues that undergird this thesis:

First, *the unprecedented presence of the Spirit in the life of Jesus*. *John 3:34-35* - "For He whom God has sent speaks the words of God; for He gives the Spirit without measure. The Father loves the Son, and has given all things into His hand" (NASB). Who is it that "gives" the Spirit and who is it that receives?

- (1) Some insist it is Jesus, the Son, who gives the Spirit to those who receive his testimony (v. 32).
- (2) More likely God the Father is "He" who gives the Spirit without measure to Jesus, the one "whom God has sent," the one who "speaks the words of God." Three reasons:
 - (a) This view alone makes sense of the first half of v. 34; i.e., the words of Jesus are to be identified with the words of God *because* Jesus receives the Spirit without measure. It is the HS who inspires/enables Jesus to speak the very words of the Father.
 - (b) This view connects v. 34 with v. 35; i.e., preeminent among the "things" given by the Father to the Son is the Holy Spirit.
 - (c) This view sets up a contrast between Jesus and all who preceded him: however much of the Spirit the OT prophets and kings and priests may have had, Jesus has him all! Jesus, unlike those who came before, has received of the Spirit "without measure" (superabundantly, bountifully, completely, in unlimited fullness).

If Jesus spoke the words of God because he was God, if he acted and served and ministered solely by virtue of his own native/inherent deity, why would he be given the presence of the Holy Spirit (least of all "without measure")?
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Second, *the reality of his human nature*.

Third, *the implications of his incarnation and humiliation*. *Philippians 2:6-11*

- This text does *not* assert that the eternal Son of God gave up or surrendered any attributes of deity. Jesus "emptied" himself by becoming a man, not by ceasing to be God.
- In becoming a man "the Son of God willed to renounce the exercise of his divine powers, attributes, prerogatives, so that he might live fully within those limitations which inhere in being truly human" (Gerald Hawthorne, *The Presence and the Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus*, p. 208). That which he had (all the divine attributes), by virtue of what he was (deity), he willingly chose not to use. Thus we see a human being doing super-human things and ask "How?" The answer is: *Not from the power of his own divine nature, but through the power of the Holy Spirit*.
- Thus the Son chose to experience the world through the limitations imposed by human consciousness and an authentic human nature. The attributes of omnipotence, omnipresence, and omniscience were not lost or laid aside, but became *latent* and *potential* within the confines of his human nature. They are "present in Jesus in all their fulness, but no longer in exercise" (Hawthorne, 208). The incarnation thus means that Jesus "actually thought

and acted, viewed the world, and experienced time and space events strictly within the confines of a normally developing human person” (210).

What this means is that Jesus is our model for how God wants us to live in humble, reliant trust on the presence and power of the Holy Spirit. Therefore, we can reasonably expect to “be like” Jesus, to “live like” Jesus only to the degree that we draw from the same divine power on which he faithfully relied: the Holy Spirit.

1. The Conception and Birth of Jesus

a. Matthew 1:18-20

The source/cause/origin of this miracle is the Holy Spirit. Mary is pregnant *of* the HS (= cause, effective source). The Holy Spirit, not Joseph or any other man (thus putting to rest Joseph’s natural fears), provided the generative force by which Mary’s pregnancy came to pass and the humanity of Jesus was initiated. “No human male, then, is to be thought of as the agent by which Mary’s child is begotten; rather the Holy Spirit is that which sets the whole process of this special conception and gestation into motion” (Hawthorne, p. 71).

b. Luke 1:34-35

(1) “come upon” - used in the OT of the powerful presence of God’s HS at work in the midst of his people; often the Spirit would “come upon” OT saints to equip them for a special task (cf. Num. 24:2; Judges 3:10; 2 Chron. 15:1). See esp. Isa. 32:15. Luke is making the claim that “the conception and birth of Jesus was not to be part of the normal course of human events -- marriage, intercourse, conception, gestation, birth -- but a miracle, the direct intervention of God into the course of human events, so that Mary’s child to be born would be a gift of God in the fullest sense” (Hawthorne, p. 71).

(2) “overshadow” - used of the revelation of God’s glory in OT (cf. Ex. 40:35; Ps. 91:4; 140:7 = God’s powerful presence; see also Mt. 17:5; Luke 9:34). “As the tabernacle was full, contained, the Shekinah glory (i.e., the presence of God, Exod. 40:35), so Mary was to carry within herself the Son of God, the glory of God’s people Israel (cf. Luke 2:28-32, esp. v. 32)” (Hawthorne, p. 72). In sum, the Holy Spirit was the divine creative element by which the fashioning of our Lord’s human nature was begun (cf. Heb. 10:5).

c. Luke 1:15

If John the Baptist (the lesser) was filled with the Spirit while yet in his mother’s womb, how much more must it be true of Jesus (the greater). If this is true of the herald of Jesus (see John 3:30; Mt. 3:11), is it not reasonable to suppose it is true of Jesus himself? Since the HS “came upon” Mary and “overshadowed” Mary and enabled her to conceive, it stands to reason that Jesus was “filled with the HS” no less than he who was his forerunner.

2. The Childhood and Youth of Jesus

a. Luke 2:40

Lit., Jesus was growing strong “by being filled with wisdom” (the latter phrase tells how and with what Jesus was made strong). Note four things:

- (1) “being filled” is in the present tense, pointing to a steady, continuous experience (“by being ever more and more filled with wisdom”);
- (2) he was “being” filled (passive voice) by someone other than himself (no doubt, the Holy Spirit; cf. 1:35);
- (3) that with which Jesus was being filled was “wisdom” (see Isa. 11:1-2); and
- (4) “the grace of God was upon him”, a reference not only to divine favor but also to exceptional and enabling gifts. Luke may have meant by these words that “God was even then in the process of graciously fitting Jesus out with those special powers requisite for the unique role he was to play in redemptive history, bestowing

upon him the gifts he would need to be the Messiah, the Savior of the world” (Hawthorne, p. 101). In this regard, see esp. Acts 4:33 (where “power” and “grace” are probably synonymous, together referring to the Holy Spirit).

b. *Luke 2:41-52* (esp. v. 52)

What accounts for his precocious knowledge (*sunesis*, v. 47) of spiritual things? Luke is probably referring implicitly to the Holy Spirit. Cf. Isa. 11:2 - “And the Spirit of the Lord will rest on Him, the spirit of wisdom (*sophia*) and understanding (*sunesis*).” Observe also that they were “amazed/astonished” (v. 47) at his understanding. This verb (*existasthai*) is used frequently in Luke to describe the reaction of people to the operation of divine power, i.e., the work of the Holy Spirit (cf. Luke 8:56; 24:22; Acts 2:7,12; 8:13; 9:21; 10:45; 12:16).

3. *The Baptism of Jesus*

According to John 1:32, the Spirit not only came down upon Jesus, the Spirit “remained/abided” on him, an indication of his continuing, ongoing, abiding presence: unlike those of the OT on whom the Spirit came but for a time (1 Sam. 16:14; 2 Kg. 3:15) to equip them for a task, then to depart. In the case of Jesus, the Spirit remained permanently, perpetually equipping and enabling him for ministry.

According to Mark 1:10, the Holy Spirit did not simply come “upon” Jesus but came “into” (*eis*, not *epi*) him. Perhaps this is Mark’s way of indicating that the Holy Spirit *entered into* Jesus; i.e., the relationship is not one of mere external enablement but internal intimacy. Jesus was now the permanent bearer of the Spirit. Even if “filled” with the Spirit from Mary’s womb, he now sustains a relationship to the Spirit unlike anything that has preceded.

Finally, this descent of the Spirit upon/into Jesus constituted his “anointing”. OT anointing of kings/prophets: 1 Sam. 10:1-6 (cf. vv. 1 and 6); *16:12-13*; 1 Kings. 19:16,19; 2 Kings 2:9,15. So, too, Jesus: *Luke 4:18-21* (fulfilling Isa. 61:1-2); *Acts 10:37-38*. (1) To be anointed with the Holy Spirit is to receive power. (2) This power accounts for the “good” works of Jesus’ ministry, his healings, delivering those oppressed of Satan, etc. (3) What he did, he did primarily because “God was with him,” i.e., in/through and by means of the empowering presence of the Holy Spirit.

4. *The Temptation of Jesus*

Luke 4:1-2. It was not by accident or even his own initiative that Jesus went into the wilderness to be tempted by Satan.

- Mark (1:12) says the Holy Spirit “drove” or “thrust forth” (*ekballei*) Jesus into the wilderness; i.e., whatever other plans Jesus might have had, the Holy Spirit overruled, pointed, directed him to his encounter with the enemy. By what means? Audible voice? Inward impression? Vision? Some ecstatic experience?
- Matthew (4:1) and Luke (4:1) both use a milder term (*agein*; to lead or guide), reinforcing the point that Jesus willingly submitted to the Spirit’s guidance. Even here at the beginning of his ministry Jesus says, in effect, “not my will but thine be done.”
- Jesus was not only led *into* the wilderness by the Spirit (Mt. 4:1) but was also being led by the Spirit *in* the wilderness during the entire course of the forty days (Luke 4:1; it was, no doubt, the Spirit who led Jesus to fast). “If he was being tempted by Satan for forty days (Mark 1:13), he was being led by the Spirit for those same forty days (Luke 4:1). It is impossible to escape the conclusion that these Gospel writers want their readers to understand that Jesus met and conquered the usurping enemy of God not by his own power alone but was aided in his victory by the power of the Holy Spirit” (Hawthorne, p. 139). He was fortified and energized by the continual infusion of divine power from the Spirit of God.
- In Luke the filling of the Spirit results in inspired or divinely energized speech (Acts 6:3,5,8,10; also 7:55; 11:23-24). Thus, Jesus was filled with the Spirit so he, too, would be enabled to speak appropriately in his war with Satan (observe Jesus’ masterful use of the OT in each response to the devil).

- Are you tempted? Look to Jesus, not merely to find an example of what to say or do, but as an example of *how* one resists: in the power of the Spirit. Jesus overcame temptation by the same power that God expects all of us to employ: the Holy Spirit!

The coming of the Spirit upon/into Jesus led Luke to describe him as being “*full of the Holy Spirit*” (4:1). These are the same terms used to describe the experience of Christians after Pentecost! See Acts 6:5 (*pleres pneumatōs hagiou*).

5. *The General Ministry of Jesus*

a. *Luke 4:14-15*

In what “power” and by virtue of what resource did Jesus begin to teach, preach and perform miracles? It was not through his own initiative or by virtue of his own inherent skills alone or even because he was God incarnate. Rather, “Luke precisely identifies Jesus’ power as the power of the Holy Spirit, and thus attributes those things Jesus did, which caused people to spread his fame far and wide (4:14b), to the *dunamis*, ‘the power,’ of the Spirit” (Hawthorne, p. 148). Observe the relation between the “Spirit” and “power” (cf. Acts 10:38; etc.).

b. *Luke 4:16-21*

See Isa. 61:1-3; 11:1-5. Again, if Jesus did all this in the power of his own divine nature why was the *anointing* of the Holy Spirit necessary at all? “He *anointed* me” (v. 18) = *echrisen*, the verb form of the noun *christos*, which translates the Hebrew “Messiah” = the anointed one.

c. *Matthew 12:9-21* (see Isa. 42:1-4)

[Special note on Luke 11:13.

Could it be that this exhortation to pray for the Holy Spirit flows from Jesus' own experience of the Spirit? Could it be that he himself prayed for continued, repeated anointings or fresh waves of the Spirit's presence and power to sustain him for ministry, and here encourages his followers to do the same? Three observations:

1) Where Luke says the Father will give the "Holy Spirit" to us Matthew says he will give "good things". Why the difference? John Nolland suggests that "it will be best to see that, since from a post-Pentecost early church perspective, the greatest gift that God can bestow is the Spirit, Luke wants it to be seen that God's parental bounty applies not just to everyday needs (already well represented in the text in [the] Lord's Prayer) but even reaches so far as to this his greatest possible gift" (*Luke*, 632).

2) Since this exhortation is addressed to believers, the "children" of the "Father", the giving of the Spirit in response to prayer cannot refer to one's initial experience of salvation. The prayer is not by a lost person needing a first-time indwelling of the Spirit but by people who already have the Spirit but stand in need of a greater fullness, a more powerful anointing to equip and empower them for ministry.

3) The petition of v. 13 is part of the instruction on persistence and perseverance in prayer that began in 11:1. Thus we are repeatedly and persistently and on every needful occasion to keep on asking, seeking and knocking for fresh impartations of the Spirit's power.]

6. *The Miracles of Jesus (see Acts 2:22; 10:38)*

a. *Matthew 12:22-32*

Jesus responds to their accusations with 3 statements. *First*, it is absurd to think that Satan would fight against his own demons and thus contribute to the dissolution of his own kingdom. *Second*, it is dangerous to accuse him of casting out demons by Satan’s power, for it exposes their own exorcists to the same charge. *Third*, the real source of Jesus’ power is the Holy Spirit. See v. 28.

Several observations:

- Clearly, Jesus himself understood that “his ability to heal, to make people whole, to restore sight to the blind and speech to the dumb, and to overthrow the destructive forces of evil lay not in himself, lay not in the strength of his own person, but in God and in the power of God mediated to him through the Spirit. In his action God acted. In his speech God spoke. His authority was the authority of God” (Hawthorne, pp. 169-70).
- In other words, Jesus was himself *consciously aware* of the ultimate source of his power. He knew himself to be dependent on the power of the Spirit. The Spirit did not work secretly through him.
- Why did Jesus call their sin blasphemy against the “Holy Spirit”? If Jesus *himself* performed this miracle, in the power of his *own* divine nature, would not their sin have been against him? They blasphemed the Holy Spirit because they were attributing the *Spirit’s* work to Satan.
- As far as Jesus is concerned, the proof of the presence of the kingdom of God is the power of the Holy Spirit to bring deliverance to those in bondage to the devil. Jesus did *not* say the kingdom was present because *he*, Jesus, was present (although that *is* true). In this context, Jesus asserts the presence of the kingdom based on the presence and power of the *Spirit*. It is less *his* performance of an exorcism and more the power of the Spirit through which the exorcism is achieved that attests to the in-breaking of God’s kingdom rule. Thus, it is not so much a case of “Where *I* am there is the kingdom,” as it is “Where the *Spirit* is working through me, there is the kingdom.”
- In Luke 11:20 it is by the “finger of God” that Jesus casts out demons. But “finger of God” = “hand” of God = anthropomorphism for the immediate, effectual presence and power of God = the Spirit of God.

b. “Power”

Often the word “power” is used to refer to Jesus’ works and words. Power = synonym for the Holy Spirit! See Luke 1:17,35. “The Spirit and power are thus indissolubly related and constitute God’s creative, effective force present in the world and available to human beings” (Hawthorne, p. 155).

- Luke 4:14
- Luke 5:17

Was the power of the Holy Spirit *tangible*? Could he *feel* or *sense* its presence? Was the power of the Spirit *transferable*? Could it pass from one person to another? Could the person to whom it passed *feel* or *sense* it enter him/her?

- Luke 6:19
- Luke 8:46
- Often the miracles of Jesus are simply called “powers” (Mt. 11:20; 13:54). The miracles of Jesus were expressions of the *Spirit’s* power (see 1 Cor. 12:10a).
- In view of these texts and the consistent use of the word *power* in Luke’s gospel, what conclusions may we draw from the promise of Jesus recorded in *Luke 24:49*?

c. “Grace”

In Luke 7:21 Jesus “graced” the blind to see! In Acts 6:8 we read that Stephen was “full of *grace* and *power*” and “was performing great wonders and signs among the people.” See also Acts 4:33.

7. *The Inner Emotional Life of Jesus*

Luke 10:21. In some sense, even the emotions and passions of Jesus were evoked or stirred or aroused and sustained by the Holy Spirit. Here we see the exuberant joy of Jesus inspired by the Spirit! Would this not also be true of other emotions, stirred up at other times during the course of his earthly life? Note also that Jesus here “praises” the Father (v. 21). Surely it was the Spirit in/through whom Jesus worshipped. Cf. Phil. 3:3.

8. *The Teaching Ministry of Jesus*

Acts 1:1-2 (cf. also *Luke 24:19*). From this we see that *after* his resurrection Jesus was filled with the Spirit, and from the reservoir of wisdom and power supplied by the Spirit he issued new commands to the disciples. If this be true of Jesus *after* his resurrection, how much more so *before* it. The Spirit of God communicated the words of God the Father to the Son of God that he in turn passed on to his followers. In some sense Jesus depended on the Spirit to supply him with the wisdom and insights into the mind of God that formed the substance of his teaching. In this regard, read again *John 5:19-20,30-32; 7:16-18; 8:26; 8:38; 12:49; 14:10*.

According to Hawthorne, “there are recorded incidents in the life of Jesus where there is no mention of the Holy Spirit, but where his presence, power, and activity are assumed. The many references in the Gospels to Jesus acting with authority (*exousia*), performing his miracles with power (*dunameis, dunamei*), being perceived by the people, even by his closest friends, as a prophet, the bearer of the Spirit, or perceiving himself as a prophet, and so on, indicate that even without using the precise expression, ‘Holy Spirit,’ the Gospel writers were nevertheless stating in other ways their conviction that Jesus lived in the environment of the Spirit” (114).

9. *The Death of Jesus*

Hebrews 9:13-14. Does “eternal spirit” refer to Jesus’ own eternal spiritual nature or to the Holy Spirit? Probably the latter. If he meant “human spirit” he would have said “through *his* eternal spirit” (cf. *Mark 2:8; 8:12*). Thus, just as Jesus drew on the power and strength of the Spirit to teach, to perform miracles, to resist the temptation of Satan, so also he drew on the Spirit’s power to find courage and resolve to offer himself a sacrifice for sin. [Consider especially his determination in Gethsemane: “Not my will, but Thine be done.”]

10. *The Resurrection of Jesus*

What power raised Jesus from the dead? Was it his own inherent divine nature/power, or that of the Holy Spirit? Two texts imply that it was his own power - *John 2:19-21* (but then note v. 22); and *John 10:17-18* (but note v. 18b). The vast majority of texts, on the other hand, indicate that God, through the power of the Holy Spirit, raised Jesus:

1 Cor. 15:14-18; 1 Peter 1:21; 17 times in Acts and the Epistles it is said that God raised Jesus. See especially *Acts 17:31*. If “God” the Father did it, how? Most likely, through the Holy Spirit! *Rom. 1:1-4; 8:11; 1 Cor. 6:14; 1 Tim. 3:16*. Concerning the latter text, Hawthorne writes: “Jesus was put to death as a criminal, crucified for his supposed crimes, but vindicated in the end, declared to be innocent, proclaimed far and wide to be righteous, by the Holy Spirit who raised him from the dead” (194).

Application: ***THE HOLY SPIRIT IN JESUS IS THE HOLY SPIRIT IN US!***

1. *John 20:22*

“On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, ‘Peace be with you.’ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, ‘Peace be with you. ***As the Father has sent me, even so I am sending you.***’ ***And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.*** If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld” (*John 20:19-23*).

“The very first thing Jesus did immediately after he was resurrected from among the dead and reunited with his followers was to pass on to them, as a gift from his Father (cf. *Acts 2:23*), that same power by which he lived, triumphed, and broke the bands of his own human limitations. On the very day of his resurrection, he came to them locked in by their fears, ‘breathed’ on them and said, ‘Receive the Holy Spirit’ (*John 20:22*)” (Hawthorne, p. 235).

Point: the mission of Jesus is not over. It merely passes into a new phase. **Jesus continues the mission given him by his Father by sending forth his disciples in the same power with/by which the Father sent him forth, i.e., the power of the Holy Spirit.**

The *problem* posed by John 20:22 - In Acts the Holy Spirit comes on the day of Pentecost, 50 days after the resurrection, whereas here in John 20 the Holy Spirit appears to come on the day of the resurrection. Are John and Luke in conflict? Several observations will help resolve this problem:

- These are *not* contradictory accounts of the same event: in John we have a secret, restricted gathering, at evening, of the disciples only, and Jesus is personally present; but in Acts we have a public gathering, in the middle of the morning, with the entire Jerusalem congregation present, but Jesus is absent.
- John 20:22 does not describe their “regeneration” or “new birth”: (a) they were already “clean” (John 13:10); their names were already written down in heaven (Luke 10:20); Peter had openly testified that Jesus was the Christ (Mt. 16:16-17; cf. John 16:30); see also John 17:8-19 where Jesus refers to them as already belonging to the Father; (b) this impartation of the Spirit is not related to their conversion but to their commission (“I also send you”, v. 21).
- The *coming* of the Spirit is directly dependent on the *going* of the Son. See *John* 7:37-39 and 16:7. The sending of the Holy Spirit is contingent on the ascension of the Son. Jesus is portrayed here as not yet having ascended (John 20:17). Therefore, this is *not* a “Johannine Pentecost”.
- “Breathing” is obviously symbolic. *Pneuma* may be translated “wind,” “breath,” “air,” and “spirit.” Cf. Gen. 2:7; Ezek. 37:2-4,9. This latter text suggests that “just as a lump of clay fashioned from the earth or a pile of bones bleaching in a valley were caused to spring to life by the breath of God then, so now the followers of Jesus are being given the opportunity to spring to life with a new spiritual vitality by that same breath of God” (Hawthorne, p. 236).
- The Greek text has been interpreted differently. D. A. Carson, for example, argues that it does *not* say “he breathed *on them*,” but merely that “he breathed,” or “he exhaled.” He points out that this is the only place this verb appears in the NT, but in all of its occurrences in the LXX there is an accompanying preposition (such as “into” or “in” or “upon”) or some such auxiliary phrase. Thus Carson concludes that “the verb *emphysao* itself, when not encumbered by some auxiliary expression specifying the person or thing on whom or into whom the breath is breathed, simply means ‘to breathe’” (652). It must be noted that Carson’s view is a minority one and has been challenged on several counts.

There are four possible interpretations of what Jesus did:

1) Some (including Gary Burge; in his commentary on John in the NIV Application series [Zondervan]) contend that this was a genuine and full anointing of the Spirit and must not be played off against the events of Acts 2.

2) Others argue that this constituted a *preliminary* imparting of the Spirit, in anticipation of the complete gift that would come at Pentecost. Calvin referred to John 20:22 as a “sprinkling” of the Holy Spirit and Acts 2 as a “saturation”! Key: Luke 24:49 clearly teaches that at Pentecost the followers of Jesus would receive the fullness of divine power = the Holy Spirit. Therefore, whatever occurred in John 20:22, it was at most a taste of Pentecost, not the “full meal”; it was at most a *transitional empowering* of the disciples to get them from Easter to Pentecost.

Some have argued that this was *not* the full impartation of the Spirit by pointing to the fact that the lives of the disciples changed little as a result of it. They still lived in fear (20:26), reverted to their former employment (21:1-3), and insisted on comparing service/loyalty records in a virtual game of spiritual one-up-manship (21:20-22).

3) Others insist that there was no actual impartation of the Holy Spirit. Rather, John 20:22 is an *acted parable*, i.e., a symbolic promise of the coming power of the Holy Spirit that is not fulfilled until the day of Pentecost.

4) James Hamilton (*God’s Indwelling Presence: the Holy Spirit in the Old and New Testaments* [Nashville: B & H, 2006]) argues that a distinction should be recognized between the indwelling of the Spirit, being baptized in the Spirit, and being filled with the Spirit. What occurred on Resurrection day in John 20:22 was neither of the latter two, but only the former. In John 7:39 we read:

“Now this he said about the Spirit, whom those who believed in him were to receive [*lambanein*; from *lambano*], for as yet the Spirit had not been given, because Jesus was not yet glorified.”

In John 20:22 Jesus used the same verb when he said: “Receive [*labete*; from *lambano*] the Holy Spirit.” Hamilton believes that John 20:22 is simply the fulfillment of the promise Jesus made in 7:39 (as well as the promise in 14:15-17). It still remained for the disciples to be “baptized” in the Spirit on the Day of Pentecost (Acts 2), and they would be repeatedly “filled” with the Spirit to empower them for particular ministries (most often prophetic in nature; see Acts 4:8, 31; 9:17; 13:7). Thus there is no need to play off against each other or to envision a contradiction between what happened in John 20 and what would later happen in Acts 2.

In sum: it matters little if this was a partial endowment of power in anticipation of Pentecost or simply a symbolic act or prophetic *parable* pointing forward to Pentecost. The fact remains that ***the principal concern of the Son after his resurrection is the gift of the Holy Spirit to the church for the perpetuation of the divine mission he initiated.***

2. 2 Corinthians 1:21

Paul deliberately juxtaposes two words to highlight our position and power:

“Now He who establishes us with you in ‘Christ’ (*christon*) and ‘christed’ (*chrisas*) us is God,” or, “Now He who establishes us with you in *the anointed one* and *anointed* us is God.”

Thus, just as Jesus said of himself, “The Spirit of the Lord is upon me, because he has anointed me” (Luke 4:18), so likewise Christians are spoken of as anointed ones because we too have received the Holy Spirit and are thus set apart and empowered to serve God and authorized to act on his behalf.

3. 1 John 2:18-22,27-28

We are humans, not gods, yet in a sense we may rightly be called God’s “christs”, his “anointed ones”, because we have received the same Spirit as did Jesus, *the Christ*.

4. Ephesians 1:19-20

The Spirit of God that raised Jesus from the dead (Rom. 8:11) is, according to Eph. 1:19-20, the “power” of God that now operates in believers.

Conclusion:

“The significance of the Holy Spirit in the life of Jesus extends to his followers in all of the little and the big things of their existences. The Spirit that helped Jesus overcome temptations, that strengthened him in weakness, that aided him in the hard job of taking on himself the hurts of the hurting, that infused him with a power to accomplish the impossible, that enabled him to stay with and complete the task God had given him to do, that brought him through death and into resurrection, is the Spirit that the resurrected Jesus has freely and lavishly . . . given to those who would be his disciples today!” (Hawthorne, p. 242).

Discussion Questions

- (1) Read John 3:34. What does this verse mean? What does it tell us about how the way Jesus lived and ministered on earth? Why was it even necessary that God give the Spirit to Jesus without measure?
- (2) What are the implications of Philippians 2:6-11 for our understanding of how Jesus lived his earthly life? Does this passage mean that Jesus emptied himself of certain divine attributes? If not, what does it mean?
- (3) Read and discuss the implications of Acts 10:38. How does this verse affect your approach to ministry?
- (4) If the Holy Spirit that was in Jesus is the same Spirit who is in us, does this change the way we do ministry? How does it affect your expectations when you pray for others or minister to them?