

1. The Spirit and the Messianic Prophecies

The Holy Spirit was so intimately associated with Jesus throughout the latter's life and ministry upon earth that in Scripture the designations "Spirit of God," "Holy Spirit," "Spirit of Christ," and "Spirit of Jesus" are all used interchangeably (cf. Acts 16:6-7, Rom. 8:9, Gal. 4:6, Phil. 1:19, 1 Pet. 1:10-12, etc.). Jesus had a "spirit" (self, person), of course; that is, in His human nature He was a body-spirit unity as every human person is (cf. Gen. 2:7). Mark 8:12—"And he sighed deeply in his spirit." John 13:21—"When Jesus had thus said, he was troubled in the spirit," etc. Luke 23:46—"And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." 1 Cor. 15:45—"So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit" (cf. John 6:63, 5:21). The human spirit of Jesus, however, was at all times possessed by the Holy Spirit. Even in childhood and youth His development was perfectly proportioned and ideal: "And Jesus advanced in wisdom and stature, and in favor with God and men" (Luke 2:52). Conversely it is said, therefore, that He possessed the powers and influences of the Spirit without measure. God gave not the Spirit by measure to the one who spoke the words of God (John 3:34). Noteworthy is the following comment, in this connection:

To give anything by measure indicates a partial, scanty bestowal, Ezek. 4:16. The Spirit of God, even in inspired prophets, was but a partial and intermittent gift (1 Cor. 7:25, 13:9; 1 Pet. 1:11, Heb. 1:1), but in Jesus, the Son of God, the Spirit of God dwelt fully and uninterruptedly (Col. 1:19). The present tense, 'giveth,' points to a continuous communication of the Spirit. If Christ received the Spirit "by measure," then His gift of the Spirit might be exhausted.¹

1. McGarvey and Pendleton, *The Fourfold Gospel*, 137.

Basically, the Bible is the record of what God did, by the agency of the Spirit, to demonstrate the Messiahship of Jesus. The temporal mission of the Spirit in all ages—past, present, and future—is to glorify Christ, to realize the Father's will and purpose to sum up all things in Christ. John 16:14—"He [the Spirit] shall glorify me." Eph. 1:9, 10—"according to his good pleasure which he [God the Father] purposed in him, unto a dispensation of the fulness of the times, to sum up all

things in Christ." Eph. 2:4-7: "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised up up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." In the entire process of Divine revelation and demonstration, the Spirit has modestly kept Himself in the background, in order that the Son might properly fulfil His mission in the world of Messiah and Redeemer.

In this Great Demonstration of the Messiahship of Jesus, the first work of God the Father, through the agency of the Spirit, was the inspiration and consequent communication of mankind, of the Messianic predictions of the Hebrew Prophets. God the Father spent some forty centuries and more building up under the Old Covenant, by inspiration of the Spirit, a system of types, metaphors, and specific predictions, to serve the purpose of identifying the Messiah at His appearance in the world. As we have already seen, these Messianic predictions of the Old Testament were all fulfilled, even to the minutest detail, in the life, work, death, resurrection and exaltation of Jesus of Nazareth; and the types and metaphors of the Old Covenant were fulfilled, likewise to the minutest detail, in the antitypes of the Christian system.¹ The conclusion is unavoidable that the same Spirit who inspired the prophecies and types, inspired also the corresponding fulfillments and antitypes; the unity of the Scriptures can be accounted for on no other basis.

2. The Spirit and John the Baptizer

The activity of the Spirit under the Old Covenant became steadily intensified with the approach of "the fulness of the time" (Gal. 4:4) Divinely appointed for the appearance of the Messiah in the world and the establishment of the New Institution.

The first mention of the Holy Spirit in the New Testament Scriptures is in connection with that unique character, John the Baptizer, of whom it was declared, by the announcing

1. For the Messianic prophecies, *vide* Part Eleven, sect. 5, and for the Old Testament types, *vide* Part Eight, sect. 10, *supra*.