

of the Child Jesus' circumcision] she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem [Luke 2:36-38]. [And the Prince of the Angelic Host himself, on the night of the Nativity, announced to the shepherds who were watching their flocks by night on the storied Judean hills]: Behold, I bring you tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord [Luke 2:10-11]. [Thus did the Holy Spirit join with the angels of God in attesting the birth of Jesus and in making known to the inner circle His identity as the Messiah-Redeemer. Truly, His Divine begetting made Him *'a new thing in the earth,'*]

4. The Spirit and the Anointing of Jesus

Not only did God the Father, by the agency of the Spirit, beget the Messiah in the womb of the Virgin, but God the Father also anointed Him with the Holy Spirit and directly from Heaven introduced Him to the world as His beloved Son. This twofold event of anointing and avouching took place at the Jordan River, immediately following the baptism of Jesus.

[Matt. 3:16, 17]: And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. [Mark 1:9-11]: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. [Luke 3:21, 22]: Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. [John 1:32-34]: And John [the Baptizer] 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. And I have seen, and have borne witness that this is the Son of God. [Cf. Psa. 45:7]: Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. [In Heb. 1:9, we are told that this prophetic statement had reference to the Son of God]: but of the Son he saith, . . . Thou hast loved righteousness, and hated iniquity, etc. [Cf. the testimony of the Apostle Peter, Acts 10:38]: 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. [Cf. the prayer of the believers in Jerusalem, Acts 4:25-

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27]: O Lord, thou . . . who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and *against his Anointed* [Psa. 2:1-2]: for a truth in this city *against thy holy Servant Jesus, whom thou didst anoint*, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, etc. [Cf. John 1:41]: He [Andrew] findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)." *Messias* in Hebrew, *Christos* in Greek, is a *title* meaning "The Anointed One." Jesus was the Anointed One of God, the Lord's Anointed.

Note the following fundamental facts, in this connection:

1. In Old Testament times, it was customary to anoint into office, as an official act of the Government of Heaven, three classes of public servants, namely, *prophets* (to signify that they were set apart as oracles of God to the people), *priests* (to signify that they were set apart as intercessors for the people, holy unto the Lord), and *kings* (to signify that the Spirit of the Lord rested upon them in the just exercise of their powers). (Cf. 1 Ki. 19:16, Lev. 8:12, 1 Sam. 10:1-12, 15:1, 16:13, etc.) Hence, when we confess Jesus of Nazareth as the Christ, the Lord's Anointed, we thereby accept Him as our Prophet, to whom we go for the words of eternal life; as our great High Priest who maketh intercession for us at the right hand of God; and as our King in whom all authority in heaven and upon earth is vested. It means something to confess that Jesus is the Christ, the Son of the living God: it means entire surrender of our wills to His Will, entire consecration on our part to His Word and His Example. Jesus is His name historically, but Christ is His *title*. Edward King, for example, is the name of a man, but Edward the King is the name and title of a ruler; in like manner, Jesus the Christ is the Absolute Monarch of the Kingdom of God.

2. In Old Testament times pure olive oil was poured upon the one to be consecrated to office in the ceremony of anointing. Throughout the Hebrew Scriptures, as we have already seen, oil is typical of the gifts and graces of the Spirit of God. The antitype is clearly seen in God's anointing of Jesus "with the oil of gladness above his fellows," that is, with the Holy Spirit who descended and abode upon Him after His baptism.

3. In Old Testament times, the anointing of a person selected for the kingship usually preceded his actual coronation by a considerable period of time. David, for example,

was anointed by Samuel several years before he was actually crowned king. In like manner, Jesus was anointed with the Holy Spirit some three years before He was raised up from the dead and crowned King of kings and Lord of lords; while yet on earth He was, so to speak, the Uncrowned King. Evidently the coronation ceremonies were taking place in Heaven during the ten days of complete silence on earth, between the Ascension and the Descent of the Holy Spirit of Pentecost (cf. *Psa. 24: 7-10*).

4. The ceremony of anointing in olden times was essentially an *official* act of the Government of Heaven, executed usually by a prophet of God, signifying that the person anointed was thus formally set apart to his office by **Jehovah Himself, the King of the Theocracy**. In most cases it signified, too, that the anointed person was thereafter endued with the gifts and graces of the Holy Spirit. The Anointing of Jesus had the same signification. It was the formal setting apart of Jesus of Nazareth, by Divine authority, to His threefold office as Prophet, Priest and King of His people, as the Messiah-Redeemer of mankind. And it was also Heaven's formal signification that He was invested with the fulness of the Spirit's powers and influences (*John 3: 34*). Thus the Spirit of Jesus became the Spirit of Christ. "The Baptism marked a new beginning in the life of our Lord. As His Conception was the beginning of His human existence, so was the Baptism that of His ministry. The Messiah was about to enter on His official life, and at this new *archē*, this inception of His Messianic work, He must receive a new outpouring of the Spirit. As He had been conceived by the Spirit, so He must now be anointed by the Spirit for His supreme office as the Prophet, the Priest, the King of the Israel of God."¹ Thus from the time of His anointing, Jesus of Nazareth is the Messiah of Israel, the Christ of God, the Anointed One; the Christ-life began, as the human life had begun, with a special act of the Holy Spirit. "His sanctification and qualification are now complete. In His incarnation He received one prime qualification: perfect humanity in union with Deity. At His baptism He received the other necessary qualifications: enduement with power—power of wisdom, courage, achievement; power for service, sacrifice, victory—fullness of power.

1. H. B. Swete, *op. cit.*, 46.

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The enduement was perfect and permanent. For observe, the Spirit descended and *abode* upon Him (John 1:33). He received the Spirit without measure and without intermittence. So that He became not only the baptized, but the Baptizer with the Spirit. He had the Spirit for enduement and for bestowment."¹

5. It is significant, too, that the Holy Spirit descended upon Him "in bodily form, as a dove." (Luke 3:21-22.) The dove suggests purity, gentleness, peace. Verily His Kingdom, therefore, is not of this world; its locl is the human heart. It is the Reign of truth, faith, hope, love and peace, not of ambition, strife and bloodshed. The warfare which He wages is not carnal, but spiritual,—for possession of the minds and hearts of men. Jesus is the Prince of Peace: "of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever" (Isa. 9:7).

6. And it is especially significant that God the Father, at the very time that He anointed Jesus to the Messiahship, also avouched Him as His Son. "This is my Son; my beloved in whom I am well pleased." Thus we have exemplified in this twofold attestation the bases of the Good Confession that Jesus is the Christ, the Son of the living God. "After the baptism came the descent of the Spirit, after the descent of the Spirit the voice of God. Thus Father, Son, and Spirit, are associated at the beginning as at the end of Jesus' earthly ministry, and in both instances in connection with baptism: when he is baptized and when he commands his disciples to baptize all the nations into the name of the Father and the Son and the Holy Spirit (Matt. 28:19). Nowhere else in the Synoptic record are the Persons of the Trinity thus brought together. The baptism designates Jeus as a man, made under the law; the anointing of the Spirit proclaims him the Messiah; the Voice from heaven declares him to be the Son of God. . . . The dove descends and abides upon the Lamb. The same personal qualities and sacrificial value belong to each of them. The purity and gentleness of the human nature of Jesus spring from the indwelling of the Spirit of God, the source of all holiness in the life of man."¹

1. James Benjamin Green, *Studies in the Holy Spirit*, 66-67.
1. J. Ritchie Smith, *The Holy Spirit in the Gospels*, 156-157.

The Anointing of Jesus immediately followed His baptism by John in the Jordan. In like manner, the anointing of the obedient believer with the sanctifying presence and influence of the Spirit follows immediately his own baptism into Christ. This is the Spirit's own promise, as enunciated through the Apostle Peter in the first Gospel sermon ever preached, Acts 2:38—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "The chrism of the Spirit was received by our Lord not only with reference to His own needs, but that He might bestow it on all believers. The *whole fountain of the Spirit* is henceforth His, to shower upon His future Church. St. John works out this point in his first Epistle: *you have an anointing (chrisma) from the Holy One . . . the anointing which you received from him abides in you . . . his anointing teaches you concerning all things.* But the thought is not limited to St. John. St. Paul speaks in similar language: *it is God . . . that anointed us, who also sealed us, and gave us the earnest of the Spirit in our hearts.* The chrism which followed baptism in the ancient Church bore witness to the belief that every Christian receives from the Head of the Church the same Divine Unction that descended on the Christ."¹

5. The Spirit and the Ministry of Jesus

Jesus the Christ, the God-Man Redeemer, came into relation with the Spirit at the very beginning of His incarnate life. He came into a fresh relation with the Spirit at His baptism. These relations extended throughout His entire life on earth; the relation was so close, so intimate, that in the Scriptures the designations "Spirit of God," "Holy Spirit," "Spirit of Jesus," and "Spirit of Christ" are used interchangeably.

1. *He was led by the Spirit.* Luke 4:1—"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness." Matt. 4:1—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "Then"—*when?* After His baptism and anointing with the Spirit. Mark 1:12—"And straightway the Spirit driveth him forth into the wilderness." The Anointing was God's sign that

1. H. B. Swete, *op. cit.*, 48-49.