

bounded by its own allotted space and time, and its own responsibilities? No: but the consenting act of his Divine personality—his eternal Spirit (*pneuma aiōnion*), his Godhead which from before time acquiesced in, and wrought with the purpose of the Father’.”¹ Note Heb. 12:2, “for the joy that was set before him.” Was not this the sheer joy of redeeming lost souls?) “The Sacrifice of the Cross,” writes Swete, “was consummated by the act of our Lord’s own human spirit, which was so penetrated and elevated by the Spirit of God that it lived in the eternal and invisible, and was able to ‘endure the cross, despising shame.’”² As a matter of fact, the human spirit of Jesus was so possessed at all times by the Holy Spirit that it becomes an act of presumption to attempt theoretically to draw a line of separation between them.

7. The Spirit and the Resurrection of Jesus

Christ, as we have seen, was begotten by the agency of the Spirit in the womb of the Virgin; He was anointed at His baptism with the Holy Spirit and with power; His preaching was in the power of the Spirit; throughout His incarnate life He was impelled and guided by the Spirit in all His acts; by the Spirit of God He wrought mighty wonders and works and signs; and finally through the Eternal Spirit He offered Himself without blemish unto God. As a crowning act of Divine attestation, therefore, His Person and Work were gloriously vindicated by the power of that same Spirit: the Spirit of Holiness who have possessed Him throughout His entire life, now triumphed—in Him—over death itself. Rom. 1:1-4: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning *his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord.*” Here, again, why should Biblical exegetes try to draw a theoretical line of separation between the “holy Spiritual nature” of Christ and the Holy Spirit?

1. R. Milligan, *New Testament Commentary: Hebrews*, pp. 255-256. The quotation is from Alford.
2. H. B. Swete, *op. cit.*, p. 61.

Were they not, in thought, word and deed, the same? Was not the Spirit of Jesus in all operations and manifestations the Holy Spirit of God? Indeed the Holy Spirit is the Spirit of Holiness, that is to say, the Spirit of Wholeness. And His work in and through the Son of God was certainly not complete until He had raised Him up "the firstborn from the dead" (Col. 1:18) and crowned Him with glory and honor and immortality. Not until then was the Son, as the Son of Man and Head of the New Creation, literally made *whole*, in body as well as in spirit. Not until then was the prayer of our Lord answered, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The Holy Spirit is the Spirit of Life. Rom. 8:2—"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." The Spirit of Life frees men not only from the rule of sin, but from the rule of death as well. Rom. 8:11—"But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." He who raised up Jesus from the dead is the Father of course, and His Spirit is the Holy Spirit; God the Father, therefore, raised up Christ Jesus from the dead by the agency and power of the Holy Spirit. Christ, says Peter, was put to death in the flesh, but made alive in—or by—the Spirit (1 Pet. 3:18). Language could not be more explicit. And God's clear promise here to His saints is, that if they will but open their hearts to the indwelling Presence of the Spirit who raised up Jesus from the dead, that same Spirit will make alive their mortal bodies and raise them in the general Resurrection of the Just at the last day. In all these texts the resurrection of the body is ascribed to the agency of the Spirit of God. Why should it not be so? Is He not the Spirit of Life and the Spirit of Wholeness? Let it never be forgotten that the ultimate end of God's Eternal Purpose is the holiness or *wholeness* of His saints: their ultimate conformity to the image of His Son, who alone hath immortality [Rom. 8:28-30, 1 Tim. 6:13-16, 2 Tim. 1:8-10.] *in a word, their total redemption, from the consequences as well as from the guilt of sin, in body as well as in spirit.*

Nor did the Holy Spirit abandon our Lord after His resurrection from the dead. They were as inseparable after that climactic event as before. Hence Luke tells us that Jesus was received up into Heaven "*after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen*" (Acts 1:2). What was this commandment? Obviously the Great Commission itself. Matt. 28:18-20: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always even unto the consummation of the age."

8. The Divine Demonstration

As previously stated, the Bible is essentially the record of what God the Father did throughout the ages, in most instances by the agency of the Spirit, to demonstrate to the world the Messiahship of Jesus, His Only Begotten Son. These Divine works may be summarized as follows:

1. God the Father spent some forty centuries and more building up, by inspiration of the Spirit, a system of types, metaphors and specific predictions which would serve to identify the Messiah at His appearance in the world.

2. When the fulness of the time came, God the Father, by the agency of the Spirit, begat His Son, the long-expected Messiah, in the womb of the Virgin Mary. "God sent forth his Son, born of a woman, born under the law" (Gal. 4:4). "The Word became flesh and dwelt among us . . . full of grace and truth" (John 1:14).

3. When the Son came up out of the waters of the Jordan, after His baptism at the hands of John, God the Father anointed Him with the Holy Spirit and with power—"the Holy Spirit descended in a bodily form, as a dove, upon him"—thus formally setting Him apart to His threefold office of Prophet, Priest and King. And at the same time, the Father Himself spoke directly from Heaven, breaking the silence of the centuries for the first time since He had spoken from the