

THE HOLY SPIRIT AND THE MESSIAH

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

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heights of Sinai, to declare: "This is my Son, my Beloved, in whom I am well pleased."

4. God the Father, by the agency of the Spirit, attested His ministry "by mighty works and wonders and signs" (Acts 2: 22). These signs are written down, says John, "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20: 30-31).

5. Then, on one occasion, "Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him" (Matt. 17: 1-3). Moses, representing the Law; Elijah, represented the Prophets; and Peter, James and John, representing the Apostles. And "while he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: *hear ye him*" (v. 5). Law, Prophecy and Apostolate—all are to bow henceforth to His sovereign Will. No wonder the Apostle Peter could never forget that glorious event. Says he: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but *we were eyewitnesses of his majesty. For he received from God the Father honor and glory*, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased. And this voice we ourselves heard borne out of heaven, when we were with him in the holy mount" (2 Pet. 1: 16-18).

6. Finally, His enemies, growing more bitter all the time, prevailed. They seized Him, scourged Him, taunted Him, tortured Him, and nailed Him to a Cross on a lonely skull-shaped hill back of Jerusalem. Where was God the Father now? Alas! For the moment, necessarily, He had turned His face away; He was permitting the mob to do with their Victim as they willed. After six hours of the most excruciating physical pain and more awful mental anguish and loneliness, the Sacrificial Lamb yielded up His spirit. "It is finished." They took Him down from the Cross; one friend furnished the oils and spices for the anointing of His body; another buried it in his own new tomb not far from the place of Crucifixion (John 19: 38-42). A huge stone was rolled across the front of the Tomb,

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and sealed with a Roman seal; and an armed guard was stationed around the Tomb to keep watch both day and night: all this was the work of His enemies. But it was all in vain. For God the Father had declared from the foundation of the world that the soul of His Holy One should never be left to Hades, nor His flesh be permitted to experience corruption. And so at the end of the third day, the crowning miracle of Divine revelation, the most sublime event of the whole temporal process, took place: God the Father, by the agency and power of the Holy Spirit, quickened His mortal body and raised it from the dead. "The last Adam became a life-giving spirit" (1 Cor. 15: 45). His Holy Spirit returned to the body, revivified and etherealized the uncorrupted flesh; and Spirit reunited with its proper tabernacle, a spiritual body, He walked out of the tomb and appeared to His disciples (Cf. Ps. 16: 8-11, 110: 1; Acts 2: 25-36).

7. But God the Father did not even stop with all this. On the way to the Cross, Jesus had prayed: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). God now answers that prayer. At the end of some forty days, God the Father receives Him back into Heavenly Glory, gives Him a seat at His own right hand in the heavenly places, vests Him with the scepter of the Kingdom and crowns Him King of kings and Lord of lords: "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 20-21). And it is the Decree of the Almighty Father that there He shall continue to reign until He hath put all His enemies, including Death itself, under His feet; until every man shall bow to His authority as Lord of the Universe and Absolute Monarch of the Kingdom of Heaven, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 9-11).

8 Even all this, however,—exaltation, glorification, and coronation—was still not the end of the Divine Demonstration. By the authority of the reigning Christ, now the Head of the Church, God the Father, according to Promise, dispatched the Holy Spirit to the waiting Apostles in Jerusalem, on the Day of Pentecost. On that great Day, the Spirit made His advent in the world to act as Agent of both the Father and the Son

throughout the Gospel Dispensation; on that Day the facts of the Gospel were proclaimed *as facts* for the first time; on that Day the firstfruits of the spiritual harvest—some three thousand precious souls—were waved before the Lord; and on that Day the Church of Christ was incorporated and launched upon her Divine task of preaching the Gospel for a testimony unto all the nations (Matt: 24:14).

Truly, God has piled the evidence so high that the way-faring man, though he be a fool, need not err therein. There is no more reliably attested truth in all human history and experience than the fundamental truth of Christianity,—that Jesus is the Christ, the Son of the living God, and the only Savior of men.

9. Questions for Review of Part Twelve

1. What relationship prevailed, as far as the Scriptures reveal, between the Holy Spirit and the Incarnate Messiah?
2. What measure of Spirit-Power characterized this relationship?
3. What was the chief activity of the Spirit, throughout Old Testament times, in relation to the ministry and work of the Messiah?
4. Summarize the facts concerning the relationship of the Spirit with reference to the ministry of John the Baptizer.
5. From whom did John inherit “the mantle of prophecy”?
6. When and in what way did the Holy Spirit bear witness to John concerning the identity of the expected Messiah?
7. When and where did the Anointing of Jesus take place? In what way did it take place? What was the full import of this Divine Anointing?
8. In what sense was this Divine Anointing the climactic event of John’s ministry?
9. What kinds of baptism did John declare that Jesus Himself would administer?
10. In what sense is our present (Christian) Dispensation that of Divine Judgment?
11. What was the substance of John’s preaching to the multitude? To what people was His ministry especially directed?
12. State the various revelations, in the order of their disclosure, concerning the Messianic genealogy of Jesus.
13. How harmonize the genealogies given by Matthew and Luke in relation to the Virgin Birth?
14. What was the sign specified by Isaiah as the proof of the begetting and birth of the Messiah?
15. What Old Testament prophecy foretold the *place* of the Messiah’s appearance of the earth?
16. What was the role of the Holy Spirit in the begetting of the Messiah?
17. What was the prophetic statement of the Suffering Servant of Jehovah with respect to the ministry of the Messiah?
18. Relate the story of the Virgin Birth as given by Matthew.