



GRACE

REFORMED BAPTIST CHURCH

SOLI ♦ DEO ♦ GLORIA

THE GOSPEL OF JOHN

Sermon Notes

The Person of the Holy Spirit, Part II

The Work of the Holy Spirit in the Life of Christ

John 16:5-15

May 28, 2006

BACKGROUND

- There is likely more confusion concerning the Holy Spirit than any other Person of the Trinity.

“Within the One Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son, and the Holy Spirit.” James White, *The Forgotten Trinity*

- Before studying the Person of the Holy Spirit, let us remember that we worship God for two primary reasons: For... (1) **Who He is**; and (2) **What He has done**.
- Therefore, our study of the Holy Spirit will seek to answer these two questions.
- However, before we can understand what He has done, we must first know and understand who He is. The reason for this is that **it is because of who He is that He does what He does**.
- Yet, before we can understand what the role of the Holy Spirit is in OUR lives today, we must first understand how He worked in the life of the Incarnate Christ.

- There are three primary points one must understand when seeking to understand the role of Holy Spirit in the life of Christ:
 1. The Role of the Holy Spirit in the Old Testament
 2. The Role of the Holy Spirit in the Conception and Birth of Christ
 3. The Role of the Holy Spirit in the Baptism, Temptations, and Ministry of Christ
 4. The Role of the Holy Spirit in the Death, Resurrection, and Ascension of Christ

The late Dutch Calvinist, Abraham Kuyper (1837-1920), wrote, “The Church has never sufficiently confessed the influence the Holy Spirit exerted upon the work of Christ.”

I. The role of the Person of the Holy Spirit in the Old Testament

- The first time we read of the Holy Spirit in the Old Testament is in the Creation accounts...He is creator: “The earth was formless and void, and darkness was over the surface of the deep, and **the Spirit of God** was **moving** over the surface of the waters.” (Genesis 1:2)
- But the Holy Spirit also worked in the life of Covenant believers.
- Because the Holy Spirit was not yet given in the Old Testament (John 7:39), Old Testament saints were not **indwelt** by the Holy Spirit, although they **were regenerated by the power of the Spirit**.
- In his article, “Were Old Covenant Believers Indwelt by the Holy Spirit?” Dr. Jim Hamilton states that “God’s presence [in the Old Testament] is realized as he dwells in the tabernacle [and later the Temple].”
- However, the Spirit **comes upon** [NOT **in**] certain individuals in the Old Testament for specific times and purposes.
 - “As for Me, this is My covenant with them,” says the LORD: “My Spirit which is **upon you...**”
- Such examples include Joseph, Moses, Caleb (Numbers 14:24); Joshua (Numbers 27:18; Deuteronomy 34:9); Gideon (Judges (6:34); Samson (Judges 13:25:14:6, 19; 15:14); Isaiah (Isaiah 59:21); and Daniel (Daniel 4:8,9).

II. The role of the Person of the Holy Spirit in the Conception and Birth of Jesus Christ.

- ✳ Notice the necessity of the Trinity: The empowerment of the Holy Spirit in the life of the Incarnate Christ was ALWAYS in perfect accord with the will of the Father.
- Genesis 3:15: “...And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”
 - This first prophecy points to the truth that the ultimate conqueror, the Messiah, would come **from the seed of a woman**.
- **The Conception of Jesus:**
 - “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus...The angel answered and said to her, “The Holy Spirit will

come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.” Luke 1:31,35

- “BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,” which translated means, ‘God with us.’” Isaiah 7:14; Matthew 1:23

o Notice several points here:

1. Like His activity in the Old Testament, the Holy Spirit “came upon” Mary for a specific, extraordinary purpose.
2. **This is the beginning of the *new creation*** – The Holy Spirit was the [efficient] cause of the original creation (see Genesis 1:2); now He is the cause of the *new creation*.

“[The Holy Spirit] works on already existent materials (the humanity of Mary) in order to produce the ‘second man’ and through him restore true order, just as he brought order and fullness in to the formlessness and emptiness of the original creation.” Sinclair Ferguson

3. But the question remains, “How could Jesus Christ come ‘in the likeness of sinful man’ (Romans 8:23), while remaining ‘holy, harmless, undefiled’ (Hebrews 7:26)... ‘the holy one’ (Luke 1:35)”?

The Incarnate Christ did not have an earthly Father, therefore, He was not a direct descendant of Adam. Therefore, He did not inherit the sin nature as we did.

“All human beings have inherited legal guilt and a corrupt moral nature from their first father, Adam...But the fact that Jesus did not have a human father means that the line of descent from Adam is partially interrupted. Jesus did not descend from Adam in exactly the same way in which every other human being has descended from Adam. And this helps us to understand why the legal guilt and moral corruption that belong to all other human beings did not belong to Christ.” Wayne Grudem

4. The Incarnate Christ DID have an earthly mother. Yet, because He was conceived by the Holy Spirit, the child was called “holy.”

“[The Holy Spirit] sanctified the human nature of Christ in its very inception, and thus kept it free from the pollution of sin. We cannot say exactly how the Holy Spirit accomplished this sanctifying work, because it is not yet sufficiently understood just how the pollution of sin ordinarily passes from parent to child.” Louis Berkhoff

“The work of the Spirit preserves both the reality of his union with us in genuine human nature, and his freedom from the guilt and curse of Adam’s fall (Romans 5:12-21).” Sinclair Ferguson

5. The eternal Son of God assumes our humanity at the lowest, weakest, and most vulnerable point – conception. In other words, the Father does not simply send the Son into the world as a mature adult; rather, the Son sanctifies every single aspect of the human experience.
6. Throughout the Old Testament, the Scriptures speak of “barren” women who miraculously conceived (Genesis 17:15-19 ; 18:9-14 [Sarai/Sarah]; Judges 13:1-24 [the wife of Manoah]; 1 Samuel 1:1-20 [Hannah]; Isaiah 32:15). However, in the case of Christ, a **virgin conceived** [Isaiah 7:14; Matthew 1:23].
7. Like our own salvation, the Virginal Conception was a completely monergistic act of God. It is quite significant that our salvation, and the means of it [the life, death, resurrection of Christ] were completely monergistic.
8. The Virginal Conception was the means by which the Father sent His Son into the World.
9. The virginal conception was an act of the TRIUNE GOD. As the Early Church Fathers wrote, “the external works of the Trinity are undivided.” In other words, EVERY act of God is a work of ALL three Persons of the Trinity.

III. His Role in the Baptism, Temptation and Ministry of Jesus Christ

“From womb to tomb to throne, the Spirit was the constant companion of the Son. As a result, when he comes to Christians to indwell them, he comes as the Spirit *of Christ* in such a way that to possess him is to possess Christ himself, just as to lack him is to lack Christ.”

Sinclair Ferguson, *The Holy Spirit*

- **Isaiah 42:1 states, “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.”**
- **The Baptism of Jesus**
 - The anointing of Jesus as Priest
 - ◆ Jesus, being about thirty years old (Luke 3:23) likely represents the age a man enters into the priesthood. Therefore, when the Holy Spirit descends as a dove on Jesus at His baptism, it is as though Jesus is our anointed priest. Just as the high priest prepared for entering into the Holy of Holies on the Day of Atonement through washing and anointing, “so Jesus received the washing of this baptism and the anointing of the Spirit with a view to his own priestly ministry.”
 - The anointing of Jesus as Prophet
 - ◆ Just as the Prophets of the Old Testament were anointed with the Holy Spirit, so the Baptism represents the anointing of Jesus as the

long-awaited Messianic Prophet (Deuteronomy 18:18; John 1:21, 25).

- The anointing of Jesus as King
 - ◆ During His baptism, Jesus hears the voice of the Father, representing the enthronement of a king (Psalm 2:7). This, coupled with the dissension of the dove, represents the anointing of Jesus as King.
- Therefore the coming of the Holy Spirit at the Baptism of Jesus represents the anointing of the Son for His ministry as prophet, priest, and king.
- NOTE: This does NOT mean that Jesus did not have the Holy Spirit upon Him prior to His baptism.
- **The Temptation of Jesus**
 - After His baptism, the Holy Spirit, according to the Gospel of Mark, “drove out” Jesus (Mark 1:12) into the wilderness.
 - This truth demonstrates how the Holy Spirit led Jesus Christ into “enemy-occupied territory” that He, as the light of the world, might confront the darkness.
 - Since the Spirit led the Lord into the wilderness, Christ was tempted by Satan. However, as the ‘new Adam’ Christ, unlike the first Adam, resisted every temptation, thus remaining sinless.
 - Also, like the Holy Spirit led the people of Israel in the Wilderness, so the Holy Spirit led the Son of God, the true Israelite, into the Wilderness, representing the New Exodus.
 - In the Gospel of Luke, it is no coincidence that, after His baptism and before His wilderness temptation, there is a genealogy, tracing Jesus’ genealogy back to Adam.
 - Jesus Christ was tempted to become “like God” similar to the first Adam; however, as the second-Adam, led by Spirit, Jesus Christ rejected such temptation.
 - “The second man-Son thus undid what was done by the first man-son; he obeyed and overcame as the last Adam, and now no further representative figure is needed.
- **The Ministry of Jesus**
 - After His temptation, Jesus returned to Galilee “in the power of the Spirit” (Luke 4:14).

- Jesus was anointed by the Holy Spirit (Acts 10:38) – Jesus quotes from Isaiah 61:1 in Luke 4:16-21.
- In the Gospel of Luke, it is quite clear that Jesus’ entire ministry is performed in the power of the Holy Spirit.
- Therefore, when Paul speaks of the fruit of the Spirit (Galatians 5:22-26), He is, basically, describing the Person of the Lord Jesus Christ.

IV. The Role of the Holy Spirit in the Death, Resurrection, and Ascension of Jesus Christ

○ The Role of the Holy Spirit in the Death of Christ

- **Hebrews 9:14** states, “how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleansing your conscience from dead works to serve the living God?”
- According to scholar F.F. Bruce, our Lord is one “who yields up his life to God as a guilt offering for many, bearing their sin and procuring their justification. When this Servant is introduced for the first time, God says: ‘I have put my Spirit upon him’ (Isaiah 42:1). It is in the power of the Divine Spirit [Holy Spirit]...that the Servant [Jesus Christ] accomplishes every phase of his ministry, including the crowing phase in which he accepts death for the transgression of his people, filling the twofold role of priest and victim...”

○ The Role of the Holy Spirit in the Resurrection and Ascension of Christ

- The Resurrection is attributed to the Father (Acts 2:32; 17:31; Romans 8:11; 1 Corinthians 15:15)
- The Resurrection is attributed to the Son (John 2:19:-21; 10:17-18)
- However, the Resurrection is also attributed to the Holy Spirit:
 - ⇒ Romans 1:4
 - ⇒ 1 Timothy 3:16
 - ⇒ 1 Peter 3:18

✳ When Jesus is resurrected from the dead, Jesus’ body is transformed into a spiritual body...a body of glory (Philippians 3:21)

✳ Jesus’ resurrection body is “one brought into being and appropriate to the lordship of the Spirit. Such is the fullness of the spirit into which Jesus entered at the resurrection.”
Sinclair Ferguson

✳ This is why the Apostle Paul states, “the last Adam [became] a life-giving Spirit.” (1 Corinthians 15:45).

“So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam became a life-giving spirit.”
1 Corinthians 15:45

- “ ‘Spirit’ in this context probably refers to the Holy Spirit, and should be capitalized. Christ on his ascension came into such complete possession of the Spirit who had sustained him throughout his ministry that economically the resurrected Christ and the Spirit are one to us. He [the Holy Spirit] is the *alter Christus*, another Christ, to us; ministerially he is indeed “another Paraclete” or *allos parakletos*.”
Ferguson, 54
- “Paul is teaching that through his life and ministry Jesus came into such complete possession of the Spirit, receiving and experiencing him ‘without limit’ (John 3:34), that he is now ‘Lord’ of the Spirit (2 Corinthians 3:18)...the Spirit has [in a sense] been ‘imprinted’ with the character of Jesus. This is precisely what it means for Jesus to send him as *allos parakletos* (“another Paraclete”).”
Ferguson

“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.” Romans 8:9-10

“Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.” 2 Corinthians 3:17-18

- *Dutch theologian Herman Bavinck writes:*
“This taking possession of the Holy Spirit by Christ is so absolute an appropriation that the apostle Paul can say of it in 2 Corinthians 3:17 that the Lord (that is, Christ as the exalted Lord) is the Spirit. Naturally Paul does not by that statement mean to obliterate the distinction between the two, for in the following verse he immediately speaks again of the Spirit of the Lord...But the Holy Spirit has become entirely the property of Christ, and was, so to speak, absorbed into Christ or assimilated by him. By the resurrection and ascension Christ has become the quickening Spirit (1 Corinthians 15:45)...”

So intimate in essence and purpose are the Holy Spirit and the Son, that the terms “the Spirit of God lives in you” and “have the Spirit of Christ” and “Christ is in you” all mean **the same thing**: the believer in the Lord Jesus Christ is indwelt by the Holy Spirit.

o READ Galatians 2:20

NOTE: Paul still maintains the distinction in Persons between the Son and the Holy Spirit, while describing their unity in purpose.

- * This is how we can be “conformed into the image of Christ” by the power of the Holy Spirit.
- * **It is BECAUSE the Holy Spirit empowered the Incarnate Christ to fulfill the will of the Father and resurrected Him from the dead that He CAN (i.e. has the authority and ability to) conform us into the VERY image of our Lord Jesus Christ.**