

Dr. David L. Mathewson, New Testament Theology, Session 24, Holy Spirit, Part 1

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This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 24, the Holy Spirit, Part 1.

So, we've been looking at the dominant themes of the resurrection of Christ.

Another important theme would be the resurrection of Christ, which demonstrates Jesus as the second Adam. First Corinthians chapter 15 and verse 45. Once more in the context of the discussion of resurrection, Jesus Christ is seen as being a life-giving spirit, a second Adam who comes as a life-giving spirit to overturn the effects of the first Adam in bringing about sin.

So, resurrection designates or demonstrates Jesus as the second Adam. Jesus' resurrection also signifies the resurrection of Israel. We looked at Ezekiel chapter 37 where the restoration of Israel is seen as a resurrection of the bones and the flesh coming on and then the spirit giving it life.

So that Jesus' own resurrection would fulfill God's purposes for Israel and begin the restoration of the people of God, Israel. But now, obviously, all people joined him in faith and participated in this resurrection. So, I think in light of Ezekiel 37, resurrection signifies the restoration of Israel. Now, Jesus' own resurrection signifies the restoration of Israel but includes people, including Jews and Gentiles, who are united to Christ in faith.

Finally, we should understand the resurrection as part of the tension that is already but not yet as we understand most of the other themes. That is, the resurrection has already taken place in Christ's own resurrection, and in a sense, according to Romans 5 and Colossians 2, we are also joined to Jesus Christ's own resurrection. So, in a sense, his resurrection becomes ours.

Jesus and the other texts in the New Testament demonstrate that not only has the life of the new age of salvation dawned in Jesus' resurrection, but that is only an anticipation of a consummated resurrection. That is a future resurrection for God's people. This becomes clear in the language that we find in the New Testament, such as Jesus is the firstborn from the dead, or Jesus' resurrection is the first fruit of more to come using harvest imagery.

So, for example, in Colossians chapter 1 and verse 18. In Colossians chapter 1 and verse 18, a hymn that we have dealt with on other occasions, Paul says, and he, Jesus

Christ, is the head of the body of the church. He is the beginning and the firstborn from among the dead.

The idea of a firstborn from among the dead suggests that there is more to come. Jesus' resurrection temporally is the first resurrection of more that is to come. We saw that also in Revelation chapter 1, where Jesus was described as the firstborn from the dead.

We also see a similar notion in 1 Corinthians chapter 15 and verse 20 in the context of Paul's discussion of the resurrection. Here is what Paul says about Jesus Christ, but Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep or those who have died. In other words, the language of first fruits once more suggests that Jesus' resurrection is the beginning of and a down payment of or an anticipation of more to come.

Jesus' own resurrection anticipates the future bodily resurrection of his people. So, the resurrection share of Christ is part of the already but not yet scheme. The life of the new age has already dawned.

The life of the new creation has already dawned in the physical resurrection of Jesus Christ, and we have already participated in that by being joined to Christ. But our own physical resurrection has yet to come. The resurrection has yet to be consummated in the physical resurrection of God's people.

And in a sense, that is what we find going on in Revelation chapters 20 and 4 through 6. The millennial text once more, whatever we make of that in chapter 20, verses 4 through 6, those who have been beheaded because of their testimony of Christ are now raised to life, and they reign with Christ for a thousand years. So once more, Jesus, in chapter 1 of Revelation, is the first born from the dead. Jesus Christ is the one who is dead and is now living but that becomes an anticipation of and a guarantee of more to come.

That is the future resurrection of his people at the second coming of Christ at the consummation of history, which, in my opinion, we read about in Revelation 20, verses 4 through 6. Now, I will summarize by drawing together all these threads into a brief reminder of the implications of Jesus' resurrection. The resurrection of Jesus Christ is important not only because we saw it guarantees the defeat of death. It is Jesus' own resurrection that is necessary, and our resurrection is necessary if death is ultimately to be defeated.

But Jesus' own resurrection is a guarantee and demonstration that our future existence is an earthly one. The gospel is not about simply being saved from our sins and going to heaven to live with Jesus. Although that is true in a basic form.

But that Jesus' owns resurrection, especially since he is the firstborn from the dead, that his death is the first fruit of more resurrections to come. That is, a resurrection of his people is a guarantee and demonstration of our own future existence. It is an earthly physical one, and yes, it is a transformed body.

Yes, it is a body, as 1 Corinthians 15 goes on to demonstrate a body that is suited for and fit for existence in the new creation. For eternal existence in God's new creation. Yet it is a physical earthly body nonetheless.

And so, the resurrection of Christ is a guarantee of our own physical resurrection. And if you are like me, as years go on, you begin to have health issues and begin to see your own physical body deteriorate. The resurrection is a demonstration of the fact that our future hope is in a new body.

A physical resurrection body patterned after and dependent on Christ's own physical future resurrected body that overcomes death. So that ultimately, God does not fear death. God's people need not see death as the end of this life.

But in a sense a transition into a new life that is just as physical and just as bodily as this one. N.T. Wright likes to talk about not a life after death but life after life after death. That is God's future plan for his people is identical to his plan for his people from Genesis chapter 1 and 2. Of God's people living as physical beings in a physical body on a physical creation.

And God's intention is to restore that and to ultimately fulfill that. The beginning of that, the fulfillment of that, is Christ's own physical resurrection, which becomes a guarantee of our resurrection as well. Now, the next theme that I want to move on to is the theme of the Holy Spirit.

And this is probably, I think, an appropriate place to talk about it after discussing Jesus Christ. Now, we discuss the Holy Spirit. The difficulty, though, is that for most of us, I think if we would admit it at least implicitly, the Holy Spirit is often relegated to a lesser position in our thinking and a position of lesser importance than the Father and the Son Jesus Christ.

In fact, if you look at most theology books or even systematic theology books, the amount of space devoted to the Holy Spirit is usually less than the amount of space devoted to God and his creative activity and his attributes and Jesus Christ and the person of Christ and his death on the cross and his resurrection. In a sense, I am probably repeating that, but at the same time, I think it's illegitimate to relegate the discussion of the Holy Spirit to a less prominent position or at least that we would think of it as something less important. It's kind of an add-on or something we tack on to make our theology complete or to round out our discussion of the three persons of the Trinity or something like that.

Also, we usually limit our understanding of the Holy Spirit to the New Testament, and we see the Holy Spirit as a Christian or a church phenomenon. Instead, I would suggest to you that the Holy Spirit is an integral and crucial part of God's historical plan of salvation and redemption for his people. The Holy Spirit is not a lesser person of the Trinity.

The Holy Spirit is not limited to just the New Testament. The Holy Spirit plays a crucial role in the outworking of God's historical redemptive plan for saving his people. So, what I want to do is look at the theme of the Holy Spirit, which starts in the Old Testament.

We'll just very briefly look at the function and role of the Holy Spirit in the Old Testament and then the development of this theme into the New Testament, beginning with the Gospels. Here, we will begin by looking at the Gospels and Acts and the role the Holy Spirit plays within the Gospels and Acts and then move on to consider the role of the Holy Spirit in the Pauline literature and then end up with the book of Revelation. Again, we often don't associate Revelation with a book teaching us about the Holy Spirit but we'll see that there are numerous references to the Holy Spirit's function and role within the book of Revelation.

So, starting with the Old Testament, we should probably start with creation, and again, I don't have the time nor the ability at this point to unpack this in detail, but it's interesting that in chapter 1 of Genesis, we find a reference to God's Spirit involved in creation. So, starting with chapter 1 and verses 1 and 2, in the beginning, God created the heavens and the earth. Now, the earth was formless and empty.

Darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. So those references to the Spirit in the context of the first created act. If you turn over to the Psalms, for example, Psalms chapter 33 and verse 6 are the ones I think I want.

By the word of God, the heavens were made. The star he hosts by the breath or the Spirit of his mouth. Psalm 104 and verse 30.

Psalm 104 and verse 30. When you send your Spirit, they are created, and you renew the face of the ground. So, it is not just a reference to the original creation but a reference to the Spirit in the context of God's created activity.

So, in other words, we already find God in the Old Testament as a reference to God's Spirit within the context of creation, and when God sends a, things are created. We also find references to the Holy Spirit as present with the people of God already. Again, this establishes that the Spirit does not just all of a sudden pop up in the New

Testament, but we find the Spirit already active with his people in the Old Testament.

In Numbers chapter 11, verses 26-29, we find the Spirit poured out in people who are unable to prophesy. Nehemiah chapter 9 and verse 20 picks up on that as well. Nehemiah chapter 9 is actually an account of God, a kind of historical survey of God acting on behalf of his people.

In Nehemiah chapter 9, verse 20, we read back up and read verse 19. This is in the context of God bringing his people through the wilderness up to the promised land. Because of your great compassion, you did not abandon them, Israel in the wilderness by day. The pillar of cloud did not fail to guide them on their path, nor did the pillar of fire by night shine the way that they were to take.

You gave your good spirit to instruct them, and you did not withhold manna from your mouth. Notice the reference to God giving them the spirit to instruct them during the time they wandered through the wilderness. We find something similar in Isaiah chapter 63 and starting of verse 9. Isaiah chapter 63 and verse 9, where verse 7 begins, I will tell of the kindness of the Lord and the deeds for which he is to be praised, and then the author begins to recount those.

Verse 9: in all their distress, in all of Israel's distress, he too is distressed, and the angel of his presence saved them in his love and mercy he redeemed them he lifted them up, and carried them all the days of old. This is a reference to delivering the people from bondage to Egypt. Yet they rebelled, and they grieved his Holy Spirit.

This is a text that Paul quotes and picks up on in the book of Ephesians when he tells them not to grieve the Holy Spirit. So, he turned and became their enemy, and he fought against them himself. This is a reference to Israel grieving the Holy Spirit that was in their midst that God had given them.

Then, later on in verse 11, his people recalled the days of old, the days of Moses and his people when he brought where is he who brought them through the sea with the shepherd of his flock where is he who set his Holy Spirit among them. So, the Spirit of God enabled people to prophesy and speak the word of God. The Holy Spirit was in the midst of God's people to sustain them and to guide them in the Old Testament. But then we actually find in the prophetic text promises of the renewed presence of the Holy Spirit in a new creation and as part of bringing about a new covenant.

We've read a number of these new covenant texts before, but we clearly find references to the Spirit that are associated with bringing about a renewed covenant relationship between God and his people. So God promises a renewed presence of the Spirit, a renewed creation, and a renewed covenant in the context of the promised Holy Spirit. Ezekiel chapter 36.

Actually, I'll go in canonical order. Isaiah chapter 32 and verses 15 through 18. Isaiah 32 and 15 through 18.

I'll back up and read 14. The fortress will be abandoned. The noisy city is deserted.

The citadel and watchtower will become a wasteland forever. The delight of donkeys a pasture for flocks till the Spirit is poured out on us from on high. Interesting language it gets picked up in the book of Acts.

The desert becomes a fertile field, and the fertile field seems like a forest. Pouring out of the Holy Spirit, inaugurating a new creation. Inaugurating a new age when God's people are restored.

Isaiah chapter 44 and verses 3 through 5. For I will pour water on the thirsty land and streams on the dry ground. I will pour out my Spirit on your offspring and my blessing upon your descendants. They will spring up like grass. So, once more, it is a promise in the context of the restoration of God's people.

A promise that He will pour out His Spirit on them. Interestingly, that gets paralleled with God pouring out water on the land, and now He pours out His Spirit on the people. Ezekiel chapter 36 and verses 26 and 27.

A text that we considered in the context of the new covenant. But Ezekiel chapter 36 and verses 26 and 27. I will give you a new heart, and I will put a new Spirit in you.

I will remove from you your heart of stone and give you a heart of flesh. I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws: chapter 37 and verse 14.

I will put my Spirit in you, and you will live, and I will settle you in your own land. Then you will know that I, the Lord, have spoken. So, once more, there was the promise of a day of restoration.

A new creation. A time when God restores His people. Brings all the blessings of salvation.

Rules over them. Establishes a new covenant. All in terms are applied through the pouring out of the Holy Spirit on His people.

Joel chapter 2 and verses 28 through 32. Again, this is a text that gets quoted later on in the book of Acts. We'll look at that in a moment.

But chapter 2 and verses 28 through 32. And afterward, I will pour out my Spirit on all people. So, notice the theme of a future day when God will pour out His Spirit on the people.

Your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will have visions.

Even my servants, both men and women. I will pour out my Spirit in those days, and I will show wonders in the heavens and on the earth. Blood and fire and billows of smoke.

So, the prophetic text anticipates a day when God will pour out His Spirit. The renewed presence of the Spirit in the midst of His people. In a new creation and as part of the establishment of the new covenant.

We also find references to the Spirit in connection with a coming Messiah. That the coming Messiah would be, or God would pour out His Spirit or give His Spirit to His Messiah or to His servant who would come—chapter 42 of Isaiah.

Isaiah chapter 42 and starting of verse 1. Be silent before me, you islands. Let the nations renew their strength. Let them come forward and speak.

Let us meet together at the place of judgment. Who has stirred up? Oops, I'm sorry, that is 41. 42 Here is my servant whom I uphold.

My chosen one in whom I delight. I will put my Spirit on him, and he will bring justice to the nations. He will not shout or cry out or raise his voice in the streets.

We could go on and read further verses, but note the reference to God's servant as one upon whom He will pour out His Spirit. And then Isaiah chapter 61. Isaiah chapter 61 also.

Chapter 61. The Spirit of the Sovereign Lord says because the Lord has anointed me to proclaim the good news of the poor. He has sent me to bind up the brokenhearted to proclaim freedom for captors and release from the darkness for the prisoners to proclaim the year of the Lord's favor and the day of vengeance on our God to comfort all who mourn.

So, the Spirit of the Sovereign Lord is upon me. A text that once more Jesus applies to Himself. It's interesting. A further note: If you read the rest of the book on Ezekiel,

Ezekiel's visionary tour is attributed to the Spirit. The Spirit leads him to different places. So, the Spirit is the initiator of a prophetic speech, of prophetic revelation.

So, the Old Testament is full of references to the Holy Spirit. The Holy Spirit is active in the first creation, and He is going to be active in bringing about a new creation. The Holy Spirit was active in His people, Israel, even though they rebelled.

But the prophets anticipate that the Holy Spirit will be active again when God pours out His Holy Spirit on His people in a fresh and new way and to establish a new covenant. So, with that background in mind, let's move on to the New Testament. As I see it, the New Testament simply is the fulfillment of this story of God starting with creation, God's Spirit creating and bringing about creation, establishing God's presence, being with His people, and renewing His people.

The New Testament, then, is a fulfillment of that and the prophetic promises that God will one day again pour out His Spirit on His people. When He restores His people to a covenant relationship with Himself, God will renew His presence with His people by pouring out His Holy Spirit upon His people. To summarize perhaps the overarching thread of the New Testament teaching on the Holy Spirit, Thomas Schreiner, in his New Testament theology, said this: the Spirit in the New Testament, the Spirit by which he refers to the Holy Spirit, the Spirit is the eschatological sign that the new age has arrived, that the new creation has become a reality.

So again, all those prophetic texts that anticipate the pouring out of the Holy Spirit in the context of renewing creation, a renewed creation, a renewed covenant relationship, His presence with His people, the Holy Spirit throughout the New Testament is a sign that that eschatological new age has already arrived and become a reality in God's people—so starting then first of all with the Gospels. In the Gospels we find numerous references to the Holy Spirit in Jesus' own ministry.

For example, Jesus' baptism is in Matthew chapters 3 and 16, and the other Gospels are as well. The Spirit comes down as a dove upon Jesus, now empowering Jesus or preparing Jesus for His ministry. Again, the arrival of the Spirit upon Jesus is probably also a sign that the new creation has arrived.

This may be part of the reason that the Spirit is equated with a dove. So perhaps going back to the kind of renewal of creation account in the flood narrative, but the dove coming down upon Jesus, the Holy Spirit in the form of a dove probably suggests too that not only is Jesus now being equipped and empowered for ministry in fulfillment of the Old Testament promises of the Spirit coming upon the Messiah, but also that in Jesus a new creation is dawning. In Jesus, the new age of salvation predicted by the prophets is now being proclaimed and is now arriving in the person of Jesus Christ.

As the servant, as God's servant, Jesus then is also anointed by the Holy Spirit. So, we see this we see this throughout the Gospels in Luke chapter 4. In Luke chapter 4 Jesus is anointed with the Holy Spirit. In Luke 4, he fulfills the role of the servant, and

actually quotes Isaiah chapter 61, suggesting that he himself is fulfilling the text that says where the servant says the Spirit of the Lord is upon me.

But also a text such as Matthew chapter 12 and verses 17 through 21. Matthew 12 and 17 through 21. I'll begin with verse 15.

Aware of this, Jesus withdrew from the place. So, the Pharisees in the previous verse, the Pharisees are plotting to kill Jesus, and aware of this, Jesus withdraws from this place, and a large crowd follows him, and heals all who are ill. He warned them not to tell others about him.

This was to fulfill what was spoken through the prophet Isaiah, and here Jesus, Matthew, quotes Isaiah 42. Here is my chosen servant I, my servant whom I've chosen, the one I love and whom I delight. I will put my spirit upon him, and he will proclaim justice to the nations. So, as the servant, Jesus now receives the Spirit.

The Spirit is poured out on Jesus to anoint him as a God Spirit who will now proclaim that the time of God's salvation has arrived. Another theme we find in the Gospels is Jesus promising a baptism of the Holy Spirit. Matthew chapter 3 and verse 11.

Matthew chapter 3 and verse 11. John the Baptist in the context of preparing the way for the coming of the Messiah and anticipating that. John says I baptize you with water for repentance, but after me comes one who is more powerful than I whose sandals I'm not worthy to carry.

He will baptize you with the Holy Spirit and fire. So, Jesus Christ then fulfilled this by baptizing people with the Holy Spirit. I think it's fulfilling the Old Testament promises of the outpouring of the Holy Spirit upon the people.

The Holy Spirit would inaugurate the new age of salvation promised by the Old Testament prophetic text, promised in the Old Testament. Now, Jesus, promising to be baptized in the Holy Spirit, is demonstrating the beginning of the fulfillment of those Old Testament prophetic texts. Another interesting task or function I should say of the Holy Spirit is found in Matthew chapter 10 and verse 19 in Jesus' instructions to the disciples.

Jesus says in verses 19 and 20, but when they arrest you, if you back up, Jesus promises that they will suffer tribulation and be flogged in synagogues and be persecuted for their teaching and preaching. Verses 19 and 20 of Matthew 10, but when they arrest you, do not worry about what to say or how to say it. At that time, you will be given what to say, for it will not be you speaking, but the spirit of your father speaking through you.

So, the Holy Spirit then functions much like we find in the Old Testament: enabling people to speak and recall what it is they are to say. So, Jesus promised to the old disciples in Matthew 10, again, I think, reflecting the ultimate fulfillment of Old Testament prophecies. Luke, in the gospel of Luke, the Holy Spirit plays an especially key role.

In fact, some have labeled Luke the gospel or the theologian of the Holy Spirit. There are numerous references to the Holy Spirit throughout Luke. What is intriguing is you often find in Luke references to the Holy Spirit in places that are parallel to the other gospels that do not have a specific reference to the Holy Spirit.

Once again, I want to highlight what I think are the more important emphases in Luke. First of all, we find once more the spirit anointing Jesus at the very beginning of his ministry. So, in Luke chapter 4 and verse 18, we find Luke also having Jesus quote Isaiah chapter 62, a servant text in reference to the Holy Spirit coming upon Jesus.

So, Jesus in the synagogue in Nazareth takes a scroll and opens it up to the prophet Isaiah and reads, the spirit of the Lord is upon me because he has anointed me to proclaim the good news of the poor. He has sent me to proclaim freedom for prisoners, recovery of sight for the blind, and to set the oppressed free, to proclaim the year of the Lord's favor. Then he rolled up the scroll, and he said in verse 21, today this scripture is fulfilled in your hearing.

So, Jesus Christ then fulfills the role of the servant of Isaiah chapter 65 and therefore claims that the Holy Spirit is now upon him as he fulfills the role of the servant. So, Jesus' ministry takes place under the power of the Holy Spirit. It's interesting, too, that just right before this, in the temptation narrative, after Jesus' temptation, Luke has something that the other gospel writers don't have, and that is in verse chapter 4 and verse 14.

After his temptation, Jesus returned to Galilee in the power of the Holy Spirit. In the gospel of Luke, another theme is that the Holy Spirit is the spirit of prophecy. We find in Luke's gospel the spirit coming upon people to prophesy or to speak the word of God.

For example, in the early chapters of Luke, we find the Holy Spirit coming upon persons so that they speak, sing songs, or speak prophetically or sing prophetically. Chapter 1 starts with verse 40; when Elizabeth heard Mary's greeting, the baby leaped into her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice, she exclaimed, blessed are you among women, and blessed is the child; she's speaking to Mary, blessed is the child you will bear.

Then Mary herself sings a song in chapter 46 and following. But chapter 1, verses 61 through 69, a Zachariah song, his father Zachariah was filled with the Holy Spirit

and prophesied. Then you find this hymn: praise be to the Lord, the God of Israel, because he has come to his people and has redeemed them.

The rest of chapter 1 is filled with Zachariah's song. So, the Holy Spirit is the one who enables persons to speak words under the inspiration of the Holy Spirit as part of the fulfillment of the New Age of Salvation. Did not Joel chapter 2 suggest that people would prophesy and that the Holy Spirit was associated with prophecy as a sign that the New Age of Salvation has dawned? So, I think what Luke is suggesting in chapter 1, even now, just prior to the arrival of the Messiah, the activity of inspiring people to prophesy and to sing and to speak is a demonstration that the New Age of Salvation is now about to arrive and is about to dawn.

We also find references to Jesus once more in fulfillment of the promises of the Old Testament that God would pour out his spirit. We see Jesus as the one who dispenses the Holy Spirit in Luke chapter 11 and verse 13. If you then, at the tail end of Jesus teaching, particularly in the context of the Lord's Prayer, he says, if you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him? So, already, Jesus talks about God giving or pouring out his Holy Spirit.

Again, I take it as in fulfillment of the Old Testament prophetic text. In chapter 24 and verse 49 of Luke, in anticipation of Acts 2, when God would pour out his spirit in fulfillment of Joel 2 on the day of Pentecost, we find in Luke chapter 24 and verse 49, Jesus saying, I am going to send you what my Father has promised, but stay in the city until you have been clothed with power from on high. This is a clear reference to the pouring out of the Holy Spirit that is about to take place in the book of Acts and chapter 2 a little bit later.

So, these texts then anticipate the fulfillment of God's promise to pour out his spirit upon his people in fulfillment of Old Testament text, Isaiah and Ezekiel, and Joel chapter 2 as well. So, in conclusion, I think for Luke, likewise, the Holy Spirit is a sign that the new age of salvation promised in the Old Testament has now arrived. By the Holy Spirit causing people to prophesy and to sing in Luke chapter 1. By the Holy Spirit empowering Jesus' own ministry as the servant.

By Jesus' promise to give the gift of the Holy Spirit to the people. Already, we see the sign for Luke; the Holy Spirit is a sign that the promised new age of salvation in the Old Testament has now arrived. In John, we also see the Holy Spirit playing a crucial role.

For example, in John chapter 4, in Jesus' interaction with the Samaritan woman at the well, Jesus tells her that true worship now takes place in the spirit, not in the temple, but now true worship takes place in the spirit. John also refers to Jesus' anointing by the Holy Spirit, which we read about in the other gospels following

Jesus' baptism when the Holy Spirit comes down upon him as a dove. We find John also referring to that event, chapter 1 and verse 32.

Then John gave this testimony: I saw the Spirit come down from heaven as a dove and remain on him, Jesus, and I myself did not know him, but the one who sent me to baptize with water told me, the man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit. The Spirit also designates Jesus Christ as God's chosen one, as the one upon whom God has poured out his Holy Spirit, chapter 3 and verse 34. For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

The Father loves the Son and has placed everything in his hands. So, by giving the Spirit to Jesus to pour out upon his people, the Holy Spirit demonstrates that Jesus is God's chosen one. We also find the Holy Spirit used in the context of new creation and new birth or new covenant.

A passage that we've already looked at is John chapter 3 in the context of Jesus' confrontation with and discussion with the Pharisee Nicodemus. But in chapter 3 and verse 5, Jesus just tells him in verse 3, truly I say to you, no one can see the kingdom of God unless they are born again. And then Nicodemus says, well, how can you be born again when you're old? Surely, you cannot enter into your mother's womb a second time.

And Jesus answered, very truly I tell you, no one can enter the kingdom of God unless they are born of water and of Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. As I suggested before, this is probably to be understood in the context of Ezekiel chapter 36, where we read of God pouring out, washing and purifying his people in water and in Spirit.

So, Ezekiel chapter 36 and verses 25 through 27. Again, in the context of restoration and new covenant, Ezekiel promises, I will give you a new heart and put a new Spirit on you. I will remove from you a heart of stone and give you a heart of flesh.

And I will put my Spirit in you and move you to follow my decrees and laws and to be careful to keep my laws. I need to read verse 25 as a backup. I will sprinkle clean water on you, and you will be clean.

So, that reference in Ezekiel is to sprinkle the people, cleanse them with water, and pour out the Spirit. Now, I think is what Jesus is alluding to in John chapter 3 and verse 5. Now, Jesus brings about the promised restoration, the promised new covenant salvation, and the promised cleansing by the water and pouring out of the Holy Spirit. Now in John chapter 3 from Ezekiel 36.

This is probably the way too that we should understand John chapter 7 and verses 37 through 39. John chapter 7, verses 37 through 39. In the context of Jesus celebrating the Feast of Tabernacles, in 37 through 39, Jesus teaches during that time and says this.

We read this. On the last and greatest day of the festival, this feast of tabernacles, Jesus stood and said in a loud voice, let anyone who is thirsty come to me and drink. One of the significant events in the Feast of Tabernacles was the pouring out of water, the pouring of water rites.

And now Jesus seems to be pointing to that as pointing to himself. And now saying, if anyone is thirsty, let him come to me. Whoever believes in me, as scripture has said, rivers of living water will flow from within them.

And here's how John interprets this. By this, he meant the Spirit, whom those who believed in him were to later receive. Up to that time, the Spirit had not yet been given.

In other words, notice a couple of things. Number one is all the references to the pouring out of the Holy Spirit in the Old Testament, that God would pour out his Spirit in the prophetic text. Second, notice the connection in Ezekiel 36 again of water and Spirit.

So perhaps that is in mind here, where the water in the feast of tabernacles is equated with the Holy Spirit. And the life so that the life-giving water is to be identified as the Holy Spirit. Therefore, once more, Jesus is not only claiming to be the fulfillment of the feast of tabernacles, but once more, he is inaugurating the new creation.

He is inaugurating the day of salvation. He is now pouring out the Holy Spirit upon his people. Or at least anticipating, as John says, the pouring out of the Holy Spirit on those who would later believe in him.

Another dominant theme in John is we find the Holy Spirit described as literally a paraclete, parakletos, the Greek word in John 13 through 17. There's been all kinds of debate as to how we're to understand that as far as the Holy Spirit's role. Sometimes, it's understood in more of a legal context that the Holy Spirit, as our paraclete, is our advocate.

At other times, it's understood in the context of a helper or counselor. You can simply compare the different translations, English translations, especially to see how throughout John 13 through 17, the Greek word paraclete, a helper, a counselor, an advocate, is translated. But the point is, in any case, the Holy Spirit then is, in a sense, described as the substitute for Jesus.

That is, the Holy Spirit as paraclete comes in the absence of Jesus. When Jesus leaves, after Jesus departs from earth, then the Holy Spirit comes. For example, in John chapter 14 and verse 16,

In 14:16, Jesus says, I'll go back and read, I'll back up and read 15. If you love me, keep my commands, and I will ask the Father, and he will give you another advocate. Notice the NIV has translated advocate to help you and be with you forever.

That is the spirit of truth. Verse 17. So, the Holy Spirit, the spirit of truth, is the advocate or the paraclete or the helper that Jesus, the Father, now, will give to his followers upon Jesus' departure.

Interestingly, the fact that it's called another paraclete or another advocate suggests again that the spirit will come sort of in the place of Jesus to do what Jesus did to carry on the ministry of Jesus and to mediate Jesus' presence with his people. That will take place through the Holy Spirit. Chapter 16 and verse 13 are of the same passage.

Jesus says, but when he, the spirit of truth, comes, he will guide you into all truth. He will not speak his own. He will speak only what he hears, and he will tell you what is yet to come.

He will glorify me because it is from me that he will receive what he will make known to you. So, notice here the Holy Spirit now plays a role of teaching instructing and revealing, and guiding his disciples into all truth. So the Holy Spirit, likewise, I think in John, references of the Holy Spirit play a crucial role once more in demonstrating that the new age of salvation is now being inaugurated in the person of Jesus Christ and in the Holy Spirit that he is to pour out upon his people who will empower them, who will teach them, who will guide them, who will bring about a new birth, a renewal, in terms of the new covenant, who will bring the cleansing and the pouring out of the spirit that is, is part of the establishment of the new covenant salvation in fulfillment of the Old Testament.

To, turn just briefly to the book of Acts. In Acts, we find, for example, that like the gospel of Luke, and, as most of you, hopefully, you know, Luke Acts was originally part of a two-volume work, by the same author. So, like his gospel, now in Acts, Luke has the associated with prophecy and speech, and probably the most significant text in that regard is Acts chapter two.

The fact that the people speak in tongues, in, is a fulfillment of Acts, of Joel chapter two. So that, the presence of the Holy Spirit then manifests itself in, in prophesying and speech in fulfillment of the Old Testament. Acts chapter four, verse 31 in, Acts chapter four, verse 31.

We read after they prayed that the place where they were meeting was shaken, and they were all filled with the Holy Spirit and spoke the word of God boldly. So now we find Jesus' followers filled with the Holy Spirit and speaking the word boldly. So that's, that's a very common theme throughout Acts.

Again, I think, going back to Acts chapter two and ultimately Joel chapter two, that the pouring out of the Holy Spirit manifests itself in speech, in prophecy, et cetera. and there are numerous other examples that we could point to in chapter 11, chapter 11 of the book of Acts and verses 27 through 30. during the time, some prophets came down from Jerusalem to Antioch, and one of them, a prophet named Agabus, stood up and, through the spirit, predicted that a severe famine would spread over the entire Roman world.

So again, Luke all over the place has the Holy Spirit manifesting itself in the ability of people to prophesy and to speak. So once more, the Holy Spirit's presence is a sign that the new age of salvation promised by the prophets and now, in a sense, validated or demonstrated by the ability of the people to speak or to prophesy, is, found all throughout Acts so that the Holy Spirit is a sign that the new age of salvation predicted by the prophets is now a reality and is now being fulfilled. But we also find references to Jesus, promising that the Holy Spirit would be poured out upon his people beginning all the way back with Acts chapter one and verse eight.

Jesus says, but when you receive pop, but, but you will receive power when the Holy Spirit comes upon you. Once more, I think directly in fulfillment of texts like Isaiah and Ezekiel and J and also Joel chapter two, especially probably the Isaiah texts. If you recall, in looking at the theme of Exodus, we saw that Isaiah's new Exodus plays a key role in the book of Acts.

We saw numerous references in Isaiah 44 and 42 to the Holy Spirit being poured out in texts like Joel chapter two as well. Then, in Acts chapter two, when the Holy Spirit comes upon people as tongues of fire, the Holy Spirit then enables people to speak in tongues. In verse four, all of them were filled with the Holy Spirit, and they'd be in fulfillment of Acts 8. In Luke chapter 24, Jesus promised that they would receive the promise that the Father would give them.

Now that gets fulfilled with being filled with the Holy Spirit and they begin to speak in other tongues as the Holy Spirit enabled them. When you get towards the end of the act later on in Acts chapter two, Peter, right, just about in the middle of Acts chapter two, Peter then addresses the crowds who look at this and wonder what's going on. And Peter justifies what's going on by quoting Acts chapter two.

Now this is what was spoken by the prophet Joel, I'm sorry, Joel chapter two, Acts chapter two has Peter quoting Joel chapter two, to justify what is going on. And so

again, what Peter is saying is that what transpires is nothing less than a fulfillment of God's promise to pour out his from the Old Testament prophetic text. Interestingly, what we find then going on in the rest of the acts at several important junctures is in chapter eight with Samaria in chapter 10 with Cornelius and his house in chapter 19 in the city of Ephesus, we find Pentecost being repeated again.

What is going on in Acts in a sense is, if you remember Acts chapter one in verse eight is the disciples under the power of the Holy Spirit will be, were to be his God's witnesses, Christ's witnesses in fulfilling God's intentions prophesied through Isaiah that the gospel would spread to the ends of the earth. So, the gospel in Acts 8 is to go to Jerusalem, Judea, Samaria, and to the ends of the earth; we find acts doing that. And as the gospel spreads out to Samaria, acts eight, too, to the ends of the earth, acts 10 with a Gentile Cornelius Acts 19, and further, we find actually Pentecost being repeated where the Holy Spirit is poured out on people.

And they, sometimes they not always, but sometimes they prophesy and speak in tongues. But, in any case, the Holy Spirit is always poured out on people as a sign that these non-Gentiles also are the true people of God. And that the promise of the pouring out of the Holy Spirit, the new age of salvation, has now dawned on them as well.

So, they have also undergone a Pentecost type experience. Again, I would suggest Acts does not necessarily give us a paradigm or model for how it always takes place. it simply tells us that it does take place.

It tells us that the Holy Spirit does get poured out and does manifest himself, but it doesn't tell us how it always happens. If you read Acts carefully, sometimes people speak in tongues; sometimes they don't, and sometimes they receive the Holy Spirit immediately. Sometimes, they don't, but the author's intent is to demonstrate that the Holy Spirit is always poured out on people and that the Holy Spirit is poured out on progressively lesser and lesser Jewish territories.

For people who are Gentile, starting with Samaritans and moving out to Gentiles, the Holy Spirit is poured out on them as they undergo a Pentecost experience of their own. So, to summarize, then in the book of Acts, the Holy Spirit, much like the gospel of Luke and the other gospels, primarily signifies that the new age of salvation has dawned. God has poured out his spirit on his people in fulfillment of the Old Testament.

He empowers them for service. he inspires them to speak and to prophesy. Primarily though, it seems to me the Holy Spirit is also used to pouring out of the Holy Spirit, which also indicates who the true people of God are.

The fact that Gentile Samaritans and Gentiles and centurions like Cornelius and his family received the Holy Spirit is proof, a guarantee that they also are the true people of God in fulfillment of God's promises to pour out his spirit on his people in the Old Testament. In our next discussion, we'll continue our next session. We'll continue with our consideration of the theme of the Holy Spirit.

We'll look more specifically at the Pauline literature but also move into some of the other old New Testament texts and end with references to the Holy Spirit in the book of Revelation.

This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 24, the Holy Spirit, Part 1.