

Continuing our discussion on Spirit baptism: To understand what takes place in the Gospels and Acts, it is essential that we understand the OT ministry of the Spirit.

The OT speaks of the Holy Spirit coming upon people for some temporary enablement.

The concept of filling of the Spirit appears twice and was connected to endowment of natural skill (Ex.31:3, 35:31).

The remaining references to the interaction between the Spirit and God's people have to do with the Holy Spirit coming upon leaders temporarily to enable them for a specific task (Nm.11:17,25, Jdg.3:10, 6:34, 11:29, 14:6,19, 15:14, 1 Sam.11:6, 16:13,14, Isa.42:1). It may be for a moment (Jdg.14:6) or for long periods (1 Sam.16:13,14, Ps.51:11).

While this "coming upon" could result in leadership ability or physical strength, most of the time it resulted in prophecy (Nm.11:25,29, 24:2, 1 Sam.10:6,10, 19:20,23, 2 Sa.23:2, 1 Chr.12:18, 1 Chr.28:12, 2 Chr.15:1, 2 Chr.20:14, 24:20, Nh.9:20,30, Isa.11:2, 48:16, 59:21, 61:1, Ez.2:2, 3:12,14,24, 8:3, 11:5,24, 37:1, 43:5, Joel 2:28,29, Mic.3:8, Zech.7:12)

A few times the pouring out of God's Spirit is synonymous with blessing (32:15,44:3, 63:14, 37:14, 39:29, Hag.2:5)

It seems to me that in OT times, the coming of the Spirit upon someone was in the category of a miracle. It was mostly isolated to the King (or Judge) or the prophets for some specific task.

If you can erase from your mind everything you know about the Holy Spirit in NT times, and just think of it from an OT perspective, you will be able to understand the significance of Jesus' words to His Apostles.

The Spirit came upon Jesus at His baptism, and from then on (and never prior to then) Jesus had a powerful ministry of miraculous signs and wonders. His ministry surpasses any OT leader, as He has the Spirit **without limit** (Jn.3:34).

John wrote his gospel much later than the others, and so he reminds us that when we read accounts of the Holy Spirit in Jesus' ministry we need to remember to think of it in OT terms.

John 7:37-39

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

There were some prophecies about some new relationship with the Holy Spirit:

John announced that the Messiah would come and baptize people with the Spirit instead of with water (Mt.3:11).

What would that mean to the OT mindset of John's day? It's hard to say, but without question they would have been struck by the thought that being immersed into the Holy Spirit is an awesome

thought indeed (the most spectacular things that ever happened in the OT were instances of the Holy Spirit coming upon someone – what would happen if a person were immersed into Him?)

Then in Jn.14 Jesus gives a detailed explanation of the promise.

John 14:16-26 And I will ask the Father, and he will give you another Counselor to be with you forever- 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. 18 I will not leave you as orphans; I will come to you.

25 "All this I have spoken while still with you. 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

Later that night Jesus brought it up again:

15:26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. 27 And you also must testify, for you have been with me from the beginning.

16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. 8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

12 "I have much more to say to you, more than you can now bear. 13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

I told you before about the statement in 14:17. The change in prepositions indicates a much closer kind of relationship.

Last Sunday Aaron Miller pointed out to me in what way it is closer. If you look at it from their point of view, chances are they would not have been struck so much by the spatial imagery (just outside your skin as opposed to inside).

More likely they would have been struck with the fact that indwelling implies constancy.

Throughout all time up to their day, if the Holy Spirit came upon you, you were an extraordinarily blessed individual. And now Jesus is saying, "The Holy Spirit has come upon you, and guess what – He is going to take up residence inside you!"

Take the Kings, prophets or judges at their best, and that's the way you are going to be every minute of the day!

There was some discussion last time about Lk.22. It turns out the statement we were talking about is in Jn.20.

John 20:19-23

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" 20 After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed

lit: **breathed into** (no "them")

It's the word used in the creation account to describe the way God made man into a living being: Gn. 2:7 **the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.**

Ezekiel 37:9 **Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to it, 'This is what the Sovereign LORD says: Come from the four winds, O breath, and breathe into these slain, that they may live.'"**

It's probably a pretty good bet that John intended to call those passages to mind when he used this word. Jesus is pictured as no less than the Creator breathing life into His people.

and said, "Receive the Holy Spirit.

Scholars have debated whether this is the fulfillment of the promise of ch.14 or if Pentecost was. Some say there was one coming of the Spirit, but Luke reports it as having happened after Jesus ascended, and John sticks it in right after the resurrection.

I can't accept that explanation. It's one thing to report things out of chronological sequence, but it's quite another to report a major event in God's redemptive plan out of sequence with the events of redemptive history.

Some say John 20 must be the fulfillment of Jn.14, because it's the same author and the same book, and John doesn't say anything about Pentecost.

But on the other hand, it's hard to imagine the fulfillment of the detailed, grandiose promise of ch.14 is described (a passing reference in a half a verse – 3 Greek words, or 7 if you count the breathing).

Also, the whole point of the promise of the Holy Spirit in ch.14 was that after Jesus returned to the Father, the Spirit would be sent in His place. But in John 20 Jesus has not yet returned to the Father.

In fact, Jesus says that in this very same chapter:

John 20:17

Jesus said, "Do not hold on to me, for I have not yet returned to the Father.

I would like to offer another suggestion. I believe the period between the resurrection and the ascension was a unique period in redemptive history that served as an illustration of what the Church age would be like.

So the resurrection scenes are preparatory scenes – preparing the Apostles for their mission.

During that time, what the Lord is going to be doing during the Church age invisibly from heaven, He does visibly on earth.

The mission has been inaugurated but not yet begun.

So this brief little remark where Jesus tells them to receive the Holy Spirit in the context of giving them their mission is a miniature picture of what would take place on a grand scale after the ascension.

Did the disciples actually receive the Holy Spirit at that moment? And, if so, in what sense?

The text doesn't say. John just goes right on to another point and makes no further comment. There is no miraculous activity, no speaking in tongues, no indication of any kind that anything happened.

There is little doubt that they would have understood Jesus' comment to be a reassurance that they would be empowered and enabled by the Spirit of God to accomplish their mission. But exactly what transpired at that moment spiritually the Lord has not seen fit to reveal.

So, around the time of Acts 19 – shortly after John's disciples received the baptism of the Spirit, Paul says all Christians have received it.

And Paul's point in 1 Cor.12 is that no Christian can disparage himself or another believer regarding giftedness, because every Christian has been baptized by the same Spirit, and as a result has received a gift from the Spirit for the same ultimate purpose.

We don't have too much of a problem with v.21 but a lot of vv.15-17. Not too many people look down on others because of their giftedness, but we have a huge problem with people disparaging their own giftedness and just opting out of the Body because they aren't impressed with what they have been given.

But if you are a foot, you don't have the option of saying, "I'm not a hand, so I'm not important."

You can't remove yourself from a God given responsibility just because you don't like your gift. Your assessment of your gift pro or con does not absolve you from your responsibility to serve the Body with it.

You can't just decide, "I'm not interested in ministry – I'm not equipped, I think I'll just opt to come sit in a pew, listen to sermons, and listen to music, and then leave."

A janitor at Microsoft can't say, "I'm not contributing anything to the improvement of the operating system or helping people's computers crash less often, therefore I'm going to do a poor job sweeping the floor."

But there are some people who fail in the v.21 area. There are some who are such spiritual hotshots that they decide they don't need the rest of the body. They will drop into church once in a while to grace us with their superior giftedness, but much of the time they are out on their own.

27 Now you are the body of Christ,

Paul has used the imagery of a body as an illustration, but this is the first time in the Bible we have

the concept of the Church being the Body of Christ.

It's a genitive of ownership. The idea is not that we are the body which is Christ, but we are the body which belongs to Christ (Barrett).

The lack of the article gives this meaning, "You are nothing less than Christ's *Body!*"

and each one of you is a part of it.

Now in v.28 there is another list of gifts. We have pointed out before that each church in the NT that receives a list gets a very different list. Here we find that two lists given to the same church in the same context in the same chapter are different.

I think that is strong evidence that while there are some obvious, common gifts that will always tend to show up (such as teaching), there are countless other gifts. I think if Paul gave another list later in the chapter there would have likely been a few more mentioned.