

# The Holy Spirit in the Gospels

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## Abstract

The Synoptics emphasize the eschatological significance of the Holy Spirit in relation to the earthly Messiah, who speaks God's word. Johannine theology highlights the sending of the Spirit from a post-Pentecost perspective. As *paraklētos*, the coming Spirit is promised to bring to mind the teachings of the Lord. The word *paraklētos* expresses facets of this "helper," or "comforter," that are analogous to Christ's. The *paraklētos* also comes alongside believers, enabling them to embrace the gospel, to fulfill the multifaceted ministries of the gospel, and to convict the unbelieving world. The abiding significance for the church is not identified in charismatic manifestations but in the believer's relationship with and witness to Christ.

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**A**vast chasm divides the historic Reformed and Evangelical views of the person and work of the Holy Spirit and the perspectives on the Spirit in Protestant liberalism. Demythologization of the biblical teaching on the Spirit is the paradigm of liberalism. David Holwerda writes,

According to Bultmann (and in this he does not differ from the liberal theologians), the N.T. describes the world and the events of salvation mythologically. ... This mythological view of the world has become obsolete for modern man. The major cause for this obsolescence is modern science. ... A second challenge to N.T. mythology is modern man's understanding of himself. Whether he is a naturalist or an idealist,

modern man views himself as an independent responsible being. He is not open to the manipulation of supernatural powers, and, consequently, the N.T. view of the Spirit and the sacraments with their mysterious powers is utterly incomprehensible to him.<sup>1</sup>

Bultmann's solution to modern man's inability to embrace the New Testament's archaic mythological theology of the Holy Spirit was to interpret it in terms of Heidegger's existentialist philosophy:

For Heidegger, anxiety is the chief characteristic of man's being. Man is continually confronted with the decision between past and future, whether he is going to lose himself in the world of things (*das Vorhanden*) and thereby lose his individuality to the masses (*das Man*), or whether he is going to achieve his authentic existence by surrendering all security and committing himself unreservedly to the future. Bultmann cast the N.T. teaching concerning human existence into the form provided by this analysis of authentic and inauthentic existence.<sup>2</sup>

Contrary to liberalism's rejection and reinterpretation of the person and work of the Holy Spirit, biblically based theologies maintain the foundational reality of the Holy Spirit for human existence and the salvation of the believer.<sup>3</sup>

The study of the ministry of the Holy Spirit by historic Christians often focuses on Acts, with its emphasis on the extraordinary work of the Spirit. However, N. B. Stonehouse in "Repentance, Baptism and the Gift of the Holy Spirit" reminds us of the Trinitarian character of Acts and that "Acts ... is not narrowly pneumatological," since it honors the Spirit's Trinitarian relationships by the phrase "the promise of the Father" (Acts 1:4; Luke 24:49) and that it is "the exalted Christ who pours out the Spirit" (Acts 2:33). "Nevertheless," Stonehouse admits, "it is the baptism and endowment (*sic*, endowment) of the Spirit that is pervasively and most conspicuously in the foreground."<sup>4</sup>

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<sup>1</sup> David E. Holwerda, *The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology* (Kampen: Kok, 1959), 86–87.

<sup>2</sup> *Ibid.*, 89.

<sup>3</sup> See, for example, Gregory K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011); Sinclair B. Ferguson, *The Holy Spirit, Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1996); Richard B. Gaffin Jr., *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit* (Phillipsburg, NJ: Presbyterian and Reformed, 1979); J. I. Packer, "Holy Spirit," *New Dictionary of Theology*, ed. Sinclair B. Ferguson and David F. Wright (Downers Grove, IL: InterVarsity Press, 1988), 316–19.

<sup>4</sup> N. B. Stonehouse, "Repentance, Baptism and the Gift of the Holy Spirit," *Westminster Theological Journal* 13.1. (1950): 1–2. See also M. Max B. Turner, "Holy Spirit," *Dictionary of Jesus and the Gospels*, ed. Joel B. Green and Scot McKnight (Downers Grove, IL: InterVarsity

Moreover, among biblical interpreters of Acts, there is substantial disagreement regarding the Holy Spirit's work. This is seen, for example, in the conflicting interpretations of "the gift of the Holy Spirit" in Acts 2:38: "And Peter said to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.'" Differing theological conclusions have been drawn from this text. Does this phrase refer to the Spirit's saving work in the heart of the sinner, or does it concern the more external nonsalvific manifestations of the Holy Spirit? Interpretations of this passage illustrate how Acts has spawned diverse theological views on the Holy Spirit.<sup>5</sup>

The focus of this study, however, is not the locus classicus of Acts, but the Gospels' presentation of Jesus's teaching on the person and work of the Holy Spirit. We begin by addressing the seeming "nonpneumatic" or "noncharismatic" character of the life of Christ and the relatively limited teaching by our Lord on the person and work of the Holy Spirit in the Synoptic Gospels. Given the theology of the Spirit that dominates in Acts, why is there so little teaching by Jesus on the Holy Spirit?

### **I. The Synoptics' Nonecstatic Messiah and the Eschatological Holy Spirit**

The difference in emphasis between the Gospels and Acts regarding the Spirit, according to Eduard Schweitzer, is the difference between the early Christian community's experience of the Spirit and the church's developing doctrine of the Spirit. He writes, "Long before the Spirit was a theme of doctrine, He was a fact in the experience of the community. This is the basis

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Press, 1992), 341–51; "Jesus and the Spirit in Lucan Perspective," *Tyndale Bulletin* 32 (1981): 3–42; *Power from on High: The Spirit of Prophecy in Luke-Acts* (Sheffield: Sheffield Academic Press, 1993).

<sup>5</sup> Stonehouse, "Holy Spirit," 2, writes, "On the supposition that Peter is speaking particularly concerning salvation in this passage and its immediate context, and that 'the gift of the Holy Spirit' also must have in view the Spirit's saving action, the passage might appear to suggest a number of interesting possibilities. According to Smeaton, the reference 'is plainly to the sanctifying gifts of the Spirit and to His gracious inhabitation', a view that would be quite compatible with the classic Reformed conception of salvation by grace alone. If, however, the gift of the Spirit were understood as signifying regeneration in the narrow sense, the passage would appear to have a Pelagian flavor. Or, if the reference to the reception of the Spirit were construed precisely and pointedly with the requirement of baptism, baptism could be understood as effecting regeneration or salvation in general, and the passage would seem to support certain high-churchly views of the sacrament." See also, Turner, "Holy Spirit," 341–51; "Jesus and the Spirit in Lucan Perspective," 3–42; *Power from on High*, 267–303; Sylvain Romerowski, *L'oeuvre du Saint-Esprit, ancienne et nouvelle* (Mulhouse: Centre de Culture Chrétienne, 1989), 109ff.

of the marked variety and unity of the NT statements.”<sup>6</sup> He adds, “This review shows that there are surprisingly few statements about the Spirit in Mt. and Mk. ... Experiences of the Spirit in the community were not imported back into the depiction of the life of Jesus.”<sup>7</sup>

If Schweitzer points to the distinction between experience and doctrine to explain the differences between the Gospels and Acts regarding their presentation of the Holy Spirit, James Dunn explains that Jesus’s teaching on the Spirit must be understood in light of Jesus’s historical moment of following the ministry of John the Baptist. John was a “prophet of judgment” while Jesus was a “minister of eschatological blessing.”<sup>8</sup>

Schweitzer notes that the Gospels do not portray Jesus as a “pneumatic,” as one might have expected in light of the subsequent Pentecostal experiences in the theology of Acts. He explains,

The temptation to portray Jesus as a pneumatic must have been considerable. Even if Jesus did not manifest many of the traits of ecstatic piety, .... It seems highly unlikely that Jesus was first portrayed as a pneumatic and that these traits were later suppressed in the interests of a developed Christology. ...

It is no doubt a historical fact that Jesus Himself seldom referred to the Spirit. This may be because He regarded Himself only as the Messiah *designatus*, or because the understanding of His disciples was open to such teaching only after the conclusion of His work, or because He did not expect an outpouring of the Spirit. This means, however, that there is truth in John’s view that full knowledge of Jesus is to be found, not in His words, but in the proclamation of the community after Easter. ... The one essential point is that in Him God Himself encountered His people. All the spirit-statements concerning Jesus simply underline His uniqueness, His eschatological position, the fact that in Him God Himself is really present as He is not present anywhere else.<sup>9</sup>

Dunn concurs, asserting that Jesus is not presented as the “pneumatic exemplar or the first (Christian) charismatic.”<sup>10</sup> This is likewise consistent with the Gospel of Luke, even though the second volume of Luke-Acts is so intensively Spirit-centric. “To be sure, Luke does portray Jesus’ ministry in more distinctively charismatic terms, particularly in Lk. 4:1, 14 and 10:21, but Jesus is hardly presented as an ecstatic even by Luke.”<sup>11</sup> The difference

<sup>6</sup> Eduard Schweitzer, “*Pneuma*,” *TDNT* 6:396.

<sup>7</sup> Schweitzer, *TDNT*, 6:402–3.

<sup>8</sup> James D. G. Dunn, “Spirit, Holy Spirit,” *NIDNTT* 3:695.

<sup>9</sup> Schweitzer, *TDNT*, 6:403–4.

<sup>10</sup> Dunn, *NIDNTT* 3:698. See also James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Philadelphia: Westminster, 1975), 84–88.

<sup>11</sup> Dunn, *NIDNTT* 3:698.

in presentation of the Holy Spirit in Jesus's ministry in Luke versus that of the Acts manifests Luke's understanding of the continuity and discontinuity of the old and new covenants:

We should, however, not ignore a certain schematization which Luke has contrived in his two volumes (Luke-Acts) whereby Jesus, precisely in his relation with the Spirit, provides a bridge between the old age of Israel and the new age now recognized as the age of the church.<sup>12</sup>

As the harbinger of eschatological blessing—unlike John, the prophet of judgment (Matt 11:5; Luke 7:22 with Isa 29:18–20; 35:3–5; 61:1f.)—Jesus was ushering in the new age of the kingdom of God (Matt 12:24–29; Luke 11:15–23), as shown by his authority over the demonic hosts, authority that came from the Spirit of God. As the divinely inspired prophet possessing the Spirit of prophecy (Mark 6:4; Matt 13:57), Jesus fulfilled the role of the promised eschatological prophet (Deut 18:15, 18–19 and Isa 61:1 with Matt 5:3–6; 11:5; Luke 4:18; 6:20; 7:22). Thus the role of the Holy Spirit in Jesus's ministry was essential for his mission; nevertheless, his exposition of the theology of the Holy Spirit was relatively circumscribed.

## **II. *Why Was Jesus's Teaching on the Holy Spirit Limited in the Synoptics?***

Luke most emphasizes the Spirit, yet even with this, the role of the Spirit in the Synoptics is not extensive. Each Gospel records John the Baptist's teaching that the Messiah would be baptized by the Spirit (Matt 3:11; Mark 1:8; Luke 3:16) and links the Spirit to Jesus's baptism (Matt 3:15; Mark 1:10; Luke 3:22). Each also notes the Spirit's role in Jesus's temptation (Matt 4:1; Mark 1:12; Luke 4:1) and presents the Lord's teaching concerning the blasphemy against the Spirit (Matt 12:31; Luke 12:10–12; Mark 3:28–29). Clearly, the breadth of teaching on the Spirit found in John and Paul is absent in the Synoptic Gospels.

There seem to be three primary reasons for this absence: the Galilean context of the Synoptics, the Messianic secret, and the eschatological character of the Messianic Kingdom. Henry Swete explains the paucity of Jesus's references in the Synoptics to the Spirit: "The Synoptic recollections of our Lord's teaching upon the Holy Spirit are few, but perhaps as many as the

<sup>12</sup> Dunn, *NIDNTT* 3:698, writes, "Thus the conception and birth of Jesus by the power of the Spirit takes place in the context of a sporadic reappearance of the Spirit of prophecy (Lk. 1:15, 41, 67; 2:25–7)—a last flare-up of the spiritual power and vitality of the divine revelation of the OT era before Jesus alone fills the centre of the stage."

scope of the first three Gospels might lead us to expect. It is even possible that they are fairly representative of His Galilean teaching on this subject, for the early Ministry was not the occasion or Galilee the place for a full revelation of the work of the Spirit in the new order which was to follow His Passion and Resurrection.”<sup>13</sup>

C. K. Barrett interprets the limited Synoptic treatment of the Spirit by reference to the Messianic secret: “Jesus was the Messiah; as such he was the bearer of the Spirit. But he kept his Messiahship secret, and knew himself to be a Messiah destined for suffering and death; hence it might be expected that the Spirit which rested upon him would not be openly and entirely manifest. ... Jesus himself hardly ever spoke of the Spirit; he could not have done so (in the only way in which he could truthfully have related the Spirit to himself) without declaring the Messiahship which it was his purpose to keep secret.”<sup>14</sup>

Barrett further argues that Jesus’s non–full disclosure of the Holy Spirit in the Synoptic accounts was consistent with his eschatological perspective regarding his newly announced kingdom:

Thus the eschatological thought of Jesus, so far as this may be known, accounts for his silence with regard to the Spirit. He could not in the time of his ministry speak of his own plenary inspiration, nor unmistakably reveal it, because that would have meant the betrayal of the Messianic secret. He did not bestow the Spirit upon his followers, because that gift was a mark of the fully realized Kingdom of God, and did not lie within the province of the germinal Kingdom which corresponded to his veiled Messiahship.<sup>15</sup>

If the non-ecstatic Messiah’s teaching on the Spirit is limited in the Synoptic Gospels, are there notable nuances in each relative to the Holy Spirit?

### **III. *The Synoptic Gospels’ Distinctive Emphases Regarding the Holy Spirit***

There is unity and diversity with respect to the Holy Spirit in the Four Gospels. Matthias Wenk explains the general unity of the Gospels regarding the Spirit:

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<sup>13</sup> Henry B. Swete, *The Holy Spirit in the New Testament* (Grand Rapids: Baker, 1964), 114. See also Max-Alain Chevallier, *Souffle de Dieu: Le Saint Esprit dans le Nouveau Testament*, Point théologique 28 (Paris: Beauchesne, 1978), 91ff.

<sup>14</sup> C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (London: Society for Promoting Christian Knowledge, 1947), 120.

<sup>15</sup> Barrett, *The Holy Spirit and the Gospel Tradition*, 160.

Although each of the Gospels reflects its own particular outlook on the Spirit, their pneumatologies are in one way or another a corollary of the OT understanding of the Spirit as the creative and restoring power of God. This restoration, accomplished by the Spirit-endowed Jesus, will bring about a renewed and cleansed community (Spirit-and-fire baptism in the Synoptics; the cleansing as anticipated in Ezek 36–37 in John). ... In all four Gospels the Spirit is further related in some way to God's creative and powerful word, which is able to transform realities (prophetic speech in the Synoptic Gospels, the life-giving cleansing word in John).<sup>16</sup>

As to their distinctive perspectives, Craig Keener, for example, identifies differing emphases in each Gospel's presentation of the Spirit. He notes that Mark and Matthew, in similar ways, present Jesus as the "Spirit-Bringer."<sup>17</sup> Luke-Acts, however, accents the Holy Spirit as the "Spirit of prophecy or inspired speech."<sup>18</sup> And John's concern is to present the Spirit as the "Spirit of purification," as he "juxtaposes the Spirit and water, the latter often symbolizing traditional rituals, in a manner meant to contrast his community's possession of the Spirit with his opponents' reliance upon, in his view, ritual forms."<sup>19</sup>

## 1. Mark

It is generally accepted that Mark is the gospel preaching of the apostle Peter. Its purpose is simply to provide the kerygma, the simple outline of the saving life, death and resurrection of Jesus that shaped the *euangelion* of the early church. In that it focuses on the life of Jesus and the bare essentials of his teaching, it is consistent that this Gospel has but a modicum of information on the person and work of the Holy Spirit. Thus Mark has the fewest references to the Spirit, although he generally follows Matthew in regard to the Spirit's presence at Jesus's baptism (Mark 1:10; Matt 3:16) and at his temptation (Mark 1:12; Matt 4:1), as well as Jesus's teaching about the blasphemy of the Spirit (Mark 3:29; Matt 12:31). Moreover, Mark only mentions baptism with the "Spirit" whereas Matthew refers to both "the Spirit and fire" in the Messiah's baptism (Mark 1:8; Matt 3:11).

## 2. Matthew

Though Matthew has more to say about the Holy Spirit than Mark, due to his infrequent references to the Spirit, it is possible to overlook the literary

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<sup>16</sup> Matthias Wenk, "Holy Spirit," in *Dictionary of Jesus and the Gospels*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2013), 393.

<sup>17</sup> Craig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody, MA: Hendrickson, 1997), 49ff., 91ff.

<sup>18</sup> *Ibid.*, pp. 190ff.

<sup>19</sup> *Ibid.*, pp. 135ff.

emphases Matthew places upon the Holy Spirit. Matthew's introductory words, according to Blaine Charrette, give the entire Gospel a "pneumatological perspective."<sup>20</sup> He notes that Matthew begins with the phrase "book of the *genēsis* of Jesus Christ" (Matt 1:1), and in Matthew 1:18, he parallels this with, "this is how the *genēsis* of Jesus Christ was: ... his mother Mary ... was found to be pregnant through the Holy Spirit." He reasons that the connection of *genēsis* with the Spirit suggests that through Jesus, God's new creation has begun, since as in the creation account of Genesis, this work is achieved through the Spirit.<sup>21</sup> Thus the Spirit at the beginning of redemptive history is now at the beginning of the gospel age and at the beginning of the Gospel of Matthew. The Spirit in Matthew's presentation is also the eschatological Spirit who restores the fallen creation. Charette further suggests that the Messianic title "Emmanuel"—"God with Us"—in the opening chapter of Matthew (Matt 1:23; Isa. 7:14) may offer a conscious allusion to the Spirit. If so, this implies that "the Holy Spirit remains with Jesus as the presence of God to carry out the salvation of his people."<sup>22</sup>

Matthew also employs the literary form of *inclusio*—the use of parentheses or bookends that he places at the beginning and the end of his narrative. Thus Matthew implies that the entire earthly ministry of the Messiah was conducted in relationship with the Holy Spirit. Matthew 1:18 begins with the miraculous conception of Jesus by the *Holy Spirit*, while Matthew 28:19 concludes with the Great Commission of the risen Lord to make disciples of all nations by baptism "in the name of the Father and the Son and the *Holy Spirit*." Within these Holy Spirit "bookends" Matthew identifies Jesus as God's servant anointed by the Spirit, called to proclaim justice to all nations (Matt 12:18 with Isa 42:1–4). Moreover, his disciples also serve in relationship to the Holy Spirit as they are enabled to do their ministry, since the Spirit will come to their aid in persecution (Matt 10:20) as they proclaim the Spirit inspired Scriptures of the Lord (Matt 22:43). Matthew's pneumatology is powerfully asserted via literary structure even though it is minimally expressed in overt teaching.

Another aspect of the Holy Spirit *inclusio* in Matthew is seen in his use of the Messianic title "Emmanuel," translated from the Hebrew as "God with Us." If this is, as noted above, a conscious allusion to the Spirit by Matthew, then there is a parallel with the climax of the book. The Great Commission in Matthew 28:20 extends the Messianic name of Emmanuel by making it

<sup>20</sup> Blaine Charette, *Restoring Presence: The Spirit in Matthew's Gospel*, Journal of Pentecostal Theology, Supplement Series 18 (Sheffield: Sheffield Academic Press, 2000), 41.

<sup>21</sup> *Ibid.*, 38–39.

<sup>22</sup> *Ibid.*



a promise to Jesus's disciples as they fulfill their mandate for worldwide evangelism. There the Lord promises, "And behold, *I am with you always*, to the end of the age." In Matthew's presentation of the Gospel, Emmanuel, "God with Us," promises, "I am with you always." Thus "Emmanuel," the one who possesses the Spirit and commands his disciples to be baptized in the name of the "Holy Spirit" (Matt 28:19), promises ever to be with his people. Through such literary features Matthew shows that his theology is not seeking to diminish the theological importance of the Holy Spirit.

### 3. Luke

A fuller sense of the work of the Spirit is evident in the Gospel of Luke.<sup>23</sup> Luke begins with the accounts of individuals filled with the Spirit and prophesying (Luke 1:41, 67; 2:28, 38). But is the Spirit's primary role in Luke to enable inspired speech, or is it rather to show that the prophesied Messianic Age has been inaugurated? Does the Spirit's work of inspiration, as suggested by Keener, best summarize Lukan pneumatology?

Mark (12:36) and Matthew (22:43) record that David's declaration about the Lord in Psalm 110:1 was due to the Spirit's inspiration. But surprisingly, in Luke the reference to the Spirit is missing (Luke 20:42). Luke's omission at this point may reflect the way in which Luke-Acts implicitly sees the Spirit at work in the Messiah awaiting the fulfillment of his ministry through the giving of the Spirit. For example, the Messiah's promise, "I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict" in Luke 21:15, appears to be fulfilled by the Spirit in Acts 6:10: "But they could not withstand the wisdom and the Spirit with which he was speaking." At any rate, Wenk cautions against reducing Luke's theology of the Spirit to inspired speech:

In the infancy narratives the Spirit is, however, also related to the Baptist's life and ministry (Lk 1:15) and to Jesus' birth (Lk 1:35). In Luke 1:13–17 the Spirit's work in and through the Baptist is further correlated with the preparation of God's people by reconciling what is ostracized, and in Luke 1:35 the Spirit clearly is the *Spiritus Creator*. It further seems best to understand Luke's redactional work in this verse as implying that the role of the Spirit in Jesus' conception also accounts for his status as being holy (contrary to Matthew). Hence, to limit the Spirit in the writings of Luke to inspired speech and proclamation may not represent the whole picture of Luke's colorful and multifaceted pneumatology.<sup>24</sup>

<sup>23</sup> See Matthias Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts* (New York: T&T Clark, 2004).

<sup>24</sup> Wenk, "Holy Spirit," 389.

But do the “Spirit and fire” of Luke 3:16 refer to the miracle of Pentecost (Acts 2:1–4)? Perhaps baptism with Spirit and fire provides the model for the believers’ conversion and cleansing from sin by the Spirit. And baptism with the Spirit and fire may connect the believer with Jesus’s own baptism in Luke 3:22. So is this Spirit-and-fire baptism referring to empowerment for one’s ministry for God, even as Jesus’s baptism inaugurated his public ministry? This view can appeal to the fact that Jesus’s temptation follows his baptism (Luke 4:1–13). Clearly, the Spirit is present as Jesus is led into temptation and overcomes Satan, which consequently establishes him as the Anointed One of God (Mark 1:12; Matt 4:1; Luke 4:1).<sup>25</sup>

However, Luke underscores that the Spirit’s work is also a fulfillment of prophecy. Thus Luke records John the Baptist’s spiritually empowered ministry (Luke 3:1–20) as the realization of the angelic message of Luke 1:13–17. As John the Baptist declares the imminent arrival of the Messiah (Luke 3:16), he speaks of the anointed one’s baptism with the Spirit and fire. This prophesied fiery Spirit baptism seems to refer to the end-time purification and global gospel mission of God’s people (Luke 24:46–47). In Jesus’s sermon at Nazareth in Luke 4:16–30, he declares that he is the one who fulfills the Messianic prophecy of Isaiah 51:1–2. This parallels the claim made in Acts 2:17ff. that the Spirit’s prophesied work is fulfilled in the miracle of Pentecost; this parallel supports the eschatological understanding of baptism by fire and Spirit. The Lord’s Prayer as presented in Luke 11:1–13 also highlights Luke’s eschatological concern.<sup>26</sup>

So while the Synoptic Gospels do present the reality of the Holy Spirit, whether in as the fulfillment of the eschatological promise or as the enabler of inspired speech and Gospel ministry, it is in the Fourth Gospel that Jesus’s fullest and deepest teaching on the person and ministry of the Holy Spirit is to be found.

#### **IV. The Holy Spirit in the Johannine Theology**

George Montague develops the theme of the Holy Spirit starting from the Old Testament and the intertestamental “valley” that ascends to the “rich pneumatology of John.” He asserts that the Gospel of John offers “the summit

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<sup>25</sup> See Wenk, “Holy Spirit,” 389; Robert P. Menzies, *The Development of Early Christian Pneumatology: With Special Reference to Luke-Acts*, JSNTSS 54 (Sheffield: JSOT Press, 1991); *Empowered for Witness: The Spirit in Luke-Acts* (New York: T&T Clark, 1994).

<sup>26</sup> Wenk, “Holy Spirit,” 390.

of New Testament pneumatology.”<sup>27</sup> Swete summarizes John’s presentation of the Spirit: “The subject of the teaching on the Spirit in John iii.–vii. is the Giver of Life; the subject of the later teaching in John xiv.–xx. is the Paraclete. The first concerns the individual, the second the Body of Christ.”<sup>28</sup>

### 1. *John’s Main Themes of the Spirit*

Three major themes are found in John regarding the Holy Spirit. The first is Jesus’s endowment by the Holy Spirit, the second is the life-giving Spirit, and the third is the Spirit as the promised paraclete. The first then is that *Jesus was endowed with the Spirit* in his baptism (John 1:32–34). Accordingly, at the conclusion of John’s Gospel, Jesus is the giver of the Spirit to his disciples (John 20:22–23), which John explained, however, could only occur after Jesus’s glorification (John 7:39).

John’s second theme, *the life-giving Spirit*,<sup>29</sup> emphasizes that eternal life is the work of Jesus as well as the Holy Spirit (John 1:4; 3:15; 11:25 with John 3:5–7, 34; 6:63–68). This is especially seen in John 7:37–39, where living water flows from within the believer by the Spirit and in the necessity and realization of the new birth by the Spirit (John 3:3–8). At the climax of the Fourth Gospel (John 20:19–23), Jesus breathes on the disciples and says, “Receive [the] Holy Spirit” (John 20:22). This identifies with the biblical-theological theme of the life-giving breath of God in creation and resurrection (Gen 2:7 and Ezek 37:5, 14).

John’s third theme regarding the Spirit is in the Upper Room Discourse, where the Lord promises his disciples “another paraclete [*paraklētos*]” (John 14:16).<sup>30</sup> In the Upper Room Discourse of John 13–17, there are five references to the Holy Spirit by Christ (John 14:16–17, 26–28; 15:26; 16:7–8, 13). The first four speak of the *paraklētos*, translated in the ESV as “Helper.”

<sup>27</sup> George T. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (1976; repr., Peabody, MA: Hendrickson, 1994), 333.

<sup>28</sup> Swete, *The Holy Spirit in the New Testament*, 148.

<sup>29</sup> “The Spirit is also of considerable importance in John’s theology. His understanding of the Spirit overlaps with that of earlier NT writers at several points. In particular, the new life of the Spirit is presented under the very vigorous metaphors of (re)birth from above (Jn. 3:5–8; 1 Jn. 3:9), of new creation (Jn. 20:22, the verb deliberately echoing Gen. 2:7; Ezek. 37:9; Wis. 15:11), of life-giving water and bread (Jn. 4:14; 6:63; 7:38f.) and of anointing (1 Jn. 2:20, 27),” Dunn, *NIDNTT* 3:703–5.

<sup>30</sup> Wenk, “Holy Spirit,” 39, writes, “This ‘current absence of the Spirit’ also reflects John’s major difference from the Qumran texts of the two spirits: ‘In the Teaching on the Two Spirits, although the spirit of truth within is tempered by the spirit of deceit with which it battles, it is nonetheless present within as the source of a life of virtue. In the Fourth Gospel ... there is no corresponding group of people who bask in the light. There is no group—not yet, anyway—with the spirit of truth in it’ (Levison, 390). But there will be such a group, and the paraclete will recall for them the significance of Jesus’ death and resurrection.”

## A. John's Understanding of the *Paraklētos*: The Meaning and Etymology of *Paraklētos*

*Paraklētos* has been translated by a broad range of words. Translations of the word from biblical and extrabiblical literature have included: helper, counselor, comforter, advocate (1 John 2:1), mediator, interpreter, teacher, leader, and vindicator. The word itself literally means, "called alongside."<sup>31</sup> This may explain its range of meaning: each of these is called to one's side to help in various ways.<sup>32</sup>

Montague argues that the *paraklētos* is a prosecutor.<sup>33</sup> Brown suggests that *paraklētos* reflects the concept of a broker in the Mediterranean culture, one who guarantees to the disciples access to Jesus.<sup>34</sup> Dunn sees the *paraklētos* as a witness, revealer, and interpreter.<sup>35</sup> Since the Holy Spirit is identified both as the "Spirit of truth" and as the *paraklētos* (Spirit of truth: 14:17; 15:26; 16:13; *paraklētos*: 14:16, 26; 15:26; 16:7), it is relevant that Schweitzer sees a source for the "Spirit of truth" in Jewish angelology.<sup>36</sup> Dunn wonders if John coined the term to summarize the many nuances associated with the *pneuma*.<sup>37</sup>

## B. The Personhood of the *Paraklētos*

The *paraklētos* is a person, not just a force, a power, an influence. This is seen first in the way that the Spirit is identified and then also in the Spirit's personal work. So first, even though *pneuma*, meaning "wind" or "spirit" is neuter, Jesus refers to the Spirit by masculine pronouns, that is, as "he" and

<sup>31</sup> Turner, "Holy Spirit," 349–51. "In Greek the word is formally a passive verbal adjective, 'one called alongside' (especially to offer assistance in a court), and so an 'advocate' (though not with the professional legal sense of the Latin *advocatus*), ... (2) 'Exhorter' ... (3) 'Helper' ...."

<sup>32</sup> See George E. Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993), 322–33.

<sup>33</sup> Montague, *The Holy Spirit*, 368.

<sup>34</sup> Raymond E. Brown, "The Paraclete in the Fourth Gospel," *New Testament Studies* 13.2 (Jan 1967): 113–32; T. G. Brown, *Spirit in the Writings of John: Johannine Pneumatology in Social-Scientific Perspective*, JSNTSS 253 (New York: T&T Clark, 2003).

<sup>35</sup> "... this embraces both recalling of the teaching originally given (14:26; 15:26; 16:14; cf. 1 Jn. 5:6–8) and leading into new truth (Jn. 16:12 f.; cf. Isa. 42:9; 44:7; 1 Jn. 2:27). This implies that new revelation and original teaching are to be held in constant tension for John, so that the Spirit's role is never simply that of repeating the original teaching as first given, nor that of revealing new truth wholly unrelated to the old, but that of reinterpreting the old to give it contemporary significance and that of revealing the new in a way consistent with the old." Dunn, *NIDNTT* 3:703–5.

<sup>36</sup> See Schweitzer, *TDNT* 6:442–44.

<sup>37</sup> "Where John derives the title 'Paraclete' (*parakletos*) from is not clear. It is quite possible that he coined the title himself to express in a single word the various functions he attributed to the Spirit. The nearest parallels to the forensic and intercessory functions are to be found in late Jewish angelology (cf. particularly Job 16:19; 19:25; 33:23, 26; 1QS 3:20; CD 5:18; 1QM 13:10) and in early Christian understanding of the Spirit (Mk. 13:11; Acts 5:32)." Dunn, *NIDNTT* 3:703–5.

“him.” There are clearly “personal features of the Spirit Paraclete.”<sup>38</sup> John identifies the Holy Spirit with the masculine noun *paraklētos*. There are also grammatical clues where personal pronouns are joined with the neuter *pneuma*. The masculine personal pronoun *ekeinos* is used in 14:26; 15:26; 16:8, 14, and *autos* in 16:7. Gary Burge argues that this use “shows that for John, ‘*pneuma tes aletheias*’ [spirit of the truth] meant more than a mere tendency or influence.”<sup>39</sup>

As to the personal work of the *paraklētos*, Hans Windisch identifies “two conceptions of the Paraclete [that] run through the entire New Testament: ‘the friend at court’—the heavenly intercessor (cf. 1 John 2:1; Rom 8:31ff.); and ‘the friend from court’—the witness sent by God to earth (thus, Mark 13:9ff.; John 14:15f.; etc.).”<sup>40</sup> Obviously, a friend by definition is personal in nature.

### C. Jesus as the First *Paraklētos* and the Holy Spirit as Another or Second *Paraklētos*

Even after sending the Spirit at Pentecost, the risen Lord is called an Advocate (*paraklētos*, 1 John 2:1). Thus the Spirit is called *allos paraklētos* (John 14:16), another *paraklētos*.<sup>41</sup> The difference between *allos* and *heteros* is important. The Spirit is another helper of the same kind (*allos*) as Jesus, not another helper of a different kind (*heteros*; compare Matt 5:39). Christ is the first helper, the Holy Spirit is the same kind of helper—though different, still the same.<sup>42</sup>

<sup>38</sup> Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), 142.

<sup>39</sup> Ibid.

<sup>40</sup> Hans Windisch, *The Spirit-Paraclete in the Fourth Gospel*, trans. James W. Cox (Philadelphia: Fortress, 1968), 1.

<sup>41</sup> “The unity of Christ and Spirit in personality and mission is neatly expressed by identifying the Spirit as the ‘other Paraclete’ (Jn. 14:16), where Jesus is by implication the first Paraclete (cf. 1 Jn. 2:1), so that the Paraclete continues the presence and work of the Son once the Son has departed (Jn. 14:16–28; Advocate); or, alternatively expressed, so that the Spirit becomes the seed of sonship, the Spirit of the Son (1 Jn. 3:9, 24; 4:13),” Dunn, *NIDNTT* 3:703–5.

<sup>42</sup> “This point is made both in Jesus’ promise of ‘another Paraclete of the same kind’ (*allos*, and in the deliberate parallelism between Jesus and what is promised of the Spirit [e.g.]: (1) both ‘come forth’/are ‘sent’ from the Father into the world\* (3:16–17; 5:43; 16:27–28; 18:37 par. 14:26; 15:26; 16:7–8, 13); (3) if Jesus is the great teacher\* (cf. 13:13–14), the Paraclete will ‘teach you ... all things’ (14:26); and (4) just as the Messiah bears witness to God and reveals all things (4:25–26; cf. 1:18; 3:34–36; etc.)—supremely himself and the Father—so too the Paraclete will witness to and reveal especially the glorified Son (15:26–27; 16:13–14). And as Jesus set out to convince and convict the world, which nevertheless did not ‘receive’ him (1:12 etc.), so too the Paraclete’s task is to convince and convict the world (Jn 16:8–12), but the world does not receive him either (14:17; 14:18–26). ... Jesus has acted as the Paraclete so far; the Spirit is to take over that role.” Turner, “Holy Spirit,” 349–51.

To understand the Spirit as *paraklētos*, we must see that Jesus is the archetype, the first *paraklētos*. Just as the first *paraklētos* was with the disciples, teaching them and sending them, so the second *paraklētos* will be with the disciples to teach them and to continue to teach them Jesus's words.

By the Holy Spirit, the second *paraklētos*, the risen Jesus, the first *paraklētos*, is present with his people (John 14:8; 16:21). It is in the context of the *paraklētos* (14:14–17, 25–26) that Jesus promised he would not abandon his disciples, but would be with them even though the world would not see him. This suggests that it is the *paraklētos* who unites the Father and Son with believers (14:16–26). Moreover, the *paraklētos* is the teacher and revealer of Christ's words to the disciples (14:26; 16:12–14). The disciples could not grasp the meaning of Jesus's teaching and accomplishments until his glorification (16:12, 25). The role of the *paraklētos* is to cause Jesus's words to be remembered (14:26) and to declare "things to come" (16:13).

John describes a triple sending: a sending of the Son by the Father, the sending of the Spirit by the Son and the Father, and the sending of the disciples by the Son with the aid of the Spirit. As the sent one, Jesus was the advocate of the Father's will. Even as Jesus was "sent," so also the disciples are "sent" (John 20:21; cf. 17:17–18). The Spirit, as another *paraklētos* sent by the ascended Son, advances Jesus's mission by aiding his disciples (15:26–27; 16:7–11). The Spirit's conviction of the world is through the teaching of the truth by the disciples (16:12–15). Thus, the *paraklētos*, commissioned by the ascended Christ, places the world on trial with regard to sin, Jesus's righteousness, and the world's certain judgment apart from the Savior (16:8–11).<sup>43</sup>

#### D. The *Paraklētos* and Pentecost

John wrote his gospel at least thirty years after Pentecost, and thus his perspective of Jesus's teaching on the Holy Spirit was shaped by the miracle of Pentecost. What then should we make of John's account of the breathing out of the Spirit on the disciples after Jesus's resurrection but before Pentecost (John 20:21–22)? As noted above, John presents Jesus's teaching on the Holy Spirit's ministry to believers without reference to the gift of tongues. The Holy Spirit had dwelt *with* the disciples, but soon he would be *in* them (John 7:38–39; 14:17; 20:22; Acts 1:8; 2:1ff.). The work of the *paraklētos* in John is not glossolalia, but life in Christ by the new birth or palingenesis and sanctification. Windisch puts it this way:

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<sup>43</sup> Cf. Turner, "Holy Spirit," 349–51.

Out of the manifold parallel and competing traditions of the four evangelists on “Jesus and the Spirit,” two fundamental views requiring dogmatic development and evaluation stand out in bold relief: (1) the Spirit is a gift of the ascended Jesus, a gift that lays the foundation of the church, or the Spirit is a gift of God to the disciples who are left bereft of their Lord; and (2) the historical Jesus was already a bearer of the Spirit and one who baptized with Spirit. It is not so easy to bring both ideas into an inner unity, but both contain truth for the believer.<sup>44</sup>

#### E. The Holy Spirit’s Relationships as the *Paraklētos*

The Spirit has distinct relationships as the one who is sent and the one who comes alongside. The Spirit’s role as the *paraklētos* is clearly Trinitarian in character.<sup>45</sup> This is seen in the Holy Spirit’s relationship to the *Father*:

- Jesus asks the Father to give “another Helper” (14:16).
- The Spirit proceeds from the Father (15:26).
- He is sent by the Father in Christ’s name (14:25).
- Christ’s ascension was necessary for the Spirit’s coming (16:7).
- The Spirit does not speak on his own authority (16:13).
- The Spirit speaks what he hears from the Father and Son (16:13–15).

The Holy Spirit’s relationship to the *Son* also reflects the Trinitarian nature of his person and work:

- Jesus sends the Spirit (16:7).
- What he hears from Christ, he speaks (16:13–15).
- The Spirit is sent by Christ, from the Father (15:26).
- He comes to glorify Christ (16:14).<sup>46</sup>
- He bears witness of Christ (15:26).
- He speaks what he hears from the Son (16:13–15).

<sup>44</sup> Windisch, *The Spirit-Paraclete in the Fourth Gospel*, 38.

<sup>45</sup> “A minor debate continues as to when John thought the Spirit was first given as the ‘Paraclete’ (whether at 20:22 or beyond the period of the Gospel, when first the Spirit replaces Jesus). More theologically significant are the christological and Trinitarian conclusions to be drawn: (1) Jesus’s lordship over the Spirit expressed in his sending and commissioning of the ‘Paraclete’ (15:26; 16:7) attest a fully divine Christology; (2) the portrait of the Spirit as a replacement figure, and one which goes well beyond the frequent but incidental personifications of the spirit in Judaism, takes the pneumatology in the direction of trinitarianism.” Turner, “Holy Spirit,” 349–51.

<sup>46</sup> An apt illustration attributed to J. I. Packer is of a spotlight illuminating a cathedral. No one gazes at a spotlight in its brilliance, but rather looks at what it highlights in the night. Such is the work of the Spirit. He does not call attention to himself, but brings all of his power and glory to bear upon Christ so that all might know and worship him. The Holy Spirit, like the church, is to be christocentric.



The Holy Spirit's relationship to the *apostles* is vital since he is "another" *paraklētos* like Jesus. By sending the Spirit, Christ fulfills his promise to the apostles.

- The disciples know him as he had dwelt with them, but he would soon be in them (14:17; John 7:38–39; 20:22; Acts 1:8; 2:1ff.).
- He causes Christ to return to the apostles quickly (14:18–19) to be with them forever (14:15).
- He sanctifies them, as he is the *Holy* Spirit (14:25).
- Since he brings the presence of Christ, they are not orphans (14:17–18; 2 Cor 3:17).
- As Spirit of truth (14:17; 15:26; 16:13), he guides them into all truth (16:13).<sup>47</sup>
- He teaches them all things, thus fulfilling the new covenant (14:26; Jer 31:31–34; John 6:45).
- He brings to their remembrance all of Christ's teachings (14:26; Word and Spirit are inseparable, John 4:25–26; 6:63).
- He declares things that are to come (16:13; cf. Rev 1:18; 2–3).
- He enables them to be witnesses for Christ (15:27; Acts 1:8).

In the context of the Spirit bringing the presence of Christ, Christ promises an untroubled peaceful heart unlike what the world offers (14:26–27), as well as a joy that no one can take away (15:11; 16:20–24; Gal 5:22–23). These words support the translation of *paraklētos* as the "Comforter." Christ, through the Spirit, is the ongoing fulfillment of the messianic "Wonderful Counselor" and "Prince of Peace" of Isaiah 9:6.

The Holy Spirit's relationship to the *world* is directly connected with the gospel witness of the disciples:

- The world cannot receive the Spirit, as he distinguishes believers from the world (14:15–17).

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<sup>47</sup> "When the Paraclete is called the πνεῦμα τῆς ἀληθείας [*pneuma tēs alētheias*] in 14:17; 15:26; 16:13, He is presented as the representative of the world of reality in contrast to mere appearance. In Him God's world is present as it was present in Jesus and will continue to be present in His Word, 17:13–17. ... Hence it is only the πνεῦμα τῆς ἀληθείας [*pneuma tes alētheias*], who genuinely discloses Jesus to the disciples (14:26; 16:13), who glorifies Him (16:14). Though His words are not different from those of the historical Jesus (6:63, 14:26; 16:14), it is only in them that the latter take on real force (16:8–11). Hence it is only here that we find the idea of an advocate or supporter—an idea which plainly goes beyond that of the revealer. But these words of the Spirit are no different from those spoken in the authoritative proclamation of His community, 20:22f.; 15:26f." Schweitzer, *TDNT* 6:442–43.



- The world cannot receive the Spirit of truth, nor see him (14:17, 22).
- He convicts of sin, righteousness, and judgment (16:8–11).

What then is the Holy Spirit's relationship to *believers* in general? Are the aspects of the Holy Spirit's relationships with Christ's first disciples appropriately applied to all Christians? This would seem to be the case, as the Spirit's work is declared to be "forever" (14:15). Further, there is an inherent parallelism between the Spirit's ongoing conviction of the unbelieving world (16:8–11) and the ongoing witness of the church (Matt 28:18–20) and the world through the Spirit (15:26–27). As there is no mention of tongues in Jesus's teaching about the *paraklētos*, does this further suggest that glossolalia was not an essential or permanent aspect of the Spirit's ministry in the future church? This seems to be the case. In his post-Pentecostal perspective, John emphasizes the Holy Spirit's focus on Christ, the proclamation of the gospel to the world, and the enablement of disciples to know and teach Christ's word, rather than the continuing participation of believers in the ecstatic experiences of the early church.

### ***V. Implications of the Gospels' Teaching on the Holy Spirit's Regenerating Work for Global Evangelization***

As we conclude our survey of the Four Gospels with respect to the teaching of Jesus on the Holy Spirit, it is important to see the significance of this for the work of evangelism and missions. It must be underscored that the Scriptures teach that the salvation of sinners occurs by divine "appointment" (Acts 13:48) because the presence of the Holy Spirit is the *sine qua non* of the new birth (John 3:3–15). The Holy Spirit, working through the believer's witness (John 15:26–27; Acts 1:8), reaches the elect of God to bring them into eternal life in Christ. In his *Institutes* Calvin writes, "Scripture will ultimately suffice for a saving knowledge of God only when its certainty is founded upon the inward persuasion of the Holy Spirit."<sup>48</sup>

God's sovereign work of salvation applied by the Holy Spirit as seen in John is also taught by Peter (1 Pet 1:23). John asserts human inability and the necessity of divine sovereign initiative, as the "Spirit of truth" is one "whom the world cannot receive, because it neither sees him nor knows him" (14:17). Jesus insisted that even his disciples were spiritually impotent without him: "For apart from me you can do nothing" (John 15:5). In

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<sup>48</sup> John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, Library of Christian Classics 20 (Philadelphia: Westminster, 1960), 1.8.13.

contrast with the world, Jesus declares that his own “know him, for he dwells with you and will be in you” (14:17). The church’s mission can only proceed by the work of God’s sovereign Holy Spirit (John 20:22; Acts 1:8; 2:17; 4:31; 13:2; Rom 8:9, 26; 1 Cor 2:14; 2 Cor 3:6; Gal 5:25; Eph 5:18; 1 John. 3:24). Accordingly, the new covenant in Christ and his giving of the Holy Spirit to the church have critical significance for missions (Acts 1:8; 2; 2 Cor 3:4–6; 7:16–18; Gal 3:15; Eph 2:12; Heb 8:6–13; 10:16, 29; 12:24; 13:20).

This aspect of the Spirit’s ministry has been termed the internal witness of the Holy Spirit. James Boice writes,

The idea of the witness of the Spirit in the Fourth Gospel has been central to that doctrine which reformed theologians have called the internal witness of the Holy Spirit (*testimonium Spiritus Sancti internum*). By this phrase is meant the supernatural and saving activity of the Holy Spirit on behalf of the one who hears the Gospel so that the reality of what is taught is conveyed to the mind, producing the conviction that this is truth and leading the soul to receive it to its consequent salvation.<sup>49</sup>

For the truth of God to be received, the Holy Spirit is necessary, for he alone is the Spirit of truth (John 14:17; 15:26; 16:13). The Spirit is the revealer of God to the unbeliever, since he is “sent by the Father” in Christ’s “name” (John 14:26) to be the evangelist’s and missionary’s “Helper” (*paraklētos*, John 14:16, 26), by witnessing to Christ (John 15:26). The missionary and the evangelist are enabled by the Holy Spirit in their ministries as the Holy Spirit reminds them of Christ’s teaching (John 14:26) and guides them into truth (John 16:13–14). Thus the nations are reached as the Spirit-inspired word (John 6:63; 1 Cor. 2:13; 2 Tim. 3:16; 2 Pet 1:19–21) is taught with the convicting power of the Holy Spirit (John 16:7–8; 1 Thess. 1:5; Jude 15).

Not only does the Spirit have an inner witness to the elect, but the Spirit witnesses to the world. John 16:8–11 speaks of the elenctic work of the Holy Spirit to the world. George Ladd notes, “If the primary function of the Spirit to believers is that of teacher and interpreter, he is to the world an accuser.”<sup>50</sup> J. H. Bavinck explains:

The Holy Spirit will convince the world of sin. The Holy Spirit is actually the only conceivable subject of this verb, for the conviction of sin exceeds all human ability. Only the Holy Spirit can do this, even though he can and will use us as instruments in his hand. Taken in this sense, elenctics is the science which is concerned with the conviction of sin. In a special sense then it is the science which unmasks to

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<sup>49</sup> James M. Boice, *Witness and Revelation in the Gospel of John* (Grand Rapids: Zondervan, 1970), 143.

<sup>50</sup> Ladd, *A Theology of the New Testament*, 333.

heathendom all false religions as sin against God, and it calls heathendom to a knowledge of the only true God.<sup>51</sup>

This conviction leads either to conversion or condemnation (John 3:16–21, 36). The Spirit of the new covenant blesses the church and gives power to missions. He creates the community of faith that is visibly present to the unbelieving world.<sup>52</sup> The Holy Spirit is the power that builds the church, even though there are challenging questions raised by the diverse experiences of the Spirit's work in differing church traditions.<sup>53</sup>

Consistent with Jesus's teaching of the person and work of the Holy Spirit discovered in the Gospels, the eschatological age of the Spirit has arrived (Acts 2). The risen and ascended Christ has sent the *paraklētos* to come alongside each believer to provide the help they need to fulfill the gospel mandate. In the Gospels, however, this enablement is for ministry of the word of God, rather than for ecstatic experiences and utterances. Although the church's task during this epoch of redemption occurs in a hostile world, worldwide preaching of the gospel is possible. This is only possible because of the inspired word and imparted power of the life-giving Spirit. In the power of the Spirit sent by the Father and the Son, the church advances the Lord's kingdom until his return. Believers join with the Holy Spirit in glorifying the Son as the ascended and coming KING OF KINGS and LORD OF LORDS (John 16:14; Rev 19:16; 22:17).

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<sup>51</sup> Johan H. Bavinck, *An Introduction to the Science of Missions*, trans. David H. Freeman (Philadelphia: Presbyterian and Reformed, 1960), 222.

<sup>52</sup> Brown, *Spirit in the Writings of John*.

<sup>53</sup> See Ju Hur, *A Dynamic Reading of the Holy Spirit in Luke-Acts*, JSNTSS 211 (Sheffield: Sheffield Academic Press, 2001), 286–89.