**Lesson 4**

**The Holy Spirit and Christ**

As we examine this section on the subject of the Holy Spirit and Christ, we need to define an important term. What does the term “**unction**” mean?

* Unction is an old term that is used synonymously with "anointing."
  + In other words, **unction = anointing.**
* In Scripture one of the purposes for the act of anointing was "a symbol of investiture as a monarch."
  + In 1 Samuel 10:1 Samuel anoints Saul with oil, signifying that he is God's anointed king over Israel.
  + In 1 Samuel 16:13 Samuel anoints David with oil, signifying that he is now God's anointed king over Israel. Anointing is also "the act of putting holy oil or water on someone in a religious ceremony, in order to make them holy or give them holy responsibilities"
* Prophets, priests and kings were anointed in token of receiving their divine commission.
  + In Leviticus 8:12 Moses anoints Aaron's head with oil, thus consecrating Aaron unto the Lord's service as a priest.
  + In Ezekiel 16:9 God tells Ezekiel that ***I bathed you with water, washed off your blood from you and anointed you with oil.***
* All believers are, in a secondary sense, what Christ was in a primary sense, "the Lord's anointed."

***1 John 2:20- But you have an anointing from the Holy One, and you all know.***

In Scripture we find 3 events in which the Lord Jesus is anointed by the Holy Spirit

1. His incarnation

2. His baptism

3. His ascension

**The first anointing of the Lord Jesus occurred in His mother’s womb, at His incarnation.**

“In His mother’s womb His humanity was endowed with all spiritual graces, and when through childhood and up to the age of 30 He was illuminated, guided, and preserved by the immediate operations of the Third Person in the Godhead.”

* Pink’s point is that it was the role of the Holy Spirit to nurture, guide and protect the child/man Jesus. While His parents raised Him as a child and boy, it was the Holy Spirit who endowed Jesus with everything He was and needed.
* “The first anointing of the Spirit was for the forming of His human nature and the enduing it with perfect wisdom and faultless holiness.”

Many people have asked the question, “what was Jesus like as a child?”

* Based upon what we know of theology…

1. Jesus did not inherit Adam’s sin nature, therefore He was “impeccable” (not able to sin)

2. Jesus was nurtured, guided and protected by the Holy Spirit throughout His life.

**The second anointing of the Lord Jesus occurred at His baptism.**

“The second anointing was to endow Him with supernatural powers for His great work. While the first anointing was personal and private, the second was official and public; while the first the was bestowing upon Him of spiritual graces, the second imparted to Him ministerial gifts. His need for this double “anointing” lay in the creature-nature He had assumed and the servant-place which He had taken; and also as a public attestation from the Father of His acceptance of Christ’s Person and His induction into His mediatorial office.”

“He receives the Spirit as no mere man could. Observe the contrast pointed out by Ephesians 4:7, “But unto everyone of us is given grace according to the measure of the gift of Christ.” In none but the Mediator did “all the fullness of the Godhead” dwell “bodily” (Col 2:9). The uniqueness of the Spirit’s relation to our Lord comes out again in Romans 8:2, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

* **Note carefully the words**. Not only does this statement reveal to us the source of all Christ’s actions, but it intimates that **more habitual grace dwells in Him than in all created beings**.

**Question:** So, based upon these statements by Arthur Pink, what occurred at Jesus’ baptism? What changed for Him?

* All 4 of the gospels record what happened at Jesus’ baptism. “the Spirit like a dove descending upon Him.” Based upon these statements by Arthur Pink, what occurred at Jesus’ baptism? What changed for Him?

**1.** He was endowed with supernatural powers for His great work.

**2.** His earthly ministry began. He was immediately taken “by the Spirit” into the wilderness for 40 days, then returning to Galilee “in the Spirit” where He began preaching the kingdom.

**The third degree of Christ’s unction occurred at His exaltation, when He ascended to heaven (Acts 2:33).**

“The third degree of Christ’s unction was reserved for His exaltation, and is thus described, ***“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear” (Act 2:33).***

**Question:** What event(s) occurred as the Lord Jesus ascended to heaven? What changed in the relationship between the Son of God, the Holy Spirit and the Church after Jesus ascension?

* This highest ride of unction, when Christ was ***“anointed with the oil of gladness above his fellows”*** (Psa 45:7) and which became apparent at Pentecost, was **an ascension-gift**.
* The declaration that Peter gave of it was but a paraphrase of Psalm 68:18, ***“Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD might dwell among them.”***
* “That bountiful supply of the Spirit was designed for the erecting and equipping of the New Testament church, and it was fitly bestowed after the ascension upon those for whom the Spirit was purchased.”

**Question:** Pink states that “as Mediator, the Lord Jesus was anointed with the Holy Spirit for the execution of all His offices, and for the performance of all His mediatorial work. His right to send the Spirit into the hearts of fallen men was acquired by His atonement.” What is the significance of the Son sending the Holy Spirit into the hearts of men?

**Answer**: “It was the well-earned reward of all His toil and sufferings. One of the chief results of the perfect satisfaction that Christ offered to God on behalf of His people was His right now to bestow the Spirit upon them.”

* As we know, without the Holy Spirit it is impossible to be saved. And having paid the redemption price, the atonement could then be applied to the elect through the ministry of the Holy Spirit. While the redemption price has been paid, that benefit is not in effect until the Spirit regenerates each of us.
* The promised coming of the Spirit followed the great work of canceling the curse, as the effect follows the cause. To give the Holy Spirit to men, clearly implied that Christ’s atoning sacrifice had been accepted by the Father and the sins of God’s elect were now covered by the blood of the Sacrifice.

**Question**: At times in Scripture it appears as though the Son is in a subordinate position to the Spirit, needing the Spirit’s direction. At other times it appears that the Spirit’s operations are subordinate to the Son. How do we resolve this difficulty? How do we resolve the matter of subordination with regard to the process of the salvation of man?

**Answer**: “The promised Spirit followed the great work of canceling the curse, as the effect follows the cause. To give the Holy Spirit to men, clearly implied that their sins had been put away.”

* “From the varied quotations that have been made from Scripture in reference to Christ’s unction for all His offices, it sometimes appears as if He were in the subordinate position of needing direction, aid, and miraculous power for the purposes of His mission (Isa 11:1-3; 61:1-2; etc.); at other times He is said to ***have*** the Spirit (Rev 3:1), to ***give*** the Spirit (Acts 2:33), to ***send*** the Spirit (John 15:26)—as if the Spirit’s operations were subordinated to the Son. **But all difficulty is removed when we perceive, from the whole tenor of Scripture, that there was a conjoined mission in which the Father, Son and the Spirit act together in coordination and unison** for the salvation of God’s elect.

**Equality of nature vs. Delegation of duties/offices (Ontological Trinity vs. Economic Trinity)**

“In writing on the Holy Spirit and Christ, it is to be understood that we are not now contemplating our Lord as the Second Person of the Trinity (**nature**), but rather as the God-man Mediator (**office**), and the Holy Spirit not in His Godhead abstractly considered (**nature**), but in His official discharge of the work assigned Him in the Everlasting Covenant (**office**). This is undoubtedly the most difficult aspect of our subject, yet it is very important that we should prayerfully strive after clear scriptural views thereof.”

**What were the various functions the Holy Spirit performed in the Incarnation of the God-man, Jesus? What, specifically, was the Holy Spirit’s role(s) in the Incarnation?**

* “Not only was the humanity of Christ supernaturally begotten by the Holy Spirit, but it was “anointed” by Him and **endowed with all spiritual graces**.”
* “All the progress in the Holy Child’s **mental and spiritual development**, all His **advancement in knowledge and holiness**, must be ascribed unto the Spirit.”
* “The Spirit’s operations **formed the link between Christ’s deity and humanity**, perpetually imparting the full consciousness of personality, and **making Him inwardly aware of His divine Sonship at all times**.”
* **Thus the Spirit, at the incarnation, became the great guiding principle of all Christ’s earthly history.” “**
* It was the Spirit Who formed Christ’s human nature and directed the whole tenor of His earthly life.”
* “Nothing was undertaken but by the Spirit’s directing, nothing was spoken but by His guidance, nothing executed but by His power. Unless this be steadfastly maintained, we are in grave danger of confounding the two natures of Christ, absorbing the one in the other instead of keeping them separate and distinct in our thoughts.”
* “From birth to baptism, the Spirit directed His mental and moral development, and strengthened and kept Him through all the years of preparation and toil. He was in the Carpenter as truly as in the Messiah, and the work at the bench was as perfect as the sacrifice on the cross” (S. Chadwick).

An important theological doctrine for understanding Jesus Christ is the doctrine of the “hypostatic union.” **What is the “hypostatic union”?**

* The term “hypostatic union” refers to the combination of divine and human natures in the single person of Christ.
* Concerning the person of Jesus Christ, He is uniquely and completely God while at the same time being uniquely and completely man. He remains forever the God-man, with two distinct natures. Though Jesus has two natures, God and man, He does not have two personalities.
* As God, Jesus is eternal. But when He was born of Mary He took on an additional nature. He became a man in all respects without sacrificing any of His deity. He did not simply dwell in a human person. He became a man, though for a time Jesus chose to set aside His deity.

Many people wrongly believe that Jesus’ human nature was suppressed or overshadowed by His divine nature to the point that Jesus’ humanity is barely visible in Him. Why is this wrong? Why is it important that when we see Jesus in Scripture that we see His humanity equally visible with His deity?

* With the endowment of humanity and living as a human Jesus experienced being a man in every way. **In fact, Jesus experienced being a man more than almost any man ever has because He lived a life of poverty and need**. How many of us have lived as destitute a life as Jesus? “Had His humanity been absorbed by His deity, then grief, fear, and compassion would have been impossible.
* “The unction of the Spirit must be traced in all His personal and official gifts. In Christ, the Person and office coincide. In His divine Person, He was the substance of all the offices to which He was appointed, and these He was fitted by the Spirit to discharge. The offices would be nothing apart from Himself, and could have neither coherence nor validity without the underlying Person.”
  + **In other words**, Jesus’ humanity was just as important as His deity for the accomplishing of His mission of salvation. Without His humanity, salvation would not be possible. He had to be like us in every respect.

**Three things are to be kept steadily in view in support of the mystery and reality of the Son’s humanity**

1. In all things (sin excepted) the eternal Word was “made like unto his brethren” (Heb 2:17): **all His human faculties developed normally as He passed through infancy, childhood, and youth.**

2. **His divine nature underwent no change or modification when He became incarnate**, yet it was not merged into His humanity, but preserved its own distinctness.

3. He was “anointed with the Spirit” (Act 10:38), nay, **He was the absolute receiver of the Spirit, poured on Him in such a plentitude (entirety) that it was not by measure (Joh 3:34)!**

**Question**: Why was it necessary that Jesus be fully human in every respect?

* Being fully and completely human, Jesus lived as a Brother. He was like us in every respect. And being like us, He was fully qualified to die on our behalf. If Jesus was not fully man, He would be unqualified to be our redeemer.

**Question**: In this section we have learned about the “unction” or “anointing” of the Holy Spirit upon Jesus Christ. Explain the significance of each.

1. His incarnation— “The first anointing of the Spirit was for the forming of His human nature and the enduing it with perfect wisdom and faultless holiness.”

2. His baptism— The second anointing was to endow Him with supernatural powers for His great work.

3. His ascension— The third anointing was His exaltation to the right hand of the Father, whereby Jesus bestowed the Holy Spirit upon those for whom the Spirit was purchased.

**Question**: Examine John 14:10— ***"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*** Here Jesus states that it is ***the Father*** working in Him by which He speaks with authority. What about the Holy Spirit? Is He also part of this work?

* In the John 14 passage Jesus is teaching the 11 that He acts and speaks with the authority of God the Father, in whom He is a part. Just because Jesus does not mention the Holy Spirit in this verse does not mean that He is refuting or denying the Spirit’s presence or work in and through Him. His emphasis is on His equality with God the Father.
* Concerning the role each member of the Godhead performs in the ministry of Jesus Christ, Pink well states that **all difficulty is removed when we perceive, from the whole tenor of Scripture, that there was a conjoined (consisting of two or more associated entities) mission in which the Father, Son and the Spirit act together in coordination and unison** **for the salvation of God’s elect**.