

# Week 7: The Spirit and Jesus' Departure

## Quick Review

- The Divine Spirit was present at Creation – 'brooding' over the surface of the deep
- The Divine Spirit empowered Israel's leaders and prophets – filling or 'rushing upon' them to empower them to act on behalf of God at critical moments in their history
- The Spirit of God filled or 'rushed upon' certain individuals seemingly temporarily
- The Holy Spirit was 'silent' for 400 years before John the Baptist – no new prophecies given or Spirit-led leaders to guide Israel
- Suddenly, in association with the arrival of the Messiah, a flurry of Spirit activity broke forth, filling several individuals
- Jesus was continually dependent on the Holy Spirit, letting the Spirit guide his words and actions and empower his ministry

## The Promised *Parakletos*

*I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, "Where are you going?" But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the [Parakletos] will not come to you. But if I go, I will send him to you. (John 16:4b-7)*

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- Jesus tells his disciples it will be a *good* thing for them for him to go away
- His departure is a prerequisite for the *Parakletos*, the Spirit of Truth, to come to them
- *Parakletos* ("paraclete") = comforter, counselor, helper, advocate

*If you love me, you will keep my commandments. And I will ask the Father, and he will give you another [Advocate], to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (John 14:15-17)*

*These things I have spoken to you while I am still with you. But the [Advocate], the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. (John 14:25-26)*

*But when the [Advocate] comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. (John 15:26)*

*When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. (John 16:13-15)*

- The Father will send the Advocate to them after Jesus departs
- He will reside with them, and remain in them

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- The Spirit will not speak or act on his own authority
- He will teach them, guide them to truth, help them to remember Christ's teachings
- He will declare to them things that are yet to come
- He will bear witness about Christ and glorify Christ

*And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. (John 16:8-11)*

- The Advocate will also *convict*—or prove wrong—the *world*
- But the world cannot receive him, because they do not believe in Christ (John 15:17)
- So the Advocate does not convict the world inwardly as he does disciples of Christ

## Jesus' Death

Matthew: *Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" And some of the bystanders, hearing it, said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried out again with a loud voice and yielded up his spirit. (Mat. 27:45-50)*

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Mark: *And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Elijah." And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. (Mark 15:34-38)*

Luke: *It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed. And the curtain of the temple was torn in two. Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last. (Luke 23:44-46)*

John: *After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit. (John 19:28-30)*

- At his death, Jesus quotes from Psalm 22, a psalm of anguish, and from Psalm 31, a psalm of trust
- Psalm 31:5 starts, "*Into your hands I commit my spirit...*" which Jesus quoted. That verse finishes with, "*...you will redeem me, O LORD, faithful God.*"
- No major translation capitalizes spirit (Greek *pneuma*) in these passages. "Gave up his spirit" is a figure of speech for dying. So it is not a direct reference to the Holy Spirit. But it is certainly an indirect reference

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- Two gospels record the curtain of the temple being torn in two. This is significant in at least two ways:

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*Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place... These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age)... But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. (Heb. 9:1-14)*

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*Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Heb. 4:14-16)*

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See Exo. 40:34-38, 2. Chr. 7:1-3

*Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body. (1 Cor. 6:19-20)*

**Jesus' Resurrection**

There is Biblical evidence that Jesus' resurrection was empowered by the Holy Spirit:

See for example Heb. 9:13-14, Rom. 1:3-4, 1 Tim. 3:16.

This makes sense, because dead people don't raise themselves by their own power

After his resurrection, Jesus gave the Holy Spirit to his disciples:

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*On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you. And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."*  
(John 20:19-23)

- Probably recalls Gen. 2:7 when "the LORD God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."
- May also recall Eze. 37:1-14, when the Son of Man is told to prophesy to the wind/breath/Spirit to come and breathe on the corpses so they will live again
- These believed in the resurrected Messiah for the first time. And received the Holy Spirit
- As we'll see next week, they would later be filled by the Holy Spirit in power (Acts. 1:8, 2:1-4)

## Jesus' Ascension and Final Words

*And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high. (Luke 24:49)*

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*And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*  
(Matt. 28:18-20)

- With his parting words, Jesus reassures his disciples they will receive the promise of my Father and tells them to wait in Jerusalem until they are clothed with power
- As he says, "I am with you..." he means his love/will/purpose will be with them (us!), not in some vague sentimental sense. But through the presence of the Holy Spirit!

**Next:** *The Spirit at Pentecost*