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THE HOLY SPIRIT

Only the first and third Gospels describe the birth of Jesus. Both writers agree in denying that Joseph or any other human being fathered Jesus, and in affirming that Mary's pregnancy was inaugurated by the Holy Spirit (Matt. 1.18-20; Luke 1.35). The conception and birth of Jesus result from the creative activity of the Holy Spirit.

1. THE *Creator Spiritus* IN THE OLD TESTAMENT

In the Old Testament the Spirit acts creatively only at the creation of the world and man, and in the redemption and formation of the people of God. The Spirit of God, along with the creative word of God, is the agent by which the existing world was brought out of the primeval void in the creation story of Genesis (1.2). In Ezek. 37.1-14, God promises to bring his people up out of their graves, to reconstitute Israel: "And I will put my spirit in you, and you shall live." This is a striking form of the recurring prophecy that God would visit and redeem his people.

Redemption would be a new creation. Just as God had once breathed into dust and made man a living soul, he would breathe again into a people who had forfeited their life, and make them live again. The new life of the redeemed Israel, of the Israel of the New Age, is God's life because it results from his creative Spirit. In both creations the Spirit is *Creator Spiritus*.¹

Just as the Spirit of God was active at the foundation of the world, so that same Spirit was also to be expected at its renewal. The Spirit of God is spoken of as the recreating, revivifying power of the days of the Messiah. The entry of the redeemer upon the stage of history would therefore be the work of the Spirit; its significance would be grasped in terms of the messianic and eschatological prophecies concerning the new creation.²

The role of the Holy Spirit at the birth of Jesus is the fulfilment of God's promised redemption in a new act of creation. Luke proclaims the conception and birth of Jesus through the agency of the Holy Spirit. He implies that the conception and birth of Jesus are messianic because they are the product of that activity of the Spirit which was

¹ C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (London, 1947), 23-24.

² *Ibid.*, 23.

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expected to break forth at the inauguration of the New Age, at God's new act of creation.³

For the faithful of Israel the Spirit is a guide and leader (Ps. 143.10) whose activity is an integral part of the covenant relation between God and the people. The thought of a renewal of this activity is not surprisingly associated with Israel's eschatological hope, and in particular with the expectation of a new Covenant and of a New Age.⁴ In a future age of blessedness the Spirit will "be poured upon us from on high", bringing an era of judgment and righteousness (Isa. 32.15-16). Isaiah foresees that the faithful remnant will be cleansed by "the Spirit of judgment and the Spirit of burning" (4.4), a prophecy the Baptist echoes with his words concerning the coming baptism of Spirit and of fire. In those days the outpouring of the Spirit will be directly connected with devotion to the Name of the Lord (Isa. 44.3-5), which would seem to foreshadow the close connection between the outpouring of the Spirit and salvation by the Name (now that of Jesus as Lord and Messiah) which characterizes Acts.

The prophecy of Joel 2.28, of such cardinal importance in Lucan theology, conceived the bestowal of the Spirit in terms of a universal outpouring of the prophetic gift, so that all Israel would be possessed by the Spirit in the days of the renewed Covenant. This is especially associated with Israel's leader, who will possess the fullest endowment of the Spirit as her Spirit-possessed Messiah (Isa. 11.1-5). He will be truly anointed with the inward unction of the Spirit of God. In Second Isaiah's figure of the Servant the ideas of Spirit-possession and Covenant relationship are already united in the person of an individual redeemer (Isa. 42.1 and 66; 49.8). The notion of a Spirit-possessed Messiah was closely associated with the eschatological hope of a universal outpouring of the Spirit.

2. THE HOLY SPIRIT AND THE MESSIAHSHIP

The events of Luke-Acts are interpreted against the background of the Old Testament view of the Spirit whose outpouring would mark the historical fulfilment of Israel's messianic hopes as well as the time of the New Covenant and the last days. The Lucan Infancy Narratives present Jesus as the messianic king, the son of the Most High, who is to receive the throne of David and rule over his house forever.⁵ The conception and birth of Jesus are messianic, in the broad sense of the term,

³ *Ibid.*, 25.

⁴ G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," in *Studies in the Gospels: Essays in Memory of R. R. Lightfoot*, D. E. Nineham, ed. (Oxford, 1955), 161-162.

⁵ *Ibid.*, 163.

because they result from that activity of the Spirit which was expected to break forth at the inauguration of the New Age.⁶ The work of the Holy Spirit is to call into being the new creation of the messianic days.⁷ Thus, the messianic conception of Jesus underlies the whole significance of the Lucan account.

Three important texts identify Jesus' divine sonship with his messiahship (1.32 and 35; 3.22; 9.35), according to A. George; however, they reveal the total newness of his messiahship. Jesus is also the Servant, and he is Son because holy, born of a special action of the Spirit and of the divine power and united to God at the deepest level of his being.⁸ The devils recognize Jesus' divine sonship (4.3 and 9; 4.41; 8.28); but no man proclaims Jesus as the Son of God in Luke—the centurion's confession is replaced by Jesus' final invocation: "Father, into thy hands . . ." The words of Jesus speaking to or of his Father show that his sonship is not merely a solemn title, or a privilege, but a dependence, an intimacy, a total communion. Jesus lives by and for his Father.

The Annunciation (1.32 and 35) reveals two stages in the revelation of the divine sonship.⁹ The first stage (1.31-33) describes Jesus as the traditional Messiah hoped for by the Jews. In the second, Mary's question forces the angel to explain the uniqueness of this divine sonship. Luke then gives the unusual divine act of the virginal conception by the Holy Spirit as the source and sign of Jesus' divine sonship and holiness. Luke will use these same stages of understanding in the two questions posed by the Sanhedrin (22.67 and 70). Jesus is "son of God" (1.35) in a sense which surpasses any conception had by the Old Testament or Judaism.

3. THE HOLY SPIRIT AND THE POWER OF GOD

The text announcing the conception of Jesus embraces three Lucan themes: the Holy Spirit, the power of God and the divine sonship. Mary is told that "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (1.35).

Although the word "spirit" (*pneuma*) occurs 5 times in Matthew and 4 times in Mark, it is especially Lucan.¹⁰ The Third Gospel is called the Gospel of the Spirit because it emphasizes the role of the Spirit in

⁶ Barrett, *The Holy Spirit*, 25.

⁷ *Ibid.*, 45.

⁸ A. George, "Jésus Fils de Dieu dans l'Évangile selon saint Luc," *Revue Biblique* 72 (1965), 185-209.

⁹ *Ibid.*

¹⁰ Cf. H. von Baer, *Der Heilige Geist in den Lukasschriften* (Stuttgart, 1926).

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the life of Christ more than any other Gospel. The expression "Holy Spirit" occurs 13 times in Luke's Gospel and 41 times in Acts.¹¹

The word "power" (*dunamis*) is also Lucan. It is found 10 times in his Gospel and 7 times in Acts; whereas, it appears only 3 times in Matthew and 2 times in Mark.¹²

Another Lucan peculiarity is that of calling God the "Most High" (*hypsistos*). The expression occurs 5 times in Luke and 2 times in Acts. It is found once (a doubtful text) in Mark and once in the rest of the New Testament where it is a citation from the Old Testament (Heb. 7.1—Gen. 14.17).¹³

The relationship between the Holy Spirit and the power of God is one of parallelism in which the terms are practically synonymous. The relation between the Spirit and the power of God, on the one hand, and the divine sonship, on the other hand, is one of cause and effect; it is because of (*dio kai*) the activity of the Spirit and of the power of God that the child shall be called the Son of God.¹⁴

The relationship between the Spirit and the power of God is a peculiarly Lucan leitmotiv. The two themes appear 3 times together in his Gospel (1.17 and 35; 4.14. and 3 times together in Acts (1.8; 6.8; 10.38). In every case, except Luke 1.17, the two themes appeared together in important contexts where they dominate the development of the plan of salvation. Thus, in 4.14, at the beginning of Jesus' public ministry, Luke underscores the fact that all that Jesus is about to achieve will be done through the "power of the Spirit" received on the day of his baptism.

More than the other Synoptics, Luke stresses (4.1) the role of the Spirit in inspiring Jesus to confront and defeat the devil in the desert before his ultimate victory on the cross.¹⁵ Thus, the ministry of Jesus is contained within an inclusion marked by the words "filled with the Holy Spirit" (4.1). Luke repeats this phrase in his redactional note at the beginning of the Galilean ministry: "Jesus went to Galilee in the power of the Spirit" (4.14). The subsequent teaching and miracles of Jesus therefore appear as the manifestation of the power of the Spirit at work in Jesus. The theology of Acts 10,38 also teaches that after his baptism Jesus was "anointed with the Spirit and power" before setting

¹¹ Cf. J. C. Hawkins, *Horae Synopticae* (Oxford, 1909), 27; A. Plummer, *The Gospel according to St. Luke* (ICC) (Edinburgh, 1896), 24.

¹² Cf. W. Grundmann, *art.* "dunamis" in *TWNT*, II, 302.

¹³ H. von Baer, *Der Heilige Geist*, 127.

¹⁴ A. Plummer, 24.

¹⁵ L. Legrand, "L'arrière-plan néotestamentaire de Lc, I, 35," *Revue Biblique* 70 (1963), 164.

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out upon a determined mission in which his miracles would be signs of the salvation which he brings.

The work of the apostles in Acts is similarly described. Their activity is marked by *dunamis* and their teaching is characterized by *exousia*. The power of their impact derived from the gift of the Spirit at Pentecost, just as that of Jesus had derived from his union with the Spirit manifested at the Jordan.¹⁶

In the Lucan perspective of salvation, power and spirit are intimately linked. According to W. Grundmann, power is the essence of God and the gift of power goes with that of the Spirit.¹⁷ In showing their role in the conception of Jesus, Luke proclaims the forces which have brought the divine infant into existence.

Luke carefully avoids giving the impression that the Spirit is an agent over Jesus.¹⁸ Mark (1.12) states "The Spirit cast him out into the wilderness"; whereas, Luke 4.1, in contrast, states that "Jesus being full of the Holy Spirit returned . . . and was led in the Spirit into the wilderness". Luke is not satisfied with the Old Testament idea of the power of God falling upon a man. Instead, Jesus becomes the agent—"in the Holy Spirit". He is not merely a spiritual man, but Lord of the Spirit. In 4.14, Luke again introduces the Spirit and from then on the dominant description of Jesus is that of one who possesses the power of the Spirit. Jesus is not the mere object of the Spirit's activity.

W. Grundmann makes an analogous observation on the theme of *dunamis*.¹⁹ He notes that for Luke Jesus is more than a prophet endowed with power. His very existence is especially characterized by the power of God. In the Lucan account, the Spirit and power do not come upon Jesus as charismatic force; rather, because Jesus is conceived by the power of the Spirit of God, he is penetrated by them to the depth of his being.

4. THE HOLY SPIRIT AND THE DIVINE SONSHIP

Spirit and power make Jesus the Son of God, at least in his humanity. This basic element of Lucan theology is reaffirmed in the baptism narrative which underscores the relationship between the Spirit and power, on the one hand, with the divine sonship of Jesus, on the other hand.²⁰ The Spirit and the power which are manifestly operative within Jesus are the Spirit and the power of the Son of God who shares in

¹⁶ *Ibid.*, 164.

¹⁷ *art.*, *cit.*, 301.

¹⁸ E. Schweizer, "pneuma", in *TWNT* VI, 420.

¹⁹ *art. cit.*, 301.

²⁰ L. Legrand, *art. cit.*, 166.

the fulness of the divine life because of his intimate relationship of "well-beloved son" with his Father.

Though the other Synoptics give importance to the heavenly proclamation of Jesus' divine sonship at his baptism, Luke ascribes greater importance to it. He centres his entire account on this one point, avoiding the theological allusions of the other lengthier Synoptic accounts. The descent of the Spirit and the proclamation of Jesus' divine sonship constitute the central interest in the Lucan account of the baptism.²¹

The "western" text of Luke 3.22 offers a perfect parallelism between Luke 1.35 and the baptism account: "You are my Son; today I have begotten you" (Ps. 2.7) is applied to the baptism. In both the Annunciation and the Baptism is described a type of "generation" for Jesus which is the work of the Holy Spirit communicating the power of God.²² Even if the variant reading is rejected, the parallelism remains. The words of the angel and the heavenly voice announce the coming of the Son of God because the divine Spirit has marked him and the power of God is at work within him.

Luke locates the genealogy of Jesus after his baptism. The genealogy runs from David through Abraham to Adam, who, in a striking and enigmatic conclusion, is called the Son of God (3.38). The universal salvation effected through Christ is correlated to the universal state of sin which originated in Adam (Rom. 5.12-19). In this Lucan text, it is not the origin of Adam which explains the divine sonship of Jesus, but the inverse. It is not Jesus who is like Adam; rather, Adam, in a certain way, prefigures the image of Jesus, Son of God.²³ The Lucan genealogy orchestrates the words of the heavenly voice and extends the doctrine of 1.35.²⁴ Adam was the son of God, made in the divine likeness (Gen. 1.26). Human history culminates in Jesus, the new Adam, who realizes within himself all that had been merely adumbrated in Adam. Jesus' humanity is the perfect revelation of the divine sonship, which Luke explains in terms of the Spirit and power of God both in his presentation of the Annunciation and the Baptism of Jesus. Thus, the mystery of Jesus' origins is the underlying Lucan principle of interpretation for comprehending the work of Jesus. His divine sonship, the core of this mystery, derives from his complete possession of the Spirit and power of God from the moment of his conception; it is innate to him. He is the incarnation of the divine power.

Jesus is "Son of God" from his conception. The Baptist and his

²¹ Cf. H. von Baer, *Der Heilige Geist*, 59-62.

²² J. Dupont, "Filius meus es tu, L'interprétation de Ps., ii, 7 dans le Nouveau Testament," in *Revue des Sciences Religieuses* 35 (1948), 522.

²³ Cf. J. M. Lagrange, *Evangile selon saint Luc* (Paris, 1948), 126.

²⁴ L. Legrand, *art. cit.*, 169.

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parents are "full of the Holy Spirit". From Pentecost on this expression characterizes important Christian leaders: Acts 2.4 (Pentecost); 4.8 (Peter); 6.5 (Stephen); 11.24 (Barnabas); 13.9 (Paul); also, Acts 4.31 and 13.52). In the Third Gospel the phrase is used in 1.15.41.67 and 4.1. After 4.1 only Jesus is so described. J. E. Yates conjectures that this phrase for Luke is connected with the idea of the persons so "filled" have a plenary inspiration which expresses, as the *dunamis* of the Spirit (Luke 14.4), effects upon others.²⁵ Although Jesus is in full possession of the Spirit from the beginning, it is only after the resurrection that he becomes the donor of the Spirit (24.49; Acts 2.33). The risen Lord is encountered in his gift, so that either the Spirit or the risen Lord can be referred to interchangeably (12.12; 21.15; Acts 10.14; 19; 16.7).²⁶

5. THE HOLY SPIRIT AND JESUS' BAPTISM

The conception of Jesus through the Holy Spirit and his baptism are considered by H. Flender as representing two parallel traditions which Luke connects by the term "Holy Spirit".²⁷ According to the first tradition (1.35), the life of Christ proceeds from the creative power of God of which he is in full possession. The story of the baptism serves to protect the story of the conception from misunderstanding. Jesus has not been provided with a non-human, supernatural kind of body; he receives the Holy Spirit as a gift, "in bodily form" (3.21). The baptism narrative affirms that Jesus' genuine humanity has been endowed with the Holy Spirit it has been "adopted". In the Lucan perspective, Jesus' baptism is the historical recognition of what he had been from birth. Conversely, 1.35 protect the baptism narrative from an adoptionist interpretation: Jesus was not elected to be the Son of God at his baptism. By means of this complementary parallelism Luke keeps intact the mystery of Jesus' person.²⁸

Because Jesus bears the Holy Spirit he is at once unique and comparable to other men. He states: "The Spirit of the Lord is upon me because he has anointed me" (4.18). The anointing took place at his baptism and implies that he is unique (Acts 10.38); however, in 4.1, Jesus is described as being "full of the Holy Spirit" when he returns from the Jordan. This same formula is used to designate other faithful men in both the old and new covenants; consequently, in one respect, Luke implies Jesus' equality with them. Thus, the Lucan statements about Jesus' endowment with the Holy Spirit were to distinguish Jesus

²⁵ J. E. Yates, *The Spirit and the Kingdom* (London, 1963), 190.

²⁶ E. Schweizer, *art. cit.*, 420-421.

²⁷ H. Flender, *St. Luke Theologian of Redemptive History*, tr. R. H. and I. Fuller (London, 1967), 136.

²⁸ *Ibid.*, 137.

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as one who enjoys a unique relationship of union with God and a unique mission; they also describe him as a man who like other men receives the Holy Spirit as a gift.²⁹

6. THE HOLY SPIRIT AND THE (JESUS') TEMPTATION

The Temptation narratives in both Matthew (4.1-11) and Luke (4.1-13) begin with a reference to the Holy Spirit. Jesus faces his opponent fully and manifestly equipped with the divine power of the Spirit. The Lucan account alone emphasizes Jesus' perfect possession of the Spirit, with his characteristic phrase "filled with the Holy Spirit". Jesus is the messianic leader prophesied by Isaiah (11.1-5) who, in full possession of the Spirit, would overcome the forces of evil, as well as exercise wisdom and judgment.³⁰ Luke often associates the activity of the Spirit with the conflict against the adversary (10.21). The devil is defeated but not destroyed. The messianic kingdom is marked by an activity that is neither unrestricted nor unopposed.³¹ J. Dupont notes that the Lucan redaction accords more importance to the devil's words and to his departure until the "opportune time".³² The Lucan stress on the devil's role in both the temptations and in the Passion account implies the close relationship between these two events. The mention of a later "opportune time" adumbrates the devil's reappearance at the Passion and the final messianic conflict (4.13; 22.3).

Jesus' temptations are messianic because they are those of his nationalist compatriots: they are the temptations of the Messiah, not of an ordinary individual.³³ The Messiah is in full possession of the Spirit. The course he will follow for the establishment of his kingdom is that of the Spirit and not of men.

After his temptation in the desert, Jesus returns to Galilee with the power of the Spirit. He enters the synagogue at Nazareth on the Sabbath and reads from Isaiah: "The Spirit of the Lord is upon me; he has anointed me, and sent me out to preach the gospel to the poor . . . to proclaim a year when men may find acceptance with the Lord" (4.18-19). Luke indicates in this way that Jesus was beginning his ministry as prophet and Messiah anointed by the Spirit, as the servant of the Lord foretold by Isaiah (61.1-2). His ministry will always be characterized by the "power of the Spirit" (4.14), visibly and histori-

²⁹ *Ibid.*

³⁰ G. W. H. Lampe, *art. cit.*, 170.

³¹ C. K. Barrett, *The Holy Spirit*, 52.

³² Cf. J. Dupont, "Les tentations de Jésus dans le récit du Luc (*Luc* 4, 1-13) *Sciences Ecclesiastiques* 14 (1962), 7-29.

³³ C. K. Barrett, *The Holy Spirit*, 48.

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cally manifested at his baptism. The entire impact of his mission is achieved in virtue of the Spirit.

7. THE HOLY SPIRIT AND THE "DUNAMIS" AND "EXOUSIA" OF JESUS

In the description of the healing of the paralytic, the Lucan account states: "the power of the Lord was with him to heal" (5.17). The equivalence of the Spirit and power would seem to be implied in Jesus' healing which occurs just after Luke has quoted Isa. 61.1, "The Spirit of the Lord is upon me . . . he has sent me to proclaim . . . recovery of sight to the blind."⁸⁴ Power (*dunamis*) is linked with Jesus' role as earthly prophet; his miracles are acts of prophetic power.⁸⁵ They indicate his messiahship: "Go and tell John what your own eyes and ears have witnessed; how the blind see, and the lame walk, and the lepers are made clean, and the deaf hear, how the dead are raised to life, and the poor have the gospel preached to them. Blessed is he who does not lose confidence in me" (7.22-23); thus the programme announced in the synagogue of Nazareth (4.18-19) is fulfilled.

Although Jesus' power will ultimately be revealed at his second coming, he still employs it while on earth. In slight contrast with "authority" (*exousia*), which belongs to him more as the heavenly Son of Man, "power" characterizes his prophetic role and miracles, whereby he exercises compassion, reveals his authority and manifests signs of the mysteries he has come to teach.⁸⁶ His power is particularly associated with the Holy Spirit in the same way as his function of prophet: "Jesus came back to Galilee with the power of the Spirit upon him" (4.14).

8. THE HOLY SPIRIT AND JESUS' PROPHETIC VOCATION

At Nazareth Jesus declares his mission in terms of a prophet's vocation. The special Lucan material affords three instances in which Jesus is held as a prophet. After raising the widow of Naim's son from the dead (7.16), the people declare that a great prophet has risen among them, and that God has visited his people. Simon the Pharisee rejects the view that Jesus is a prophet (7.39); however, the disciples of Jesus maintain that he is a prophet (24.19).

When the spectators at Naim exclaim that a great prophet "has been raised up" among them, Luke has them employ an expression (*egérthe*) which recalls the raising up of the Judges as Spirit-possessed saviours

⁸⁴ *Ibid.*, 76.

⁸⁵ A. Hastings, *Prophet and Witness in Jerusalem* (London, 1958), 66.

⁸⁶ *Ibid.*

and God's raising up of Cyrus to be his agent (Isa. 41.25; 45.13).³⁷ At the Transfiguration (9.28-36) Luke implies that the prophetic line has achieved its culmination in Jesus, now revealed in the glory into which he was to enter through his "exodus" at Jerusalem. Thus Jesus "was found alone"; the great figures of the old dispensation having disappeared from the scene "when the voice came" (9.36).³⁸ Jesus had already followed their example in his fast of forty days (Cf. Deut. 9.9; 1 Kings 19.8). Moses and Elias, with whom Jesus speaks at the Transfiguration, are the two men who had seen God on Horeb. They are now witnesses to Jesus, who is revealed as the prophet "like unto me" foretold by Moses in Deuteronomy. Of this prophet Moses had said "It is to him you must listen" (Deut. 18.15). On the Mount of the Transfiguration the disciples hear the heavenly voice saying "This is my beloved Son; to him, then, listen" (9.35). The command is now renewed, the prophet like Moses is identified. This concept develops in Stephen's speech before the Council. He argues that because Jesus was the prophet like Moses foretold in Deuteronomy that he could be, like Moses, both rejected by Israel and at the same time her true ruler and saviour (Acts 7).³⁹

Luke prefers to interpret Jesus more in terms of Elias, the prophet who ascended into heaven, and of the Servant, the Spirit-possessed sufferer and redeemer, rather than of Moses the Lawgiver.⁴⁰ The Servant is preeminently a Spirit-possessed prophet (Isa. 42.1), commissioned to redeem men by the power of God (Isa. 42.7), to be a light to the Gentiles (Isa. 42.6; 49.6), and to glorify God (Isa. 49.3). Jesus sets out on the road to Jerusalem (9.51) and to his death, as Luke alone relates, in fulfilment of the prophecy of the Servant who was to be counted among the lawless (22.37; Isa. 53.12). When the Servant Jesus has been exalted, according to the promise of Acts 1.8, the disciples will receive the Spirit at the beginning of their ministry just as Jesus had enjoyed it at the start of his ministry (4.14 and 18). Like the Servant they shall be witnesses in virtue of the Spirit "unto the ends of the earth" (Isa. 49.6).

The prophetic Spirit appears at the most important moments of Jesus' life. At his baptism (3.22), the Spirit descends upon Jesus to anoint him with the prophetic power for the task of preaching the word of God. After the Temptation (4.18), with the power of the Spirit, Jesus returns to Galilee to undertake his prophetic ministry of

³⁷ G. W. H. Lampe, *art. cit.*, 174.

³⁸ *Ibid.*

³⁹ A. Hastings, *Prophet*, 68-69.

⁴⁰ G. W. H. Lampe, *art. cit.*, 176.

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preaching the word of God in the synagogue at Nazareth (4.18). During his public life, the only mention of the Spirit in relation to Jesus occurs in an exclusively Lucan text, where Luke relates "Jesus rejoiced in the Holy Spirit" (10.21). Joy is a Lucan theme which belongs to the apocalyptic literary genre employed in the revelation of mysteries, and is inspired by the Holy Spirit.⁴¹

After Jesus' sermon in the synagogue at Nazareth (4.18) there are fewer references to the Holy Spirit in the Lucan Gospel. A. Hastings remarks that there is no need of them, and that this lack is good evidence of the Lucan account's historical value.⁴² In spite of the early Christians' great Spirit-consciousness, they resisted the temptation to fill their accounts of Jesus' teaching with references to the Holy Spirit. All the gospels agree that Jesus' human career was inaugurated by the Spirit's messianic anointing and that Jesus promised his disciples the help of the Spirit in future trials. Thus, prior to Jesus' final instructions there was no need to say more about the gift the disciples were soon to receive.

8. THE HOLY SPIRIT AND PRAYER

A good number of the Third Gospel's references to the Holy Spirit are linked with the prayer of Jesus. The theme of the Holy Spirit and prayer enters into the account of Jesus' baptism. Luke alone notes that Jesus was praying when the Holy Spirit anointed him (3.21-22). Jesus' joyful prayer of gratitude at his Father's self-revelation to the little ones (10.21) is inspired by the Holy Spirit. The Christian community's prayer is also accompanied by the Holy Spirit (Acts 4.23-31); and it carries on the constant prayer of Jesus, according to his command (Luke 21.36).⁴³

9. THE HOLY SPIRIT AND THE APOSTOLIC PREACHING

Jesus promises the Holy Spirit to his disciples (11.13; 12.12). He sends his disciples to preach and confer the Holy Spirit (24.49). The disciples receive the power of Jesus which was especially the prophetic power of the Spirit. Jesus' prophetic power, transmitted by the Holy Spirit, enables his disciples to become witnesses (Acts 1.8; 4.33) and to perform the same mighty acts and signs which he had performed.⁴⁴ The Holy Spirit inspires the testimony of the disciples (Acts 1.8). He impels their preaching and directs it (16.6-9); He gives the

⁴¹ L. Cerfaux, *Receuil Cerfaux*, vol. 3, (Paris, 1956), 145.

⁴² A. Hastings, *Prophet*, 87.

⁴³ A. Hastings, *Prophet*, 88 and 96.

⁴⁴ *Ibid.*, 94-95.

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disciples the courage to speak out on behalf of Christ and the kingdom (4.29-31).

The Holy Spirit is revealed in the preaching of the prophetic word of God and in miracles. Luke perceives a relationship between the infusion of the Holy Spirit and the prophetic preaching of the Gospel: "He has sent me to preach the Good News to the poor" because "The Spirit of the Lord is upon me" (4.18).⁴⁵ The theme of "preaching the Good News" (*euaggelizesthai*) is characteristically Lucan (ten times in Luke, and only once in the other Synoptics, in Matt. 11.5) and indicates the division of messianic time after the Baptist and before Christ in the exclusively Lucan text: "The law and the prophets were until John; since then the Good News of the kingdom of God is preached" (16.16).⁴⁶

The apostolic preaching followed the reception of the Spirit. During the ministry of Jesus, the activity of the Twelve was relatively limited. This is not surprising because the disciples needed time to penetrate the message of their master and the mystery of his person. All the evangelists associate the Apostles' awareness of their preaching mission to the apparition of the risen Christ. Luke is within the common tradition; however, he gives it particular attention.⁴⁷ Luke edits the paschal message in terms of the apostolic preaching (Luke 24.44-48). He links all the characteristics of the apostolic preaching to the appearance of the risen Christ to the apostles: the preaching of the death and resurrection of Christ as the fulfilment of the Scriptures (vv. 46.44-45; Acts 2.23-32; 3.13-15; 4.10-11; 5.30-31; 10.39-40; 13.28-30 26.22-23;) the call to conversion for the forgiveness of sins (v. 47a; Acts 2.38; 3.19; 5.31; 10.43; 13.38-41; 26.18); the mission to all nations on departure from Jerusalem (v. 47b; Acts 1.8; 2.39; 3.25; 13.46-47; 26.17,23; the role of witness which the apostles inherit from Jesus (v. 48; Acts 2.32; 3.15; 5.32; 10.41; 13.31; 22.15; 26.16); the coming of the Spirit which will enable them to give witness (v. 49; Acts 1.4; 5.2,8,31; 5.32; 10.19, etc.). Thus, the gift of the Spirit creates the apostolic Church through its inspiration of the apostolic preaching.

The Lucan vocabulary emphasizes the novelty of the apostolic preaching, which more than 20 times is described as witness.⁴⁸ Of the three instances in the Third Gospel where there is question of witness

⁴⁵ I. de la Potterie, *Excerpta Exegetica ex Evangelio Sancti Lucae*, private notes for student use (Rome, 1963), 22.

⁴⁶ *Ibid.*

⁴⁷ A. George, *art. cit.*, 125.

⁴⁸ The term "testimony" (Acts 4.33; 22.18), "to witness" (2.40; 8.25; 10.42; 18.5; 20.21, 24; 23.11; 26.22; 28.23), "witness" (1.8, 22; 2.32; 3.15; 5.32; 10.39, 41; 13.31; 22.15, 20; 26.16).

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on the part of the disciple, two concern their future mission (21.13; Mark 13.9; Matt. 10.18; Luke 12.14,48 in Luke alone). Before Pentecost, Luke only once speaks of the Twelve as preaching the gospel in the course of their brief Galilean mission (9.6); however, he applies this word 14 times to their missionary activity in Acts (5.4; 8.4,12,25,35,40; 11.20; 13.32; 14.7,15,21; 15.35; 16.10; 17.18). The word "gospel" occurs twice in two other texts (15.7; 20.24), and the title "evangelist" is given to Philip (21.8). Only after Pentecost does Luke speak of "the teaching of the apostles" and of their collaborators (Acts 2.42; 5.28; 13.12; 17.19); of their being engaged in teaching (Acts 4.2,18; 5.21,28,42; 9.26; 15.1,35; 18.11,25; 20.20; 21.21,28; 28.31).⁴⁹

The apostolic preaching is marked by the use of Scripture. Luke notes that the risen Christ "opens the Scripture" to the Emmaus disciples (24.25-27,32); he "opens the spirit" (of the Eleven) to an understanding of the Scriptures (24.44-45). Until now, to speak of tradition, the disciples had only applied Ps. 113.25-26 to Jesus to celebrate his entrance into Jerusalem (Matt. 21.9; Mark 11.9; Luke 19.38) and this was a temporal understanding of messiahship.

10. THE HOLY SPIRIT AND THE CHURCH

The existence of the Church is not constituted by its origin in Judaism, but on the basis of the Holy Spirit and consequent obedience to him. U. Luck maintains that the Gospel of Luke is a recognition of the facts concerning Jesus as the deeds of God, and the eyewitnesses of Luke 1.1 are those who have witnessed from the beginning (the baptism of Jesus) the effect of the Holy Spirit on the history of Jesus.⁵⁰ Consequently, Luke does not use the fulfilment of Scriptures as we find it in Matthew. For Luke the history of Jesus stands under the "must" (*dei*) of the divine will, which manifests itself through the Spirit. From this vantage point the Old Testament is understood. In the Old Testament the Spirit speaks as a prophetic witness and thereby relates the present community to itself. Luck concludes that in his Gospel Luke has attempted to understand the past history of the ever present effect of the Holy Spirit as God's history (*Gottesgeschichte*). "Now" is the "*Mitte der Zeit*", not "then".

The gift of the Holy Spirit to the disciples characterizes the life of

⁴⁹ A. George, *art. cit.*, 126.

⁵⁰ U. Luck, "Kerygma, Tradition und Geschichte Jesu bei Lukas," *Zeitschrift für Theologie und Kirche* 57 (1960), 51-66.

the Church.⁵¹ Luke had already shown in his Gospel's Infancy Narratives the men who were inspired by the Spirit: John the Baptist is filled with the prophetic Spirit from his mother's womb (1.15,41); Elizabeth is inspired by it when she blesses Mary (1.41,45); Zachary is inspired by the Spirit when he pronounces his Benedictus (1.67); Simeon undergoes its influence when he welcomes Jesus in the Temple and utters his prophecies about him (2.25-35). However, in the Lucan perspective, all these persons still belong to the Old Testament which shall end with the Baptist (16.16). They received the Spirit by the same title as the prophets.

The Lucan gospel similarly reports the relationship of Jesus with the Spirit. Just as Matthew (1.18,20), Luke shows Jesus as conceived by the Spirit (1.35);⁵² as Matthew (3.16 and 4.1) and as Mark (1.10,12), Luke sees Jesus as endowed with the fulness of the Spirit at his baptism (3.22; 4.1). Unlike them, however, Luke carefully notes that Jesus sends the Spirit (24.49; Acts 2.33); therefore, he is not subordinated to the Spirit.⁵³ Luke stresses the action of the Spirit within Jesus (4.14,18; 10.21). Jesus possesses the Spirit; therefore, he is able to send it, a fact which Luke alone relates. The prophets of the Old Testament, on the other hand, were possessed by the Spirit at different moments of their lives. They were subordinated to it. The Spirit was not their abiding possession.

Jesus' sending of the Spirit to the disciples constitutes in the Lucan scriptures the first event in the life of the Church.⁵⁴ Jesus had promised to send it at the moment of his departure (24.49; Acts 1.4-5). He makes good his promise at Pentecost, when the Spirit becomes an ever-present reality within the Church (which Luke mentions 55 times in Acts). The Spirit is given to the Twelve for preaching the World (Acts 2.4,14; 4.31), for witnessing Jesus (4.8; 5.32), for directing their activity (5.3,9; 10.10-29; 11.12). He is given to preachers and missionaries for the same purposes (6.10; 7.55; 8.29,39; 13.4,9; 16.6-7). He inspires the prophets (11.28; 21.4,11). He is especially given to the faithful to constitute the messianic people foretold by the prophets (2.38; 6.3,5; 8.15-17; 9.17,31; 10.44-47; 13.52; 19.6). Before Luke, the gospel tradition

⁵¹ On the Spirit in the work of Luke, see H. von Baer, *Der Heilige Geist in den Lukasschriften* (Stuttgart, 1926); C. K. Barrett, *The Holy Spirit in the Gospel Tradition* (London, 1966, new ed.); H. Gonzelmann, *Die Mitte der Zeit* (Tübingen, 1954); H. Flender, *Heil und Geschichte in der Theologie des Lukas* (München, 1965); C. W. Lampe, "The Holy Spirit in the Writings of Luke," in *Studies in the Gospels* (R. H. Lightfoot), (Oxford, 1955), 159-200; E. Schweitzer, *Pneuma*, in *TWNT VI* (1956), 402-410; U. Luck, "Kerygma, Tradition und Geschichte Jesu," *Zeitschrift für Theologie und Kirche*, 57 (1960), 51-66.

⁵² Luke does not say that Mary was inspired to pronounce the Magnificat (1.46). This may have been his way of implying that the Spirit came upon her in a special way.

⁵³ Cf. H. Gonzelmann, *Die Mitte*, 168; E. Schweitzer, *art. cit.*, 402.

⁵⁴ A. George, "Tradition et rédaction chez Luc la construction du troisième évangile," *Ephemerides Theologicae Lovanienses*, 43 (1967), 123.

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promised this gift of the Spirit to the disciples, in the announcements of the Baptist (Matt. 3.11; Mark 1.8; Luke 3.16) and in the words of encouragement which Jesus speaks on behalf of his witnesses who will be taken before the tribunals (Matt. 10.29; Mark 13.11; Luke 12.12). Luke, however, adds to these promises in his gospel: the gift of the Spirit is the supreme good that can be granted in response to prayer (11.13, different from Matt. 7.11); the blasphemy against the Spirit shall not be forgiven (12.10, in the context of confessing Christ before the tribunals);⁵⁵ the promise of the Spirit in the final word of the pascal message (24.49).

Luke was profoundly impressed by the gift of the Spirit to the Church. The place which he gives to the Spirit in his book of Acts indicates the key position occupied by this event in the life of the Church and in the perspective of Luke. It was clearly a sign of the divine intervention in the apostolic preaching; it was evidence of the risen Jesus' activity within his Church.⁵⁶ This sign united the time of the Church with the time of Jesus and with the time of the prophets. He distinguished these three epochs because the action of the Spirit differs within each: the inspiration of the prophet, the fulness of the Spirit in Jesus, the charisms.⁵⁷ Luke's experience of the Spirit within the life of the early Church is an important source for his division of salvation history.

Luke teaches that the Church lives under the rule of Jesus Christ the Lord, who works through the Holy Spirit. G. K. Barrett observes that it is better to express the matter this way than in terms of the Spirit only, for not only is the Lord said to have poured forth the Spirit (Acts 2.33). He is himself directly operative in the work of his people, so that the heavenly voice can say to Saul, "Why persecutest thou me?" (9.4).⁵⁸ Luke assumes that Christians obey the orders of their Lord (9.10-17); and that the Lord will not leave His people without the direction and support they need (18.9). The usual agent of admonition and consolation is the Holy Spirit. Barrett remarks that Luke's conception of the Trinity is one in which the Father sends the Son, and the Son sends the Spirit; however, the operations of the Holy Spirit never bear any valuation lower than the operation of God.⁵⁹ He too is the

⁵⁵ Cf. H. Gonzelmann, *Die Mitte*, 167; G. W. H. Lampe, *art. cit.*, 190.

⁵⁶ In Acts 16.7, Luke writes of "the Spirit of Jesus" (the expression "the Spirit of the Lord" occurs in Acts 5.9 and 8.39). This unity of action between Jesus and the Spirit appears in Luke 21.15 where there is attributed to Jesus the same role which is given to the Spirit in the traditional logion of Mt 10.20 and Mk 13.11, reproduced in Lk 12.11-12.

⁵⁷ A. George, *art. cit.*, 124.

⁵⁸ C. K. Barrett, *Luke the Historian in Recent Study* (London, 1961), 68.

⁵⁹ *Ibid.*

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Lord, in that when he commands men must obey (10.19). It is characteristic of Acts that the activities of the Holy Spirit are especially outgoing. They convey the Gospel to new fields, both in impelling and directing evangelism (8.29; 16.6), and in equipping the evangelists (4.8; 6.5; 13.9).

Through testimony to Christ in preaching the Word of God the Holy Spirit extends the kingdom God in Christ. The disciples and the evangelists proclaim the Word of God (*euaggelizethai*); those who hear and believe their preaching are said to receive the Word of God. When the Church is prospering Luke says that the Word of God grows and multiplies.⁶⁰ Those who hear the message can be sure about it, because it is guaranteed by the prophets as a promise of the coming salvation and by the actuality of the resurrection by those who were eyewitnesses to the risen Christ (1.22; 3.15; 5.32).⁶¹ The gift of the Holy Spirit leads the disciples to missionary work they had not planned. It is not man's design but God's that will be realized through the agency of the Holy Spirit.⁶²

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⁶⁰ *Ibid.*, 69. The word occurs 32 times in Acts in this context.

⁶¹ W. C. van Unnik, "The Book of Acts, the Confirmation of the Gospels," *Novum Testamentum* 4 (1960), 54.

⁶² *Ibid.*, 57; V. Taylor, *The Person of Christ in N.T. Teaching* (London, 1958), 9 12. "Like St. Mark, St. Luke also believes Jesus to be the Messiah. In fact, he uses the name "Christ" more frequently than Mark, but he rarely introduces it into the sayings of Jesus. In 24.26 and 46 he connects the title with suffering and death. This fact, together with the note of universalism in his Gospel, shows how decisively the Lucan idea of Messiahship has broken from its Jewish moorings. For St. Luke Jesus is a Saviour." (10)

Jesus is the Son of God because He is born of, and possessed by, the Spirit in a manner and to a degree never recorded in the Old Testament concerning the Patriarchs and Prophets. The Spirit plays an essential part in his birth, (1.35), baptism (3.22), desert experience (4.1), return to Galilee and Nazareth (4.18), prayer (10.21) and is ultimately promised to his disciples (24.49).