

Jesus and the Spirit Part 1

Text: Luke 3-4:13

Introduction: Early school closings & the dilemma of predictions.

- Short Snappy Sermons vs. Sermons as a Searching of God's Living Word.
 - **I only address you once a week:** If I keep sermons short, the series never ends. If I keep sermons longer, the sermon never ends!
- **Brief Review:** Luke & the other Gospel writers use & develop OT ideas about the Spirit of God in special ways in light of the person, work & teaching of Jesus.
- In Lk. 1-2, we observed an intense focus on the activity of the Spirit.
 - In the story of John the Baptist, we saw that JB would be filled with the HS from the womb. (1:15)
 - We also saw that both of JB's parents are described as being filled with the HS: Elizabeth (1:41); Zachariah (1:67).
 - Mary is told that through the person & the power of the HS, she will conceive the Messiah in fulfillment of the prophecies (1:35).
 - When baby Jesus is brought to the temple for the 1st time, his parents encounter Simeon who is described three times as having the HS (2:25, 26, 27ff) & as who prophesies about the baby (2:27ff).
 - Finally, we see that both JB & JC are influenced by the Spirit.
 - JB is growing in the Spirit (1:80).
 - Twice Luke observes that Jesus developed in wisdom & in his relationship with the Father & people (2:40, 52).
 - Jesus displays His Spirit enabled wisdom at the temple in ways that surprised both the experts in the law & his parents.
 - He also discloses a growing awareness of his unique relationship with God the Father.

Explore the Text: Today we highlight some key aspects of the Spirit's work in the life and ministry of Jesus.

The Spirit-filled Prophetic Ministry of JB (3:1-14)

- **OT Prophets: The Breath of God and Anointing of Prophets**
 - Spirit as breath. Spirit as fluid (oil and water).
 - The Word of God Came to John, son of Zechariah. (3:2b-6)
 - Inspired/God-breathed revelation (Moses & later prophets)
 - The Spirit of God with Elijah and Elisha.
 - JB is an anointed prophet and so is Jesus, but Jesus is The Prophet like Moses (see Jn. 1:21).
- **JB prepares people for Jesus by calling them to repent and make themselves ready for what is about to come into their lives.**
 - Repent and Ps. 51 (esp.vs.10-13)
 - A message of impending judgement.
 - Judgement and grace: if Jesus corrects me it is good for me!

- **Later (Lk. 7:18-35), we see that JB did not fully understand what the Spirit is beginning to make clear about Jesus (like Jesus' parents & his disciples).**
 - Being a Spirit-filled prophet does not mean knowing everything or no struggles to understand & to submit to God's will.
 - **This is essential to hold in our minds and hearts:** we must remain open to an unfolding, developing, deepening, maturing understanding of God's revelation in Christ

The Baptism of Jesus (3:15-22)

- **JB contrasts his baptism to the baptism of Jesus (3:16-18).**
 - John corrects misconceptions about who he is as God's Spirit-filled servant: "I am not the Messiah"
 - He acknowledges that as powerfully as God is using him, there is one so much greater & that he is not worthy to untie his sandals (contrast Jesus in Jn. 13 washing dirty feet!).
 - JB baptizes Jesus.
- **As Jesus is praying the HS descended upon Him in bodily form.**
 - The voice that came out of heaven declaring to Jesus (you are My beloved son in You I am well-pleased.
 - Jn. 1:29-33 as a more extensive commentary of how JB interpreted what happened.

Luke's genealogy identifies Jesus not only as the Son of Adam but also the son of God. (Son of Man and Son of God). (Luke 3:21-37)

- **Anointing of Jesus as King/Messiah**
 - **OT Kings and Anointing**
 - JB is not the anointed King/Messiah, but Jesus is. (see Jn1:41, 49)
 - Son of David
- **The anointing of Jesus as Messiah inaugurates God's kingdom on earth as in heaven and the new creation is begun in His resurrection.**
 - Luke will show us in the teaching and actions of Jesus what the new kingdom of God looks like.
 - The kingdoms of the world are upside down and the realm of Satan (see the temptation).
- **Luke & the baptism of the HS in Acts 2 & 10-11, see esp. Acts 11:15-18**

15 "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. 16 Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.' 17 So if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was

I to think that I could stand in God's way?" 18 When they heard this, they had no further objections and praised God, saying, "So then, even to Gentiles God has granted repentance that leads to life."

- **The Kingdom of Heaven on Earth is the right-side up kingdom.**
 - The disciples of Jesus reborn from above to reign with him.
 - We are to be transformed by His Spirit & trained as His appointed apprentices to live for the glory of the Father.

The Temptation of the Anointed One (4:1-13)

- **Satan will not easily Surrender!**
- **Jesus is described as full of the HS and led by the Spirit into the wilderness for forty days to be tempted.**
 - As students of Scripture, we should hear in the temptation of Jesus echoes of the story of the fall in Gen. 3 and the wandering of Israel as God's people in Exodus-Deut.
 - Listen for both similarities & contrasts as Jesus embodies the role of the faithful one who rules with the Father as he abides in the Father's will, word & work (see John).
 - Three Temptations and the Word as the Key in the Battle.
 - Daily Bread
 - Kingdom of God, not the kingdoms of this world/satan.
 - The servant way of power and glory.

Application

- **In the inauguration of the New Creation of God's Kingdom coming on earth, there is to be an outpouring of the HS on God's people.**
 - New Birth from above (Jn. 3) & a New Temple of God's people.
 - Baptism and Fire (see Acts 2)
 - The Spirit gifts members of Christ's body & empowers them.
- **The Kingdom of God as Present and Future in our Daily lives.**
 - Echoes of the Exodus Story and the preparation of God's people.
 - The necessity of the HS in Spiritual warfare (see Eph 6)
- **Remembering who you are in the Spirit & relying on the Spirit as you deal with depression, fear, worry and anxiety.**
 - You do not have to agree with all that you feel as the truth about who you are and the meaning and purpose of your life.

Note: After his baptism and God’s announcement that he is His beloved Son, Jesus is tempted to do His appointed work in the way of the world or as a “super human” pretending to be fully human. The temptation makes clear that Jesus is living according to God’s word by refusing to yield to temptation.

- **Wright:** Together the baptism story and the family tree tell us where Jesus has come from, who he is, and where he is going. As we make his story our own in our own prayers, and indeed in our own baptism, we too should expect both the fresh energy of the Spirit and the quiet voice which reminds us of God’s amazing, affirming love and of the path of vocation which lies ahead.¹
- **Wright:** Luke has just reminded us of Jesus’ membership in the family of Adam. If there had been any doubt about his being really human, Luke underlines his sharing of our flesh and blood in this vivid scene of temptation. If Jesus is the descendant of Adam, he must now face not only what Adam faced but the powers that had been unleashed through human rebellion and sin. Long years of habitual rebellion against the creator God had brought about a situation in which the world, the flesh and the devil had become used to twisting human beings into whatever shape they wanted.... In particular, after his baptism, Jesus faced the double question: what does it mean to be God’s son in this special, unique way? And what sort of messiahship was he to pursue? ²
- **Morris:** Jesus had just been baptized and now looked forward to the public ministry to which he had set his hand, but first he spent time in quiet reflection in the wilderness. The story is of great interest in that it cannot have come from anyone other than Jesus himself. Clearly he faced questions like: What sort of Messiah was he to be? Was he to use his powers for personal ends? Or for the establishing of a mighty empire that would rule the world in righteousness? Or for working spectacular, if pointless, miracles? He rejected all these for what they were, temptations of the devil. That they were temptations implies that Jesus knew that he had unusual powers. ‘It is no temptation to us to turn stones into bread or leap from a Temple pinnacle’ (Barclay). But Jesus was not bound by our limitations. He knew he had powers other men do not have and he had to decide how to use them. Matthew has the second and third temptations in the reverse order, a fact that has never been satisfactorily explained (the reasons suggested are all subjective).³
- **Wright:** If there are in this story echoes of Adam and Eve in the garden, with the serpent whispering plausible lies about God, his purposes and his commands, there are also echoes of Israel in the wilderness. Israel came out of Egypt through the Red Sea, with God declaring that Israel was his son, his firstborn. There then followed the 40-year wandering in the wilderness, where Israel grumbled for bread, flirted disastrously with idolatry, and put God continually to the test. Now Jesus, coming through the waters of baptism as God’s unique son, the one through whom Israel’s destiny was to be fulfilled, faces the question: how is he to be Israel’s representative, her rightful king? How can he deliver Israel, and thereby the world, from the grip of the enemy? How can he bring about the real liberation, not just from Rome and other political foes, but from the arch-enemy, the devil himself?⁴

Note: Our New Life is as New People Learning to Live in Enemy Territory as the Kingdom of God advances.

¹ Wright, T. (2004). [Luke for Everyone](#) (p. 41). Society for Promoting Christian Knowledge.

² Wright, T. (2004). [Luke for Everyone](#) (p. 42). Society for Promoting Christian Knowledge.

³ Morris, L. (1988). [Luke: an introduction and commentary](#) (Vol. 3, pp. 120–121). InterVarsity Press.

⁴ Wright, T. (2004). [Luke for Everyone](#) (p. 43). Society for Promoting Christian Knowledge.

- **Lewis:** “One of the things that surprised me when I first read the New Testament seriously was that it talked so much about a Dark Power in the universe—a mighty evil spirit who was held to be the Power behind death and disease, and sin. The difference is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong. Christianity agrees with Dualism that this universe is at war. But it does not think this is a war between independent powers. It thinks it is a civil war, a rebellion, and that we are living in a part of the universe occupied by the rebel.
 - Enemy-occupied territory—that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to church you are really listening-in to the secret wireless from our friends: that is why the enemy is so anxious to prevent us from going. He does it by playing on our conceit and laziness and intellectual snobbery. I know someone will ask me, ‘Do you really mean, at this time of day, to re-introduce our old friend the devil—hoofs and horns and all?’ Well, what the time of day has to do with it I do not know. And I am not particular about the hoofs and horns. But in other respects my answer is ‘Yes, I do.’ I do not claim to know anything about his personal appearance. If anybody really wants to know him better I would say to that person, ‘Don’t worry. If you really want to, you will. Whether you’ll like it when you do is another question.’⁵
- **In another place Lewis adds:** Why is God landing in this enemy-occupied world in disguise and starting a sort of secret society to undermine the devil? Why is He not landing in force, invading it? Is it that He is not strong enough? Well, Christians think He is going to land in force; we do not know when. But we can guess why He is delaying. He wants to give us the chance of joining His side freely. I do not suppose you and I would have thought much of a Frenchman who waited till the Allies were marching into Germany and then announced he was on our side. God will invade. But I wonder whether people who ask God to interfere openly and directly in our world quite realise what it will be like when He does. When that happens, it is the end of the world. When the author walks on to the stage the play is over. God is going to invade, all right: but what is the good of saying you are on His side then, when you see the whole natural universe melting away like a dream and something else—something it never entered your head to conceive—comes crashing in; something so beautiful to some of us and so terrible to others that none of us will have any choice left? For this time it will be God without disguise; something so overwhelming that it will strike either irresistible love or irresistible horror into every creature. It will be too late then to choose your side. There is no use saying you choose to lie down when it has become impossible to stand up. That will not be the time for choosing: it will be the time when we discover which side we really have chosen, whether we realised it before or not. Now, today, this moment, is our chance to choose the right side. God is holding back to give us that chance. It will not last for ever. We must take it or leave it.⁶
 - **See also the last chapter in Mere Christianity entitled: “The New Men”**

⁵ Lewis, C. S. (2001). [*Mere Christianity*](#) (pp. 45–46). HarperOne.

⁶ Lewis, C. S. (2001). [*Mere Christianity*](#) (pp. 64–65). HarperOne.

Notes Wright

Jesus was not Superman. Many today, including some devout Christians, see him as a kind of Christian version of the movie character, able to do whatever he wanted, to 'zap' reality into any shape he liked. In the movies, Superman looks like an ordinary human being, but really he isn't. Underneath the disguise he is all-powerful, a kind of computer-age super-magician. That's not the picture of Jesus we get in the New Testament.

Luke has just reminded us of Jesus' membership in the family of Adam. If there had been any doubt about his being really human, Luke underlines his sharing of our flesh and blood in this vivid scene of temptation. If Jesus is the descendant of Adam, he must now face not only what Adam faced but the powers that had been unleashed through human rebellion and sin. Long years of habitual rebellion against the creator God had brought about a situation in which the world, the flesh and the devil had become used to twisting human beings into whatever shape they wanted.

In particular, after his baptism, Jesus faced the double question: what does it mean to be God's son in this special, unique way? And what sort of messiahship was he to pursue? There had, after all, been many royal movements in his time, not only the well-known house of Herod but also other lesser-known figures whom we meet in the historian Josephus. Characters like Simon (not one of the Simons we know in the Bible) and Athronges gathered followers and were hailed as kings, only to be cut down by Roman or Herodian troops. There were would-be prophets who promised their followers signs from heaven, great miracles to show God's saving power. They too didn't last long. What was Jesus to do?

The three temptations can be read as possible answers to this question. The story does not envisage Jesus engaged in conversation with a visible figure to whom he could talk as one to another; the devil's voice appears as a string of natural ideas in his own head. They are plausible, attractive, and make, as we would say, a lot of sense. God can't want his beloved son to be famished with hunger, can he? If God wants Jesus to become sovereign over the world (that, after all, is what Gabriel had told Mary), then why not go for it in one easy stride? If Jesus is Israel's Messiah, why not prove it by spectacular displays of power?

If there are in this story echoes of Adam and Eve in the garden, with the serpent whispering plausible lies about God, his purposes and his commands, there are also echoes of Israel in the wilderness. Israel came out of Egypt through the Red Sea, with God declaring that Israel was his son, his firstborn. There then followed the 40-year wandering in the wilderness, where Israel grumbled for bread, flirted disastrously with idolatry, and put God continually to the test. Now Jesus, coming through the waters of baptism as God's unique son, the one through whom Israel's destiny was to be fulfilled, faces the question: how is he to be Israel's representative, her rightful king? How can he deliver Israel, and thereby the world, from the grip of the enemy? How can he bring about the real liberation, not just from Rome and other political foes, but from the arch-enemy, the devil himself?

The answer is that he must begin by defeating him at the most personal and intimate level. Christian leaders today sometimes make the mistake of thinking that as long as they are pursuing the right aims in their public life, what they do in private doesn't matter so much. That is a typical lie whispered by the same voice that Jesus heard in the desert. If God is working by his Spirit through a person, that person's own life will be increasingly formed by that Spirit, through testing at every level. If Jesus could not win the victory there, there was little point carrying on.

Jesus responds to the devil, not by attempting to argue (arguing with temptation is often a way of playing with the idea until it becomes too attractive to resist), but by quoting scripture. The passages he draws on come from the story of Israel in the wilderness: he is going to succeed where Israel failed. Physical needs and wants are important, but loyalty to God is more important still. Jesus is indeed to become the world's true lord, but the path to that status, and the mode of it when it arrives, is humble service, not a devilish seeking after status and power. Trust in God doesn't mean acting stupidly to force God into doing a spectacular rescue. The power that Jesus already has, which he will shortly display in healings in particular, is to be used for restoring others to life and strength, not for cheap stunts. His status as God's son commits him, not to showy prestige, but to the strange path of humility, service and finally death. The enemy will return to test this resolve again. For the moment, an initial victory is won, and Jesus can begin his public career knowing that though struggles lie ahead the foe has been beaten on the first field that really matters.

We are unlikely to be tempted in exactly the same way as Jesus was, but every Christian will be tested at the points which matter most in her or his life and vocation. It is a central part of Christian vocation to learn to recognize the voices that whisper attractive lies, to distinguish them from the voice of God, and to use the simple but direct weapons provided in scripture to rebut the lies with truth.

The Christian discipline of fighting temptation is not about self-hatred, or rejecting parts of our God-given humanity. It is about celebrating God's gift of full humanity and, like someone learning a musical instrument, discovering how to tune it and play it to its best possibility. At the heart of our resistance to temptation is love and loyalty to the God who has already called us his beloved children in Christ, and who holds out before us the calling to follow him in the path which leads to the true glory. In that glory lies the true happiness, the true fulfilment, which neither world, nor flesh, nor devil can begin to imitate.⁷

Morris

Jesus had just been baptized and now looked forward to the public ministry to which he had set his hand, but first he spent time in quiet reflection in the wilderness. The story is of great interest in that it cannot have come from anyone other than Jesus himself. Clearly he faced questions like: What sort of Messiah was he to be? Was he to use his powers for personal ends? Or for the establishing of a mighty empire that would rule the world in righteousness? Or for working spectacular, if pointless, miracles? He rejected all these for what they were, temptations of the devil. That they were temptations implies that Jesus knew that he had unusual powers. 'It is no temptation to us to turn stones into bread or leap from a Temple pinnacle' (Barclay). But Jesus was not bound by our limitations. He knew he had powers other men do not have and he had to decide how to use them. Matthew has the second and third temptations in the reverse order, a fact that has never been satisfactorily explained (the reasons suggested are all subjective).

1–2. Matthew and Mark tell us that Jesus was brought into the wilderness by the Spirit, but Luke alone says that he was *full of the Holy Spirit*. He also says that it was 'in (rather than *by*) the Spirit' that Jesus was led. Satan indeed tempted Jesus, but there was more to the story than that. **The activity of the Spirit shows that it was in God's plan that right at the outset Jesus should face up to the question of what kind of Messiah he was to be.**

3–4. Satan began with Jesus' hunger and went on to raise a doubt as to his divine Sonship. Jesus had just heard a voice from heaven calling him 'Son' (3:22). Satan suggests that he verify his Sonship by turning a stone into bread. The problem for Jesus was to know whether the voice he now heard came from the same source as the heavenly voice. His answer came from the Bible (Deut. 8:3). What does not agree with Scripture does not come from God. The essence of the temptation may have been to use miraculous powers to supply bread to the hungry, i.e. to become a social worker. But there were no hungry people with Jesus in the wilderness, so it is more likely that the temptation was to use his powers for the supply of his own (legitimate) personal needs. **The words in which the temptation was rejected have a wide application. People must be concerned with many things besides bread (cf. John 4:34). We are not simply animals, living on the level of physical needs.**

5–8. Luke does not say, as Matthew does, that the devil took Jesus to a high mountain to show him *all the kingdoms of the world*. He emphasizes not the place from which the vision came but the fact that the evil one brought before Jesus all the world's pomp. He claimed it as his own (for Satan as 'the ruler of this world', cf. John 12:31; 14:30; 16:11; Rev. 13:2), and promised to give it to Jesus if only he would worship him. **This means that Jesus saw the possibility of setting up a kingdom that would be mightier far than that of the Romans. It is not difficult to see how such a vision might be regarded as a legitimate aim. It would mean government concerned only with the genuine welfare of the people and the way would be opened for much good. But it meant compromise. It meant using the world's methods. It meant casting out devils by Beelzebub. For Jesus it meant turning his back on his calling. His kingdom was of a very different kind (John 18:36f.). He had already identified himself with the sinners he had come to save (3:21). That meant the lowly path, not that of earthly glory. It meant a cross, not a crown. To look for earthly sovereignty was to worship wickedness and Jesus decisively renounced it. Once again he appealed to the Bible (Deut. 6:13), pointing out that the worship of God is exclusive. None other than he is to be worshipped.**

⁷ Wright, T. (2004). [*Luke for Everyone*](#) (pp. 42–45). Society for Promoting Christian Knowledge.

9–12. The third temptation is located in Jerusalem. Jesus is invited to throw himself from *the pinnacle of the temple*. The article shows that a definite pinnacle is in mind, but we cannot identify it with certainty (suggestions include the apex of the sanctuary, the top of Solomon’s portico and the top of the Royal portico). **The temptation may have been to perform a spectacular, but pointless miracle in order to compel wonder and belief of a kind. But since nobody else is said to have been present the temptation may rather have been, as Jesus’ answer seems to indicate, that of presuming on God instead of trusting him humbly.** Farrar draws attention to an important point when he cites Augustine’s comment that Satan can do no more than suggest: only the tempted person can perform the wrong act (throw *yourself* down). The evil one on this occasion quotes Scripture (Ps. 91:11f.) to assure Jesus that he would be safe enough. But this is a wrong use of the Bible. It is twisting a text to suit a purpose. Jesus rejects this temptation as he had the other two by appealing to the real meaning of the Bible (Deut. 6:16). It is not for a member of the human race to put God to the test, not even when the member in question is the Son of God incarnate.

On all three occasions Jesus countered the temptation by quoting from Deuteronomy and in fact from the restricted area between 6:13 and 8:3, chapters that refer to the wilderness experiences of Israel, the people of God. It may well be that Jesus had given a lot of thought to these passages as he reflected on the mission to which God was calling him. There were parallels in the experience of the ancient people of God to those in his own experience. He was one with the people of God.

13. Throughout these temptations no special resource is open to Jesus. He met temptation in the same way as we must, by using Scripture, and he won the victory. But his temptations were his own, those of the Son of God, not those typical of pious people. Luke rounds off the narrative with Satan decisively beaten. He had ‘finished tempting Jesus in every way’ (neb), but Jesus had not yielded. This does not mean that from this point on Jesus was not subject to further temptation (‘The temptations are rejected, but the reader is warned that we have not seen the last of Satan’, Richardson, p. 19). Conzelmann maintains that Luke pictures Satan as absent during Jesus’ ministry, but this is not in accordance with the facts (cf. the work of Satan in 8:12; 10:18; 11:18; 13:16; 22:3, 31, and the references to temptation or to testing, which imply his activity, in 8:13; 11:4, 16; 22:28). The devil left him only ‘till a fresh occasion should present itself’, as Rieu translates. **There is no freedom from temptation in this life. There was not for Jesus and there is not for us.**⁸

Allison & Kostenberger

The Old Testament’s Contribution to a Biblical Theology of the Holy Spirit

The OT contributes various tributaries flowing into the stream of biblical revelation regarding the Holy Spirit. **To begin with, the Spirit is shown to be active in creation, serving as God’s powerful agent acting through his creative word, a theme highlighted several times throughout the OT (Genesis, Job, Psalms, Isaiah).** The Spirit is also associated with God’s prophetic revelation as early as the time of Moses and with God’s judgment of humanity in the flood.

In the Historical Books, the Spirit is shown to empower national deliverers without altering their personalities or overriding their individual choices, although elsewhere it is demonstrated that he may override human intention as necessity demands (1 Sam 19:19–24). With the judges, the Spirit typically comes upon them at the occasion of military deliverance (e.g., at least three distinct times in the case of Samson), and elsewhere the Spirit comes upon others at the occasion of their prophesying (e.g., at least two distinct times in the case of Saul). We also find, however, that the Spirit can remain upon God’s chosen leaders in a somewhat different manner, as seen in the withdrawal of the Spirit’s presence from Saul and his continuing presence with David (1 Sam 16:13–14). The Historical Books also show the continued and consistent association of the Spirit with prophetic activity.

⁸ Morris, L. (1988). [*Luke: an introduction and commentary*](#) (Vol. 3, pp. 120–123). InterVarsity Press.

While God's Spirit is mentioned in the Wisdom literature only infrequently, we do find connections between the Spirit and God's creative work and between the Spirit and wise living. As well, David prays that the Spirit not be taken from him (Ps 51:11), which highlights the presence of the Spirit with the rulers of God's people. The important pneumatological reference in Ps 139:7 speaks of the pervasive presence of God's Spirit, providing an important antecedent for later NT revelation.

God's putting his Spirit on his (messianic) Servant is a major theme in Isaiah (see esp. 42:1–4 and 61:1–2) in further development of God's promise of a messianic deliverer in the Davidic line (e.g., 11:1–3). Isaiah's distinction between God, his Spirit, and his Servant provides a significant backdrop for subsequent NT teaching. Jeremiah gestures toward the corollary of the Spirit's activity in the form of divine judgment in times of national crisis, while Ezekiel envisages the Spirit's postexilic activity in the form of restoration, even resurrection, as part of a new creation and new exodus, themes also struck in the second half of the book of Isaiah (e.g., chs. 40; 65–66).

Finally, the Twelve Prophets, especially Joel and Zechariah, envision an outpouring of God's Spirit in the last days, when people look on God's pierced Messiah in grief and mourning, an outpouring not limited to judges, kings, or prophets but universal among God's people. This fascinating panorama of OT passages pertaining to God's Spirit provides a fruitful field from which the NT writers, in light of the Messiah's coming, reap a rich pneumatological harvest, as we will see in our survey of the NT's teaching on the Spirit in chapters 6–10.⁹

⁹ Gregg R. Allison & Andreas J. Kostenberger (2020). In N. A. Finn, C. W. Morgan, & D. S. Dockery (Eds.), *The Holy Spirit* (pp. 51–52). B&H Academic.