

GODHEAD COURSE

Lesson 21

Glorification & Pentecost

Previous lessons have identified biblically the identity of the promised Spirit. It is the Spirit of Jesus in whom is found the Father.

- When the Word was with God before the incarnation, He was a person.
- When He was made flesh, He was still a person.
- When He was made spirit, He was a person as well.

This lesson will explore the time when the Son of God was made a life-giving spirit and examine lessons that emphasize what has been discovered regarding the identity of the Spirit.

Consider this verse regarding the promised Spirit:

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” John 7:38

*“But this spake he of the Spirit, which they that believe on him **should** receive: **for the Holy Ghost was not yet** given; because that Jesus was not yet glorified.” John 7:39*

When Jesus said “*rivers of living water*”, He was referring to the Spirit. John tells us that Jesus was talking about something that was not yet given because He was not yet glorified. According to John, the Spirit was not yet given on the day Jesus spoke those words.

The word “*given*” is added, but the meaning is clearly implied in the text. “*The spirit was not yet because Jesus was not yet glorified*”, meaning the spirit will not come until Jesus is glorified.

Jesus says:

“Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John 16:7

According to Jesus the Comforter is “*the Spirit of truth*” or “*the Holy Spirit*” (John 14:17, 26), about which John said “*was not yet given because Jesus was not yet glorified*”. Both Jesus and John said the same thing.

The comforter will not come, the spirit was not yet given, until Jesus goes to His Father at which time He was to be glorified.

Therefore, the impartation of the Holy Spirit is dependent on **Jesus’ glorification** (John 7: 38, 39). The spirit, or the comforter, could not be given until Jesus was glorified.

Yet Peter wrote:

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace **that should come** unto you.” *1 Peter 1:10*

“Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” *1 Peter 1:11*

This verse proves that the spirit of Jesus was in the prophets of old. Yet John said the spirit was not yet given during the incarnation of Jesus.

Are these verses contrary to each other? Of course not.

In order to solve this problem some have interpreted John’s words to mean that the spirit was not yet given in this measure before. But this is not what John said. He said *it was not yet because Jesus was not yet glorified*.

Jesus Himself said “It is expedient for you that I go away: for if I go not away, the Comforter **will not come** unto you; but if I depart, I will send him unto you.”

In other words, before the glorification, the spirit could not be given. As simple as that. Yet the bible says that the spirit of Christ was in the prophets of Old.

Glorification & Incarnation Linked

In order to harmonize these verses, we must understand what spirit or life John was talking about. This particular **spirit** is **intrinsically linked** to the **glorification**.

And the **glorification** is linked to the **incarnation, death, and resurrection**. Notice Jesus’ prayer in John 17. This was not long before the crucifixion:

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.” *John 17:4*

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” *John 17:5*

Jesus said, Lord “I have glorified you” where? “On the earth!”

“I finished the work you gave me to do” on this earth!

And now because I finished the work you gave me to do here on earth, glorify me with your own self.

As one of us, He finished the work God gave Him to do on earth. And now, as one of us, as a Human Being He is asking the Father to glorify Him with His **“own self.”**

It is important to understand that the life Jesus lived on earth, the life He is asking the Father to glorify never existed prior to the incarnation.

As a man, He glorified the Father on earth. As a man, He finished the work God gave Him to do. And as a man He is asking the Father to glorify Him. Yes, all along He was fully divine, fully God, but He was also fully Human.

The **humanity** of Christ **never existed** before the incarnation.
The **experience** Jesus went through as a human being, never existed before.
And the **life** Jesus lived on earth as a Human being never existed before

Many miss the point that in the incarnation Jesus took upon Himself a nature and an experience He never had before (Hebrews 2:10, 14-18, 5:7-10). It was the Divine-Human Jesus, with His Divine Human life/spirit, who was asking the Father to glorify Him. In this sense John said, *"the spirit was not yet"*.

This life Jesus lived in Humanity, this Divine Human life, was not given yet because it was not yet **glorified**.

The comforter, or the Divine Human life of Christ could not come yet because Jesus had not gone to the Father yet to be glorified.

That is why Jesus said *"If I do not go away, the comforter will not come, but if I go, I will send Him to you"*. Jesus was telling His disciples that if I do not go to the Father and be glorified, I cannot send you the comforter.

Divine Human Spirit

The humanity of Christ is the key in the impartation of the Comforter. This comforter has been where I am, He knows what it means to be human, He knows what it means to be tempted and tried. The Bible says, *"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."* Hebrews 2:18

This is one of the reasons why Jesus had to go through humanity before He can impart the Comforter. Without the humanity of Christ there would be no Comforter as the One promised by Jesus and sent by the Father.

Upon hearing this, some will object saying *'The Spirit is completely divine with no humanity whatsoever in it.'* In doing so, they try to maintain their belief that *'nothing new was given on Pentecost and that the Cross brought nothing new'*. In denying the human experience or element of the spirit, they maintain that *'Christ gained nothing new, and could impart to us on this side of the cross nothing new. Hence the spirit the apostles received on Pentecost is the same as the one they had before, the only difference is the quantity, not the quality'*.

However, this reasoning makes the words of Jesus in John 16:7 and the words of John in John 7:38, 39 meaningless. It also diminishes the importance of the incarnation and destroys the work Jesus accomplished through it.

Consider the following verse:

*And so it is written, The first man Adam was made a living soul; the **last Adam** was made a quickening spirit. Howbeit that was not first which is spiritual, but*

*that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the **second man** is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 1 Corinthians 15:45 - 48*

Why did Paul use the term “last Adam”?

As we all know, names have meaning behind them. Sometimes the authors in the bible use the terms “Lamb of God” (God’s sacrifice), Christ (the anointed One), Jesus (Saviour), Michael (One like God), or “*the man Christ Jesus*” (highlighting Christ’s humanity), ...etc. each time there is something being highlighted in the name used (or at least in many cases). Why is Paul using the titles “last Adam”, “second man” in here?

One of the reasons is that He is highlighting the humanity of Christ just like he did in 1 Timothy 2:5 in which he said that the mediator between us and God is the “man Christ Jesus.”

The reason I am bringing this point is because of Paul’s words: “*the last Adam was made a quickening spirit*”.

The *last Adam*, or *the second Man* was made a life-giving spirit. In other words, Paul was saying the human or the man Christ Jesus, who was 100% divine at the same time, was made a spirit! Jesus, the Divine-human Person, became a life-giving spirit.

If the Comforter that comes to us does not encompass the humanity of Christ, then this verse becomes meaningless. For Christ to comfort me He had to go through what I go through. He had to become human, one with me. It is His victorious experience and life as a Man, that comforts the sinner (Hebrews 2:17, 18).

Christ’s glorification

With the correct understanding of who was asking for glorification we can appreciate more what happened on Pentecost.

A human being, our Brother, Jesus, fully God and fully man, was anointed with the oil of gladness above His fellows (Heb 1:9). A Divine Human being was anointed as the High Priest of His people.

This was the glorification John referred to when he said that the spirit was not yet because Jesus was not yet glorified

Peter relates this account in his sermon on Pentecost:

*“This Jesus hath God raised up, whereof we all are witnesses. 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.” Acts 2:32-33*

*“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, **hath glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.” Acts 3:13*

On Pentecost, Jesus “*received of the Father the promise of the Holy Ghost.*” If you recall, in John 17 Jesus prayed the Father to glorify Him with “*thine own self.*” This verse (Acts 2:33) speaks of the fulfilment of Jesus’s prayer.

The Father’s *own self* is the Father’s *spirit*. Jesus was anointed with the Father’s Spirit. And because He was anointed, or glorified, He was able to “*shed forth*” or impart the Holy Spirit to His disciples on earth.

That is why when we receive Jesus, we receive both, the Father and the Son. Because God was in Christ during the incarnation, and because God anointed His son with His own self, His own life and spirit at the glorification.

What happened on Pentecost was typified in the anointing of Aaron as the high priest of Israel. Notice what we read in Psalms:

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” Psalms 133:1

*“It is like the precious ointment upon the **head**, that ran down upon the beard, even Aaron's beard: that went down to the **skirts of his garments;**”
Psalms 133:2*

The oil is of course a representation of the spirit. When Aaron was anointed, the oil ran down to “*the skirts of his garments*” meaning, it came down onto his body.

And in the same manner, when Jesus was anointed in heaven with the Father’s own self, or the Father’s spirit, the oil, or the spirit, came down to His body. The church is the body of Christ, and He is the head of the body.

Paul brings it all together in the following text:

“Though he were a Son, yet learned he obedience by the things which he suffered;” Heb 5:8 (during His humanity or incarnation)

“And being made perfect, he became the author of eternal salvation unto all them that obey him;” Heb 5:9 (or having qualified because of what He accomplished, He became the author ,or source of eternal salvation/or life which is His life)

“Called of God an high priest after the order of Melchisedec.” Heb 5:10

Because of His humanity, He qualified to be anointed as our High Priest which took place on Pentecost.

And now as our High Priest, He ministers His own Divine-Human eternal life, which never existed before, to those who obey Him or believe on His name. This Divine-Human eternal life is known as the Comforter. It is none other than the Spirit of Christ sent by the Father (Gal 4:6)

This beautiful truth, that the promised spirit we receive is the life of Christ, is also illustrated at the ratification of the Old covenant.

Notice the comparison Paul makes in Heb 9:

1. “For if the blood of bulls and of goats, ... How much more shall the blood of Christ,” Heb 9:13
2. “And for this cause he is the mediator of the new testament, Heb 9:15
3. “Whereupon neither the first *testament* was dedicated without blood.” Heb 9:18
4. “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,” Heb 9:19
5. “Saying, this is the blood of the testament which God hath enjoined unto you.” Heb 9:20

Paul is comparing the Old covenant and its ratification, with the New covenant and its ratification. The Old covenant was ratified with the blood of calves and of goats, while the new covenant was ratified by the blood of Christ.

But please do not miss typology in the ratification ceremony. Moses took the blood of the sacrifice and sprinkled it on the people, illustrating that they belong to this covenant, and would benefit from it.

Biblically, blood represents life (Lev 17:11). Thus, Moses sprinkled the “life” of the sacrifice on the people.

With this in mind, notice what Jesus said:

“Likewise, also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you.” Luke 22:20

The New covenant is in the blood, or life of Christ. That is why, God’s people in the New covenant were sprinkled with the “blood” or life of Christ which happened on Pentecost, and continues to happen for every believer today.

This explains why John would say *“the Holy Ghost was not yet given; because that Jesus was not yet glorified.” John 7: 39*

And Jesus said *“if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John 16:7.*

The promised spirit, or comforter, could not be given until Jesus was crucified, resurrected and glorified by the Father because the comforter is none other than the spirit, life, and person of Jesus Christ Himself.

Consider what Paul writes:

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth?” Eph 4:9

“He that descended is the same also that ascended up far above all heavens, that he might fill all things.” Eph 4:10

Jesus, the One who descended into the grave, and ascended up to heaven, was glorified on Pentecost, which enabled Him to “fill all things.” His spirit is the promised spirit. Jesus is our comforter!

Jesus is able to give His followers His own Divine Human eternal life or spirit, which never existed before, because He rose from the dead and was glorified, and was made our High Priest and author of eternal salvation.

This very life, which is available to us today, is our eternal life. Remember, Jesus Christ Himself is our life (Colossians 3:4, John 14:6); therefore, when we receive Him, we receive His life, which is our eternal life.

Eternal life is inseparable from Jesus, the Author of this life. God put this eternal life in His Son and said if you want life you need to have my Son:

*“And this is the record, that God hath given to us eternal life, and this life is **in his Son**. He that hath the **Son** hath life; and he that hath not the Son of God hath not life.” 1 John 5:11, 12*

Because He rose from the dead and was glorified, because He lives, we shall live His life also.

The link between the glorification of Jesus and Pentecost is another confirmation that the promised Spirit and comforter is none other than the spirit, life and person of Jesus Christ. Not someone else called God the holy spirit.