



An Examination of the Role of the Holy Spirit in the Ministry of Jesus in Luke 4:18-19 with an Emphasis on Pentecostal and Charismatic Churches in Ghana

Patrick Yankyera¹ 

¹ West African Advanced School of Theology (Lomé), Assemblies of God Theological Seminary, Saltpond, Ghana.

ABSTRACT

It is important to state that many Pentecostal and Charismatic Christians in Ghana are confounded by why Jesus in his capacity as God would need the empowerment of the Spirit in his earthly ministry. This presupposes that God sent him for a purpose and he needed divine approval and empowerment in order to carry out that purpose. Jesus sets the stage for today's Christians and ministers of the gospel to acknowledge the fact that fulfilling a God-given task depends on how one aligns with the Spirit of the Lord. The emphasis on the anointing of kings, priests, and prophets in the Old Testament to carry out their individual assignments is an important theology that Luke also affirms in his narrative in Luke 4:18-19. This paper contends that the Holy Spirit in the ministry of Jesus is a vital theological element to be considered especially at the time when many who claim to be prophets and messengers of God are exhibiting various spiritual dynamics. The paper concludes that understanding the Holy Spirit in the ministry of Jesus is critical to shaping the perspective of Christian ministers today.

Correspondence

Patrick Yankyera

Email: patrickyankyera@gmail.com

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INTRODUCTION

There are different strands of Christianity in Ghana which include the mainline churches and Pentecostal/Charismatic Churches among others. The mainline churches include the Presbyterian, Methodist, Anglican, and Roman Catholic Churches. Also, the Pentecostal churches consist of the Assemblies of God, the Church of Pentecost, the Christ Apostolic Church International, and the Apostolic Church among others. Among the Charismatic Churches are the Fountain Gate Chapel International, the Perez Chapel International, and the International Central Gospel Church among others. However, this paper focuses on the Pentecostal/Charismatic churches in Ghana. The terms Pentecostal and Charismatic are often used substitutable in different contexts. Stanley Burgess maintains that even though they share some similarities yet they have some marked differences.¹ The expression Charismatic when used in Ghana implies a somewhat different connotation from what

¹ Stanley M Burgess and Eduard M Van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements: Revised and Expanded Edition* (Zondervan, 2010), 17.

pertains to the Western context.² In the Western context, Charismatic Movements are customarily renewal groups functioning within notable Mainline churches.³ However, the concept of Charismatic applies to the new wave of independent Pentecostal movements in Ghana and other African countries.⁴ According to Asamoah-Gyadu, Charismatic churches, despite their aboriginal origins, are characterised by their emphasis on Western worship styles, mega-church viewpoints, world-dominating philosophy, and religious business motivations that inspire people to interpret their salvation into practical normal accomplishments in every facet of their Christian life.⁵ In the view of Omenyo, other features of the Charismatics include large youth membership, regular usage of the English Language, and employment of American Pentecostal worship styles in reference to music and preaching.⁶

The term Pentecostal on the other hand is used to describe the churches that owe their origin to the experiences of the early Christian believers of the early first century. According to Susan Hanson, Classical Pentecostals limit the salvation message to issues such as sanctification and holiness whereas the Neo-Pentecostals have a stronger sense of the term to bring the message of hope and deliverance from ignorance, inferiority complex, mental slavery, and poverty.⁷

Individual Christians in the Charismatic movements are given the opportunity to express what is often perceived as a ministry. According to Asamoah-Gyadu, Charismatics often see themselves as endowed with supernatural grace which is not essentially imparted through the leadership of the church. With such ministries, participants' testimonies are granted through a certifiable witness of the Holy Spirit.⁸ In the view of Asamoah-Gyadu, in Ghanaian Charismatic movements, the founder is often perceived to be a man or woman of sacred power, is held in awe and much religious activity may revolve around such persons.⁹

It is important to understand that both Pentecostal and Charismatic churches are noted for their emphasis on pneumatic expressions. This paper examines how the Holy Spirit influenced the life and ministry of Jesus and how this plays out in present-day Christianity.

The Relationship between the Holy Spirit and Jesus

Luke indicates in his narrative that the Holy Spirit was to play a significant role in Jesus' life and ministry. This indicates that Jesus has a relationship with the Spirit, who granted him authority for his mission. In as much as Jesus was sent on a mission, he did not commence his ministry without the empowerment of the Holy Spirit. Bovon reveals how the Holy Spirit was linked with Jesus as seen in the angel's message to Mary in connection with the birth of Jesus (Lk 1:35).¹⁰ The assertion by Bovon gives the impression that Jesus' ministry did not stand in isolation from the Holy Spirit. This means that Jesus needed to be empowered in order to fulfill the task for which he was sent.

William Sanford LaSor expresses the view that in the Old Testament times, the Holy Spirit influenced God's people in their respective tasks that they were assigned. LaSor states further that in the New Testament, several titles including, "the Spirit of Jesus" (Acts 16:7), "the Spirit of Christ" (Rom 8:9), and the "Spirit of God's Son" (Gal 4:6) indicate a close linkage between the Holy Spirit and Jesus.¹¹

² Johnson Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Koninklijke Brill NV: Africa Christian Press, 2005), 1.

³ Asamoah-Gyadu, *African Charismatics*, 1.

⁴ Asamoah-Gyadu, *African Charismatics*, 1.

⁵ Asamoah-Gyadu, *African Charismatics*, 1.

⁶ Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, vol. 32 (Uitgeverij Boekencentrum, 2002), 96.

⁷ Susan Hanson, *A History of Pentecostalism in Ghana: 1900-2002* (Accra: Heritage Graphix, 2002), 46.

⁸ Asamoah-Gyadu, *African Charismatics*, 27.

⁹ Asamoah-Gyadu, *African Charismatics*, 27.

¹⁰ François Bovon, *A Commentary on the Gospel of Luke 1:1-9:50*, ed. Helmut Koester (Minneapolis: Fortress Press, 2002), 22.

¹¹ William Sanford LaSor, *Church Alive, Act* (Glendale: Regal Books Division, 1972), 48.

In considering the work of the Holy Spirit in the life of Jesus, it is important to consider some events in connection with his life. Such events include Jesus' birth, his baptism, and his temptation in the desert among others. Some scholars including Flattery are of the view that the influence of the Holy Spirit on Jesus began right from his conception to his resurrection and subsequent ascension.¹² This assertion implies that the Holy Spirit began his work with Jesus right from his conception. In the view of Flattery, Jesus was endowed with the Holy Spirit from his mother's womb.¹³ From the Bible, it is read of the prophet Jeremiah also receiving his calling from his conception (Jer 1:5). Thus, the call of Jeremiah and his mission indicates his being set apart right from his conception as a prophet to the nation.

One significant issue worth noting is that the incarnation could not have been possible without the Spirit of God and this fulfilled God's purpose on behalf of fallen humanity.¹⁴ This position is underscored by Dube who upholds the influence of the Holy Spirit on Jesus from the moment he was conceived.¹⁵

One other significant event is that the influence of the Holy Spirit on Jesus depicted by his baptism indicates that Jesus had been commissioned for a task which he was about to carry out (Lk 3:21-22). It can be noted that Jesus, who from the beginning had been conceived by the Holy Spirit, was now personally commissioned by the Holy Spirit for his ministry. According to Walvoord and Zuck, the descent of the Holy Spirit empowered Jesus for his ministry among people. Similarly, MacDonald reveals how Jesus was anointed as the Messiah at his baptism just as people and articles were consecrated in Old Testament Times (Ex 30:25-30).¹⁶

From the narrative, Luke points out that after the baptism, Jesus made a return to Galilee. According to Meisner, "fresh from his victorious battle over Satan news concerning his arrival begins to widely spread throughout the region."¹⁷ This event ushers one into the understating of the public ministry of Jesus and how this fulfills the purpose for which he was sent.

According to Dube, the influence of the Holy Spirit on Jesus before the commencement of his ministry confirms that no separation existed between his assignment and the working of the Holy Spirit.¹⁸ What this means is that all the events connected with Jesus' ministry were influenced by the Holy Spirit. It is important therefore to note that one cannot talk about Jesus without considering the ministry of the Spirit of the Lord in his life and ministry. This agrees with the position of Moltmann who indicates that Jesus' historical record could be understood as a theological account since it involves the participation of both God and the Holy Spirit. In the view of Moltmann, Jesus' life history is at the heart of a Trinitarian history of God.¹⁹

¹² George M Flattery, *A Biblical Theology of the Holy Spirit: Survey of Luke-Acts* (Global University, 2009), 156-157.

¹³ Flattery, *A Biblical Theology of the Holy Spirit: Luke-Acts*, 156-157.

¹⁴ Ellen Gould White, *The Desire of Ages* (Silver Spring MD: Ellen G. White Estate, 2017), 78.

¹⁵ Sikhumbuzo Dube, "The Spirit of the Lord Is Upon Me' (Luke 4: 18): The Place of the Holy Spirit in Spiritual Care," *Asia-Africa Journal of Mission and Ministry (AAMM)* 20 (2019): 74-95.

¹⁶ William MacDonald, *Believers Bible Commentary* (Nashville: Thomas Nelson Publishers, 1995), 1212.

¹⁷ Donald R. Meisner, *The Circumferential Speeches of Luke-Acts: Pattern and Purpose*, (volume 2, 1978: 223-24) cites A.M. Farrer who perceives a chiasmic framework from Lk 4.1-5.11 surrounding the Nazareth sermon pericope. In 4.1-13, Jesus is tempted: (1) to provide himself bread by miracle: (2) to submit to Satan; (3) to throw himself from the temple and force the hand of God. Jesus does not succumb to any of the devil's schemes. Luke demonstrates Jesus is capable of meeting Satan's challenges for the would-be messiah, the difference being that Jesus meets them on his own terms. Notice the chiasmic narrative response: (3) fellow citizens attempt to throw Jesus over a cliff and he departs unscathed; (2) Jesus rebukes and expels Satan in the synagogue at Capernaum and at the door of Simon's house, (1) Jesus supplies Simon with a miraculous catch of fish. Similarly, A. Robert Leaney argues that Lk. 4.16-30 provides a clue to the order of the temptations in Luke: while Jesus does not force the hand of God at his temptation, his challenge against the unbelief of his homefolk may infer that he is forcing the hand of God given the fact that Jesus escapes with a mysterious lack of effort when threatened (*The Gospel According to St. Luke* [BNTC, London: A. & C. Black, 1958], 51).

¹⁸ Dube, "The Spirit of the Lord is Upon Me".

¹⁹ Jürgen Moltmann, *The Holy Spirit* (New York: Harper San Francisco, 1990), 74.

In considering the public ministry of Jesus, it is also important to note how Luke, portrays Jesus' public ministry of healing and deliverance as empowered by the Holy Spirit. According to Acts 10:38, Luke writes about Peter's claim that Jesus did perform miraculous works throughout his public ministry and indicates the source of his power as being anointed with the Holy Spirit. This signifies that the Holy Spirit empowered Jesus to perform miraculous works including healings and exorcisms. This agrees with the position of Tannehill who maintains that Jesus' healings were an important aspect of the task which he was empowered to perform in fulfillment of the commission announced in Luke 4:18-19.²⁰

One other significant issue in connection with the public ministry of Jesus is how he availed himself to the leading of the Spirit of God. This specifies that Jesus, throughout his life and ministry was sensitive to the leading of the Spirit which Luke affirms in his narrative. In light of this, Nolland maintains that Jesus came as a Spirit-endowed being, functioning in the domain of and at the service of the Holy Ghost.²¹ This position further enables an understanding of how the Spirit of the Lord influenced and dominated the life and entire ministry of Jesus. This position underscored by Blomberg emphasizes the unction of the Holy Spirit as an indispensable element in the ministry of Jesus.²² This view presupposes that the linkage between the Holy Spirit and Jesus is an indisputable fact.

John O'Donnell adds another dimension to the discussion by his reference to Hebrew 9:14 which carries the idea that Jesus' sacrifice was influenced by the Holy Spirit. He suggests that Jesus accomplished every phase of his ministry through the enabling power of the Spirit.²³

Significance of Isaianic Prophecies in the Ministry of Jesus

One significant issue worth noting is how Luke presents some Isaianic prophecies to explain the purpose and mission of Jesus. For this purpose, Luke indicates in his narrative that Jesus identified himself with the promised Messiah in the Isaianic prophecies (Lk 4:17-21). This claim, according to Luke, raises the issue regarding the significance of Isaianic prophecy in the ministry of Jesus and how this is featured in Jesus' ministry. In analyzing Luke's position regarding Isaianic prophecies in the ministry of Jesus, it can be deduced that Luke was interested in affirming the position that Jesus is the eschatological fulfillment of Isaianic prophecy.

In an attempt to discover and explain how some Isaianic prophecies featured in the life of the coming Messiah, some scholars have raised some significant issues. According to Stamp and Adams, the Old Testament predicted the coming of the Messiah who would fulfill God's purpose for humanity, and would be guided by the Spirit of God.²⁴ In light of this, it is important to examine how this is reflected in the ministry of Jesus.

When Jesus claimed that the Scripture has been fulfilled in the hearing of the congregation that very moment (Lk 4:21), it clearly spells out the purpose of Jesus' mission as situated in biblical prophecy. Jesus, thus, identified himself with the Isaianic prophecies and seeks to announce his mission to the people. This action by Jesus triggers rejection from the audience. Willoughby provides two reasons for this reaction. The first is the direct claim that he was God's Anointed Messenger and

²⁰ Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation Volume 1: The Gospel According to Luke* (Philadelphia: Fortress Press, 1986), 82.

²¹ John Nolland, *Word Biblical Commentary: Luke 1:1-9:20* (Dallas: Word, Incorporated, 2002), 187.

²² Craig L. Blomberg, *Jesus and the Gospels: An Introduction and Survey*, 2nd ed. (Nashville: B and H Publishing Group, 2009), 169.

²³ John O'donnell, "In Him and Over Him: The Holy Spirit in the Life of Jesus," *Gregorianum*, (1989), 36. He argues that when Jesus on the cross "bowed his head and gave up his spirit" (John 19:30), the correct understanding is that Jesus gave up the Holy Spirit, with whom He had been endued. A strict translation does allow for the rendering "gave up the S/spirit. The meaning would then be that Jesus surrendered, or returned the Holy Spirit to the Father, because He no longer needed the Spirit's enabling. Luke, however records Jesus as saying "Father, into your hands I commit my spirit (23:46). The possessive pronoun *my* (my) is in the Gk text. The simplest and surely correct interpretation is that the death of Jesus meant the separation of His body from His human spirit, which He was returning to God.

²⁴ Donald Stamps, Carey Huffman, and J Wesley Adams, *Fire Bible-NIV-Student* (Hendrickson Publishers, 2009), 1865.

the second, is the announcement that the scripture he quoted was fulfilled the moment he read it.²⁵ The Isaianic text provides the understanding that Jesus seeks to declare that he is the very person foretold in the prophecy. Thus, Jesus does not just prophesy that God will deliver His people but that he will also in reality be an agency of the salvation of God throughout his ministry. This position indicates the coming of Jesus was a fulfillment of God's purpose and agenda for humanity which also emphasises the faithfulness and sovereignty of God. Kodell provides an important insight by saying that Luke's reference to the word "Today" was not only because of the Nazareth audience during Jesus' own era, but also for his contemporary audience.²⁶ This agrees with the position of Marshall who maintains that the fulfillment of 'Today' begins but partly, during Jesus' ministry on earth, and proceeds into the present time.²⁷ It can be concluded that the life and ministry of Jesus were programmatic in nature based on the Isaianic prophecies.

The importance of the passage to the congregation at Nazareth is not difficult to ascertain. It can be deduced from Luke's narrative that the congregation wanted evidence of how Jesus' claim linked him to the reference of the Isaianic prophecy. For Luke, Jesus reveals that the conclusive evidence of his claim was readily and immediately available. The question then is what is the basis of the claim? In the view of Gooding, Jesus' presentation pointed to the fact that he had come as God's anointed servant to offer salvation, forgiveness, release from guilt, and spiritual bondage to people.²⁸ These people included those who were perceived to be spiritually poor, captive, blind, oppressed, and also resourceless. This position is underscored by Just Jr. who maintains that: Jesus seeks to reveal that the import of his preaching lies in the expression of release. This expression of release is explained as delivering people from enslavement. The miracles that Jesus performed demonstrated that the presence of God was with him.²⁹

It is important to note that just as the anointed servant was to carry out God's will so also Jesus was anointed to be the Messiah for humanity. Luke's narrative provides the grounds for the understanding of the overall plan of God which was to be fulfilled in Jesus' ministry.

It can be noted that the prophet Isaiah did not consider himself as the Messiah, but rather a servant of God to perform the special duty of bringing Israel back to God (Isa 6:7-13). In line with this, Myers points out that Jesus identifies himself with the passage and by inference, to all who would follow him.³⁰ It can be concluded from this position that Isaiah's description of himself which is applied to Jesus provides a linkage between the prophet Isaiah himself and Jesus. The task of the servant of God in Isaiah therefore equates with the mission of Jesus which Luke spells out in his narrative.

Palma in his contribution to this discussion maintains that, in addition to Old Testament promises of the Spirit for all believers, the book of Isaiah contains four predictions that identify the Spirit of God with the ministry of the promised Messiah (Isa 9:1; 11:2; 48:16; 61:1-2).³¹ From Palma's assertion, it can be deduced that the Isaianic prophecy finds fulfillment in Jesus. This position is underscored by Stamps who maintains that when Jesus' reference to Isaiah's prophecy about the Spirit of God coming on him, links the same passage to the primary purpose of the mission and the ministry of Jesus which included preaching, healing, and liberating among others.

Tannehill makes an important point to this discussion by pointing out that Isaiah in this quotation (Isa 61:1-2), performs the role of a guide to the readers of Luke as regards what to look out

²⁵ Robert Willoughby, *Theology on the Web*. <http://www.theologyontheweb.org.uk>, accessed 16th July, 2019, 49.

²⁶ Jerome Kodell, "Luke's Gospel in a Nutshell (LK 4: 16-30)," *Biblical Theology Bulletin* 13, no. 1 (1983): 17.

²⁷ I Howard Marshall, *The Gospel of Luke* (Wm. B. Eerdmans Publishing, 1978). Similarly, Johnson ('Luke-Acts', 413) agrees that "Jesus' ministry is thus "eschatological" in the sense that this day" the Scriptures have come fulfilment and the last days have begun. The era of salvation has arrived; it is the year of the Lord's favour, characterized by the preaching of good news to the needy and the performance of mighty works

²⁸ David Willoughby Gooding, *According to Luke: A New Exposition of the Third Gospel* (Inter-Varsity Press, 1987).

²⁹ Arther A. Just Jr. *Luke 1: 1-9: 50: Concordia Commentary*. (St. Louise: Concordia Publishing House, 1996), 185.

³⁰ Jeremy Myers, *Commentary on the Gospel of Luke* (https://gracecommentary.com/luke-4_16-19/) accessed on 20/9/2020.

³¹ Anthony D Palma, *The Holy Spirit: A Pentecostal Perspective* (Logion Press, 2001), 45-46.

for in the story of Jesus' ministry. It can be noted that the Spirit-led Jesus ensures the fruition of these prophetic themes and gives meaning to his mission and ministry in the world. Thus, it can be concluded that the prophetic role of Jesus is pertinently evident in Luke's narrative. Luke's story gives credence to the mission of Jesus which he wants his reader to know. Having come into the synagogue at Nazareth, and as noted by Morgan, using modern terminology, "He read Himself in" to his Messianic mission.³² This indicates that Jesus identifies the Isaianic prophecy as one which speaks about him and seeks to explain to the congregation regarding the import of that prophecy. On this note, it can be stated that Jesus is both the eschatological prophet and the promised Messiah. It can therefore be concluded that Jesus was sent for a specific mission as the promised Messiah but with a prophetic undertone.

Subordination of the Spirit to Jesus

One significant issue coming out of Luke's narrative that is worthy of examination is the position of Jesus in relation to the Holy Spirit. It can be deduced from the narrative that during Jesus' earthly life, his walk with the Holy Spirit was one of dependence. Jesus, being the servant of God needed to be commissioned and empowered to set him apart for the task ahead of him. However, after Jesus' resurrection, a change occurred in the positions of the persons of the Godhead. Jesus, after his resurrection and subsequent ascension to the Father, now is the one who releases the Holy Spirit to his waiting disciples (Lk 24:49). The gospel narrative indicates that from the beginning of Jesus' public ministry, such a change in position was to occur. Thus, the Father sends the Son, who is anointed to carry out the purposes of the Father, but assumes the position of the sender of the Holy Spirit to the early disciples. According to Palma, Luke indicates that the Father Himself told John the Baptist that "the one on whom the Holy Spirit rest, was also the person who would baptize with the Holy Spirit" (Jn 1:32-33NIV). He, to whom the Spirit was sent, would become the Sender of the Spirit!³³ From this assertion, it can be deduced that there is an inversion of functions in the relationship between Jesus and the Holy Spirit. In the view of Donnell, Jesus is no longer passive to the Spirit's impulses but actively pours out the Spirit upon the church.³⁴ It can be deduced from Scripture that Jesus himself promises to send the Holy Spirit to all who ask. This promise was first fulfilled during the first Pentecost event. The promise remains relevant for all Christians throughout the ages (Ac 1:5; 2:3) and suggests that what took place on the Day of Pentecost provides evidence that Jesus' promise as reflected in Luke 24:49 has been fulfilled (Ac 2:33; Jn 15:26). In this sense, the Holy Spirit, though separate from Jesus, always works together with him. He does nothing on his own authority (Jn 16:13-14).

The Holy Spirit and Christians

One significant issue worthy of discussion is the fact that Jesus' ministry did not end with his death. Just as the Old Testament prophets including Isaiah saw into the future the coming of the Lord's anointed, the Messiah, to save his people so also Jesus drew the attention of his followers to the fact that he was going to send the Holy Spirit to them and to all who would later believe in him (Jn 14:26). When the Holy Spirit came on the early disciples and by extension on all Christians it indicates that he was going to continue with the work of Jesus in the world. The key issue here has to do with the function of the Holy Spirit in the life of present-day Christians.

John's Gospel presents some significant issues regarding the functions of the Holy Spirit related to the disciples of Jesus and by extension to all Christians. These according to the Scriptures include the following:

The Holy Spirit helps Christians in everyday living. He is considered as the teacher for Christians (Jn 14:26; 1Jn 2:27). As a teacher, he would help Christians to understand the right meaning of Biblical passages. According to Zuck, the Holy Spirit is involved in the interpretation of Scripture

³² G. Campbell Morgan, *The Gospel According to Luke* (Wipf and Stock Publishers, 2010), 64.

³³ Palma, *The Holy Spirit: A Pentecostal Perspective*, 52.

³⁴ O'donnell, "In Him and Over Him: The Holy Spirit in the Life of Jesus."

(Jn 16:13; 1 Cor 2:12).³⁵ What this means is that Christians today have the privilege of understanding the message of the Bible through the agency of the Holy Spirit.

In the view of Moule, "the blessed Spirit is not only the true Author of the written Word but also its supreme and true Expositor."³⁶ This is underscored by Zuck who emphasizes that the function of the Holy Spirit concerning the interpretation of Scripture requires spiritual commitment on the part of the interpreter [Christians] just as Thomas Aquinas used to pray and fast when he was confronted with any difficult passage of Scripture.³⁷

Similarly, Ramm reveals how the works of some researchers have impacted the church for the reason that they often combined prayers with their studies.³⁸ What this means is that these scholars often depend on the illumination that the Holy Spirit provides for their works to be relevant and impactful. Christians come to understand the true meaning of what God intends in His Word through the enablement of the Spirit of the Lord.

It can be understood that when Jesus mentioned to his disciples that the coming Holy Spirit would teach all things (Jn 14:26), he was not kicking against the use of human instruments since the Spirit has set some apart to be teachers (1 Cor. 12:28; Eph. 4:11). However, one understands that the understanding to a biblical passage emanates from the Holy Spirit who is the divine Teacher. This is what Keener means when he says that the Spirit brings to the remembrance Christians by explaining what Jesus has already said (Jn 14:26). It is therefore impossible to have the Spirit of Jesus in one's life and to do things that are contradictory to what he represents, that is the truth.

One other significant issue worth noting is that Jesus mentioned that through the Holy Spirit, his disciples would gain insight into what is considered as truth and rightness (Jn 16:13). When the time comes for a critical decision that affects doctrinal aspects of the work of God to be practicalized, the Spirit is there to instruct and give direction. For instance, when the early Church needed to make an important decision regarding the controversy behind the status of Gentiles in the Church (Ac 15), the leaders of the church reached a decision through the intervention of the Holy Spirit (Ac 15:28).

Furthermore, the Holy Spirit is considered to be the Christian's Guide. He is present to direct Christians in what they have to say and do always; even in delicate situations. Jesus taught his disciples not to worry beforehand about what they would say when they were brought up before the authorities (Mk 13:11) on account of their defense of the faith. It is important to understand that this promise was later fulfilled through the early apostles especially when Peter and John were brought before the Sanhedrin as a result of the miracle on the cripple (Acts 3). On that occasion, Peter experienced a special infilling of the Spirit (Acts 4:8) which enabled him to speak boldly even though he and John were regarded as "unschooled, and ordinary men" (v. 13). Through the enablement of the Holy Spirit, Peter and John received the courage to defend their faith.

Bosch upholds that the Holy Spirit initiates missions and guides Christian missionaries concerning where they can carry out their work of missions. In this sense, the missionaries do not implement their own plans but they depend on the Holy Spirit for direction.³⁹ The Holy Spirit determines the audience and the right message to be presented to them. Thus, Christian missionaries depend on the Holy Spirit instead of on their knowledge, wishes, or feelings. On the part of Hale, the Holy Spirit's guidance in Christian ministry overrides all human disciplines put together, and that implies that all mission work must begin and end with the Holy Spirit.⁴⁰ The success of the early church can be summarized as the workings of the Holy Spirit through the early Christians which culminated in the founding of churches in the then-known world. This was made possible because the Holy Spirit

³⁵ RoyCheck B Zuck, *Vital Theological Issues: Examining Enduring Issues of Theology*, vol. 4 (Wipf and Stock Publishers, 2006), 42.

³⁶ Handley Carr Glyn Moule, *Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise* (Hodder and Stoughton, 1902), 63.

³⁷ Zuck, *Vital Theological Issues: Examining Enduring Issues of Theology*, 42

³⁸ Bernard Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics* (Baker Books, 1999), 13-14.

³⁹ David J Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Orbis books, 2011), 114.

⁴⁰ Thomas Hale, *On Being a Missionary* (William Carey Library, 1995), 337,338.

selected human instruments in the persons of Paul and Barnabas for a task he was to give them (Acts 13:1-3).

According to Jesus, the Holy Spirit who was to be sent would testify concerning him (Jn 15:26). This was demonstrated by Peter when he preached Christ before the Sanhedrin. As part of his message, Peter declared that they were eyewitnesses of Jesus' ministry (Acts 5:32).

How Jesus spoke meant that they needed something extra than just being witnesses to be able to proclaim the facts of his death, resurrection, and the repentance from sin that was crucial for those who were to hear the message. Against this background, Keener writes that the Spirit does not only serve as a reminder of Jesus' words in the Bible, but he actively stands up for believers in the conflict with the world.⁴¹ The Christian acting as a witness of Jesus needs not to struggle in order to defend his or her faith but rely entirely on the Holy Spirit to speak through him or her.

In line with this, Palma identifies three ways by which the Holy Spirit bears witness to Jesus. These are: (a) verbal communication of the Word through preaching, teaching, or informal conversation (b) signs and wonders, and (c) the godly lives of believers.⁴² Thus, the Holy Spirit testifies about Jesus in connection with his person, the power behind his miraculous works as well as the continuity of Jesus' life and works through his disciples. On his part, MacDonald maintains that the Holy Spirit directs the attention of both sinners and saints to the Lord of glory.⁴³ Walvoord and Zuck are also of the view that just as the work of Jesus was to promote the Father and not himself so the Holy Spirit will witness Jesus as the Messiah.⁴⁴

Jesus taught his disciples that the coming Holy Spirit would glorify him (Jn 16:13-14). In other words, he will point men and women to Christ. That is to say, the Holy Spirit reveals to Christians more about Jesus. Through the Spirit, Christians experience Jesus' presence, love, forgiveness, character, power, spiritual gifts, and other benefits of their faith and relationship with Christ. The Holy Spirit makes them more aware of Jesus' presence in their lives, which strengthens their faith and inspire them to love, obey and worship God with more passion.

Palma opines that the test of any true work of the Spirit is whether it draws attention to Jesus.⁴⁵ This collaboration between Jesus and the Holy Spirit serves to underscore the fact that the ministry of Jesus which continued after his death through his disciples and by extension to all Christians makes Jesus supreme for Christianity.

In addition, the Holy Spirit is described as a Christian's Counselor. Jesus called the Holy Spirit "another counselor," just as Jesus himself had been for the disciples. The title 'Counselor' is translated from the Greek *parakletos* which literally means "one called alongside to help." It refers to a wide range of spiritual roles, such as the Counselor, the Helper, the Adviser, the Advocate, the Intercessor, the Ally, and the Friend. The Greek word used for "another" is *allos* which means "another of the same kind." It is different from *heteros* which means "another of a different kind." In line with this, Stamp and Adams accentuate that the Holy Spirit, like Jesus, will continue what Christ himself did while on earth through Christians.⁴⁶ On the part of Walvoord and Zuck, the Holy Spirit as the Counselor, has replaced Jesus' physical presence; and he mediates God to believers.⁴⁷ MacDonald adds that the Holy Spirit would abide with Christians forever.⁴⁸

One other critical aspect of human life is a vulnerability which includes spiritual weakness. This presupposes that those who cannot defend themselves because they are weak are those who need

⁴¹ Craig S Keener, *Gift and Giver: The Holy Spirit for Today* (Baker Books, 2020), 39.

⁴² Palma, *The Holy Spirit: A Pentecostal Perspective*, 53.

⁴³ MacDonald, *Believers Bible Commentary*, 1552.

⁴⁴ Robert W Yarbrough and Robert H Stein, "Walvoord, John F. and Zuck, Roy B., Eds. The Bible Knowledge Commentary, New Testament, Jude, by Edward C. Pentecost. USA, Canada, England: Victor Books, 1983.," *A Research And Ministry Journal Of Temple Baptist Seminary Of Piedmont International University Winston-Salem, North Carolina Spring 2018*, 2018, 12.

⁴⁵ Palma, *The Holy Spirit: A Pentecostal Perspective*, 53.

⁴⁶ Stamps, Huffman, and Adams, *Fire Bible-NIV-Student*, 1950.

⁴⁷ Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament edition*, 323.

⁴⁸ MacDonald, *Believer's Bible Commentary*, 1547.

an Advocate, Helper, or Intercessor. This means that through the Holy Spirit, Christians are empowered. In effect, every Christian needs the Holy Spirit's empowerment for Christian life and ministry (Gal 5:16; Eph 6:10-18).

MacNutt, known for his writings on healing and exorcism, notes that the Holy Spirit provides the supernatural charisms needed by Christians to carry out the mission of God today.⁴⁹ From this assertion, an understanding is made of the import of the Acts 1:8 mandate which spells out the scope of the church's mission under the Holy Spirit's direction and unction. MacNutt regards this as the basis for the early followers of Jesus carried on the ministry by healing the sick but they also understood that the mission could not be fulfilled unless they received the enablement of the Holy Spirit.⁵⁰ Additionally, the Holy Spirit sustains a Christian by being the source of his or her spiritual life. In line with this, LaSor states:

Before Pentecost, the Holy Spirit was a special possession for a special purpose. The Spirit came upon men to enable them to construct the Tabernacle, to compound incense for the holy service, and to prophesy. From Pentecost on, the Spirit was to be the common possession of the Lord's people... Before the Day of Pentecost, the Holy Spirit was not looked upon as belonging to all Israelites... however, after Pentecost, the gift of the Holy Spirit was given to all believers.⁵¹

It can be understood from this assertion that while the Spirit does not belong to mankind, he is a gift to man and resides in human beings. There is further indication of this truth from Scripture especially in the imagery of the temple where Christians are considered as the temple of the Holy Spirit (1 Cor. 6:19). Consequently, Christians are admonished to glorify God in their bodies.

Horton observes that Pentecostals often express their total reliance on the power and manifestations of the Holy Spirit instead of depending on human resources.⁵² This position of Horton regarding Pentecostal believers indicates their dependence on the Holy Spirit for their worship experience as well as their ministry.

Menzies sees an analogy of Jesus' baptismal experience which constitutes his anointing for ministry and posits that this constitutes a pattern for believers' empowerment.⁵³ Some scholars do not hesitate to consider the Spirit-empowered Jesus as a paradigm for believers.⁵⁴ In light of this, Stronstad strongly advocates that the bestowal of the Holy Spirit on the disciples on the day of Pentecost should be considered as their inaugural anointing by Jesus. Citing Charles Talbert, Stronstad enumerates four-fold parallelism between the two episodes: first, Jesus and his disciples prayed; second, the Holy Spirit descended after their prayer, third, the Holy Spirit physically manifested; fourth, both Jesus and his disciples began their ministries with sermons that were thematic of what follows appealing to prophetic fulfillment and speaking of the rejection of Jesus.⁵⁵ In view of the discussion so far, the critical question then is, how can the text under consideration (Lk 4:18-19) be understood and applied by contemporary Christians? From the discussion, it becomes imperative to consider what the text implies for Christian practice in order to arrive at a conclusion that makes the text and its analysis relevant and applicable.

⁴⁹ Francis MacNutt, *The Healing Reawakening: Reclaiming Our Lost Inheritance* (Baker Books, 2006), 60.

⁵⁰ MacNutt, *The Healing Reawakening: Reclaiming our Lost Inheritance*, 61.

⁵¹ LaSor, *Church Alive, Act*, 48.

⁵² Stanley M. Horton, "Holy Spirit, Doctrine of the." *In Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Publishing House, 1989), 416.

⁵³ Robert P Menzies, "Empowered for Witness: The Holy Spirit in Luke-Acts" (Sheffield, UK: Sheffield Academic Press, 1994), 174.

⁵⁴ Walter Bo Russell, "The Anointing with the Holy Spirit in Luke-Acts," *Trinity Journal*, no. 1 (1986): 49; James Shelton, "A Reply to James DG Dunn's' Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts'," *Journal of Pentecostal Theology* 2, no. 4 (1994): 143.

⁵⁵ Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts* (Baker Books, 2012), 16.

Implications of the Text

It is important to go beyond the immediate context and consider the relevance of Luke 4:18-19 for contemporary Christianity. In line with this, four narrative elements in Luke's narrative can be made namely episodic, typological, programmatic, and paradigmatic. Firstly, the narrative is episodic because its happenings appear to be distinctive and involve a series of connected events or episodes. Secondly, the typological element in Luke's narrative can be linked to some historically analogous element in the Old Testament. Thirdly, it is also programmatic because it sets the stage for unfolding future reoccurring events which connect to Jesus. Lastly, the narrative is paradigmatic, in the sense that it carries normative features for how the ministry of God can be accomplished in the world.

In considering Luke 4:18-19 as episodic, typological, programmatic, and paradigmatic, it is important to note that what appears by implication as a "transfer" of the Spirit of the Lord on Jesus, corresponds with other passages such as Acts 1:8 and John 20:21-22 which indicate transference of the Spirit on the disciples of Jesus.

It can be deduced from Luke's narrative that immediately after announcing the Spirit's anointing upon Jesus, he immediately began to preach the gospel to his audience (Lk 4:21ff) which resulted in his rejection and persecution. In the same sense, the disciples, after receiving power, began to proclaim the gospel to their audience as recorded in Acts 2:1ff. Similarly, they experienced persecution and rejection from their own people (Ac 4). In other words, the anointing of Jesus in Luke 4:14, 18 prefigures the anointing of the disciples and subsequently that of the church as expressed in Acts 2:1-4, 37-38. Consequently, it can be noted that all the elements connected with the narrative in Luke 4:18-19 namely episodic, typological, programmatic, and paradigmatic, also hold true for the church today. Koech in support of this assertion affirms that the records of the activities of the early church correspond to some of the work Jesus did especially in the area of proclamation and miracles.⁵⁶ Koech's assertion points to the fact that the ministry of the present-day church should not be different from what Jesus and the early apostles did. Jesus' mandate to his disciples has not changed and consequently, people today are in need of liberation just as it was during the times of both Jesus and the early church. The problems of contemporary times appear to be more severe and complex and require not only physical approaches but also spiritual means which can deal with the root of such problems. For instance, the environmental crisis faced by nations today can be effectively dealt with not by the passage of laws but rather, through the change of attitudes by people. It is in light of this and other situations such as the current Covid-19 pandemic that the teaching of the church becomes not only relevant but also crucial. The present-day church has a role to play in relation to the socio-economic, political, spiritual, and cultural advancement of nations and this cannot be underestimated. As the church, directed by the Holy Spirit responds to societal challenges and limitations, it demonstrates exactly what it stands for. It can be concluded that the church is not only a spiritual entity but also an agent of change in the lives of people and nations.

CONCLUSION

From the discussion above, a question may be raised by many Pentecostal and Charismatic Christians as to why Jesus being regarded as God in his being, ought to be anointed by Holy Spirit to fulfill his ministry on earth. It has been found that the experience of Jesus sets the stage for today's Christians and ministers of the gospel to acknowledge the fact that fulfilling a God-given task depends on how one aligns with the Spirit of God. The emphasis of the Old Testament on the anointing of kings, priests, and prophets for them to carry out their individual assignments is an important theology that Luke also affirms in his narrative (Lk 4:18-19). Furthermore, the Holy Spirit on Jesus in Luke 4:18-19 is an affirmation that Jesus collaborated with the Spirit to fulfill his ministry on earth. From Luke's narrative, it can be understood that through the Holy Spirit, Jesus was anointed for ministry. Consequently, all the elements connected with Luke's narrative in Luke 4:18-19 namely episodic, typological, programmatic, and paradigmatic, also hold true for the church today. This is because Jesus'

⁵⁶ Joseph Koech, "The Spirit Motif in Luke 4: 14-30; Acts 1: 8 and the Church Today," *AJET* 27 (2008): 155-76.

empowerment by the Holy Spirit prefigures the empowerment of the disciples and subsequently of the early Christians. This indicates that present-day Christian ministry should not be different from how Jesus and the early disciples ministered. This is because Jesus' mandate to the church has not changed and the nations of the world still need to hear the message of the kingdom of God with its liberating effects on human society. The work of the Holy Spirit in the life and ministry of Jesus constitutes a vital theological element that needs to be considered especially in the time when many who claim to be prophets and messengers of God are exhibiting various spiritual dynamics. Therefore, proper comprehension of the function of the Holy Spirit in the life and the ministry of Jesus can shape the perspective of present-day Christians by providing an enduring paradigm in every generation since 'the servant must go the way of the Master.'

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ABOUT AUTHOR

Dr. Patrick Yankyera is an Adjunct Lecturer at the West Africa Advanced School of Theology (Lomé) and Assemblies of God Theological Seminary, Saltpond, Ghana.