

As applied to the actions and relationships of the Holy Spirit, this problem would appear to be somewhat sharpened by certain statements which our Lord Himself made to His disciples prior to His ascension. He said:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.
(John 14:16)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.
(John 14:26)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
(John 15:25)

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. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.
(John 16:7, 8)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.
(John 16:13)

At first reading, these scriptures would seem to imply that the Holy Spirit was not in the world until He was sent by our Lord; and that this advent of the Spirit could not take place until our Lord's ascension. But is this the teaching of the Scripture? Is it the teaching of the Old Testament?

A Suggested Solution to this Seeming Paradox

The doctrine of Scripture that the Holy Spirit is always omnipresent must not be framed in such a way as to contravene the equally-scriptural doctrine that Christ sent the Holy Spirit as the Comforter after His ascension back to the Father. Neither must the latter doctrine be framed