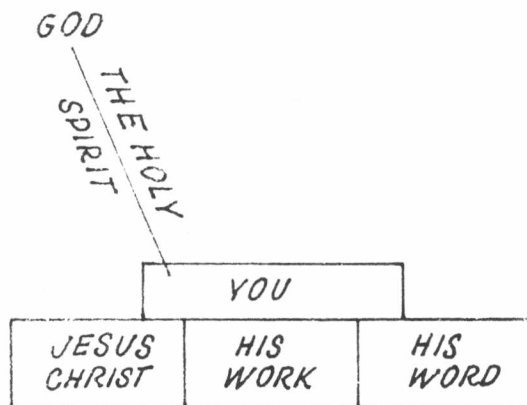


Lesson #2—The Work of the Holy Spirit in the Old Testament.

Introduction

- A. One of the most unusual studies in the Old Testament is that of the work of the Holy Spirit. There are many facets to His work. This lesson is only a sample.
1. We see the Holy Spirit active in creation, Genesis 1:2; Psalm 33:6.
 2. His work of striving with sinful man is mentioned, Genesis 6:3.
 3. Many passages prophesy the coming of the Lord Jesus Christ and the way the Holy Spirit will enable Him in His humiliation, Isaiah 11:1-4; 42:1-8; 61:1-3.
 4. The Holy Spirit is often spoken of as the constant help of the leaders of Israel, Numbers 11:24-26; 27:18; Deuteronomy 34:9.
 5. There are also incidents when God the Holy Spirit intervened in the protection of God's people, Numbers 24:2.



- B. As one reads the Old Testament and gathers the material related to the work of the Holy Spirit—certain patterns begin to appear.
1. The majority of the passages can be grouped under certain headings. As an example—the work of the Holy Spirit in raising up the Judges, or, the Holy Spirit's work in prophetism.
 2. These "patterns of divine activity" in the Old Testament are in themselves a form of revelation. As we read and meditate on this work of the Holy Spirit we learn of God's care, His discipline, His preparation for future events, His sovereign power, and most of all we begin to understand what He wants to do for His own.
 3. In this lesson we will look at a few of these "patterns of divine activity"

I. God's Loving Design to Rescue His People.

A. The Old Testament Illustration: **The Judges.**

And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

Therefore the anger of the Lord was hot against Israel, and He sold them into the hand of Chushanrishathaim king of Mesopotamia, and the children of Israel served Chushanrishathaim eight years.

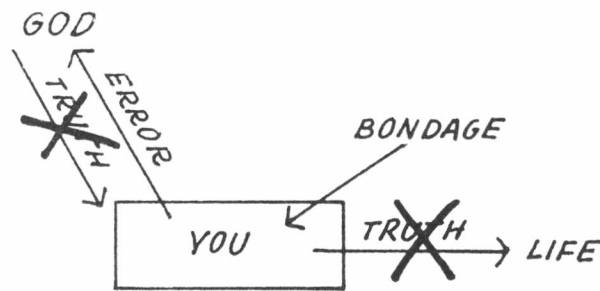
And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

And **the Spirit of the Lord came upon him**, and he judged Israel and went out to war, and the Lord delivered Chushanrishathaim king of Mesopotamia into his hand, and his hand prevailed against Chushanrishathaim. (Judges 3:7-10)

Observation:

1. The period of the Judges was a time characterized by great sinfulness as well as spectacular deliverances. This went on for a long period of time. Paul, in Acts 13:20, refers to 450 years.

2. The most significant reason why Israel fell into sin so many times is found in Chapters 1 and 2. There we are reminded of her failure to obey God in driving out the ungodly inhabitants of the land. These various tribes were deeply involved in all forms of idolatry and immorality. Israel was very susceptible to their sins and succumbed to such temptations many times.
3. In order to protect Israel He allowed foreign nations to overcome His people. This would cause them to band together against their enemy in a type of unification as well as separation and also be a disciplinary measure which would bring them finally to repentance.
4. When Israel repented then God raised up a Judge, anointed him with the Holy Spirit, and through his efforts brought deliverance.
5. The illustration before us in Othniel. He had already distinguished himself in taking Kirjathsepher (1:11-13). Now God calls him to a much greater task. Israel had sinned and became enslaved to the Mesopotamian king Chushanrishathaim. The enslavement lasted for eight years. It was common during such a time for the enemy to take many of the Jews as their slaves, to strip the land of the best possessions, and to seize the crops when they were harvested.
6. God's loving design in these Judges is His provision of the anointing of the Holy Spirit so that His people would be rescued. In all of this we must recognize the importance of the man God anointed and in particular His patient care for His people.



B. The New Testament Application: **The convicting work of the Holy Spirit**, John 16:8-11.

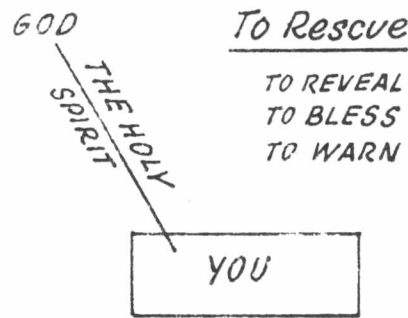
And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.
 Of sin, because they believe not on Me.
 Of righteousness, because I go to My Father, and ye see Me no more.
 Of judgment, because the prince of this world is judged.

Observations:

1. While the period of the Judges is not a type which is fulfilled in the convicting work of the Holy Spirit, we do have an illustration here of the loving design of God to rescue His people.
2. The words of this passage indicate the type and extent of our bondage and enslavement—"sin", "unbelief", "righteousness", and "judgment". This type of bondage goes worlds beyond any form of political enslavement or imprisonment. Here we have spiritual captivity, the subjugation of our inner person.
3. In His gracious mercy toward us the Holy Spirit has come to convict us of our true condition and its consequences.
 - a. He convicts of sin—and particularly that of unbelief.
 - b. He convicts of righteousness—and particularly the clear expression of this in the life of the Lord Jesus Christ.
 - c. He convicts of judgment—and particularly emphasizing the condemnation of Satan in the Crucifixion and Resurrection of Jesus Christ.
4. We must recognize the mercy of God in this provision of the Holy Spirit. How hard it is for us to admit we are wrong. It is so necessary that we accept this work of the Holy Spirit, confess our sin-

fulness, our unrighteousness, and our just judgment. In turning to God we will find a breaking of our bondage and the freedom to become the person who can live day by day in fellowship with God.

II. God's Loving Design to Reveal Himself to His People.



A. The Old Testament Illustration: **The Prophets.**

Then **upon Jahaziel**...a Levite of the sons of Asaph, **came the Spirit of the Lord** in the midst of the congregation.

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude, for the battle is not your's but God's...

Ye shall not need to fight in this battle, set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem, fear not, nor be dismayed, tomorrow go out against them, for the Lord will be with you.

And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. (II Chronicles 20:14-18)

Observations:

1. Jehoshaphat was the fourth king of Judah following the separation of the twelve tribes. Rehoboam, the first king, and his son Abijam (Abijah), were not men of God. Jehoshaphat's father, king Asa was a good man and did a great deal to honor God and clean idolatry out of the land. Jehoshaphat became king in a time of serious turmoil. The people were undecided about following God. The influence of foreign idolatry with its immorality was everywhere in the land.
2. King Jehoshaphat attempted seriously to honor God. One tremendous blow to this effort came in the form of a united attack by the nations of Moab, Ammon and Edom (II Chronicles 20:1). The king turned to God in prayer and asked his people to fast and pray with him.
3. The answer to this prayer came in the bestowal of the Holy Spirit upon Jahaziel. Through this God gave them direction, assurance, and through it all revealed Himself to them. He wanted Jehoshaphat and Judah to know that He cared for them, that He was for the king, that He approved of the religious reforms, and that He was going to display His greatness in defeating this coalition of Moab, Ammon, and Edom. And—that is what happened.

B. The New Testament Application: **The revealing work of the Holy Spirit, Romans 5:5.**

And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

Observations:

1. One of the characteristics of what it means to be a sinner is ignorance. We have lost, as a human race, the knowledge of God which was a part of our original creation.
2. Even as believers we stand in constant need of illumination. For this purpose we have been given the Holy Spirit of Truth to be our "Helper". He has come to teach us and to lead us into the implementation of the truth in our daily life.
3. The verse above, Romans 5:5, is an important sample of this ministry. Through His teaching we are led to realize that our "hope" in God will not cause us shame or embarrassment because He fails to

keep His Word. We are increasingly led to realize, although many areas of our daily life may be less than what we desire, that God loves us. Through this perspective we are then able to correctly evaluate our life—not being ashamed of our “hope in God” and realizing that all that God does in and for us is in harmony with His love for us.

4. If the Holy Spirit was sent to perform this work—it must be very important. We should treat it as such in our daily life by cooperating with Him in reading and studying the Bible and evaluating our life on that basis.

III. God’s Loving Design to Bless His People.

A. The Old Testament Illustration: **The Priests.**

And Moses took the blood of it (the sacrificial ram of consecration), and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moses sprinkled the blood upon the altar round about...

And **Moses took of the anointing oil**, and of the blood which was upon the altar, and **sprinkled it upon Aaron**, and **upon his garments**, and **upon his sons**, and **upon his sons’ garments with him**, and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him. Leviticus 8:23, 24, 30.

Observations:

1. These verses teach us many important truths. Primarily we see this as the loving provision of God. In the sacrifices He made it possible for man to be forgiven, in the priesthood man could be blessed, and in the anointing oil for man to be strengthened and consecrated. All of this is a type of the Lord Jesus Christ.
2. It is necessary to see in these truths the relationship between the blood (the death of Jesus Christ) and the oil (the work of the Holy Spirit). The anointing with oil follows the cleansing of the blood. All of the blessings of the Holy Spirit comes to us, not on the basis of human merit or works, but solely because of the redeeming work of the Lord Jesus Christ.
3. It should also be recognized that the blood and oil was sprinkled not only on the bodies of the priests but also upon their clothing. The Scripture states that this “sanctified” Aaron and his sons, and even their clothing. This reminds us that the sanctification which has come to us through the work of the Lord Jesus and the ministry of the Holy Spirit has sanctified (set-apart) us and all of the facets of our life. We belong to God—not to ourselves.
4. Once these priests were sanctified and installed in the office of the priesthood they gave their lives to bringing the blessing of the grace of God into the lives of others. In this gracious provision of God in the Old Testament we see His desire to bless His people.

B. The New Testament Application: **The blessing work of the Holy Spirit**, Romans 15:13.

Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit.

Observations:

1. It is one thing to be baptized by the Holy Spirit into the Body of Christ the Church but quite another to live day by day with the conscious experience of the blessing of the Holy Spirit.
2. The verse before us is an indication of the will of God. He desires that all of us know the meaning, the practicality, the enjoyment, the fruitfulness, the spiritual experience of the joy, peace and hope, which comes through the ministry of the Holy Spirit.
3. It is sad to say, but true, that many believers have never known such a daily experience. They live out of the will of God in the sense that they do not have all the blessing which is in the will of God for them. We may not allow ourselves to live this way. Do not allow yourself to be robbed of what is rightfully yours. You can learn to live with the riches of joy, peace, and hope.

IV. God's Loving Design to Warn His People.

A. The Old Testament Illustration: **King Saul.**

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said...the Spirit of the Lord will come upon thee...And when they came thither to the hill, behold, a company of prophets met him and **the Spirit of God came upon him**, and he prophesied among them. (I Samual 1:1, 6, 10)

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. (I Samuel 15:22)

But the Spirit of the Lord departed from Saul...(I Samuel 16:13)

Observations:

1. The words cannot be found that would adequately describe this tragedy. Saul had so many good things to his credit and was chosen by God Himself to serve as king. It must have been a great help to have men like Samuel as well as the priests and levites to help him. Even the very nation itself over which he was to reign could be called the "people of God". And—the best of it all—was the enablement of the Holy Spirit.
2. Saul lost the anointing of the Holy Spirit and all that it stood for—simply because of personal disobedience. He allowed envy, pride, jealousy, and more particularly, the desire to have his own way to rob him of the ministry and blessing of the Holy Spirit.
3. This does not mean that Saul lost his salvation. These references have to do with the anointing and enablement which had been given to him in the ministry of the Holy Spirit so that he could be a good king.
4. It is interesting to see that David, who had witnessed these tragic years in the life of King Saul, prayed the way he did when he fell into sin. In Psalm 51:11 it is recorded that he humbly asked God "...take not Thy Holy Spirit from me". David was not afraid of being lost—but was afraid that the enablement which God had given to him in the Holy Spirit would be removed. He did not want to end his life as he had witnessed in Saul.

B. The New Testament Application: **The warning work of the Holy Spirit**, Hebrews 3:7-11.

Wherefore (as the Holy Spirit saith, Today is ye will hear His voice,
Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.
When your fathers tempted Me, proved Me, and say My works forty years.
Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not know My ways.
So I swear in My wrath, They shall not enter into My rest.)

Observations:

1. Is it possible for a New Testament believer to lose the enablement and blessing of the Holy Spirit? The answer is emphatically, "Yes"!
2. It may help us here to be reminded that the work of the Holy Spirit in the believer has two distinct facets. There is first of all the work of salvation. This has to do, as we will see in the following lessons, with conviction, regeneration, baptizing, and sealing. The work that has to do with sanctification and service is primarily an enablement to live and to serve. The former (salvation) cannot be lost, the latter (enablement) can be lost. It was Saul's enablement to live and serve as a king—that he lost.
3. In the passage before us we are warned concerning this. The illustration that is used is that of Israel. They were delivered from Egypt, given many promises about the Land of Canaan, and yet they failed to believe God and claim the land. The reason for this, we are told, is that they hardened their hearts to the Word of God, did not believe the promises, and refused to trust God.

4. It is vitally important for us to understand the import of this warning. The Holy Spirit is reminding us that the character of our relationship to Himself—is determined by our relationship to the Word of God. When a person will choose to harden their heart to the Scripture (neglect the Bible, not aggressively claim its promises, fail to heed its warnings, adopt a lazy attitude toward its message, etc.), that will make it increasingly difficult for the Holy Spirit to do His work of blessing, revealing, and rescuing.
5. How can we evaluate our daily life in the light of this warning? Are we missing a great deal of the ministry of the Holy Spirit and not aware of it? That is very possible. We must hold up our life alongside the promises that have been given regarding the ministry of the Holy Spirit. Perhaps a good place to begin would be with the verses considered in this lesson.
 - a. Do we shun sin and unrighteousness? (John 16:8-11)
 - b. Do we rejoice in the love of God? (Romans 5:5)
 - c. Do we experience His joy, peace, and hope? (Romans 15:13)
 - d. Do we daily receive and live by the Scripture? (Hebrews 3:7-11)

Conclusion: How great a "Helper" we have in the blessed Holy Spirit!

