

- Holy Spirit Revelation in **Incarnation**: The Father is manifested in the Incarnation of the Son of God, and God is revealed to man in Christ.
- Holy Spirit Revelation in **Pentecostal Indwelling**: The revelation of God to man becomes real and actual in the presence and power of the Holy Spirit, the other “Comforter”, or “Advocate”.
- Warfield use four basic categories of the revelation of the Spirit in the Old Testament:
 - The Spirit of Creation and Providence
 - The Spirit of Theocracy of Israel
 - The Spirit of Messiah
 - The Spirit and OT Believer
- The progress of Divine revelation in the Old Testament:
God is actively working:
 - In the world
 - In Israel, the Theocratic Community
 - In the individual soul
 - And these are united because (a) the cosmical-eschatological work of the Spirit prepares the world as the home of man; (b) the Theocratic work prepares men as a Divine society, a Holy Priesthood; (c) the personal work prepares individuals as members of the redemptive, holy community (Thomas, pg. 15).

III. The Holy Spirit and Abraham and His Seed

- Dumbrell notes wisely that “After Adam, the priest-king, failed to exercise his dominion over the world, the mantle passed to national Israel, a corporate royal priest (Exo. 19:5-6)
- Gospel to Abraham and His Seed
 - Abraham called by God to go forth to become nation from which will flow all the blessings of the covenant to all the world

“Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed” (Gen. 12:1-3)

- Old Testament Mission: Israel will be a light/witness to the nations, and the believers from the nations will come to Israel
- New Testament Mission: Israel will be a light/witness to the nations, and believing Israel will take the Gospel to the nations (at Pentecost: Jerusalem, Judah, Samaria, and the ends of the earth, Acts 1:8).

- “Now it is evident that no one is justified before God by the law, for *“The righteous shall live by faith.”* But the law is not of faith, rather *“The one who does them shall live by them.”* Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, *“Cursed is everyone who is hanged on a tree”- so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith*” (Gal. 3:11-14)
- “Now the promises were made to Abraham and to his offspring. It does not say, *“And to offsprings,”* referring to many, but referring to one, *“And to your offspring,” who is Christ”* (Gal. 3:16)

IV. The Holy Spirit and Moses and Israel

A. Overview: Spirit on Moses and Israel:

- Moses the Mediator to Shepherd Israel from redemption to become a worshipping people with God in the midst of the sanctuary:

“You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established” (Exodus 15:17)

- Your mountain
- Your abode, the sanctuary
- Covenant/Commands (Mountain) / Worship of God (Sanctuary)
- Ancient Near Eastern Cosmologies of Mountains:
 - Level One: Heavens
 - Level Two: Earth
 - Level Three: Depths of the Earth/Sheol/Netherworld/Underworld
- Gandalf’s fall into netherworld of Balrog at the “roots of the mountains”: “fell into shadow”.

“And let them make me a sanctuary, that I may dwell in their midst” (Exodus 25:8)

“And he brought them to his holy land, to the mountain which his right hand had won” (Psa. 78:54)

- Spirit in Moses: Summarized in Isaiah 63:8b-13:

“And he became their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. *But they rebelled and grieved his Holy Spirit*; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea

with the shepherds of his flock? *Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led them through the depths? Like a horse in the desert, they did not stumble*” (Isa. 63:8b-13)

- Wisdom (also Joshua, Deut. 34:9)
- Administration
- Mediation
- Revelation
 - Torah: Pentateuch
 - Covenant: a. the way of blessing and obedience; b. the way of curse because of disobedience.
 - Mosaic Covenant: Conditional/Unconditional
 - Mosaic Covenant: An administration of the Covenant of Grace (see Galatians 3:16-29)

B. Holy Spirit on Moses and on the Elders of Israel: Numbers 11:16-17, 24-29

"Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone” (Numbers 11:16-17)

C. Holy Spirit in the People of Israel (Isa. 63:10-13; Neh. 9:20):

- “But they [the people of Israel] *rebelled and grieved his Holy Spirit*; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? *Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led them through the depths? Like a horse in the desert, they did not stumble*” (Isa. 63:10-13)
- “*You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst*” (Neh. 9:20)
- Gifts of Spirit and Grace of the Spirit: Remember to make distinctions between the Gifts of the Spirit (anointing for office, empowerment, etc) and the Grace of the Spirit (granted in regeneration and in Special Revelation to be heard, understood, followed, obeyed, etc)
- As Griffith Thomas pointed out: “[The covenantal or theocratic gift of the Spirit’s anointing] are gifts of office *rather than of personal grace*.

D. Holy Spirit in the Judges (remember distinction between Spirit and gifts and grace of God):

- Othniel (Judges 3:10)
- Gideon (Judges 6:34)
- Jephthah (Judges 11:29)
- Samson (Judges 14:19)

E. Holy Spirit in the Kings- Anointing

- **Samuel:** Chose to be a priest-prophet-judge to serve as a transition figure/mediator until establishment of the monarch. Samuel is the bridge from Moses and Joshua → Judges → King David
 - Called by God, the ideal: “Here I am”; “Speak, LORD, your servant is listening” (1 Samuel 3): “*And Samuel grew, and the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD. And the LORD appeared again at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD*” (1 Sam. 3:19-21).
 - Obedient to God as priest-prophet-judge even in the face of death and suffering through the power of God’s Spirit (2 Chron. 35:18, “Prophet”; Psa. 99:6, “Priest”).
 - Samuel is mediator of Israel standing in the Spiritual stream, River of Life, of which Moses was a part before him.
 - Samuel is an important mediator of the Old Covenant like Moses before him: “*Though Moses and Samuel stood before me to entreat me, my heart will not go out to this people*” (Jer. 15:1; cf. 1 Sam. 12:6).
 - Samuel was the Spiritual fountainhead of the prophets: He was filled with the Spirit to be God’s mouth to Israel: “*And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days*” (Acts 3:24)
- **Saul:** An anti-Christ who is the “people’s choice” for king. He is anointed by the Spirit, though he is not regenerate (make this important distinction between anointing and regeneration).
 - Saul is not listed in the “Hall of Faith” of Hebrews 11, though some questionable figures were redeemed and regenerated, but in an inspired glaring omission, King Saul is omitted from God’s list.
- **David:** The chosen, anointed, suffering-servant-shepherd-king of YHWH.
 - Roland de Vaux wrote: “The King of Israel was God’s representative on earth, he received His Spirit, shared in His holiness and was inviolable. The gifts are explicitly attached to the anointing (1 Sam. 10:10; 16:13; 24:11; 26:9, 11, 23). The anointing conferred a grace, and was the “sacrament” of kingship in Israel” (*The Bible and the Ancient Near East*, pg. 166).

- The king's anointing was not just for himself, but for the people. God mediated His presence through prophets, priests, and especially kings in the Old Covenant. This would typify Christ, the Messiah-Anointed One of God, the Greater Son of David.
 - God would anoint the king/mediator in the Old Covenant to bless His people with His presence, and the people could approach their Covenantal God through the throne/reign of the king of God's own choosing.
 - There were "rights and duties" of kingship (1 Sam. 10:17-11:15; cf. Deut. 17:13-20). These were Spirit-given blessings to guide and lead the people into holiness before the face of God. They included:
 - Fear of God
 - Obedience to God's written word
 - Humility
 - Blessing on king and people
 - In 1 Samuel 11:1-15, we see in Saul a reflection of Christ (Obedient Servant → Enthroned Victor):
 - Chosen
 - Anointed
 - Obedient
 - Victor
 - Enthronement
 - Joy and peace of the people
- Spirit in the Prophets (later class)

F. Holy Spirit and God's Presence in Eden/Tabernacle/Temple

- Holy Spirit/Spirit of Judgment
- "Images of the Spirit": Fire by night, Cloud by day
- Glory Spirit
- "I will be their God, they shall be my people; I will be with them.": **Walking** in garden (Gen. 3:8) / **Dwelling/walking** in the midst of God's people: "*I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people*" (Lev. 26:11-12) / Compare with fulfillment: "Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ... As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. ... To the angel of the church in Ephesus write: "The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands" (Revelation 1:12-13, 20, 2:1).

"I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God.

and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, *when my sanctuary is in their midst forevermore*” (Ezekiel 37:26-28).

- **“Glory in your midst”:** “Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts, *according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst.* Fear not” (Haggai 2:4-5)

Excursus (Later Class?)

- Beautification: Bezalel and Oholiab: Exodus 31- The Spirit in craftsmen.
- **“Circumcised in Heart”/Regeneration of the Spirit in the Old Covenant:** Deut. 30:6; Jeremiah 6:10- Regeneration (or “being made alive while dead”, Eph. 2:1-3) is the Old Covenant equivalent of being “circumcised in heart”; this is a sovereign, monergistic work of God’s Spirit. Only the Spirit of God can give hearing (or desiring or thirsting, see Rev. 22:17).
 - “And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live” (Deut. 30:6)
 - *“Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David”* (Isa. 55:3)
- Anointing/Indwelling for representative service of prophets, priests, and kings
 - Mediators of the Old Covenant were anointed and indwelt by the Spirit
 - **The Mediators, Prophets, Priests, and Kings** were indwelt with the fullness of God’s Spirit *on behalf of* the people. This pointed to Christ, who would be full of the Spirit, not merely for Himself, for His Church
 - God ministered His Spirit through the mediators to His people: *“Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands”* (Nehemiah 9:30)
 - Distinction between God’s Spirit regeneration/sanctification and His indwelling OT believers: We should make a distinction between indwelling and regeneration. OT believers were regenerated and sanctified but not necessarily indwelt (unless called to a special office that pointed to Christ’s Person and Work)
 - God regenerated Old Testament believers

- Not all Old Testament believers were “indwelt” with the Spirit: “...The Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you” (John 14:17)
 - The Spirit was “with” the people, but not within them (John 14:17)
 - However, the Spirit indwelt prophets, priests, and kings as (1) chosen representative heads that pointed forward to all (Joel 2: “...*I will pour out my Spirit upon all flesh*”; (2) As God’s way of indwelling until the fullness of the times.
 - Hamilton writes: “Indwelling does exist in the Old Covenant, but it is not each individual that is indwelt. In the Old Covenant God indwelt the temple. In the New Covenant the people of God are the temple, and God dwells in them” (*God’s Indwelling Presence*, pg. 160)
 - McKelvey writes: “God no longer dwells in a house *with* His people; He dwells *in* them; they are His temple” (*The New Temple*, pg. 180)
- **“Ichabod”**: 1 Samuel 3-5; Ezekiel 40: “The Glory has Departed”: When the ark is captured by the Philistines this is inspired foreshadowing of the Exile that would come because of Israel’s disobedience and unwillingness to obey God’s commandments in covenant with Him.
 - We should understand that God moved out of the holy of holies at the inception of the Babylonian Exile (Ezek. 10:18; 11:22-23). Dr. G. K. Beale posits that God probably did not return to dwell in the second temple that was rebuilt after the return from Babylon. “That unique presence returned to the heavenly sanctuary until the coming of Christ, when it returned to earth again, not to dwell in another handmade temple but in one made without hands”. This temple not made with hands was the powerful working of the Holy Spirit in the Incarnation:
 - “Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. ... Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was over them. And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city” (Ezek. 10:18; 11:22-23).
 - “The Word became flesh and tabernacle among us, and we beheld His glory” (John 1:14)
 - The Remnant of Israel commended for their faith:

“And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:³³ who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. ... They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated³⁸ (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.³⁹ And these all, having had witness borne to them through their faith, received not the promise,⁴⁰ God having provided some better thing concerning us, that apart from us they should not be made perfect” (Heb. 11:32-34, 37-40)

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