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COVENANT THEOLOGICAL SEMINARY

SANCTIFYING WORK OF THE HOLY SPIRIT
IN THE OLD TESTAMENT SAINTS

A THESIS
SUBMITTED TO THE FACULTY OF
COVENANT THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN EXEGETICAL THEOLOGY

BY
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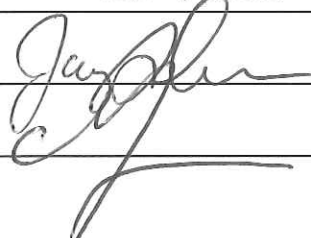


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ABSTRACT OF
SANCTIFYING WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT SAINTS
by Prakash Thycad Jacob

It has frequently been understood that the Spirit of God never permanently dwelt in an old Testament believer, but would leave the believer after doing his work. As a youngster, I thought that the New Testament believers were granted to live a higher level of spirituality than Old Testament believers. In the years following this, as I studied some of the Old Testament saints such as Joseph, Moses, Joshua and Ruth, I became eager to know more about their source of strength to live a high level of spirituality. This study is therefore an effort to understand the sanctifying role of the Holy Spirit in the lives of individual Old Testament saints.

Though it is argued that there are parallel blessings for both Old and New Testament saints, which is elucidated from the New Testament, in Hebrews 11 and Romans 4, it is the purpose of my thesis to present passages in the Old Testament, which I believe points to the sanctifying work of the Holy Spirit in the individual lives of the Old Testament saints. Keeping this goal in mind I have selected verses, which have the word רִיחַ that refer to the Holy Spirit.

This study is divided into three chapters, which are based on the Jewish scribal tradition's division; the Pentateuch; the Prophets, and the Writings. Further my study draws light on understanding the context of these verses, the name of God associated with the Spirit, and the work, influence, and function of the Spirit of God. There is presented in this study, observations and applications, which are relevant to the sanctifying work of the Holy Spirit in the Old Testament saints.

The first chapter presents that the Spirit is a personal agent, who gives wisdom and power in general ways, but also gives power for godly living. He was also already involved in helping the Old Testament saints live godly lives too. The second chapter explains that the Holy Spirit transformed the prophets lives as they exercised justice and boldness in exposing the rebellious people. Moreover it was the Holy Spirit who energized the Old Testament saints to produce justice, righteousness, and peace. The Spirit of Yahweh is further involved in giving a single heart and new Spirit to those who walk in God's ways. The Spirit of Yahweh also inspired the prophets to write the law and the Word of God through which lives were transformed. After recognizing the work of the Spirit in the lives of Old Testament saints, chapter 2 predicts that the Spirit's empowering will enable the people of Israel in the future, to have deeper knowledge and richer relationship with God. It has been earlier understood that the Old Testament saints recognized the need for Yahweh's Spirit to forgive, cleanse, and revitalize them in their personal lives. The discussion in the third chapter, presents that the Spirit is the life-giving source to every creature after death. The Spirit of wisdom was poured upon the saints of the Old Testament, so that they were enabled to turn from folly and evil and equipped with power and skill to live godly lives.

The aim of this study is to analyze whether the Holy Spirit ministered to individual members in the Old Testament. By doing so, a proper paradigm is being set to also contemplate the Holy Spirit's ministry in the New Testament. Such a paradigm helps us to build on the full story and not fall short of the biblical focus of the Spirit's ministry.

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ABBREVIATIONS

ESV BIBLE	English Standard Version
LXX	Septuagint; a translation of the Hebrew Bible into Greek; compiled during the third and second centuries B.C.
KJV	King James Version
RSV	Revised Standard Version

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Introduction

This study began by seeking to understand how the Holy Spirit worked as the sanctifying Spirit in the lives of the individual Old Testament saints. From my earliest days, I would always think that the New Testament believers were enabled to live a higher level of spirituality or to experience holiness and righteousness more than the Old Testament believers. I thought that the Spirit of God never permanently indwelt in an Old Testament believer, but would temporarily reside in him and leave the believer after the Holy Spirit's work was completed. I would even hear arguments in lectures that Peter's life changed only after the coming of the Holy Spirit in Acts 2 because he was empowered by the Holy Spirit. Through studying Old Testament characters like Joseph, Moses, Joshua, and Ruth, I wondered about their source of strength to live so faithfully, without the sanctifying work of the Holy Spirit. Therefore, in this thesis, I have chosen few of the verses that have the word רִיחַ which refer to the Holy Spirit for deeper study. Through the context, name, and associated work of the Holy Spirit, I have made the following observations that focus on the sanctifying work of the Holy Spirit.

Statement of Problem and Background

In the New Testament, the sanctifying work of the Holy Spirit is clearly delineated. But when we read through the Old Testament, can we speak with such clarity about the sanctifying role of the Holy Spirit in the Old Testament saints? On this point of ambiguity, Chafer writes, "The Old Testament will be searched in vain for record of Jew

passing from an unsaved to saved state, or for any declaration about the terms upon which such a change would be secured.”¹ But does this lead us to firmly say, “There is no evidence whatsoever that affirms Old Testament people were spiritually renewed. Period.”? Was the Holy Spirit not involved in the day-to-day sanctification of a common Old Testament saint? What about the conversation in the New Testament between Jesus Christ and Nicodemus, a Jewish Rabbi, that took place in a time before the death, burial and resurrection of Jesus Christ and the Pentecost? There, Jesus Christ clearly points to the work of the Holy Spirit as a regenerator of all who enter into the kingdom of God. Jesus was amazed at Nicodemus’ lack of understanding about the Holy Spirit’s work in regeneration.

Even there are other reasons to argue for the sanctifying work of the Holy Spirit in the Old Testament. How did the Old Testament saints live a victorious life or, in other words, a life of faith as mentioned in Hebrews 11 and Romans 4, just like New Testament saints? Dr. Collins writes about many parallel blessings Old and New Testament saints enjoyed:

‘Romans 4 can insist that Christian believers have the same kind of faith and spiritual experience as Old Testament believers such as Abraham and David: we, like they, depend on imputed righteousness and non-imputed sin (verses 6-8) — long before the objective basis of that imputation (the work of Jesus) came along. It is also why Hebrews 11 can parade Old Testament figures as exemplars of faith who will, along with us, be made perfect in glory (verses 39-40). Indeed, it is part of Hebrews’ apologetic for Christian perseverance that “good news came to us

¹ Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1948), 6:73-74.

just as to them” (4:2) — what we have received is just as much from God’s gracious hand as what they did (that they received grace, then, is taken for granted!)².

So, why then do we view the work of the Holy Spirit restricted in the Old Testament saints? How did God reveal the truth to them (although limited in comparison to the extent of New Testament revelation), without the illumination of the Spirit (1 Corinthians 2:10)? How did the Old Testament saints experience cleansing and renewal of their minds and hearts on a day-to-day basis without the work of the Holy Spirit? All of the saints in the Old Testament were also depraved just like us, and so was it not necessary for them to be energized by the Holy Spirit as well?

Having raised issues about the possibility of the Holy Spirit’s activity in Old Testament, there are passages in the New Testament that say the Holy Spirit was still not given until Christ was glorified. John 7:37-39 states, “...Now this he said about the Spirit, whom those who believed in him were to receive, for as *yet the Spirit had not been given* [emphasis added], because Jesus was not yet glorified.” John 14:16-17 also speaks of the Holy Spirit as a Helper, “And I will ask the Father, and he *will give you another Helper* [emphasis added], to be with you forever, even 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.” Further, the relationship of Jesus departing and the Holy Spirit arriving is described in John 16:7, “Nevertheless, I tell you the truth: it is to your advantage that I go away, *for if I do not go away* [emphasis added], the Helper will not come to you. But if I go, I will send him to you.”

² C. John Collins, “A Study Guide for the Old Testament Prophetical Books” (lecture notes, Covenant Theological Seminary, St. Louis, 2013), 97.

Having overlaid the problem regarding the activity of the Holy Spirit in the life of the saints in the Old Testament, my effort will be to exegetically analyze various passages in the Old Testament. "Spirit" occurs about 107 times with a personal reference to the third person of the Trinity, out of the 389 occurrences of the Hebrew term רוּחַ with its associated references to 'wind' and 'breath'. Of the 107 instances with a personal reference, fifteen times utilize רוּחַ אֱלֹהִים (Spirit of God) in Hebrew and its equivalent five times in Aramaic and רוּחַ יְהוָה (Spirit of Yahweh) occurs twenty-seven times in the Old Testament.³ I have analyzed this topic based on the key teaching passages of the Spirit of God in the Pentateuch, the Prophets, and the Writings. I have divided this thesis work into three chapters based on the Jewish scribal tradition's division. In all three chapters, I have analyzed the texts that refer to the Spirit of God. Based on the work, influence, and function of the Spirit of God in each of these texts, I have presented observations and applications that are relevant to the sanctifying work of the Holy Spirit in the Old Testament saints.

Purpose and Significance

There is a lot of erroneous understanding of the person and the ministry of the Holy Spirit in the Christian world today. Many are purblind and their worship of the Holy Spirit is affected, as they are not worshipping God in truth. So a truthful look at the third person of the Godhead matters. This study is an effort to analyze whether the Holy Spirit

³ Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson Publishers, 1995), 2, 18. Even as this thesis will focus on the explicit mention of *Ruach* in relation to Old Testament texts, nonetheless, it is important to point out that the Holy Spirit can also be present in the text and/or be referred to, even when *ruach* (or *pneuma*) does not appear. John Goldingay, "Was the Holy Spirit Active in Old Testament Times? What Was New About the Christian Experience of God?" *Ex Auditu* 12 (1988): 16ff.

ministered to individual members in the Old Testament. By this, a proper paradigm is being set to also contemplate the Holy Spirit's ministry in the New Testament. This proper paradigm helps us to build on the full story and not fall short of the biblical focus of the Spirit's ministry. Also what the Old Testament says about any person of the Godhead is vital to develop the big picture of the story. This will help answer the question raised by every Christian on the role of Holy Spirit in everyday life of Old Testament believer.

And why are we concerned about the Old Testament? This is because we need to teach the whole counsel of God (Acts 20:17) in order to avoid the mistakes that happen without deeply involving oneself in Old Testament life and thought: (1) the mistake of omission, whereby seeds for future deviation from Christian teaching are left open by the vacuum created in neglecting to teach those parts of the Old Testament that are repeated or explicated as fully in the New Testament; and (2) the mistake of imbalance, whereby the holistic emphasis on temporal and spiritual becomes lopsided because only the last one-fourth of God's revelation is made the whole yardstick by which we measure the norm.⁴

⁴ Walter Kaiser, *Toward Rediscovering the Old Testament* (Grand Rapids, MI: Zondervan, 1987), 17-18.

Chapter 1: Expositional Study of the Sanctifying Work of the Holy Spirit from the Pentateuch

Within the Jewish scribal tradition, the Pentateuch contains thirty-eight occurrences of רִיחַ.⁵ In order to understand the sanctifying work of the Spirit of God from the Pentateuch, I have chosen selected texts in the Pentateuch that have the word רִיחַ as referring to the Holy Spirit. Through the context, name, and associated work of the Spirit, I have made a few observations that relate to the sanctifying work of the Spirit. I will also analyze the meaning of the verbs or the phrases used in these texts when compared to similar verbs or phrases used in other portions of Scripture, seeking to understand how these comparisons shed further light on the person and work of the Spirit.

The Creative Spirit of God in Genesis 1:2

The Bible introduces, at the very beginning, the Holy Spirit (רוּחַ אֱלֹהִים) as the creative agent to establish cosmic order. In Genesis 1:2 the created Earth (אֶרֶץ) is described as inhabitable, when it uses the words תָּהוּ וָבֶהוּ⁶, חֹשֶׁךְ,⁷ and תְּהוֹם.⁸ But in the

⁵ Hildebrandt, *An Old Testament Theology of the Spirit of God*, 2.

⁶ Bruce Waltke says that this phrase is an antonym to “heaven and earth” and signifies something uncreated or disordered. Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 59. Kenneth Mathews describes this phrase as “uninhabitable and inhospitable to human life.” Kenneth A. Mathews, *Genesis*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 131. It is understood as “total chaos” and is an example of hendiadys. Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary (Dallas: Word Books, 1998), 130. The LXX translates it as “invisible and not yet in order,” Aquila as “a waste and a nothing,” and Theodotion as “a nothing and an emptiness,” KJV and RSV renders this as “without form and void.” Claus Westermann, *Genesis 1-11: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 104.

⁷ Gordon Wenham says this word translated “darkness” is another evocative word in Hebrew that describes anti-God, like wickedness, judgment, and death. Wenham, *Genesis 1-15*, 16.

chaotic state, רוּחַ אֱלֹהִים, the Spirit of God, voluntarily hovers and flutters (מְרַקֵּץ) over the earth. The verb “hover” conveys the idea of shaking or fluttering and here it is used as a Piel participle indicating a continuous action. So מְרַקֵּץ means continuously shaking or fluttering over something. This verb is better understood from the context of Deuteronomy 32:11 and Isaiah 31:5, where the subject of the verb is a mother eagle or bird, which is hovering continuously over her young ones to protect and to care for them.

Significantly, some of these expressions used in Genesis 1:2 are used in Deuteronomy 32:10-11 and Jeremiah 4:23.⁹ Deuteronomy 32:10-11 is a passage that speaks about Yahweh finding Israel in the midst of desert land and in the howling waste of the wilderness. And then describes how Yahweh cares for Israel like the mother eagle taking care of its young one. Yahweh cares and protects the young nation Israel “the work of his hands” saving her from the “howling waste” of the wilderness just as the Spirit transforms the earth from chaos, darkness, and formlessness. This story speaks to us about Yahweh’s way of making and sanctifying the nation of Israel to be His witness to the nations around them, so that the nations around them can find order, light and salvation in Israel. In the same way, in Genesis 1:2, when the Spirit of God hovered over the earth which is formless and void, the Holy Spirit is involved in preparing for humankind their abode, so that even as Adam and Eve are created and placed for the first

⁸ Gordon Wenham says that this is either translated as “deep” or “deep waters” and adds that deep waters can threaten life in a man who drowns in it. Ibid. Collins says that the Hebrew verb simply means “the depth of the sea.” C. John Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P & R Publishing, 2005), 45.

⁹ Although Deuteronomy 32:10-11 and Jeremiah 4:23 are expressed as the activity of Yahweh, not the Spirit of God, it is evident from a biblical perspective that the Spirit of God is the life-giving power of Yahweh through which Yahweh works to bring into being his creation. Lloyd Neve, *The Spirit of God in the Old Testament* (Tokyo: Seibunsha, 1972), 70.

time on this earth, they can enjoy the earth immediately without being fearful of chaos, darkness, and formlessness.

In a slightly different direction, in Jeremiah 4:23, the creation language is used to express Yahweh's judgment on the people of Judah. Jeremiah warns the people of Judah that if they do not repent, their land will become a land, which is unproductive and uninhabited. This is what happens when Yahweh withdraws his presence, suggesting that the presence of the Spirit in Genesis 1:2 is there to counteract the "formlessness and void" in some way.

In short, the presence of the Spirit of God hovering over the waters of the formless and void earth refers to Spirit's role in creating earth good for habitation for mankind. The Spirit of God is also constantly sustaining the earth by His power as he hovers over the earth constantly. But Genesis 1:2 also suggests through the imagery of hovering that the Holy Spirit can also be involved in the sanctification of the people of God. In Deuteronomy 32:10-11, with the same imagery in Genesis 1:2, Yahweh is described as one hovering over Israel, to create him to be a light to the nations around him.

John Owen makes a similar observation. Commenting on Genesis 1:2, he also associates Holy Spirit's ability to save man and recreate earth and heaven in righteousness. He states:

In the earth in Genesis 1:2, there was nothing that had life in it. But in that condition, the Spirit moved on preserving and cherishing the earth and communicating a principle of life to all things. And it was through the Holy Spirit that all things were animated. It is no different in the new creation. There was spiritual darkness and death that came upon all mankind by sin; nor was there in any man living, the least principle of spiritual life, nor any disposition to this life. In this state of things, the Holy Spirit undertakes to create a new world — new heavens and a new earth — in which righteousness would dwell. And in the first

place, this was by his effectual communication of a new principle of spiritual life to the souls of God's elect, who were the matter designed by God for this work to be wrought upon. He does this in their regeneration, as we will now manifest.¹⁰

Finally, it may be noted that the imagery of a bird, namely a dove, resting over Jesus is also seen in the New Testament. In the New Testament, the symbol of dove is associated with the Holy Spirit. The Spirit of God is descending from above like a dove and coming to rest on Jesus.¹¹ In Matthew 3:16, Luke 4:1 and Mark 1:10, Jesus is then attested as the Holy Son of God ready to be led to temptation in the wilderness. This suggests that the Holy Spirit resting on Jesus Christ is preparing Christ to face the temptations of the devil and successfully overcoming the temptations. This same Spirit later on is seen as enabling Jesus to proclaim the good news to the poor in Luke 4:16. Once again, the Spirit is associated with power to live faithfully.

The Human Life Sustaining Spirit of God in Genesis 6:3

The verse appears in the context where a marital transaction between Sons of God and daughters of men has taken place. It is difficult to identify who the Sons of God are. Many commentators identify the Sons of God to be one of the following options:

- 1) Fallen angels,¹²
- 2) Tyrannical human judges or kings¹³

¹⁰ John Owen, *John Owen on the Holy Spirit: Pneumatologia* (London: J. Darby, 1674), 186.

¹¹ Matthew 3:16; Mark 1:10; John 1:31-32; Luke 3:22; Acts 10:38.

¹² Job 1:6, Job 2:1, Job 38:7, Psalms 29:1, and Psalms 82:6; 89:7(6) are often cited to support the view; Matthew 22:29-30, Mark 12:24-25, and Luke 20:34-36 are cited to deny its possibility.

¹³ Lamech took wives (Genesis 4:19); those who administer justice are called אֱלֹהִים Exodus 21:6; Exodus 22:7-8, 27 (8, 9, 28); and son of David is called the Son of God (2 Samuel 7:14). Weakness of this is that only individual kings were called God's son, there is no evidence that groups of kings were so called, Victor Hamilton, *Genesis Chapter 1-17*, New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1990), 264.

3) Followers of God among the male descendants of Seth marrying ungodly daughters of Cain.¹⁴

Whichever of these interpretations we adopt, it is clear that these are a forbidden unions, just the opposite of what happened in Genesis 2:24, where Adam finds his God-made right counterpart. In Genesis 6:2, it is finding someone fit (טוב) in his own eyes (6:2 “they took as their wives any they chose”) and moves beyond the barrier¹⁵.

God shows displeasure in this union as he expresses through his personal Spirit, as he says that רִיחִי “My Spirit” will not יָדֹון with man forever. The meaning of this latter word is questioned. In support of the meaning “remain,” several observations can be made. First, this is the approach taken by the LXX and Vulgate for translating the word. Second, there is cognate support that comes from the words *dán, jidán* in the Egyptian dialect of Arabic where *danna* means remain, abide, exist. This word fits the context where “the Spirit would not remain in man forever.”

Now with the meaning given to יָדֹון as ‘remain’, the verse will read “My Spirit will not remain in man forever since he is flesh, nevertheless his days will be 120 years.” Commentators provide two explanations for the phrase ‘his days will be 120 years’: 1) the average age limit of man will be 120 years and 2) the grace period of 120 years will pass, before the earth shall become formless and void once again by the coming up of flood for 40 days and 40 nights. The first alternative does not seem reasonable because all the postdiluvial patriarchs from Shem to Terah in Genesis 11:10 reach a higher age than

¹⁴ Hamilton, Genesis Chapter 1-17, 264.

¹⁵ Westermann, *Genesis 1-11*, 371.

120 years¹⁶. The second alternative seems to be reasonable because the withdrawing of the Spirit only could have caused such a catastrophe and it was putting back the earth to ‘formless and void’ by the coming of flood.

In summary, the Spirit is going to be removed from the earth in order to bring judgment on humanity for its wickedness. The earth will again become formless and void, which highlights that the Spirit’s presence accomplishes the general work of providing life and allowing life to continue.

The Wise Man with the Spirit of God in Genesis 41:38

This verse appears in the story of Joseph. Joseph is one of the important sons of Jacob and was a man who showed impeccable poise, even when he encountered adverse situations, first by his own brothers because of their jealousy and then later on by others. And in chapter 41, Joseph’s story continues with a statement claiming that Lord was with Joseph and that the Lord made him a successful man (Genesis 39:2, 21). It appears that God is from now on working in such a way that he is going to completely reverse his situation and is going to raise him to the position where he will finally become the human instrument for keeping intact the family who had the Abrahamic promise.

The verse mentioned above then is the statement Pharaoh makes particularly in appreciation to Joseph for his interpretation of Pharaoh’s dream and proposal to face the famine that is soon going to approach the people of Egypt. Pharaoh though probably not as a believer in Elohim, affirms that Joseph was a possessor of Elohim’s Spirit. This statement is a true statement, even if Pharaoh did not believe in the true God. As the holy

¹⁶ Franz Delitzsch, *A New Commentary on Genesis* (Eugene, OR: Wipf and Stock Publishers, 2001), 1:230.

text quotes, Joseph's impeccable life and recent miraculous interpretation supports the truth of the matter. Now the question would be, was Joseph given the Spirit for the purpose of interpretation of the dream of Pharaoh or was he a true believer of Yahweh who was indwelt by the Spirit during his life on earth as a believer?

Firstly, Genesis 41 is very much the center to the story of Joseph.¹⁷ And all the righteous life that he lived, before this statement, and after this statement would have been based on the power of the Spirit of Yahweh that rests upon and abides in Joseph. This is further supported by the statement that states that "God was with Joseph and made him a successful man." Joseph constantly and consistently produced the fruit of the Spirit wherever he was placed. Reading through the pages of Genesis, we, specifically, are amazed how he exhibits love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

Secondly, two of the most important words of the chapter 41 are "discerning" (נִבְּיֹן) (two occurrences) and "wise" (חָכָם) (three occurrences), which is basically the character of Joseph. Joseph in his proposal for coping with the famine suggests that he is an administrator who is discerning and wise to be put in charge to govern the supplies. But at the end of the interpretation and proposal, Pharaoh considers Joseph with the two qualifications and appoints him as vizier, the great supervisor of all Egypt who takes care of treasury, judiciary, police, army, navy, and agriculture of Egypt.¹⁸ Therefore Joseph becomes the first man to be called wise (Genesis 41:38).

¹⁷ Westermann, *Genesis 1-11*, 385.

¹⁸ Wenham, *Genesis 1-15*, 395.

Now concerning the indwelling of the Spirit in Old Testament saints, this passage gives us a hint that this could be possible. Since we, in the church age, are experiencing the indwelling of the Holy Spirit, in 1 Corinthians 6:19-20 Paul exhorts us that, since our body is the temple of the Holy Spirit, given from God, we have to glorify God in our body. In fact, 1 Corinthians 6:18-20 has comparisons with the temptation Joseph faced from Potiphar's wife. Genesis 39:12 in LXX and 1 Corinthians 6:18 uses the same word *φεύγω* to face temptation. The chief motivation for Joseph to keep away from sin was that sin was against God and is equal to saying that we are not on our own and we need to glorify God in our body.

But two passages, one from Old Testament and one from the New Testament seemingly speak against the indwelling of the Spirit of God in Old Testament saints. In 1 Samuel 16:14, we find that the Spirit is said to have departed from Saul. But what we have to understand is that the reason the Spirit was placed on Saul was to empower him for the purpose of making him the King, who would be the one who will liberate the people of Israel from the Philistines in 1 Samuel 9:16. This indwelling was not related to his regeneration or his sanctification. The question of indwelling cannot be settled from the life of Saul.

The verses in the New Testament in John 14: 16-17 is another passage some people use to bring about a distinction between the Old Testament saints and the New Testament saints. In the phrase, *ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῖν ἔσται*, it could be read to say, "...for he (the Spirit) lives with you and will be in you," that is, in you in a future time (because he is not now). Regarding this phrase, few things we will have to take note of. The pronoun, you, is plural and it represents the disciples of Jesus Christ and does not

represent an individual. Godet translates this as “but you (disciples) know (the Spirit) because he is making his home right here with your fellowship now and he will be making his home right there in your fellowship later.”¹⁹ In other words, this is not a promise for something new in the future; it is a promise for a present reality to continue into the future.

Skilled Craftsman with the Spirit of God in Exodus 31:3

And I have filled him with the Spirit of God²⁰ in wisdom²¹ and in understanding and in knowledge namely²² in all manner of workmanship. The context of this verse is that God is choosing his special people who are already skilled craftsmen to execute the blue print of the tabernacle, which God has already given to Moses. The name of the Spirit here is the same as that of the Spirit used in Genesis 1:2. This implies that the Spirit is executing the divine creative role of Genesis 1 in the building of the Tabernacle.²³ The verse does not mean that God gave four things - wisdom, insight, knowledge, and work performance - along with the Spirit of God. But it means that the Spirit perfected Bezalel

¹⁹ Frédéric Godet, *Commentary on John's Gospel*, Kregel Classic Commentary Series (Grand Rapids, MI: Kregel Publications, 1978), 280-281.

²⁰ In Genesis 41:38, it refers to Joseph's uncanny ability to interpret dreams. In Numbers 24:2 and many other passages, it describes prophetic inspiration. Exodus 31:1 connotes wondrous manual skills and the ability to actualize divine intent. William Propp, *Exodus 19-40*, The Anchor Yale Bible Commentaries (New York: Doubleday, 2006), 487.

²¹ These attributes are well defined in Proverbs 24:3-4, as “By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches.”

²² The conjunction can be considered as explicative and is translated as “namely in all manner of work.” Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch (Oxford: Clarendon Press, 1910), 154.

²³ Terrence E. Fretheim, *Exodus*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: Westminster John Knox Press, 2010), 269.

and his men's wisdom, insight, knowledge, and work performance as they eagerly followed the specific instructions of the plan given to Moses. These men would have had previous knowledge of craftsmanship prior to this. But now with the filling of the Spirit, they have exceptional skills to execute the blue print with precision and in good speed.

These men being filled with the Spirit are now involved in building the Tabernacle that symbolizes God's holiness. God also had given them the Ten Commandments and other prescriptions to live a holy life before God. Through the ceremonies of the washings instituted and other things that they have to build in the tabernacle like the mercy seat, table utensils, garments for high priest and so on, the sinfulness of man and their need to be saved are made clearly known. These men require certain level of personal holiness at the time of working for the tabernacle. They got to be sober and not drunk while they are working so that they have the ability to do exactly what they are supposed to do. Hubbard says it all boils down to the "art of being successful, of forming the correct plan to gain the desired results."²⁴ And all these materials used were all sanctified to the Lord and called holy. So, the role of these men would have taught them to be sanctified to the Lord at least until the time the work of the Tabernacle was completed. Therefore, possessing the Spirit who gave them wisdom would be to possess to say or do what God wants us exactly to do or say.²⁵ The Spirit's filling of the craftsmen to give him wisdom, understanding and knowledge can also be a means by which the Old Testament saints anticipate the future giving of the gifts or the Holy Spirit in large scale.

²⁴ David A. Hubbard, "Wisdom," in *New Bible Dictionary*, ed. I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman (Downers Grove, IL: InterVarsity Press, 1996), 1244-1245.

²⁵ Douglas K. Stuart, *Exodus*, The New American Commentary (Nashville: Broadman & Holman, 2006), 650.

The New Leader with the Spirit of God in Deuteronomy 34:9

The context of this verse is the transference of covenant authority and responsibility from Moses to Joshua as the military captain who will be able to lead the people of Israel to the Promised Land. This transfer of authority is symbolized by the laying of the hand of Moses on Joshua. This happened because it was disclosed that Moses cannot enter Canaan and is about to die, thus the next stage of salvation history is about to progress with Joshua as the new leader. This was already anticipated in Numbers 27:12-23.²⁶ We also see from the verse that Joshua was already filled with the Spirit of Wisdom. The clause *וַיְהִי וְשָׁעָ בֶן-נֹון מֵלֵא רוּחַ חֵכְמָה* is circumstantial, with Joshua in the initial position and the participle following. This indicates that the Spirit of Wisdom prior to this ceremony would have filled Joshua.²⁷ This is true also from Numbers 27:18 where the Lord commands Moses to lay his hand on Joshua, who already has the Spirit 'אֶשֶׁר-רוּחַ בּוֹ'. The Spirit in Joshua in Deuteronomy 34:9 referred to as the Spirit of Wisdom, was first associated with the Spirit that came upon all the skillful (Exodus 28:3) who were to make Aaron's garments for his priesthood. However, the Spirit that Joshua had in Numbers 27:18 can be an abbreviation for the Spirit of Yahweh, the potent Spirit alighting upon or clothing a hero (Judges 3:10; 11:29; 13:25), or of the Spirit of Elohim (Cf. Genesis 41:38 - said of Joseph, Exodus 31:2; 35:31- said of Bezalel).²⁸ So from Deuteronomy and Numbers, Joshua is known to have the Spirit that is associated with power, wisdom and discernment, ability and discernment with knowledge and craftsmanship or in Joshua's

²⁶ Edward Woods, *Deuteronomy: An Introduction and Commentary*, Tyndale Old Testament Commentary (Downers Grove, IL: InterVarsity Press Academic, 2011), 331.

²⁷ J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity Press, 2002), 475.

²⁸ Baruch Levine, *Numbers 21-36*, The Anchor Yale Bible Commentaries (New York: Doubleday, 2000), 25.

case leadership. All this attributes to the Spirit in Joshua clearly equips him to take over from Moses so that he can lead Israelites in war and settlement.

Although this Spirit of Wisdom or Spirit of Yahweh need not refer directly to the sanctifying role of the Spirit in Joshua, yet we are able to see from the Scriptures his spiritual maturity. In Exodus 33:11 when all the people of Israel were hesitant to come into the tent of meeting pitched outside the camp, because of their sin of making and worshipping the altar of the Golden Calf in Exodus 32, we find Joshua along with his leader not involved in the sin and also seeking God in the tent of meeting. The Word of God says, “Joshua would remain in it for long (Exodus 33:11)” clearly symbolizing his closeness with God just like Moses. Also from Joshua’s statement in Joshua 24:15, “But as for me and my house we will serve the Lord.” We can sense that the Spirit of Wisdom in him empowered him to serve God without wavering just like leader Moses.

Summary

From this chapter, the Holy Spirit is seen in the creation of earth, as preparing it to be an abode of order and form for the humankind to dwell in and enjoy the goodness of God. His personal care and guidance was expressed by his hovering over the face of the earth like a mother eagle caring for its young ones.

In Genesis 6:3, the Spirit of Yahweh along with Yahweh were involved in bringing about judgment on the people of the earth, when their ways were wicked. However, we can also see the graciousness of the Spirit of Yahweh, when he gave 120 gracious years before the flood would come and destroy them, so that the people have enough opportunity to turn away from wickedness.

Further, through the life of the first recognized wise man of the Bible, the Spirit of God enabled Joseph to live an exemplary life of personal holiness, miraculous gifts of dream interpretation, and administrative acumen. We can see Joseph's consistent righteous lifestyle through the power of the Spirit of God to make him a savior of two nations during the seven years of famine.

Further, as God was building Israel to be his holy people, He assigned craftsmen to build his holy sanctuary. They needed exceptional skills to execute the exact blueprint of the tabernacle, which God gave Moses. Thus God filled them with the Spirit of Wisdom to empower them to build. As they are building this sanctuary, the Spirit of the Lord would have helped them to be holy and sober, as the materials for building the tabernacle are all set apart and dedicated to the holy Yahweh.

Finally, in the life of Joshua, the Spirit of Wisdom enabled Joshua to be a leader of Israel, who is ready to engage Israel in war and battle with their enemies. He also would have received the Spirit to help the people settle down in Canaan according to various tribes. But in Joshua, the Spirit was also bringing about spiritual maturity in his life. This we could see even when Moses was alive. Additionally, Joshua's closeness with Yahweh can be clearly seen in Exodus 33:11 and that would have been possible only because of the Spirit of God empowering him.

In short, the above suggests not only that the Spirit is a personal agent, and that he gives wisdom and power in general ways, but that he also gives power for godly living in particular, and was already involved in the lives of Old Testament saints in helping them to live godly lives.

Chapter 2: Expositional Study of the Sanctifying Work of the Holy Spirit from the Prophetic Books

Within the Jewish scribal tradition, the prophetic books contain 154 occurrences of רוּחַ.²⁹ In order to understand the sanctifying work of the Spirit of God from the prophets, I have chosen a few of the prophecies that have the word, רוּחַ, referring to the Holy Spirit. Through the context, name, and associated work of the Spirit, I have made a few observations that focus on the sanctifying work of the Spirit and have realized that the prophets have much to say about it.

Spirit of Justice, Might, and Power in Micah 3:8

Micah the prophet spoke about judgment and forgiveness during the reigns of the Judean Kings Jotham (750-735), Ahaz (735-715), and Hezekiah (715-687). The main theme of Micah's message was that the Lord as judge scatters his people for their transgressions and sins, but is also the shepherd King who in covenant faithfulness gathers, protects, and forgives his children. Here in Micah 3:8, Micah contrasts his ministry with false prophets. These false prophets prophesied based on what people provided them for food. These prophets also did not receive any vision or special

²⁹ Hildebrandt, *An Old Testament Theology of the Spirit of God*, 2.

revelation from the Lord. But Micah exhibits the distinguishing mark of the true prophet, which is to courageously declare the truth about nation's sin.³⁰

Micah defines his ministry as a prophet “filled with power³¹ with the help of³² the Spirit of the Lord and with justice³³ and might³⁴; to declare to Jacob his transgression and to Israel his sin Micah 3:8.” Micah clearly distinguishes himself from the false prophets by using a strong adversative and an emphatic pronoun.³⁵ This statement is clearly an indication that the Spirit of God is in him. The Spirit of the Lord was first mentioned in the book of Judges and is portrayed as the mighty power for the Judges to decimate the enemy (Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14). The force behind the Spirit of Lord can be understood through the stories of the book of Judges, where the Judges empowered with the Spirit of Yahweh used some uncanny weapons, like a jawbone of a donkey, to kill thousands of men. Micah certainly needs great power to fight the false prophets of the day. And he also should not fail to do what he has been called to do which is to declare as a true prophet of God the sins and transgressions of Israel. It is not just the

³⁰ Bruce K. Waltke, *Obadiah, Jonah and Micah: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2009), 376.

³¹ This means that Micah had the power to persevere in the face of opposition and discouragement (Isaiah 40:29, 31; Isaiah 49:4; Psalms 31:11). James Luther Mays, *Micah: A Commentary*, Old Testament Library (Philadelphia: Westminster Press, 1976), 85.

³² The preposition, *אִתּוֹ*, can be translated as “with the help of” (cf. Genesis 4:1). Kenneth L. Barker, *Micah, Nahum, Habakkuk, Zephaniah* (Nashville: Broadman & Holman, 1998), 20:78.

³³ This is the ability to discern the issue between God and people. This is the norm set by Yahweh for social order in Israel. Ibid.

³⁴ The strength conveyed by the word, *גִּבּוּרָה*, is a gift from God. Yahweh's power is inextricably linked to righteousness, goodness, justice, steadfast love, and faithfulness. Psalms 89:13-14. Our share in the divine *גִּבּוּרָה* manifests itself in not only in terms of physical strength, but in spiritual qualities such as wisdom, understanding, counsel, knowledge, and fear of Yahweh. Ibid., 79.

³⁵ Mays, *Micah*, 84.

power to persevere in declaring the truth, but as a possessor of **גְּבוּרָה**. Micah importantly should allow the Spirit to work in his life in fear and trembling, so that when he comes out in the public square to declare the oracles of God, he himself should not be a disqualified. He must walk in the Spirit so that he does not fulfill the desires of the flesh.

The same idea of speaking with the Spirit of power and might is also seen in the New Testament. Jesus was anointed with the Holy Spirit's power and he went about doing good and healing all who were oppressed by the devil, for God was with him (Acts 10:38). Just before Jesus ascended, he told the disciples that they will receive power when the Holy Spirit comes upon them. In Colossians 1:28-29, Paul speaks about the God-given energy that powerfully works in Paul, so that he can proclaim, warn, and teach everyone with all wisdom, so that they are presented mature in Christ. Therefore, both in the New Testament and in the Old Testament, when the Spirit of God comes on individuals they are caught up in the thrust of an 'alien' energy and they exercise unusual powers in order to accomplish the purpose of God.³⁶

Spirit from on High in Isaiah 32:15

Isaiah 32:9-18 tells us about two segments of future events that were to occur. One points to a negative event utilizing agricultural imagery, which depicts unproductivity and desolation. The second segment portrays a positive picture where the land will have plenty and the people enjoy righteousness, trust, peace, and security. In the first segment, Isaiah address a group of women whom he refers to as “at ease and complacent.” Isaiah warns them that in a period around one year, they will face adversity.

³⁶ Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1997), 17.

Their present situation of confidence and security are only for a moment, which Isaiah says will be followed by calamity. A shift in description, from warning to salvation is seen in verse 15 and this age of salvation is described as an outpouring of God's Spirit and people's lives are filled with justice, righteousness, peace, quietness, and trust. In many of the passages in the Old Testament, God is connected with creation, with justice, and the righteous exercise of power for the benefit of the society Psalms 97:2; 89:14; 99:4; Job 37:23. In the passage Isaiah 32:15-18, all three realms - creation, justice, and righteousness are affected by the outpouring of the Spirit. In verse 15, creation flourishes and produces plentiful amounts of fruit. The moral order will be set right once again with justice and righteousness in verse 16. The product of the rule of righteousness and justice is peace, quietness, and trust.³⁷ The gift of the Spirit is from above, pointing to Yahweh who lives in the heavens.

Even though this prophecy in Isaiah 32:15, when stated by Isaiah, was meant for the future, yet we could see this as an 'already but not yet' reality in the lives of the Old Testament saints. We see in life of patriarchs, righteousness and justice being the foundation of good and blessed living. In Genesis 18:19 God says that 'He chose Abraham so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him'. We find in many instances Abraham exhibiting righteousness and justice, even Isaac, Jacob, and Joseph. Job also said, 'I put on righteousness, and it clothed me; my justice was like a robe and a turban (Job 29:14)'.

³⁷ Christopher J. H. Wright, *Knowing the Holy Spirit through the Old Testament* (Downers Grove, IL: IVP Academic, 2006), 125-126.

We also see righteousness and justice being the foundation of Solomon's kingdom from the words of Queen Sheba, when she said, 'Blessed be the Lord your God, who has delighted in you and set you on the throne of Israel! Because the Lord loved Israel forever, he has made you king, that you may execute justice and righteousness (1 Kings 10: 9 & 2 Chronicles 9:8).' Although these narrations in the Old Testament do not link righteousness and justice to the Spirit of Yahweh, yet these moral characters could have been exhibited only because the Spirit of God empowered the Old Testament saints. The Spirit of God who created and who sustains the earth was instructing the people of Israel in their every walk of life. Nehemiah 9:20 refers to the Spirit of God as the good Spirit, who instructed Israel. Isaiah 63: 10, 11 highlighted that the Spirit of Yahweh in the midst of Israel was the Holy Spirit willing to guide the people of Israel in holiness. But instead they grieved the Holy Spirit by their unholy lives. Like New Testament saints, Old Testament saints also needed to have the 'power from high' to help them live a holy life. It was the same Spirit of God that has been promised in Isaiah 32:15 that was in every Old Testament saints. So even though justice and righteousness brought about by the Spirit of Yahweh was a reality, yet there was a longing for the full effect of the Spirit to be poured upon the people of God.

Although we know that the Spirit of the Lord came upon the Church on the day of Pentecost, yet the full effect of the Spirit is still an expectation that would be realized only with the return of Jesus Christ. We still pray, 'Let your kingdom come. And your will be done in earth as it is in heaven.' We who have received the firstfruits of the Spirit or in Paul's metaphor, 'the down-payment' or guarantee (Ephesians 1:3-14) still long and

pray for Romans 8:18-25 where Paul speaks about the expectation of cosmic renewal, new creation, and ultimate reign of God in righteousness and peace³⁸.

The Spirit of Blessing in Isaiah 44:3

In Isaiah 44:1-5, God is reaching out to Israel through the prophet Isaiah and reassuring them that, God's final purpose for them is blessing and not destruction. This message is expressed through a notable interweaving of rhetorical devices as well as the use of literal, analogical, and figurative speech.³⁹ But they will have to listen to the Lord and not be afraid of the Lord. Phrases such as "my servant" and "whom I have chosen" are mentioned twice as a set reiterate the covenantal relationship that Israel has with Yahweh. Yahweh is reminding Israel that he is the one who created them and is fully committed to helping them be a blessing. Notice the many names God calls Israel and pairs them with intent Jacob and Israel (imperative - hear) and Jacob and Jeshurun⁴⁰ (imperative – Do not fear). The people hearing these names, Jacob, Israel, and Jeshurun infer that Jeshurun/upright and Israel/ soldier of God (יִשְׂרָאֵל – to fight and אֱלֹהִים – God) suggests an antithesis to Jacob/Crook, where Jacob⁴¹, the crook can become upright and a

³⁸ Ibid., 126.

³⁹ John Goldingay, *The Message of Isaiah 40-55: A Literary-Theological Commentary* (New York: T&T Clark, 2005), 227.

⁴⁰ Jeshurun means "upright one" and is the poetic name for Israel (cf. Deuteronomy 32:15; Deuteronomy 33:5, 26). Francis Brown, S. R. Driver, Charles A. Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 449.

⁴¹ J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: IVP Academic, 1993), 229.

soldier of God if he listens to Yahweh and does not fear him. Yahweh then begins to describe the blessing that he is going to bring to Israel by using garden imagery to explain the sanctifying work of the Spirit in the hearts of the people of Israel. The reference to the thirsty and dry land refers to Israel's spiritual condition and is due to the utter destruction mentioned in Isaiah 43:28. The Spirit's outpouring on the descendants of Israel evokes assurance that there is hope for Israel. With the Spirit's indwelling, the people themselves will reiterate the type of relationship they have with Yahweh as they say, "I am the Lord's" and they write on their hands, "The Lord's." Earlier, it was Yahweh who was reminding them of the covenant he made with Israel, and now it is the people who say they belong to God. We are able to see a progression in the personal testimony of Israel, as it begins with the verbal action "say," moves to "call,"⁴² and finally to "write." Writing on their hands depicts the permanence of the relationship.

Jesus uses the imagery of the pouring out of the water on the thirsty land in Isaiah 44:3 and associates it with the final day of the seven-days water ceremony during the Festival of Tabernacles in John 7:37-38. The water ceremony was celebrated as a thanksgiving to God for harvest and it ended with a prayer for rain. This festival was held in the season when the cisterns were nearly empty after the dry summer.⁴³ Jesus, on the final day of the celebration, during the prayer for rain, cries out by saying, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water' John 7:38." Here the phrases "let him

⁴² The expression קרא בְּשֵׁם means to call on someone's name (Isaiah 40:26), acknowledging and/or summoning them personally. Ibid., 232.

⁴³ Gerald L. Borchert, *John 1-11*, The New American Commentary (Nashville: Broadman & Holman, 1996), 292.

come to me”, “let him drink,” are set in parallelism to “he who believes” and Jesus claims to be the source of this living water, asserting his equality with God. Thus, this solemn announcement was the fulfillment of the promise in Isaiah 44:3.⁴⁴

While commenting about the Spirit of God in verse 39, John says, “οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.” The first phrase should have been translated as “for the Spirit was not yet ...” But many English translations have supplied the word “given” after the word “yet” leading to the interpretation that the Spirit’s sanctifying work was not involved in the believer’s life before the Pentecost. But, if the word “given” is not supplied, then the wooden translation remains “for as yet the Spirit had not been” offering the troublesome option that the Holy Spirit was yet not come into existence. Some commentators feel this can be a greater problem. But as a best student of the Bible, it is better to leave the original texts of the New Testament as it is and allow other portions in the Bible to interpret the original phrase of John. Now how do we solve the phrase ‘for as yet the Spirit had not been’. There is an active presence of Spirit mentioned in the John’s gospel even before Jesus was glorified. In John 1:32-33, John, the Baptizer, spoke about the Holy Spirit descending on Jesus. In John 3: 5, 6 Jesus speaking to Nicodemus mentions that one can be regenerated only by the Spirit of God. Again in John 6, we see Jesus asking the people to believe in him so that they can have eternal life and then adds that it is the Spirit who gives life (John 6:63). Thus we can qualify the statement of John in John 7:38 by stating the fact that Holy Spirit was active in Jesus’ day, but will soon in a new way descend on believers at Pentecost, under the Messiah Jesus Christ visible and dramatic, thereby showing in time and space what had been

⁴⁴ George Raymond Beasley-Murray, *John*, Word Biblical Commentary (Nashville: Thomas Nelson Publishers, 1999), 116.

experienced all along in the Old Testament as real, and was fully part of the whole plan of God⁴⁵.

Redeemer's Spirit in Isaiah 59:21

The pericope of Isaiah 59:14-21 begins with a description of the people's lack of justice, righteousness, and truth in their public interactions. The people have jettisoned truth and the societal malaise has reached a level that an individual willing to discard his evil way is threatened with violence. In verse 15 it is apparent that God is displeased with this justice system. Verse 16 shows Yahweh looking for someone to intercede and correct the evil in the society, but he finds no one. As a result, God's wrath is displayed with the power and zeal of a warrior bringing about salvation to Israel and vengeance on those who oppose him. By this, all of God's enemies will fear his name as seen in verses 16-19. However, Yahweh also proposes an alternative to his wrath. A redeemer will appear in Zion to those in Jacob, who want to turn away from transgression. This redeemer will save the people from God's wrath and Yahweh declares that the redeemer, who is the Messianic Servant, will mediate Yahweh's covenant to Israel (cf. Isaiah 42:6; 49:8). Through this Messiah, the promised blessings of the Holy Spirit and the word are secured for endless generations. The promise, however, is parallel to the covenant references in Isaiah 42:6; 49:8; 54:10; 55:3. All of these passages are directly related to the Messianic Servant and his work. According to Isaiah 49:8 and Isaiah 54:10, it is through the Servant

⁴⁵ Walter Kaiser, "The Indwelling Presence of the Holy Spirit in the Old Testament," *Evangelical Quarterly* 82, no. 4 (2010): 315.

that the people of Jacob enter into the blessings of restoration and peace and Isaiah 42:6 and Isaiah 55:3, speak of blessings being covenanted worldwide through this Servant.⁴⁶

In the giving of the Messiah as a covenant to Israel, Yahweh also promises his Spirit and his Word, and that the Word will never depart from the Messiah's mouth. The phrase, "will not depart," is described in Joshua 1:8 as 1) meditating on the Word and 2) being careful to do everything according to the Word. This is further promised again in the prophecy of Isaiah 11, that the Messiah will judge and rule in righteousness, equity, and faithfulness. But it is not only the Messiah from whom the Word will not depart, but it is promised also to his seed and his seed's seed –those in Jacob who turn from transgression as noted in Isaiah 59:20. Although verse 21 does not explicitly mention that the Spirit was upon the Messiah's seed and its seed, yet the Spirit and the word will be the seed's common experience - even as the "word does not depart from their mouth."

John the Baptist introduces Jesus as the Redeemer who will baptize the people with the Holy Spirit. John recognizes Jesus when he saw the Spirit descend and remain on Jesus in John 1:33. But John the Baptist's statement about Jesus Christ found in Matthew 3:11, Mark 1:8; Luke 3:16, and John 1:33 might suggest that the Holy Spirit had not been given to men in the Old Testament. Also in the synoptic gospels the word *βαπτίζει* is in the future active indicative. However, the meaning of "baptism with the Holy Spirit" will help us understand what Jesus newly accomplished at Pentecost. In Matthew 3:11 and John 1:33, a small description of what Jesus does is mentioned, that is "His winnowing fork is in his hand, and he will clear his threshing floor and to gather his

⁴⁶ Motyer, The Prophecy of Isaiah, 492.

wheat into barn, but the chaff he will burn with unquenchable fire (Matthew 3:12).” This description seems as though Jesus is involved in cleaning, separation, and judgment of the people of Israel.⁴⁷ John’s baptism was the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus (Acts 19:3). But this water baptism was for proselytes (Gentile converts) who were initiated into the Jewish faith. So, as John called the people of Israel to repent through water baptism, it prepared them for the ministry of Jesus. This water baptism, in some measure, led to the placing of the Jews and the Gentiles together, as both needing salvation from their sins. This was fulfilled by the work of Jesus Christ where salvation came to everyone, both Jews and Gentile. Therefore, repentance and forgiveness of sins is proclaimed in Jesus’ name to all nations, first to the Jews and then to the Gentiles (Luke 24:47-49). When the Holy Spirit came in the name of Jesus Christ at Pentecost, the arrival of the Holy Spirit did not mark a distinction between Old Testament and New Testament saints. But what Pentecost did signal was the ancient promise of the baptism of the Spirit, in which God would so pour out his Spirit like a downpour and like rivers of water flowing in the land and what was new was the fact that all believers, whether Jews or Gentiles would now be incorporated into one body of Christ, regardless of their denominational identities, as they were baptized into one body and were given one Spirit to drink (1 Corinthians 12:13)⁴⁸.

In short, when the Lord gave the Redeemer to Israel, He will fill him with his Spirit and he will lead Israel according to the Word of the Lord. As promised our Lord Jesus came, he received the Spirit of Yahweh, by whose power he did everything in

⁴⁷ Gary Fredricks, "Rethinking the Role of the Holy Spirit in the Lives of Old Testament Believers," *Trinity Journal* 9, no. 1 (Spring 1988): 89.

⁴⁸ Kaiser, "The Indwelling Presence of the Holy Spirit in the Old Testament," 315.

accordance to the Word of Yahweh. He now in turn also influences his seeds, who are now empowered with his Spirit, and does everything according to the Word of the Lord.

The New Covenant Promise in Jeremiah 31:31-34

Jeremiah, the prophet to unrepentant Judah, delivers a promise of the New Covenant. At this time, Jerusalem was about to be conquered and taken into exile by Babylon under Nebuchadnezzar. Jeremiah prophesied this as a future event, by using the words, יְמִים בָּאִים. This New Covenant is made with all of Israel. The elements in this covenant are as follows:

1. I will put my law within them and write it on their hearts (v. 33b)
2. I will be their God and they will be my people (v. 33c)
3. No longer shall each one teach his neighbors and each his brothers to know the Lord because they shall all know the Lord (v. 34 a-b)
4. I will forgive their iniquity and remember their sins no more (v. 34c)

After Jeremiah promised these words, this promise would have been partially fulfilled when there was a revival in Israel with the return of the exiles from Babylon under Zerubbabel. But later on they start to retract from following the Torah. And so this prophecy is still not fulfilled. We can see this in Malachi. There was mixed marriages (Malachi 2:11-15, cf. Nehemiah 13:23-27), corruption of the priesthood (Malachi 1:6-2:9, cf. Nehemiah 13:7-9), and social injustice (Malachi 3.5, cf. Nehemiah 5.1-13).

Before discussing the elements of the new covenant identified above, it may first be helpful to identify how it is “not like the covenant I made with your fathers” and to understand how they broke it. Deuteronomy 1:31 helps us to understand that even though

Yahweh carried Israel as a father carries his son all the way, yet Israel did not believe Yahweh. It was a one sided relationship, where Israel did not return the love back to Yahweh (cf. Deuteronomy 32: 11-22; Isaiah 46:3-11; Isaiah 63:9-14). The way they broke is by refusing to hear Yahweh's word and then went after other gods to serve them (Jeremiah 11:10). The covenant that Yahweh made at Sinai represents the covenant of marriage between Yahweh and Israel, as depicted in the book of Hosea.

In the four elements of the New Covenant, Collins informs us that there is nothing new in the covenant administration. Jeremiah 31: 31-34 is not describing any new benefits or promises because all four elements are described previously before Jeremiah, Isaiah, Ezekiel, and in other portions of the Scriptures.⁴⁹ However, what is new about the New Covenant in the context of Jeremiah 31 is the description of God's plan to instill covenant reality in his people⁵⁰ and also in a large scale. In Jeremiah's day, the majority of the Israelites represented the characteristics of a people who rejected Yahweh. This prophecy was looking forward to the real way in which God wanted to own the nation of Israel. But has God failed now? The answer is no. The faithful remnant among the Israelites always returned their love back to Yahweh. There was a deep-rooted relationship between Yahweh and the faithful remnant of Israel and the four elements that are in the New Covenant were visibly experienced by this faithful remnant. In other words, they embraced the covenant with their hearts and Yahweh calls them by his name.

⁴⁹ "I shall put my law in their inner parts," Deuteronomy 4:8-9; Deuteronomy 6:5-6; Deuteronomy 10:16; cf. Jeremiah 4:4; Jeremiah 9:25-26; Jeremiah 30:6, 14; "and upon their heart I shall write it," Proverbs 3:3; Proverbs 7:3; "I shall be to them a God, and they shall be to me a people," Genesis 17:7-8; Deuteronomy 26:17-18; Jeremiah 11:9; Jeremiah 24:7; Jeremiah 30:25; Ezekiel 34:24; Ezekiel 36:28; forgiveness, Exodus 34:6-7a. Collins, "A Study Guide for the Old Testament Prophetic Books," 91.

⁵⁰ Ibid.

Therefore, the four elements were a reality in the time of Jeremiah among the faithful remnant.

How then is this covenant called new? The Hebrew word for “new” (חדש) is also used for “renew,”⁵¹ thus may be considered the “Renewed Covenant,” because it has strong continuity with the Abrahamic-Davidic Covenant. Following are the common elements:

- 1) The same covenant-making God
- 2) The same law/Torah
- 3) The same divine fellowship (“I will be their God”)
- 4) The same “seed” or people (“They shall be my people”)
- 5) The same forgiveness (“I will forgive their wickedness”)

Many of the features of the New Covenant’s inwardness, fellowship, individualism, and forgiveness had already been expressed in the earlier form of this same covenant in Deuteronomy 6:6-7; 10:12; 30:6; Psalms 37:31 and 40:8. Further, it is only called “New” in Jeremiah 31:31-34, but elsewhere it is known as the “Everlasting Covenant” (Isaiah 24:5; 55:3; 61:8; Jeremiah 32:40; 50:5; Ezekiel 16:60; 37:26). In other passages, it is called a “Covenant of Peace” (Isaiah 54:10; Ezekiel 34:25; 37:26), a “new heart” (Ezekiel 11:19; 18:31; 36:26) and a “new spirit” (Ezekiel 11:19; 18:31; 36:26), or simply just “my covenant” or “a covenant” (Isaiah 42:6; 56:4; 59:21; Jeremiah 31:33; 33:20-25; 34:8,10).⁵²

The question arises whether Jeremiah is saying something different than the other New Covenant texts in Isaiah and Ezekiel and Jeremiah, even though Spirit is not explicitly mentioned in Jeremiah. But the truth is that, although Jeremiah does not mention the word Spirit because the presence of Spirit has to be assumed from the result of the Spirit i.e. they need not teach or exhort each other because everyone will

⁵¹ In Lamentation 3:23, God’s faithfulness is new every morning. Here “new” does not mean it did not exist before. This is an expression from the subjective experience of God’s faithfulness. In Job 29:20, the word ‘חֲדָשׁ’ is translated as “fresh,” in the phrase, “my glory shall be fresh with me.” “Glory” here refers to Job’s internal strength of righteous living.

⁵² Walter Kaiser, “The Indwelling Presence of the Holy Spirit in the Old Testament,” 310.

know God individually and knowledge here refers to a relationship with Yahweh⁵³.

Although the Spirit is not mentioned specifically here, the sanctifying work of the Spirit applied New Covenant realities to the lives of the OT saints.

A Renewing Spirit in Ezekiel 11:19

In Ezekiel 11:14-25, Yahweh speaks to the faithful remnant about their captivity and their return back to Israel with a new heart and a new spirit. Yahweh reminds them that it was he who removed and scattered them. Even though during the exile, when many of the inhabitants of Jerusalem taunted them saying “Go far from the Lord; to us this land is given for a possession” (Ezekiel 11:15), yet Yahweh had been to them a sanctuary (Ezekiel 11:16).⁵⁴ This shows that the relationship of Yahweh with this faithful remnant was steadfast, despite their exile. Yahweh did not leave them nor forsook them. In this conversation, God gives them a promise for the immediate future that He would gather them and bring them back to Israel (Ezekiel 11:17). The faithful remnant back in Israel will then remove the detestable things and abominations from Israel (Ezekiel 11:18) because they love Yahweh. And in return, Yahweh promises that He will renew the land. In the process, God empowers the faithful remnant by giving them one heart⁵⁵

⁵³ John Goldingay, “Was the Holy Spirit Active in Old Testament Times? What Was New About the Christian Experience of God?” *Ex Auditu* 12 (1988): 22.

⁵⁴ מִקְדָּשׁ means “sacred place” or “sanctuary” (Exodus 25:8). This was used for the old Israel sanctuaries. These were mobile tents used during the Exodus until Solomon’s construction of the Temple.

⁵⁵ Heart refers to the center of one’s moral will. לֵב יָחִיד “the single heart” portrays an exclusive devotion to Yahweh. Its opposite description is in Ezekiel 14:3; 20:16. The opposite of לֵב יָחִיד is insincerity, duplicity, the possession of two hearts, or having a double heart. Daniel Isaac Block, *The Book of Ezekiel: Chapters 1-24*, New International Commentary on the Old Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 353.

and a new spirit.⁵⁶ This provision of a single heart and a new spirit continues with a spiritual circumcision to replace the insensitive heart of stone with a sensitive heart of flesh. Thus, their hearts are prepared and devoted to obey the statutes of the Lord. A covenant relationship is also renewed with them when God says “they shall be my people, and I will be their God (Ezekiel 11:20).” So God is preparing in the future a people for Himself whose heart will be completely devoted to God. Although Ezekiel 11:19 speaks about a future time, where God will create a single heart and a new spirit, yet in Ezekiel 18:31, God commands the people of Israel to make themselves a new heart and a new spirit. This they could do by casting away their transgression and making a new commitment to serve the Lord whole-heartedly. The command implies that the promise of a single heart and new spirit could be a present reality. Thus the New Covenant is, in a sense, what the saints of the Old Testament were already experiencing. Ezekiel also speaks about the new covenant in Ezekiel 36:26-27. But the point at which Ezekiel 36:26-27 differs from Ezekiel 11:19 is that the Spirit of Yahweh within the believer will cause him to walk in God’s statutes.

A New Spirit in Ezekiel 36:22-32

This passage is a theologically central passage and is often compared to Jeremiah’s “New Covenant” (Jeremiah 31:31-34). The passage of Ezekiel 36:16-21, which is prior to our passage of study, also has as its theme Yahweh’s reputation, similar to Ezekiel 36:22-32. But here, for the sake of Yahweh’s holy name, he pours out his

⁵⁶ Spirit is also a correlative of heart that is the locus of moral will. But sometimes it is considered as a seat of thought. Ibid.

wrath upon Israel because they worshipped other gods and sacrificed their children to these idols (Ezekiel 6:36). Yahweh scatters them to the nations, where their enemies mock them saying, “Although, they are people of Yahweh, yet they had to go out of their land” (v. 20). This scorn profaned Yahweh’s holy name. To vindicate the holiness of his great name, Yahweh promises through the words of Ezekiel, that the people of Israel would be gathered from the nations and will be brought back to their own country (v. 24) for the purpose of all of the nations knowing that Yahweh is the Lord. So the fundamental reason given for God’s acting on Israel’s behalf is not grace and mercy (though it is gracious and merciful) but to uphold the sanctity and greatness of God’s reputation. In addition to the restoration of Israel from the scattered nations, Yahweh is also bringing a national revival. Following are the sequential actions of God:

- 1) I will gather them and bring back to their land (v. 24)
- 2) I will sprinkle clean water on you, and you shall be clean from your uncleanness⁵⁷ and your idols (v. 25)
- 3) I will give you a new heart⁵⁸, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh (v. 26)
- 4) And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules (v. 27)
- 5) You shall dwell in the land that I gave to your fathers (v. 28)

⁵⁷ Uncleanness in Ezekiel 36:17-19 is uncleanness because of idolatry and bloodshed.

⁵⁸ Meaning “the seat of mind, inclinations, and resolutions.” Brown, Driver, and Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 524-525.

- 6) You shall be my people, and I will be your God (v. 28)
- 7) I will deliver you from all your uncleanness (v. 29)
- 8) I will summon lots of grain and there will be no famine (v. 29; cf. Isaiah 48:13)
- 9) I will make the fruit of the tree and the increase of the field abundant (v. 30)
- 10) You will never again suffer the disgrace of famine among the nations (v. 30)

The conjunction of restoration of people and land is a continuing theme of Ezekiel as seen in Ezekiel 34:25-31 where the theme of sanctification includes the role of Holy Spirit. The promise in 36:26-27 implies a radically negative assessment of the people's spirit. Only if Yahweh's Spirit is put within them will they come to live Yahweh's way.

The purification with clean water in verse 25 represents God's cleansing and is related to the ritual cleansing in Leviticus 17:15-16; 22:6; Numbers 19:19-21. This ritual of cleansing is done on someone who touches a dead body. It is done by sprinkling clean water on him. In the context of Ezekiel 36, the dead body imagery would be apt because it is reminiscent of the deeds of the people of Israel who offered innocent children to idols and worshipped them. We can see this picture of cleansing by water and by Spirit being the background of Jesus' word in John 3:5.

When Ezekiel 36: 26, 27 speaks about replacing their stony mind or heart to fleshy, spirited, active, vital, and lively heart or mind, it affirms that their hearts will be sensitive to the things of God from then on and will be always ready to do the things of God.

Ezekiel 36:22-32 uses the same theme mentioned in Deuteronomy 30:1-10, where the whole process of restoration is depicted: the exiles will return in obedience to God; God will gather them to their land and prosper them more than before, ‘Then he will circumcise your heart and the hearts of your offspring to love Yahweh your God with all with all your heart and with all your soul, that you may live v. 6’. In Deuteronomy, the people’s longing to be reconciled with God is answered by God’s enabling them to be permanently obedient, so they might live. The real transformation consists of a total identification of the human will with divine teaching, where knowledge of (and devotion to) God is internalized so that a perfect harmony will exist between God and man. It is a scene of bliss unnamed by coercion or remorse.⁵⁹

In short, what we see here about the Spirit is that he motivates the recipient to follow the decrees of the Lord and keep his laws. It is not that he just motivates, but He himself only can transform our heart and our spirit that we become completely obedient to God. Although this complete transformation is not a reality this ‘Spirit’ age, yet we look forward to the time when we will be completely changed, because the Spirit has completely transformed us. The promise in Ezekiel 36:26-27 implies also that our own spirit is completely weak and can do nothing by ourselves.

A Pouring Spirit in Joel 2:28-32 (3:1-5)

In Joel 2, Yahweh starts the chapter by asking the people to declare aloud the approaching judgment on the people of Zion because of their sins (Joel 2: 1- 11).

⁵⁹ Moshe Greenberg, *Ezekiel 21-37: A New Translation with Introduction and Commentary*, 1st ed., The Anchor Yale Bible Commentaries (New York: Doubleday, 1997), 737.

However, he also urges the people to repent and return to Yahweh with all their heart. If they heed this call, God will bring about great blessing and will never again be put to shame, instead of calamity (Joel 2: 12-32 [Hebrew verses 2:12 - 3:1-5]). The blessing portion is divided into two stages of blessing. This is demarcated by the word, אַחֲרֵי־כֵן, in verse 28 meaning “afterwards.” The first point of blessing begins in verse 12 and ends in verse 27 and the second blessing starts with “afterwards” v. 28.⁶⁰

The second blessing of this prophecy is given in lavish terms when compared to the first blessing. The word, יִשָּׁפֹךְ, means “to pour out” or “to spill,” and is used to explain the abundant nature of Yahweh’s giving. In addition, the gift of the Spirit himself provides immense power and vitality to those who receive him. We saw earlier in Genesis 6:3, how Yahweh’s Spirit withdrew from men because of their sin and unrighteousness, which led to the floods destroying people from the face of the earth. And we also saw that it is the same Spirit who also empowered the judges, prophets, kings, and craftsmen to achieve their tasks set before them. But now through Joel, Yahweh predicts that his Spirit will come upon all people, irrespective of their gender, class, and age. The Spirit will empower all people to have a deeper knowledge of God, and a richer relationship with God (Joel 2:27; cf. Jeremiah 31:33-34).⁶¹ This prophecy recognizes that the Spirit indwelling in the people, who repent truly, will continue to save and sanctify them. God will dwell in their midst, and they will know that Yahweh is their God and there are no other gods. His people will never be put to shame (Joel 2:27). As

⁶⁰ David Allan Hubbard, *Joel and Amos: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 68.

⁶¹ Ibid., 70.

this reality of intimate relationship with Yahweh is seen with individual believers of many ages prior to Joel like Abraham, Joseph, Joshua, and David, the reality of the Spirit being poured out on them will also be true. This is demonstrated in their lives (Genesis 41:38) and their prayers (Psalms 51). It is evident that no man can live a righteous life within his own strength, but the presence of the Holy Spirit produces the fruit of the Spirit.

Only by the Power of the Spirit in Zechariah 4:6

The context of Zechariah 4 is Yahweh speaking to Zerubbabel about his role in the rebuilding of the Temple. Yahweh informs Zerubbabel that the completion of the Temple will not be through man's physical strength, ability, or military might, but by the power of the Spirit of Yahweh. *יְהוָה* means "strength" and always carries a military connotation and *כֹּחַ* describes the power and prowess of armies in battle (2 Chronicles 14:11; 20:12; 26:13).⁶² Here, the power of the Spirit of Yahweh will complete the Temple work. Yahweh of Host describes the role and the function as a mighty warrior and commander of the heavenly armies.

The Spirit of Yahweh, the creative mover over the earth (Genesis 1:2), who made man (Genesis 2:7), empowered craftsmen with the Spirit of Skills (Exodus 28:3; 31:3) to build the tabernacle, gave the power to Joseph to interpret Pharaoh's dream, is now with Zerubbabel as he rebuilds the Temple. In Haggai 2:5, Yahweh assures Zerubbabel that

⁶² Eugene H. Merrill, *Haggai, Zechariah, Malachi: An Exegetical Commentary* (Chicago: Moody Press, 1994), 152.

the same Spirit, who was in their midst when the people came out of Egypt, is with them now. Clearly, the Spirit is at work to strengthen Old Testament saints and to be a manifestation of the presence of God in their midst.

Inspiring Spirit in Zechariah 7:12

In Zechariah 7, Yahweh rebukes the people of Israel and their priests who follow fasting and mourning legalistically, yet hypocritically, while their hearts are far from God. The people practiced fasting and prayer, but they showed no kindness, mercy, or compassion to others. They oppressed the widows, fatherless, sojourners, and the poor and they devised evil in their hearts (Zechariah 7:8-14). With this judgment leveled by Yahweh on the people of Israel, it was clear that they completely disregarded the commandments of Yahweh, which he gave to Moses in Deuteronomy 22. Further, they were repeating the sins of the people of Judah, which Jeremiah had addressed in Jeremiah 22:3. Yahweh declares their fasting and prayer as self-centered and not satisfactory to a holy and a loving God.⁶³ Although Yahweh repeatedly warned them against such practices, they repeatedly refused⁶⁴ to pay attention to Yahweh and they became stubborn and dull of hearing (Zechariah 7:11).

It is clear from Zechariah 7:12 that the word of God, not practiced over the period of time will make people's ears insensitive to God's word. What started off as stubborn body language progressed to become hard of hearing. Eventually, this state affected the

⁶³ Merrill, Haggai, Zechariah, Malachi, 210.

⁶⁴ It means "to ignore orders both written and verbal." Andrew E. Hill, *Haggai, Zechariah and Malachi*, Tyndale Old Testament Commentaries (Downers Grove, IL: IVP Academic, 1989), 189.

core of their being, i.e the heart. Zechariah 7:12 says that they themselves⁶⁵ made their heart as hard as diamond⁶⁶. Because of this, the word of Torah and the word of the former prophets sent by the Spirit of the Lord of Host did not impact the lives of this disobedient people. It is interesting to note that “the Spirit of the Lord of the Host” which empowered Zerubbabel to build the temple, cannot now work among the people of God because of people’s disobedience. This explains the fact that the Spirit will not force obedience, but will work on people only if they are willing.

Jeremiah 17:1 explains the hardness of the heart as “The sin of Judah is written with the pen of iron; with the point of diamond on the tablet of their heart ...” and the tablet of the heart is referred to ‘as hard as a diamond’ in Zechariah 7:12. Paul uses the same imagery of Jeremiah 17:1 and Zechariah 7:12 in 2 Corinthians 3:3 to refer to the heart of a true believer. The two phrases “written not with ink” (referring to a metal pen) and not on tablets of stone (referring to the diamond like heart) describe the law that does not transform the stony heart. And Paul identifies that the Spirit of God only can transform human hearts of stone to heart of flesh.

Zechariah 7:12 highlights the role of the Spirit of Yahweh in inspiring the former prophets to write the law and the words of Yahweh. If the people in Zechariah’s time had obeyed the law and the words of the Spirit of Yahweh, they could have lived a life of true repentance, which is obedience to God by rendering true judgments, showing kindness

⁶⁵ This is the human perspective of hardening and in Pharaoh’s case (Exodus 10:1) it is the hardening from God’s perspective.

⁶⁶ שָׁחֵר is used here as a simile for hardness. This word is used in Ezekiel 3:9 and Jeremiah 17:1. The LXX translates שָׁחֵר in Zechariah 7:12 as ἀπειθή meaning “for resisting persuasion.” The Vulgate translates it as *adamas*, meaning “hard and impervious.” Merrill, *Haggai, Zechariah, Malachi*, 215.

and mercy to one another. The Spirit of Yahweh always wanted the people to live a holy life and the first step is to reveal to the people what holiness is. But we see from the people in Zechariah's time, how they reacted to the word of the Spirit. This does not mean that the Word of the Spirit was ineffective to change lives, but instead the Word of the Spirit can transform lives only when people have the desire to listen to the Word. As we saw earlier, the Spirit and Word are inseparable and when one listens to the Word, the Spirit of Yahweh will enable the word to produce fruit in the people's life.

The Abiding Spirit in Haggai 2:5

Haggai the prophet motivated the leaders of those returning from exile, like Zerubbabel and Joshua (the son of Jehozadak) through his oracles. In Haggai 2, a question is raised comparing Solomon's Temple with the Second Temple. The answer certainly is that the Second Temple was not close in splendor and magnificence to that of Solomon's Temple. In order to encourage Zerubbabel, Joshua, and the people of Israel, Yahweh asks them to be strong and continue in their work on the Second Temple. Yahweh uses two imperatives: "be strong" and "work" to move the people from their discouragement (Haggai 1:13-14) to encouragement. Yahweh further promises his presence with them as the Yahweh of the Hosts, the One who is strong and is the captain of the Angelic hosts. The leaders are specifically admonished to be bold and confident, as they lead the people who will look to them as an example. Thus, with a heart of confidence, all involved in the temple rebuilding can carry on the work to complete the Temple, because God is with them.

But this exhortation has other elements as well. Yahweh reminds them of the Exodus, his covenant, and Yahweh's Spirit. Just as Moses was promised Yahweh's presence and power, the same was given to Zerubbabel and Joshua so they could triumph gloriously over their foes. God's covenant with Israel, signifies the special relationship Israel had with Yahweh, in comparison with the nations around them. The same name for the Spirit is also used also in Zechariah 7:12, where he is called the Yahweh of Hosts signifying the powerful Spirit of the powerful Yahweh. To illustrate the sanctifying work of the Holy Spirit in the Old Testament, it is clear that the Spirit was always with the people of Israel starting from Egypt and accompanying them into Canaan. This same Yahweh of Host's Spirit is still active in the life of Israel under Zerubbabel. This same Spirit has kept on sanctifying true believers from the first Exodus even to the present.

Summary

From this chapter we understand that the Spirit of Yahweh empowered the prophets of Yahweh as they spoke divine oracles to the people of Israel and Judah. These prophets in the midst of false prophets identified themselves as being filled with the power of the Spirit of Yahweh and exhibited justice and boldness, while they exposed the sins of the rebellious people. The Spirit in their lives transformed them making them good examples rather than becoming a castaway.

From Isaiah 32:15, it is clear that the Spirit has to energize the people to produce justice, righteousness, peace, trust, and security. These attributes have their basis in the Word of God. We can see that the Spirit's outpouring on the descendants of Israel evoked assurance on what relationship the people of God had with Yahweh. Because of

the Holy Spirit, the people started to say “I am the Lord’s” and will also write on the hands that they are “The Lord’s,” which indicates that this relationship is permanent.

In Isaiah 59:21, the Lord gives the Redeemer to Israel and fills him with his Spirit. He will lead Israel according to the Word of the Lord. Here, the Spirit of Yahweh empower the Messiah so that he does everything according to the Word of Yahweh.

Although the Spirit is not explicitly mentioned in Jeremiah 31: 31-34, the elements of the New Covenant point to the work of the Spirit of Yahweh. The Spirit will teach and exhort the people of Israel and everyone will know Yahweh.

The Spirit of Yahweh is involved in giving one heart and a new Spirit to them that walk in God’s ways (Ezekiel 11:19; 36:22-32). We also understand that the Spirit will come upon all people, irrespective of their gender, class, and age. The Spirit’s empowering enables them to have a deeper knowledge of God and a richer form of the relationship with God (Joel 2:28-32 [Hebrew verses 3:1-5]).

We also understood that the Spirit of Yahweh took an active role in the building and rebuilding of the Temple of God (Zechariah 4:6). The Spirit also led the people of God to worship Yahweh. The Spirit of Yahweh inspired the prophets to write the law and the Word of God through which lives are transformed (Zech. 7:12).

Chapter 3: Expositional Study of the Sanctifying Work of the Holy Spirit from the Writings

Within the Jewish scribal tradition, the Writings from the books of Job to Song of Solomon contain 139 occurrences of רִיחַ.⁶⁷ But very few of uses of רִיחַ refer to the Spirit of God. In order to understand the sanctifying work of the Spirit of God from the Writings, I have chosen a few of them that have the word רִיחַ referring to the Holy Spirit.

The Spirit of God in Human Nostrils in Job 27:3 and Job 33:4

Job, a righteous man of his time, was allowed by Yahweh to go through immense suffering because of the challenge in heaven between Yahweh and Satan. As Job was suffering, his three friends come along to comfort him. Neither Job nor his friends know about the cause of Job's suffering. The friends all diagnose that only Job's sin can be the cause of this suffering. They affirmed this because they had a theology that God is just and right in all his actions, and God does good things to good people and bad things to bad people. But Job, who clearly knew that he was innocent of their claims, argues with his friends against their impressions about him. And in the midst of all this back and forth, Job wants Yahweh to listen and answer his questions on his suffering. God finally

⁶⁷ Hildebrandt, *An Old Testament Theology of the Spirit of God*, 2.

reveals himself to Job in a whirlwind and reproves Job of some of his views about God, but vindicates him before his friends.

The above verse appears in the passage where Job speaks after Bildad's third speech, and speaks about God's majestic and mysterious ways. He then continues by speaking about his integrity and desire to be justified. As a prelude to his speech on integrity, he calls on God to be his witness⁶⁸ and continues to swear on his own life.

Job 27:3 alludes to Genesis 2:7 and the passages share many common words. However, we see few differences in their usage. Job 27:3 uses רוּחַ אֱלֹהִים (Spirit of God) instead of נְשָׁמַת חַיִּים (breath of life) in Genesis 2:7, to be in his nostril. The word breath נְשָׁמַת, which was associated with Yahweh in Genesis is associated with Job, who is the man in Job 27. The Spirit of God involved in the creation of the earth, as one hovering over the earth, is also involved in the creation of man. Indeed, the syntactic parallelism using the pair נְשָׁמַת and רוּחַ expresses that Job's breath will remain in him and the Spirit of God will remain in his nostrils for as long as he lives.⁶⁹ The Spirit is indeed involved in the creation of man.

The same thought that Job had in Job 27:3 is again reiterated in Job 33:4 by Elihu, but with the slight difference. Now, Elihu is the last friend of Job, who came in later to comfort Job. But unlike the rest of the friends, Elihu does not advocate a simple cause-and-effect solution to the problem. Elihu shares with Job that God may use suffering as

⁶⁸ This is an oath. Other Scriptures with this type of oath include 1 Sam. 14:45; 1 Sam. 25:34; 1 Sam. 26:16; 2 Sam. 2:27. Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (New York: Cambridge University Press, 2003), 189.

⁶⁹ Rosalind Clarke, "Job 27:3: The Spirit of God in My Nostrils," in *Presence, Power, and Promise: The Role of the Spirit of God in the Old Testament*, ed. David G. Firth and Paul D. Wegner (Downers Grove, IL: InterVarsity Press Academic, 2011), 115-116.

punishment for the wicked (34:11), and he may also use it as a corrective for the righteous (33:29-30), but no one can be certain why God brings suffering (36:22-25).⁷⁰

Elihu, in Job 33:4, appears to be evoking Job's statement in Job 27:3. He does so to affirm Job's statement about the involvement of the Spirit of Yahweh in creating man. By repeating the fact, Elihu affirms that Job's view is a right and a sincere declaration. Elihu affirms that the Spirit of God made him, and the breath, נְשָׁמָה, of the Almighty gives him life. Significantly, the verb, עָשָׂה, "make" is often used for conveying the idea that the object is made by God,⁷¹ and the words breath, נְשָׁמָה, and Spirit, רוּחַ, refer to the animated life force from God (Job 34:14; cf. Genesis 2:7, 7:22). This again implies the Spirit's involvement in creation.

Although, the basic conclusion about the work of the Spirit of God in these passages is that the Spirit of God was involved in man's creation, yet there is more than what meets the eye. In Job 27:3, Job brings to light things that are common to Job and God. In verse 2, God has life and in verse 3 Job has life; God has breath and Job has breath (nostril suggests breath). Clearly the use of language to refer to both God and man in Job alerts us to a special relationship between man and God, between the Spirit and the (human) spirit.⁷² The special relationship between God and man is highlighted in the creation language, when God said, "Let us make man in our image after our likeness"

⁷⁰ Andrew E. Steinman, "The Structure and Message of the Book of Job," *Vetus Testamentum* 46, no. 1 (1996): 98f, quoted in C. John Collins, "A Study Guide for Psalms and Wisdom and Worship" (lecture notes, Covenant Theological Seminary, St. Louis, 2016), 72.

⁷¹ Brown, Driver, and Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 6213.

⁷² Craig G. Bartholomew, "The Wisdom Literature," in *A Biblical Theology of the Holy Spirit*, ed. Trevor J. Burke and Keith Warrington (Eugene, OR: Cascade Books, 2014), 29.

(Genesis 1:26). Being made in the image of God gives us the ability to being morally upright. For Job just the conviction that the breath of God is the provider of his physical life is sufficient knowledge to keep his integrity. In light of this Job does not want to break his integrity with God by admitting to sins he did not commit.

As a final observation, according to Elihu, it is the spirit in man, breathed by God that gives him the ability to understand (Job 32:8). Cline in his commentary on Job adds, “On this reasoning, all humans have their portion of God's breath, which is their own vitality, and so have all the necessary precondition for wisdom.”⁷³ In this light, the Spirit is not only involved at creation; he is what enables the moral behavior of humanity.

Spiritual Life-Giving Spirit of God in Psalms 51:11

This Psalm, as per its superscription, is King David's response to the prophecy of Nathan concerning David's sin with Bathsheba (2 Samuel 12:1-14). This well known Penitential Psalm is used to appeal to God's gracious character as the grounds for his cry for forgiveness.⁷⁴ This Psalm alludes to Exodus 34:6-7, where the character of Yahweh was proclaimed as He passed before Moses. David opens the song with mercy רַחֲמֶיךָ, steadfast love רַחֲמֶיךָ, and abundant mercy רַחֲמֶיךָ.

The responses given by the Psalmist during this moment of great penitence provides us with a picture of how an Old Testament saint like David sought forgiveness and expressed repentance leading to new life and new spirit from God. Certain

⁷³ David J. A. Clines, *Job 21-37*, Word Biblical Commentary (Nashville: Thomas Nelson Publishers, 2006), 718.

⁷⁴ Clarke, “Job 27:3: The Spirit of God in My Nostrils,” 124.

theological convictions of David will be highlighted before focusing on verse eleven where the Holy Spirit is mentioned.

David accepts his complete responsibility in committing the sin in verse three. The Psalmist recognizes that his sin was only against God, although he heinously wronged Uriah and killed him in verse four. He then recognizes the presence of sin in him from birth in verse 5. Thus, in verse 6, it was pertinent for him to have an internal transformation and possess truth and wisdom in his heart. Drawing from the book of Leviticus, the ceremony that one must offer in such a circumstance, he affirms that only God can cleanse him in verse seven. Because of this sin, David would have been through some crushing punishment of sorrow that would have physically, emotionally, and spiritually affected him resulting in the loss of the joy of salvation. So now having been forgiven, he wants to be restored back to Yahweh resulting in renewed joy and gladness with physical strength. With this in focus, he is seeking God to correct his inner being. He wants God to create (בָּרָא) a clean⁷⁵ (טָהוֹר) heart and to renew (חַדָּשׁ) a right⁷⁶ (כָּיֹן) spirit inside him. בָּרָא is always used for God creating the heavens and the earth probably referring to “to create out of nothing.” The heart and spirit speaks about the inner person (Ezekiel 11:19; 36:26). David only wants God to create a clean heart in him.

⁷⁵ Meaning “an ethically clean heart.” Brown, Driver, and Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 2889. This word is used in Psalms 12:6 where it says, “words of the Lord are pure words like silver refined in the furnace purified seven times.” This gives us a picture of how much the purifying process should take. In the LXX, the word is translated καθαράν. This word is used in Matthew 5:18 in the phrase “pure in heart” and also in 1 Tim. 1:5 translated as “clean” related to heart.

⁷⁶ Meaning “fixed aright.” Brown, Driver, and Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 3559.

שָׁדָד is in the piel, which means “make anew” restore or repair and fits the idea that the supplicant’s spirit is broken in verse 17.⁷⁷

Further, David asks God not to cast him from his presence.⁷⁸ David does not want to be like Saul (1 Samuel 16:14) or Cain (Genesis 4:14). David also asks God, not to take away his Holy Spirit from him. David knows that he was filled with the Spirit when Samuel anointed him as king. He also knew that he is anointed when Saul was rejected as King and so was aware of the consequence of the Spirit leaving Saul. Thus when David prayed, “take not your Holy Spirit from me,” he could have thought that he would lose the special Spirit-empowerment that had been his from the day of his anointing by Samuel,⁷⁹ and could have thought, as a guilty sinner, that a grieving Holy Spirit (because of his sin) could turn to be his enemy (Isaiah 63:10) and cease from sanctifying him anymore to live a holy life. As Andrew Allen says, ‘David even though would not be developing a theological construct with that statement, yet feared that his sin would merit both the loss of his position over Israel and his relationship with his covenant God’.⁸⁰

Since this experience is what David is asking God to do for him, it was also a spiritual reality of all Old Testament saints. Therefore, when an individual saint sinned, such prayers would have been prayed by him to obtain forgiveness and cleansing. When

⁷⁷ John Goldingay, *Psalms 42-89*, Baker Commentary on the Old Testament Wisdom and Psalms (Grand Rapids, MI: Baker Academic, 2007), 2:133.

⁷⁸ Literally “from the before his face.” The idea is to be banished from the divine presence and those denied the presence of God lose the source of joy (Psalms 16:11; Psalms 21:6) and indeed of life itself (Psalms 42:1-4; 2 Kings 13:23; Jeremiah 23:39). Marvin E. Tate, *Psalms 51-100*, Word Biblical Commentary (Dallas: Word Books, 1990), 23.

⁷⁹ James Leon Wood, *The Holy Spirit in the Old Testament* (Grand Rapids, MI: Zondervan, 1976), 51.

⁸⁰ Andrew Allen, “An Old Testament ‘Extra Indwelling,’” in *The Bantam Review, Journal of the Covenant Seminary Theological Society* (St. Louis: Covenant Seminary Theological Society, 2012), 11.

David prays for the creation within him of a new heart and the renewal of a right spirit within him, he demonstrates that all his hopes of continued power of new life rest on the continuance of God's Holy Spirit in him.⁸¹ As this Psalm was a song of the congregation in the Old Testament, as the superscription over Psalms 51 in ESV mentions, all the Old Testament saints in David's time and later would have sang or prayed the words of Psalms 51 when they sought forgiveness, cleansing, and revitalization after committing sins in their personal lives.

Re-creating Spirit of God in Psalms 104:30

The pericope of Psalms 104:27-30 speaks about the dependence of all the creatures, both on land and sea, on God. All their food is given to them in due season in verses twenty-seven and twenty-eight. In verses 29-30 the Psalmist displays a chiastic structure:

“When you hide your (פָּנֶיךָ) face they are dismayed; when you take away their breath (רוּחָם) they die and return to their dust. When you send forth your spirit (רוּחֶךָ), they are created and you renew the face (פָּנֶיךָ) of the ground.”

With the use of chiastic structure, the Psalm promises that there is an on-going life, where life, breath, and spirit continue even beyond the grave.⁸² In verse twenty-nine, the Lord withdraws provision and spirit, which causes the creatures to die. But when God sends

⁸¹ Benjamin Breckinridge Warfield, *Biblical and Theological Studies*, ed. Samuel G. Craig (Philadelphia: P&R Publishing Company, 1952), 147.

⁸² Nancy DeClaissé-Walford, Rolf A. Jacobson, and Beth Laneel Tanner, *The Book of Psalms* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 779.

His Spirit, He renews life and the creatures are re-created. This is God's promise of re-creation of creatures through His Spirit in the Old Testament.

The Spirit of Wisdom in Proverbs 1:23

Wisdom, in Proverbs 1:20-33, appeals to three types of people:

- 1) simple פְּתִימִים
- 2) scoffers לִצְיִים
- 3) fools כְּסִילִים

According to Collins, “simple” is defined as someone who has not firmly committed himself, either to godliness or to ungodliness. He is therefore not neutral, but easily misled, an easy target (cf. 14:15; 1:10), and he also loves being simple (Proverbs 1:22). Further, Collins defines “scoffers” as people who ridicule moral instruction and scoff at the great realities (Proverbs 13:1). Lastly, “fools” are described as morally, not intellectually, unwise (Proverbs 1:22c; 15:14, 20; 18:2; 10:23) and as people who delight in scoffing.⁸³ Wisdom cries out in the streets, markets, noisy streets and entrance of the city gates and implores the people to turn to reproof. If the people then turn to correction, Wisdom promises to pour out⁸⁴ her Spirit on them, so that her words are made known to them. Wisdom wants these people to turn (תִּשׁוּבוּ) from evil to good, from folly to wisdom. And תִּשׁוּבוּ becomes the most important word for repentance in the Hebrew Bible.

⁸³ Collins, “A Study Guide for Psalms and Wisdom and Worship,” 40.

⁸⁴ “I will pour forth” connotes an uncontrollable or uncontrolled gushing forth like the swollen waters of a wadi. The metaphor expresses “the free pouring forth of thoughts and words.” Bruce Waltke, *The Book of Proverbs: Chapters 1-15*, New International Commentary on the Old Testament (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 2004), 204.

I would like to quote from Dr. Collins' notes as he is right in what he says about wisdom.

'The use of the word חֲכָמָה in Proverbs 1:20 is also used in Exodus 28:3 — sometimes "skill" is the best translation of חֲכָמָה. But in the moral-religious realm of Proverbs it entails skill in godly living, with a mind and heart in tune with God's values and feelings... You might call it "the skill of making choices in the light of God's value system", or more simply, "SKILL IN THE ART OF GODLY LIVING".⁸⁵

Now, if wisdom is the art of godly living and if the Spirit of Wisdom is poured on the Old Testament saints, then they have the power to exhibit godly living in every point of their lives.

Summary

In this chapter, we understand that the Spirit of God made man, and the breath of the Almighty gives life to every man. The Spirit is also involved in giving life to every creature after death. From Psalms 51, it is also understood that the Old Testament saints while singing the song of penitence, recognized the need for the Spirit of Yahweh to forgive, cleanse, and revitalize them in their personal lives. Although this was true in the life of David, David also had to face the second danger of losing the Holy Spirit whenever he committed a sin, thus rendering him ineffective as a king for the rest of his life. Finally, the Spirit of wisdom is poured on the saints of the Old Testament, and so they had the power of the skill of godly living, which enabled them to turn from folly and evil.

⁸⁵ Collins, "A Study Guide for Psalms and Wisdom and Worship," 26.

Conclusion

This study sought to answer whether the Holy Spirit worked as the sanctifying Spirit in the lives of the individual Old Testament saints. After exegetically analyzing various verses in the Old Testament, it is clear that the Holy Spirit was very active and involved in the Old Testament. The Old Testament introduces the Spirit of God as hovering over the earth with personal care and guidance (Genesis 1:2). This activity was preparing the earth to be an abode of order and form, for humankind to dwell in it and enjoy the goodness of God. Genesis 1:2 becomes the foundation for this discussion on the sanctifying work of the Holy Spirit in the Old Testament. The Spirit brought about order and changed the sinful hearts and minds of the Old Testament saints.

From the book of Job (Job 27:3; 33:4) and the creation of man in Genesis 2:7, it is evident that the Spirit of God was also involved in creating mankind and enabled the moral behavior of humanity. But the story of mankind is the story of sin after Genesis 3. But God promises his salvation in Genesis 3:15 through the “seed of the woman.” In Psalms 51, David recognized his sin and in his repentance asked Yahweh for a new heart and new spirit. He also pleads with God not to cast him away from his presence, nor take away the Spirit of Yahweh from him. Through the expression of this concern, David knew that Spirit of Yahweh is holy affected by sin. This would have been the prayer of all saints of the Old Testament when they sinned (superscription of Psalms 51). In Jeremiah’s description of the New Covenant with Israel, he speaks about the people having a new heart from God with the law written on it, receiving forgiveness from God,

having fellowship with God, and belonging to God (Jeremiah 31:31-34). This is similar to what David pleaded for in Psalms 51. These were the elements of regeneration. And salvation was a definite act of regeneration Deuteronomy 6:6-7; 10:12; 30:6; Psalms 37:31 and 40:8. The Spirit of God transformed the Old Testament saints as new creation with a single/new heart and a new spirit. The Spirit of God was involved in the spiritual circumcision of the heart enabling the Old Testament saints to love and serve the Lord their God with all their heart and soul and also kept the commandments of Yahweh (Deuteronomy 10:16; 30:6; Jeremiah 4:4; Acts 7:51; Philippians 3:3; Colossians 2:11). The Spirit is often expressed as water Old Testament (Isaiah 44:3; Joel 2:28). This speaks of the powerful presence of the Spirit of Yahweh on individuals, groups, and nations to assist them in coming to know God and transforming their lives. In the Old Testament, we often find future prophecies in which an entire nation is filled with the Spirit and they start to have a relationship with God (Jeremiah 31:31-34), irrespective of who they are (Joel 2:28-31).

The Spirit of God is seen as being poured in fullness on men for the task of building the sanctuary (Exodus 31:3). This sanctuary was built so that Yahweh could dwell in their midst and sanctify the lives of the people of Israel. The Spirit endowed the craftsmen with ability, intelligence, knowledge, and craftsmanship to build the tabernacle. We can also see Yahweh promising Zerubbabel that he was going to rebuilt the Temple by the power of the Spirit, not by the might of men (Zechariah 4:6). This Spirit over the craftsmen was also expressed in Proverbs as the power of the skill of godly living, which enabled saints of the Old Testament to turn from folly and evil to wise and good living (Proverbs 1:23). The saints of the Old Testament were filled with the Spirit of wisdom

and they showed justice and righteousness, both in their administrations and in their day-to-day living. In the Old Testament, we can see the effectiveness of people like Joseph, Moses, Joshua, and David. When people who were empowered with the Spirit did not respond well to their divine call, they had to face the consequence, as in the case of Saul, Samson, and also Balaam which was the reason David cried out to be forgiven and not let the Spirit leave him and make him a castaway.

In the Old Testament, we find Yahweh promising his Spirit to come upon his chosen Messiah. The Spirit enabled him to obey and keep the law of the Lord. This Messiah would be the King of God's people and he would lead the people by the Spirit and they in turn will obey and keep the law of the Lord.

The Spirit of Yahweh in the Old Testament was also involved in judgment. When there was large-scale moral depravity exhibited in man, like in Genesis 6:3, the Spirit of Yahweh is involved in the judgment of humanity.

Further, the blessing of the Spirit is not only the restoration of God's people, but also the restoration of the land (Ezekiel 36:22-32). The blessing of restoration of people and land is the continuing theme in Ezekiel. This takes us back to Genesis 1:2, where the Spirit changed chaos to order. And finally a day will come and is already now in the process when the Spirit will change the earth from a condition of chaos to complete order.

Finally, we looked briefly at several passages in the New Testament that say that the Holy Spirit was not yet given and the following interpretations suit best. 1. John 14:16-17 states a promise that the Holy Spirit whom the disciples were already enjoying will also continue into the future. In John 7:37, the word "given" is not in the Greek text

and the verse means that the Holy Spirit will soon descend in a new way on the believers. John 1:33 indicates that the Pentecost signaled the ancient promise of the baptism of the Spirit into unity without a distinction between the Old and New Testament Spirit.

Thus, we understand that the Spirit of God was active in individual saints in Old Testament and is continuing to be active in our present time until the very end.

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