

The Holy Spirit in the Old Testament: WSC Annual Conference, January 16th, 2016

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Introduction

I. Creation: The Role of the Holy Spirit in the Creation of the World as a Paradigm for the Future

Main Point: The Holy Spirit was present at Creation providing protection and hovering over the Garden, a prototypical sanctuary, and this was to be a paradigm for the future.

“the earth was without form (תהו) and void and darkness was over the face of the deep. The Spirit of God was hovering (רחף) over the face of the waters.” Gen. 1:2

The glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle. (Exod 40: 34-36, ESV).

And when the priest came out of the Holy Place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. (I Kings 8: 10-11, ESV).

II. Recreation: The Role of the Holy Spirit in the Creation of Israel

Main Points: In some sense, the Holy Spirit is performing a similar function in Israel (a recreation). The Holy Spirit is identified with the pillar of cloud and fire. The Holy Spirit’s redemptive work is “immediate.” Just as the Spirit acted in the first Exodus, so there will be a second Exodus that will be the immediate work of God. The Holy Spirit’s posture is often “self-effacing” = focusing on another, i.e., Christ.

But the Lord’s portion is his people, Jacob his allotted heritage. He found him [i.e., Israel] in a desert land, and in the howling waste (תהו) the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye. Like an eagle that stirs up its nest, that flutters (רחף) over its young, spreading out its wings, catching them, bearing them on its pinions, the Lord alone guided him. (Deut 32: 10-11, ESV)

Then say to Pharaoh, “This is what the Lord says: Israel is my firstborn son, and I told you, ‘Let my son go, so he may worship me.’ But you refused to let him go; so I will kill your firstborn son.” (Exod 4: 22-23, ESV)

And the Lord went before them by day in a pillar of cloud (עַמּוּד עָנָן) to lead them along the way, and by night in a pillar of fire (עַמּוּד אֵשׁ) to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people. (Exod 13:21-22, ESV)

Yet now be strong, O Zerubbabel, declares the Lord. Be strong, O Joshua, son of Jehozadak, the high priest. . . . Be strong all you people of the land, declares the Lord. Work, for I am with you, declares the Lord of hosts, according to the covenant that I made with you when you came out of Egypt, My Spirit remains (רוּחִי עִמָּדְתָּ) in your midst. Fear not, for thus says the Lord of hosts: Yet once more, in a little while, I will shake the heaven and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts (Hag 2:4-6, ESV).

(9) And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters. By a pillar of cloud (עַמּוּד עָנָן) you lead them in the day, and by a pillar of fire (עַמּוּד אֵשׁ) in the night to light for them the way in which they should go. You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments (18) Even when they had made for themselves a golden calf and said, ‘This is your God who brought you up out of Egypt,’ and had committed great blasphemies, you in your great mercies did not forsake them in the wilderness. The pillar of cloud (עַמּוּד עָנָן) to lead them in the way did not depart from them by day, nor the pillar of fire (עַמּוּד אֵשׁ) by night to light for them the way by which they should go. You gave your good Spirit (רוּחַ הַטּוֹבָה) to instruct them . . .

“it [the law] was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one.” (Gal 3:19-20, ESV)

I mean that the heir, as long as he is a child, (νήπιός), is no different from a slave (δούλου), though he is the owner of everything (κύριος πάντων ὧν), but he is under guardians and managers until the date (προθεσμίᾳ) set by his father. In the same way we also, when we were children (νήπιοι), were enslaved to the elementary principles (στοιχῆα) of the world (τοῦ κόσμου). But when the fullness of time had come, God sent forth his Son, born of a woman, born under law (ὑπὸ νόμον), to redeem those who were under the law, so that we might receive the adoption as sons (υἰοθεσίαν). And because you are sons (υἱοί), God has sent the Spirit of his Son into our hearts, crying out, “Abba, Father!” So you are no longer a slave (δοῦλος), but a son (υἱός); and if a son (υἱός), **then an heir through God (διὰ θεοῦ)**. Formerly, when you did not know God, you were enslaved (ἐδουλεύσατε) to those who by nature are not gods. But now that you have come to know God (γνόντες θεόν), or rather to be known by God (μαῶλλον δὲ γνωσθέντες ὑπὸ θεοῦ), how can you turn back again to the weak and worthless elementary principles (στοιχῆα) of the world, whose slaves you want to be once more? (Gal 4: 1-9, ESV).

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. But

they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go at the right hand of Moses who divided the waters before them to make for himself an everlasting name, who led them through the depths? (Isaiah 63: 9-13a, ESV)

I will have mercy on the house of Judah and I will save them by the Lord their God and I will not save them by bow, or by sword, or by war, or by horses or horsemen” (Hosea 1:7, ESV).

And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. (Calvin’s translation, Joel 2:28-32)

III. New Creation: Advent of Jesus, Pentecost and the Church

Main Points: Jesus Christ, as the true Son, is the agent of the New Exodus. Jesus is led by the Holy Spirit in the wilderness as a child and as a man to become the “true Israel” and for a divine purpose: the inauguration of a new creation.

When Israel was a child, I loved him, and out of Egypt I called my son (Hosea 1:11, ESV)

... and [he] remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt I called my son.’ (Matt. 2:15, ESV)

They shall go after the Lord; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the Lord.” (Hos 11: 10-11, ESV)

“As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way, the voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight. John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins” (Mark 1:2-4, ESV).

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opening and the Spirit descending on him like a dove. And a voice came from heaven, 'You are my beloved Son; with you I am well pleased.' The Spirit immediately sent him out into the wilderness... (Mark 1:9-12a ESV)

Oh that you would rend the heavens and come down, that the mounts might quake at your presence – (Isaiah 63:19, MT, ET = 64:1, ESV).

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations (Isa 42:1, ESV).

And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.” (2 Cor. 3:3, ESV).

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Cor 5: 17, ESV).

Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. (Rev 21:3, ESV)

Glossary and Select Bibliography (for those that want to do further study. These are some of the works that were referenced in this talk directly or indirectly).

Rule of Faith (ROF) = This principle has an honored pedigree stretching back at least as far as Irenaeus. Unfortunately, sometimes the way the rule of faith is set forth makes it sound as if it is liable to subjectivism, or *de facto* creating a canon above the canon of Scripture. However, God has already revealed himself in the Scriptures of Israel, therefore Jesus, who is one with God, as the eternal logos reveals himself in the OT. The Holy Spirit bears witness to this.

“Septuagint” = the ancient Greek translation of the Hebrew text, often used by the Apostles when quoting, or through subtle citation, allusion or echo.

“Massoretic Text (MT)” = the Hebrew text of the OT often used for scholarly study. In Seminary, usually the Leningrad Codex is used as a basis, although there are older and more reliable manuscripts.

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-: *Treaty of the Great King: The Covenant Structure of Deuteronomy* (Grand Rapids: Eerdmans, 1963), pp.65ff. and especially pp. 140-41.

-: *Images of the Images of the Spirit* (Grand Rapids: Mich.: 1980), especially all of chapter 1 and especially chapter 3, pp. 70-96. Not an easy or "quick" read.

-: *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Pk., KS: Two Age Press, 2000), especially pp. 30-33, which contain an abbreviated argument of chapter 1 of *Images*, and pp. 369-72.

-: *Glory in Our Midst: A Biblical-Theological Reading of Zechariah's Night Visions* (Overland Pk., KS: Two Age Press, 2001), especially pp. 6-12, 112-16, 139-41, 160-61, 217.

-: *God, Heaven and Har Magedon: A Covenantal Tale of Cosmos and Telos* (Eugene, Oregon: Wipf and Stock, 2006), pp. 31-39, 218-22.

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