

God's Prophetic
Spirit
Volume 1

A textual model for
understanding the promise
of the Holy Spirit

Jonathan Jenkins

God's Prophetic Spirit

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God's Prophetic Spirit

A Textual Model for Understanding
the Promise of the Holy Spirit

Volume 1

Jonathan Jenkins



Houston | Atlanta

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"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit. "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

(Joel 2:28-32)

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God's Prophetic Spirit

Introduction

You are not going to agree with everything you read in these essays. Over the next 25 essays it will be argued that whenever the Holy Spirit works directly with man His work is always prophetic in its nature and that His direct work with man has been completed. There are few who agree with that position. While I do hope to challenge your thinking, and in some measure to move you closer to my understanding of this important topic, that is not ultimately my goal. In this work I covet your understanding more so than your agreement.

Too much of Christian thinking has abandoned its commitment to textuality. No longer do preachers as a whole spend time explaining how the text supports their views and doctrine within their sermons. Too few Christians turn to the text of the Bible to answer the spiritual problems of their lives. Appeals to the heart and to an ambiguous sense of spirituality have replaced the word of the Lord as the locus of authority for saints. The reliance on the subjectivity that lies beyond the word of God is especially true in current teachings about the Holy Spirit. Rather than relying on the revelation of scripture, in much of current theology one's dreams, feelings or leadings are deemed as the evidentiary basis of faith. The consequence of this understanding is that the Bible becomes largely irrelevant until it is empowered by the Spirit's perceived movement in a person's heart. Current homiletic instruction no longer encourages the preacher to declare the authority of God's word; his task is to connect the listener to the word and assist him in finding its relevance and meaning to him. The task

of the listener is to meditate and reflect on the message until the Spirit moves in some way to bring the truth hidden in the text to his heart. Too much of Christian theology has lost its way because it no longer believes that the Bible contains the answers to life and, so in some way, the work of the Spirit resides outside of the revelation of scripture. It is on this point that I am after your understanding.

The foundation of the essays in this series is a verse-by-verse examination of every instance in the Bible in which the Holy Spirit is said to be working directly with a person or people. Altogether there are roughly 200 occurrences of that work in the Bible. For some, this kind of study will seem archaic and perhaps tedious or irrelevant. You will read many thousands of words in these essays before overall conclusions are drawn. While it may not be the best thing for an author to admit, if you are after a quick answer to your questions, these essays are going to try your patience. Unfortunately, a re-introduction to this approach to scripture is what many Bible students need. They need to be shown that the Bible's doctrine about the Holy Spirit is not found by looking outside of the text or in the meditations of their own hearts, but that it is found in the careful and deliberate study of God's word.

As just stated, God spoke 200 times about His Spirit's work with man. Each one of those references is impactful. Taken together they create a coherent, understandable, and relevant doctrine about the work of the Holy Spirit. While I doubt you will agree with every conclusion drawn, it is my prayer that when the totality of God's word on the work of the Spirit is laid out in front of you, you will find greater strength in your

commitment to the belief that what the Holy Spirit of God does for you is revealed completely within the pages of God's word.

Reading the Bible Front-to-Back

My admission that you are not likely to agree with all of the conclusions of these essays is not a statement of my lack of belief in the argumentation that follows. It is simply an acknowledgement that no work, not even the Bible itself, has ever brought consensus among believers on this topic.

Much of the controversy about the Spirit can be attributed to the just emphasized fact that we lack a commitment to textuality in our studies of His work. However, I believe another significant problem is that most view the work of the Holy Spirit in believers as a special blessing of the gospel and that there are few who connect the gospel's teachings about the Holy Spirit to the Old Testament's teaching about the same. In other words, we attempt to read our Bibles in a "back-to-front" manner. We interpret Paul's words in Romans 8 or Galatians 5 without realizing how the prophecies of Joel, Isaiah, or Ezekiel impact them. In so doing we are joining God in the middle of a conversation. Hundreds of years before Paul proclaimed that God had "poured out" His Spirit into our hearts another prophet of God had uttered the same message. Do you know who that prophet was and do you know what that prophet meant in his prophecy? If not, you may have been guilty of reading your Bible backwards.

That mistake can be harmful to one's understanding of the work of the Spirit. Truths in the Bible are revealed starting in Genesis and building from there as you move forward in the Bible. The same is true in regard to the Spirit. He is first "in" a man in Genesis long before he is ever "in" the saints in the

New Testament. Does the manner and effect of the Spirit's dwelling "in" man for 1,500 years before His coming in the preaching of the gospel have any impact on His indwelling as a part of the gospel? It is a question you need to answer.

As such, the foundation of the study in these essays will be a "front-to-back" study. Each verse will be studied as we come to it in the biblical text. The New Testament epistles will be examined in a roughly chronological order and attached to their place within the history of Acts if applicable. Along the way, conclusions will be drawn in each verse based upon the revelation of the verses preceding them. To the best of this author's ability, we will lay line upon line and verse upon verse to see the development of God's revelation about His Spirit with man.

The Holy Spirit Brings Prophecy

The conclusion this approach establishes is that the work of the Holy Spirit with man is always prophetic in its nature when that work is done directly with man. Whenever He comes upon man, rushes upon him, falls upon him, fills him, dwells in him, anoints him, or at least a dozen other images expressed in the Bible, the Spirit provides man some kind of prophetic ability.

This conclusion should not be taken to mean that the Holy Spirit has no work with man that is indirect or done through the influence of some mediation. These essays will also affirm that the Holy Spirit has and continues to exercise His influence upon man in mediated ways. The most apparent (and perhaps the only discernible) method is through the inspired word produced through the prophetic work with man.

Throughout this work the word “prophetic” should be considered in a generic sense. The argument is not that each person “clothed with the Spirit” (or any other similar phrase) becomes a prophet in the sense that he must become an apostle or writer of a biblical book. “Prophetic” is used as an all-encompassing expression of the Spirit’s gifts to humanity. For the purpose of this work it is meant to express that the Spirit is providing revelatory information, the gifts of inspiration needed to convey that revelation, the power to work confirmatory signs in support of that revelation, the power to complete specific works needed by God (i. e. the construction of the furniture of the tabernacle) or any other action of man which would need the divine wisdom and/or the direct involvement of God to complete. Within the Bible the

Spirit is the member of the Godhead whose function it is to empower those actions.

Final Considerations

Before turning our attention to the Bible's text, there are a few points of further clarification needed that should be remembered as you read:

This work will not seek to answer the arguments of all other positions.

While it will be necessary to reference other views from time-to-time and to anticipate the objections of some, the focus of this work is in establishing its own case, not the refutation of others. In a polemic sense, these essays are focused on an affirmative case, not a negative one.

It will be helpful to the reader to know from the outset, this author is not a Calvinist nor is he aligned with the views of charismatics. I do not believe the Calvinistic understanding of the work of the Holy Spirit has a foundation in the Bible's text. While I do have more in common with charismatic understandings of the Spirit, in that we both see prophetic works in passages relating to the Spirit, I do believe they fail to see and apply clear statements in the Bible about the limits and duration of the prophetic influence of the Spirit.

This work avoids quoting from other views and authors.

Throughout these essays you will find very few footnotes to other writings about the Holy Spirit. This is true not because I am unaware of those works or am anti-academic in my approach. The reason for the scarcity of references is two-fold.

First, it has been my experience that as soon as an author quotes another author in support of his position on the Spirit, his work is often pigeon-holed into a convenient category and then dismissed by its critics. This work is the compilation of my beliefs about the biblical text. While I certainly have been helped by many great Bible students along the way (those still living, know who they are), the arguments contained in these essays are either my own or generally used by people of like-mind on those points. It has not been my aim to plagiarize any person's works and I do not believe that I have done so. Second, the truth of the matter is that, to the best of my knowledge, there are few works in print that take the precise position you will find in this work.

The issues raised in this work are not worthy of dividing over.

Perhaps there are some references to serious doctrinal matters in these essays, but the basic argument is not a matter of salvation. Obviously to craft a series of essays of this length, I must believe in the importance of the issue; however, causing division on such matters would be unfortunate. I have been subjected to such treatment for my views and know of people of differing views who have suffered the same. Good brothers and sisters in the family of Christ ought to be able to discuss and even argue over important matters without causing strife or calling into question the state of another's faith or heart. If you wish to disagree with me on these matters, I will discuss them with you for as long as you wish, so long as at the end of the matter, we remain in harmony. Otherwise, let

us agree to leave the matter alone. If you cannot abide by that thought, please stop reading now.

With that said, I invite you to join me in a study of God's Prophetic Spirit.

God's Prophetic Spirit

Essay #1: The Holy Spirit in Old Testament History

Two hundred twenty-four. That is the number of times the word "spirit" occurs in the Old Testament.^[1] If you had been asked to estimate the total would your guess have been that high? Probably not. For many, if not most, Bible students the doctrine of the Holy Spirit is mainly a New Testament doctrine. References to the work of the Holy Spirit in the Christian or in the church are rarely discussed in light of Old Testament revelation about the Holy Spirit. It seems that we take the words of the disciples of John in Acts 19 to mean that little to nothing about the Holy Spirit can be gleaned from the Old Testament, "No, we have not even heard that there is a Holy Spirit" (Acts 19:2).^[2] However, their words do not accurately reflect what the Old Testament reveals about the Spirit.

If there is even a hint of their philosophy in our understanding about the Holy Spirit in our studies, we have injured our ability to have a clear picture of how the Holy Spirit interacts with man. Nearly every key phrase that describes the work of the Spirit with man is first found in the Old Testament.

- The Spirit "in" man first in Genesis 41:38.
- Man is "full of the Spirit" first in Exodus 28:3.
- The Spirit is "on" or "resting on" man first in Numbers 11:17-29.
- The Spirit "comes upon" man first in Numbers 24:2.
- Man is first "clothed" with God's Spirit in Judges 6:34.

- The Spirit first "rushes" upon man in Judges 14:6.
- Man first "speaks" by the Spirit in 2 Samuel 23:2.
- God first "gives" His Spirit to man in Nehemiah 9:20.
- The Spirit is first "poured on" man in Isaiah 32:15.
- Man is first "anointed" by the Spirit in Isaiah 61:1.

Even more verses and phrases could be added to this list. The point is that the language of the New Testament which describes the work of the Holy Spirit to the Christian is not new in the New Testament, nor is it exclusive to it. The Holy Spirit was active in God's work in the Old Testament and the language used to describe that work is identical to the language of the New Testament's description of the Holy Spirit's work.

The aim of this essay is to help us understand the impact of the Old Testament foundation of the New Testament's teaching about the Holy Spirit. In other words, we need to learn to read the Bible from Genesis to Revelation, not Revelation to Genesis. The Bible is meant to be read from front-to-back, not back-to-front. Lessons gleaned from the early pages of God's revelation will remain true for the rest of the Bible. Later revelation may add to our understanding, but that revelation will never overturn nor invalidate a truth that God has already established. This principle is true about every Bible truth, even the Bible's teaching about the Holy Spirit. To be effective Bible students, we must interpret every New Testament passage in light of what God has said about our topic of study in the revelation that precedes it. Whatever the Old Testament

reveals about the Holy Spirit's work is still true in the New Testament. His work may be more fully explained later in the Bible, but no verse of the New Testament will ever conflict with any verse of the Old Testament. In fact, much of what the New Testament teaches about the Spirit is based firmly on the foundation first placed down in the Old Testament.

In order to accomplish our aim, this essay is going to walk verse-by-verse from Genesis through Song of Solomon and examine every reference to the Holy Spirit's work with man.[\[3\]](#)
[\[4\]](#) As we discuss each verse we will note the key phrase which describes the Spirit's work, provide a representative list of New Testament verses which use that phrase (or similar phrases), and add comments about what the verse in question adds to our understanding of the Holy Spirit's work with man.

Within the books of the Bible discussed in this essay there are more than 30 passages (some containing multiple verses) which speak of the Holy Spirit's work with man. The testimony of these verses is consistent and singular about what the Holy Spirit does for man. His work in the Old Testament was to equip men and women with divine insight and/or prophetic abilities. We will find prophets, kings, priests, judges, and craftsmen who are given the divine abilities needed to accomplish the special works of God to which they were called.

Genesis 41:38

And Pharaoh said to his servants, "Can we find a man like this, *in whom is the Spirit of God?*"

Key Phrase: "in"

New Testament Equivalents: Romans 8:9, 11; 1
Corinthians 3:16

These words are spoken by Pharaoh in response to Joseph's interpretation of his two dreams (Genesis 41:28ff). This passage is significant on many levels. It is the first reference in the Bible to the Holy Spirit's working with man; it is the first time the Holy Spirit is said to be "in" or "indwelling" a man; it establishes that when the Holy Spirit is "in" a man that man has access to prophetic abilities. However, the significance that these words come from a non-inspired source is critical to our understanding. Pharaoh's words are his own. He needed no outside source to inform him that a man who was able to interpret dreams had God's Spirit in him. Joseph agrees in principle with this assessment: "It is not in me; God will give Pharaoh a favorable answer" (Genesis 41:16).

While the Spirit as a source of inspiration is not mentioned before this point in scripture, the prophets of Jehovah were known to the ancient world (Enoch, Noah, Abraham, etc.). The fact that Pharaoh so readily connected Joseph's abilities to the indwelling of the Spirit means that the notion that the Holy Spirit's presence in a man caused him to be a prophet was

already well established in the ancient world even among those who, like the Egyptians, no longer worshipped Jehovah.

The argument in every essay that follows from this point is that the basic nature of the Holy Spirit's work "in" man does not change throughout the rest of the Bible. Biblical chronology allows for at least 2,000 years from the Creation to the time of Joseph. In all that time, the Spirit was known as the one who empowered the prophets. Another 2,000 years passes between the life of Joseph and the end of the New Testament. During that timeframe, the understanding of the Holy Spirit's work seen first in Genesis 41 is not changed or expanded. Understanding that one biblical truth will make your journey in understanding the Bible's doctrine of the Holy Spirit much easier.

Exodus 28:3

You shall speak to all the skillful, whom I have *filled with a spirit of skill*, that they make Aaron's garments to consecrate him for my priesthood.

Key Phrase: "filled with"

New Testament Equivalents: Luke 1:15, 41, 67;
Acts 2:4; 4:8, 31; 9:17; 13:9, 52; Ephesians 5:18

God had a specific pattern according to which He wanted all things relating to the tabernacle and the priesthood made. In order to accomplish this He commands Moses to command all of the artisans that had been filled with a spirit of skill to make the garments for Aaron according to that specific pattern. One might argue that the "spirit of skill" is not a direct reference to the Holy Spirit. However, even if that is true, a principle is clearly taught from this verse. Whether it is "THE" Spirit or "A" spirit from God that fills a man that infilling provides him with divine revelation needed to accomplish a work that man could not have accomplished otherwise.

Exodus 31:1-5

The LORD said to Moses, "See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, and I have *filled him with the Spirit of God*, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft.

Key Phrase: "filled with"

New Testament Equivalents: Luke 1:15, 41, 67;
Acts 2:4; 4:8, 31; 9:17; 13:9, 52; Ephesians 5:18

This passage resides in the same overall context as the preceding one in the list: the construction of the tabernacle. In this instance there can be no doubt whether men are filled with "a" spirit or "the" Spirit. The verse specifically states that Bezalel had been "filled with the Spirit of God." That infilling granted him "ability and intelligence, with knowledge and all craftsmanship." In other words, Bezalel became an inspired craftsman gifted to work in metals, stone, and wood. He was given divine abilities to ensure that the pattern shown Moses on the mountain was followed perfectly (Hebrews 8:5). His abilities may not have been prophetic in the sense that he made inspired utterances, but they were clearly divinely-granted, special abilities that went beyond his own natural talents and learning. Without the direction of the Holy Spirit, there was no way for Bezalel to craft each of the items of the tabernacle in strict compliance with the pattern God had laid out for the

tabernacle. So he was given divinely-guided ability to direct his hands as they worked and a divinely-gifted measure of intelligence and knowledge to ensure his work complied with God's will. In this instance then, the prophetic empowerment of the Spirit was in actions and not words.

Exodus 35:30-35

Then Moses said to the people of Israel, "See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled *him with the Spirit of God*, with skill, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver--by any sort of workman or skilled designer.

Key Phrase: "filled with"

New Testament Equivalents: Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9, 52; Ephesians 5:18

This passage also resides in the context of the construction of the tabernacle. It speaks again of Bezalel's being "filled with the Spirit of God." Its force is the same as Exodus 28:3 and Exodus 31:1-5. Yet it does add one feature. Verse 34 states that Bezalel, along with Oholiab, had been inspired by the Holy Spirit not only to create the items necessary for the tabernacle, but also to "teach" others to be able to do the same. This completes the picture of Bezalel's inspiration noted above. In Exodus 31, he is given the prophetic talents needed to craft the tabernacle. In this passage he is granted the inspiration needed to utter prophetic teaching in guiding faithful, non-inspired people to complete God's work. This pattern is followed again in the New Testament. The apostles and other New Testament

prophets were filled with divine knowledge of the gospel and then charged with teaching faithful, non-inspired people who would in turn teach that same message to others (2 Timothy 2:1-2).

Numbers 11:17-29

And I will come down and talk with you there. And I will ***take some of the Spirit that is on you and put it on them***, and they shall bear the burden of the people with you, so that you may not bear it yourself alone. . . . Then the LORD came down in the cloud and spoke to him, and ***took some of the Spirit that was on him and put it on*** the seventy elders. And as soon as ***the Spirit rested on them***, they prophesied. But they did not continue doing it. Now two men remained in the camp, one named Eldad, and the other named Medad, and ***the Spirit rested on them***.

They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. . . . But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would ***put his Spirit on them!***"

Key Phrase: "Put on" "Rest on"

New Testament Equivalent: 2 Corinthians 1:22

In fulfillment of God's commandment (Numbers 11:16), Moses had gathered 70 men that would assist him in making judgments for the nation of Israel's disputes. God promised to take "some of the Spirit" that rested on Moses and give that Spirit to the 70. That transaction is completed in verse 25. As soon as that transaction was completed and "the Spirit rested on them, they prophesied." Moses' commentary on the events was that his wish was that God would make all the people of Israel to be prophets. In his view, how would that be accomplished? It would be done by "the Lord putting His Spirit on them" (Numbers 11:29). When God puts His Spirit on people, they become prophets.

Numbers 24:2-4

And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the *Spirit of God came upon* him, and he took up his discourse and said, "The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down with his eyes uncovered:

Key Phrase: "Came Upon"

New Testament Equivalents: Luke 1:35; Acts 1:8; 19:6

This passage is interesting in that the prophet upon whom the Spirit comes is not a faithful servant. Balaam's faithfulness to God is dubious at best.[\[5\]](#) Yet, the Spirit of God comes upon him and immediately he begins to prophesy. This verse teaches that God's Spirit can "come upon" people that are not in fellowship with God in order to have them carry out prophetic work that God needs from them.

Numbers 27:18-20

So the LORD said to Moses, "Take Joshua the son of Nun, a man *in whom is the Spirit*, and lay your hand on him. Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. You shall invest him with some of your authority, that all the congregation of the people of Israel may obey.

Key Phrase: "in"

New Testament Equivalents: Romans 8:9, 11;
1Corinthians 3:16

This passage occurs near the end of Moses' service to God. Joshua is being prepared to take Moses' place as the leader of God's people. A common theme about the Spirit's work in the Old Testament is that the leaders of God's people, no matter their title, are gifted with God's Spirit to equip them to function in that role. That has already been noted in the life of Moses from Numbers 11:17-29. It is here noted of Joshua. What is not stated is how or when Joshua had God's Spirit enter into him. For the answer to that question one needs to refer to Deuteronomy 34:9.

Deuteronomy 34:9

And Joshua the son of Nun was *full of the spirit of wisdom*, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses.

Key Phrase: "full of"

New Testament Equivalents: Luke 4:1; Acts 6:3, 5; 7:55; 8:17,18; 11:24; 19:6; 2 Timothy 1:6

This passage is the compliment to Numbers 27:18-20. That one tells us that Joshua had the Spirit of God in him. This one tells us how that occurred. Joshua is "full of the spirit of wisdom." He gained that status "for Moses had laid his hands on him." This verse gives us an Old Testament foundation for the apostles' laying hands on individuals in the New Testament to give the Holy Spirit (Acts 8:17-18).

Judges 3:9-10

But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb's younger brother. The ***Spirit of the LORD was upon him***, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim.

Key Phrase: "Upon"

New Testament Equivalents: Luke 1:35; 2:25, 4:18; Acts 1:8; 1 Peter 4:14

Othniel was the first of the judges that followed the triumphant generation of Joshua's days. In order to equip Othniel to lead the nation out of the oppression into which it had fallen, God placed His Spirit upon Caleb's younger brother. His reception of the Spirit is in agreement with Moses' and Joshua's relationship to the Spirit and will be in agreement with the Bible's statement about the judges that follow Othniel as well.

Judges 6:34

But the *Spirit of the LORD clothed* Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him.

Key Phrase: "Clothed"

New Testament Equivalents: No passage speaks directly of the Spirit clothing men.

Just as with Othniel, the Spirit of the Lord comes to Gideon during his selection as a judge. In this instance, the imagery used to describe that act is that of being "clothed" by the Spirit. The imagery is consistent with what we have seen for God's leaders who had the Spirit "put," "rest," or "come" on them. The effect is the same. Gideon is endowed with divine blessings to accomplish his mission.

Judges 11:29

Then *the Spirit of the LORD was upon* Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites.

Key Phrase: "Upon"

New Testament Equivalents: Luke 1:35; 2:25, 4:18; Acts 1:8; 1 Peter 4:14

The language for the empowerment of Jephthah as a judge is identical to that of Othniel. God's Spirit was "upon" him. Again, the statement is of the divine assistance granted to the leader of God's people to lead those people to the victory promised by God.

Judges 13:25; 14:6, 19; 15:14

And the *Spirit of the LORD began to stir* him in Mahaneh-dan, between Zorah and Eshtaol. . . . Then the *Spirit of the LORD rushed upon* him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done. . . . And the *Spirit of the LORD rushed upon* him, and he went down to Ashkelon and struck down thirty men of the town and took their spoil and gave the garments to those who had told the riddle. In hot anger he went back to his father's house. . . . When he came to Lehi, the Philistines came shouting to meet him. Then the *Spirit of the LORD rushed upon* him, and the ropes that were on his arms became as flax that has caught fire, and his bonds melted off his hands.

Key Phrase: "Stir" "Rushed Upon"

New Testament Equivalents: No passage speaks directly of the Spirit stirring or rushing on men.

Four of the thirty-plus passages in our study are included in this group. They all refer to Samson. His life is a clear example of the Spirit's power in the life of one of God's leaders. As his work as the deliverer of Israel begins, God's Spirit moves him to act. Throughout his life the Spirit would rush upon him and endow him with strength far surpassing that of any normal man. Yet, once he violated his Nazarite vow "the Lord left him" (Judges 16:20). Without the presence of the Lord, who according to the four passages in this list was present in Samson through His Spirit, Samson's great strength was gone. God's Spirit "rushing" on a person grants supernatural (i.e.

prophetic), not just natural, abilities.

1 Samuel 10:6, 10

Then *the Spirit of the LORD will rush upon you*, and you will prophesy with them and be turned into another man. . . . When they came to Gibeah, behold, a group of prophets met him, and *the Spirit of God rushed upon* him, and he prophesied among them.

Key Phrase: "Rushed Upon"

New Testament Equivalents: No passage speaks directly of the Spirit rushing on men.

After the period of the judges, the first king of Israel was Saul. These verses describe Saul's first interaction with Samuel. He is given two signs. The first was a meeting with three priests (1 Samuel 10:3). The second is described in verse 6. He would encounter a group of prophets. God's Spirit would rush upon him and he would begin to prophesy. That event is described in verse 10. Again, God's Spirit coming upon a man empowers him with divine and/or prophetic abilities.

1 Samuel 11:5-6

Now, behold, Saul was coming from the field behind the oxen. And Saul said, "What is wrong with the people, that they are weeping?" So they told him the news of the men of Jabesh. And the *Spirit of God rushed upon* Saul when he heard these words, and his anger was greatly kindled.

Key Phrase: "Rushed Upon"

New Testament Equivalents: No passage speaks directly of the Spirit rushing on men.

These verses describe the first major action of the newly anointed king Saul. The men of Jabseh were under siege by the Ammonites. Upon hearing these words God's Spirit again rushes upon Saul and moves him to act with divine empowerment against the aggression of the Ammonites.

1 Samuel 16:13-14

Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the *Spirit of the LORD rushed upon* David from that day forward. And Samuel rose up and went to Ramah. Now the *Spirit of the LORD departed* from Saul, and a harmful spirit from the LORD tormented him.

Key Phrase: "Rushed Upon"

New Testament Equivalents: No passage speaks directly of the Spirit rushing on or departing from men.

This passage gives us a clear insight into the necessity of the Spirit's presence in the life of a leader of God's people. Saul's sin in his failure to deal properly with the Amalekites caused him to be rejected from being king (1 Samuel 15). God instructed Samuel to anoint David in Saul's place. As that act was accomplished, the Spirit rushed upon David and departed from Saul. The Spirit had been taken from an unfaithful king and given to a man who would be a faithful king in God's service. This event must be remembered when one looks at the words of David in Psalm 51 to which we will come in time.

1 Samuel 19:20-23

Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the ***Spirit of God came upon*** the messengers of Saul, and they also prophesied. . . . And he went there to Naioth in Ramah. And the ***Spirit of God came upon him*** also, and as he went he prophesied until he came to Naioth in Ramah.

Key Phrase: "Came Upon"

New Testament Equivalents: Luke 1:35; Acts 1:8; 19:6

Saul's hatred for David grew after the events of 1 Samuel 16. God's Spirit had departed from Saul and had been given to David. Yet, God's Spirit would come upon Saul one last time. However, this time that presence would prevent Saul from harming God's anointed in David. Saul was pursuing David. He sent messengers to the city of Naioth because he had heard that David had taken refuge there. Those messengers were overwhelmed by the presence of God's Spirit upon them and they began to prophesy. They were unable to complete their mission. In time, Saul travelled to Naioth in an attempt to find David. His fate was the same as his messengers. The Spirit came upon Saul and he began to prophesy. The question asked at that event was, "Is Saul also among the prophets?" (1 Samuel 19:24).

2 Samuel 23:2

"The *Spirit of the LORD speaks* by me; his word is on my tongue."

Key Phrase: "Speak"

New Testament Equivalents: Matthew 10:20;
Mark 13:11; John 16:13; Acts 2:4; 4:31

These are among the last words of the "sweet psalmist of Israel" (2 Samuel 23:1). David's words are an explicit claim of inspiration. God's Spirit was on David and his words were spoken by God's direction. There are numerous claims of that same work of the Spirit elsewhere in the Bible.

1 Kings 18:12

And as soon as I have gone from you, the *Spirit of the LORD will carry you* I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth.

Key Phrase: "Carry"

New Testament Equivalents: Acts 8:39; 2 Peter 1:21; Revelation 17:3; 21:10

These words were spoken by Obadiah in his encounter with Elijah. Obadiah was faithful to God, but he was under the charge of the evil king Ahab to find Elijah. Obadiah was concerned that if he carried the message that he had found Elijah back to Ahab that the Spirit would carry Elijah away. If that were to happen Obadiah would be subject to punishment from Ahab. In verse 15, Elijah assures Obadiah that circumstance would not happen. The verse shows Obadiah's understanding of a prophet's relationship to the Holy Spirit. He knew that God's prophets were under the direction of the Spirit.

1 Kings 22:23-24 / 2 Chronicles 18:23

Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has declared disaster for you." Then

Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the *Spirit of the LORD go from me* to speak to you?"

Key Phrase: "Go from"

New Testament Equivalents: No passage speaks directly of the Spirit going from men.

Two passages in our discussion reveal these events. This discourse occurs between two prophets, one a true prophet (Micaiah) and one a false prophet (Zedekiah). Zedekiah's words are false as he did not have God's Spirit to begin with. Yet, his question shows the understanding that the Israelites had regarding the requirement one must fulfill in order to be a prophet. A true prophet must have God's Spirit.

2 Kings 2:9, 15-16

When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." And Elisha said, "Please let there be a *double portion of your spirit on me.*" . . . Now when the sons of the prophets who were at Jericho saw him opposite them, they said, "*The spirit of Elijah rests on Elisha.*" And they came to meet him and bowed to the ground before him. And they said to him, "Behold now, there are with your servants fifty strong men. Please let them go and seek your master. It may be that the *Spirit of the LORD has caught* him up and cast him upon some mountain or into some valley." And he said, "You shall not send."

Key Phrases: "On," "Rest on," "Caught"

New Testament Equivalents: Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32-33; Acts 8:39; 2 Corinthians 1:22; Revelation 17:3

The transition from the prophetic work of Elijah to Elisha involved transferring the Spirit's prophetic power from one to the other. Elisha requests a "double portion" be given to him. After that blessing is granted a group of the sons of the prophets of Jericho recognizes the presence of the Spirit on Elisha and bow themselves before him. As Elijah was now missing, some desired to go seek him as they believe it was possible that the "Spirit of the Lord has caught him up." All of these encounters affirm again the connection of the Spirit's presence in a person's life and his ability to be engaged in prophetic works.

1 Chronicles 12:18

Then *the Spirit clothed* Amasai, chief of the thirty, and he said, "We are yours, O David, and with you, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you." Then David received them and made them officers of his troops.

Key Phrase: "Clothed"

New Testament Equivalents: No passage speaks directly of the Spirit clothing men.

1 Chronicles 12:18 lists the mighty men who assisted David. Amasai was the chief among those 30 men. David's statement to these men was "If you have come to me in friendship to help me, my heart will be joined to you; but if you betray me to my adversaries, although there is no wrong in my hands, then may the God of our fathers see and rebuke you" (1 Chronicles 12:17). The Spirit clothed Amasai to move him to make the true response to David. Again, the Spirit's coming on a person moves him to act or speak in harmony with God's will.

2 Chronicles 15:1-2

The *Spirit of God came upon* Azariah the son of Oded, and he went out to meet Asa and said to him, "Hear me, Asa, and all Judah and Benjamin: The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.

Key Phrase: "Came Upon"

New Testament Equivalents: Luke 1:35; Acts 1:8; 19:6

When Asa ascended to the throne, God sent a prophet, Azariah, to deliver a simple message: "God will be with you as long as you are with Him." The Holy Spirit came upon Azariah to empower him to speak that message through inspiration.

2 Chronicles 20:14-15

And the *Spirit of the LORD came upon* Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. And he said, "Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, 'Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's.

Key Phrase: "Came Upon"

New Testament Equivalents: Luke 1:35; Acts 1:8; 19:6

At a critical time in the reign of Jehoshaphat, God sent a prophet to the people of Judah with a message of encouragement and strength. Judah was facing the combined armies of Moab and Ammon. Yet, God wanted His people to know that the battle they faced was not their fight. It belonged to Him. That message was delivered by Jahaziel. To empower him to speak those words, the Spirit of the Lord came upon him.

2 Chronicles 24:20

Then the *Spirit of God clothed* Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, "Thus says God, 'Why do you break the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has forsaken you.'"

Key Phrase: "Clothed"

New Testament Equivalents: No passage speaks directly of the Spirit clothing men.

After the death of the priest, Jehoiada, Judah fell back into the idolatry that permeated their history (2 Chronicles 24:17-18). God raised up Jehoiada's son, Zechariah, to warn the people of the dangers of their sins. His message was a warning spoken by inspiration. That prophetic message was the result of the Spirit's clothing Zechariah.

Nehemiah 9:20, 30

You *gave your good Spirit* to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. . . . Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands.

Key Phrase: "Gave"

New Testament Equivalents: Luke 11:13; John 3:34; John 7:39; Acts 5:32; Acts 8:18; Romans 5:5; 2 Corinthians 1:22, 5:5; Ephesians 1:17; 1 Thessalonians 4:8; 2 Timothy 1:7; 1 John 3:24, 4:13

As the work commissioned and led by Nehemiah was finished and the city of Jerusalem was secure within its new wall, the nation turned to God in other ways. Nehemiah describes a fast held by the people and led by a collection of Levites (Nehemiah 9:4-5). Their words follow and contain two references to the Holy Spirit's work in Israel. The first says that God "gave His good Spirit" to Israel to "instruct" the nation (verse 20). The second says that the Spirit warned the people through the "prophets" (verse 30). Both references point to the instruction of the Holy Spirit. It was accomplished through the inspiration and revelation that the Holy Spirit provided to Moses and each prophet who followed after him.

Psalm 51:11

Cast me not away from your presence, and ***take not your Holy Spirit*** from me.

Key Phrase: "Take"

New Testament Equivalents: No passage speaks directly of the Spirit being taken from men.

These words come from David. The most likely time of their writing is after his sin with Bathsheba. The thought expressed here must be understood in the light of David's experience in becoming king. David received his kingship because the Holy Spirit was taken from Saul and given to him as discussed earlier in the remarks on 1 Samuel 16:13-14:

Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the ***Spirit of the LORD rushed upon*** David from that day forward. And Samuel rose up and went to Ramah. Now the ***Spirit of the LORD departed*** from Saul, and a harmful spirit from the LORD tormented him.

David's plea in this moment is that God would not remove His presence from him and so depart from David's time on the throne as he had seen in the life of Saul. These words are based on what has been seen repeatedly in the Old Testament. God's leaders needed the empowerment of the Holy Spirit to fulfill their God-given roles.

Psalm 143:10

Teach me to do your will, for you are my God! Let *your good Spirit lead* me on level ground!

Key Phrase: "Lead"

New Testament Equivalents: Matthew 4:1; Luke 4:1; Romans 8:14; Galatians 5:18

Older translations (KJV, ASV) give a rendering of this text with a slightly different emphasis. The KJV reads, "... for thou art my God: thy spirit is good; lead me into the land of uprightness." Its rendering does not expressly state the manner of the leading. However, nearly all newer translation fall in line with the ESV's rendering which states David's plea as his desire to be led by God's good Spirit onto the level ground.

In either rendering the manner of that leading is alluded to in the first portion of the verse. David's first plea in this text is that God would teach him to do God's will. The manner of that teaching is then tied to the work of the Spirit. For David, a man who was an inspired prophet, the manner of that teaching would undoubtedly have been through the direct influence of the Holy Spirit. While it is certainly true that the Spirit continues to instruct through God's written word, that is not David's plea in this context. [\[6\]](#) As just seen in Psalm 51, David was imminently aware of the Spirit's work in his life and of his reliance on the prophetic wisdom that the Spirit provided the leaders of Israel (as we have noted repeatedly in the verses

covered in this essay). The most natural reading of this text would attach his words here to that same experience David knew with the Holy Spirit.

Conclusion

The Spirit's work in the Old Testament is both significant and clear. No effective Bible student can afford to miss how active the Holy Spirit was in accomplishing God's will in the Old Testament. It is a fatal mistake to assume that the New Testament is starting from a blank slate when discussing the work of the Holy Spirit. Even without considering what the written prophets had to say about the Holy Spirit (and their testimony is significant in its volume) it is clear that the Holy Spirit is extremely active in the Old Testament.

It is also important to note the singular focus of the Spirit's work in the verses above. The Spirit's work is wholly devoted to prophetic works. His presence is generally limited to leaders, priests and prophets.^[7] Moses states this clearly when he expresses his unfulfilled wish that "all the Lord's people were prophets" and that God would accomplish this by "putting his Spirit on them" (Numbers 11:29). Whether the Spirit was on, in, rushing on, clothing, resting on, put on, coming upon, given or filling these special servants of God, the effect was always the same. The Spirit's presence in their lives granted them prophetic powers, miraculous ability, divine knowledge or divine wisdom. According to the specific role in which each servant was found, God granted to him (by the Holy Spirit's presence) the divine ability and insight needed to complete his work in God's eternal purpose.

From the evidence above, the only conclusion that can be drawn is that the work of the Holy Spirit with man in the Old Testament was always supernatural in its effect. That truth

cannot be forgotten as one moves through the examples of the prophets of the Old Testament and into the New Testament.

God's Prophetic Spirit

Essay #2: The Holy Spirit in Prophecy

The work of the Holy Spirit was a major theme of Old Testament prophecy. From Isaiah to Malachi, there are more than two dozen passages which directly refer to the Holy Spirit. An understanding of the teaching of these prophetic verses is critical in creating a proper view of New Testament verses which describe the work of the Holy Spirit. In a sense, the Hebrew prophets serve as a bridge which connects the work of the Holy Spirit in the Old Testament to His work in the New Testament.

In this series, it has already been noted that the work of the Holy Spirit through the history of the Israelites was that He was the source which empowered their leaders, priests, and prophets.[\[8\]](#) His influence (whether He "clothed," "rushed upon," "filled," "came upon," or sustained any other similar connection to God's people) was that he filled them with prophetic and/or divine insight to complete the mission they were charged with completing. The New Testament confirms this work of the Holy Spirit in the Old Testament by saying, "For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21).[\[9\]](#) Interestingly, no other work of the Holy Spirit among men in the Old Testament is ever mentioned in the New Testament. If the New Testament is the best commentary on the Old Testament (and it is), the Holy Spirit performed only one work among men for the first 4,000 years of human history. He made men inspired prophets and servants of God.[\[10\]](#)

This series has already shown that Peter's description of the

work of Holy Spirit is a complete description of His efforts among the people of the first half of the Old Testament. What this essay will show is that Peter's description of the Spirit's work is also a complete description of his work in the second half of the Old Testament. A survey of the more than two dozen passages in written prophets of the Old Testament (Isaiah-Malachi) which refer to the Holy Spirit will show that those later prophets of Israel used the same language and their words carried the same meaning as did the words and meaning of those prophets contained in the earlier writings of the Old Testament (Genesis-Song of Solomon).

When this essay is tied to the earlier essay in this series, the full picture of the Holy Spirit's work in the Old Testament will be in view. That picture will show what we have already seen, that the work of the Holy Spirit among men in the Old Testament was always prophetic in its nature. Further, because many of the passages in the survey of this essay are prophetic in nature and point to the Spirit's work in the New Testament, a foundation for understanding the Holy Spirit's work in the New Testament will have been laid.

In order to accomplish the goal of this essay, the remainder of its body will be a survey of every reference to the Holy Spirit's work with men that is recorded from Isaiah to Malachi. What will be seen is that in each reference the work of the Holy Spirit will be prophetic in nature. The Holy Spirit will be described either as the source of the revelation contained in the Old Testament passage or He will be the subject of a prophecy which promises the outpouring of His prophetic gifts in the New Testament. As each verse is discussed the key

phrase describing the Holy Spirit's work and a representative sampling of similar New Testament passages will be included.

Isaiah 11:2

And the *Spirit of the LORD shall rest upon* him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.

Key Phrase: "rest upon"

New Testament Equivalents: Matthew 3:16; 1 Peter 4:14

This passage is a prophecy about the work of the Christ. God placed His Spirit upon Jesus at the commencement of his earthly ministry (Matthew 3:16). This connection gave Jesus six things: wisdom, understanding, counsel, might, knowledge, and fear. The language is very similar to Joshua's promotion to leadership of Israel during which he was "full of the spirit of wisdom" because Moses had "laid his hands upon him" (Deuteronomy 34:9). The Ephesian church was said to have been given the same blessing: "a spirit of wisdom and of revelation in the knowledge of him" (Ephesians 1:17). The force of the language clearly demonstrates that when God's Spirit "rested upon" Jesus, He spoke by inspiration with full access to God's wisdom, knowledge, and understanding.

Isaiah 29:10

For the **LORD has poured out** upon you a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers).

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

The language of this passage is interesting. Technically this is not a reference to the Holy Spirit. It is a statement that God had "poured out" a false spirit among the false prophets which were afflicting His people. What is important to note is the effect the "pouring out" of this false spirit upon the prophets and seers of Israel had upon them. When the false spirit was "poured out," the prophets' ability to utter true words ended. When the Holy Spirit is "poured out" men prophesy true things from God. When a false spirit is poured out men prophesy untrue things. The language of God's "pouring out" of a Spirit is a direct reference to prophetic work.

Isaiah 32:14-16

For the palace is forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a joy of wild donkeys, a pasture of flocks; until the Spirit is *poured upon* us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

Just as in the passage preceding this one, here the Spirit is said to be "poured out." God's judgment had turned Israel into a barren land. Their palace, city, and watchtower were desolate. The promise contained within the passage is that once the Spirit was poured out upon them, the wilderness would again become fruitful. How would this be accomplished? The "pouring out" of the Spirit would return "justice and righteousness" to their land. In other words, God's word, the source of justice and righteousness would return to God's people. Their closed eyes would be opened, their deaf ears would hear again, their hearts would understand, and their stammering tongues would speak clearly (32:3-4). All of this describes the return of the Spirit's revelation to God's people. In one passage (Isaiah 29) when God pours out a false spirit, true prophecy and understanding stops. In the next passage (Isaiah 32) that prophecy and understanding returns when the

Holy Spirit replaces the false spirit in being "poured out."

Isaiah 42:1-4

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. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

Key Phrase: "Put on"

New Testament Equivalent: 2 Corinthians 1:22

Here is another prophecy from the "Messianic Prophet" about the work to the Messiah. The phrase "in whom my soul delights" is repeated in the New Testament and applied to Jesus (Matthew 3:17; 17:5; Mark 1:11; Luke 3:22). This One in whom God delights is empowered by God's Spirit to bring forth justice and the law in a manner that would not injure even the weakest among His hearers. This passage is another statement of the Spirit's work of inspiration.

Isaiah 44:2-5

Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will *pour my Spirit upon* your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,' and name himself by the name of Israel."

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

Just as in two passages already noted in Isaiah, this passage speaks of God's Spirit being "poured out." Here it is a direct comparison to the imagery of water being poured onto the "thirsty land." The effect of God's Spirit being poured onto the people is that they would "spring up among the grass." They would become fruitful again. This is almost a repetition of the language found in Isaiah 32.

In each of the "poured out" passages in Isaiah the imagery has been the same. Israel has been subject to God's judgment. In that state, Isaiah delivers to them a message of hope. God's Spirit would be poured upon them again and they would be fruitful. Once more they would be able to proclaim that the Lord was theirs. They would uphold justice in their land. They would know justice and the false prophets would be silenced.

The imagery in Isaiah is of prophetic blessings from the Spirit. Our study will return to this language and make the point even more strongly in the books of Ezekiel and Joel.

Isaiah 48:15-16

I, even I, have spoken and called him; I have brought him, and he will prosper in his way. Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there." And now the Lord GOD has *sent me, and his Spirit*.

Key Phrase: "sent"

New Testament Equivalents: John 14:26; John 15:26; Galatians 4:6; 1 Peter 1:12

This passage addresses Israel's return from their time of exile in Babylon (48:14). Commentators are divided about the "me" that is "sent" in verse 16. Some see a Messianic reference. Others point to Cyrus, the king of Persia, who is referred to as God's "shepherd" in Isaiah 44:28 and His "anointed" in Isaiah 45:1. The specific person of the reference is immaterial to the overall thought of the verse. The "man" is sent on a prophetic mission to declare the return of God's blessings to Israel. The fullness of that message is described in the broader context of chapter 48. To empower this prophet on his mission God sends His Spirit along with him. Again, the work of the Holy Spirit with man is to empower him to complete a prophetic work.

Isaiah 59:21

"And as for me, this is my covenant with them," says the LORD:
"***My Spirit that is upon*** you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore."

Key Phrase: "Upon"

New Testament Equivalents: Luke 1:35; 2:25,
4:18; Acts 1:8; 1 Peter 4:14

Verse 20 of this great text promises that a "Redeemer" would come to Israel. The promise is extended to the coming of God's Spirit upon His people. The result of their connection to the Redeemer and the Spirit would be that God's words that he had put in their mouth would not depart from them or their offspring. The connection is unmistakable. Having God's Spirit "upon" you places God's word "in your mouth." Compare this verse to 2 Samuel 23:2.

Isaiah 61:1

The *Spirit of the Lord GOD is upon* me, because the LORD *has anointed me* to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.

Key Phrase: "Upon"

New Testament Equivalents: Luke 1:35; 2:25, 4:18; Acts 1:8; 10:38; 2 Corinthians 1:21; 1 Peter 4:14; 1 John 2:20, 27

There can be no argument about the fulfillment of this text. Jesus quotes and applies it to Himself in Luke 4:18-21. Here, God's Spirit being "upon" Him and His being "anointed" commissions Him to "bring good news" and to "proclaim liberty." The presence of the Spirit upon a man and God's anointing of him is again tied to man's empowerment and commission to accomplish a divine and/or prophetic work.

Isaiah 63:10-14

But they rebelled and *grieved his Holy Spirit*; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who *put in the midst of them his Holy Spirit*, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led them through the depths? Like a horse in the desert, they did not stumble. Like livestock that go down into the valley, the *Spirit of the LORD gave them rest*. So you led your people, to make for yourself a glorious name.

Key Phrases: "Put on," "Grieve"

New Testament Equivalents: 2 Corinthians 1:22;
Ephesians 4:30

The text portrays Israel as those who "rebelled" against and "grieved" the Holy Spirit. They did so by rejecting the Spirit who had been "put in the midst of them" in the person of Moses. Nehemiah records similar language about the Spirit's presence in Israel's midst in the wilderness: "You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. . . . Many years you bore with them and warned them by your Spirit. . . ." (Nehemiah 9:20, 30). The first prophet to Israel was Moses who by the power of God's Spirit "divided the waters" and led them "through the depths." This passage, as well as Nehemiah 9, holds Israel accountable for failing to heed the teaching and

miracles of the prophets that came by the Holy Spirit's power.

Ezekiel 2:2

And as he spoke to me, the *Spirit entered into me* and set me on my feet, and I heard him speaking to me.

Key Phrase: "Entered Into"

New Testament Equivalent: Galatians 4:6

The Holy Spirit's entrance "into" Ezekiel allowed him to hear God speaking to him and commissioning him to bring his prophetic work among the exiles in Babylon.

Ezekiel 3:12-14, 24; 8:3; 11:1, 5, 24; 37:1; 43:5

□ Then the ***Spirit lifted me up***, and I heard behind me the voice of a great earthquake: "Blessed be the glory of the LORD from its place" . . . The ***Spirit lifted me up*** and took me away, and I went in bitterness in the heat of my spirit, the hand of the LORD being strong upon me. . . . But ***the Spirit entered*** into me and set me on my feet, and he spoke with me and said to me, "Go, shut yourself within your house. (3:12, 14, 24) □ He put out the form of a hand and took me by a lock of my head, and the ***Spirit lifted me up*** between earth and heaven and brought me in visions of God to Jerusalem, to the entrance of the gateway of the inner court that faces north, where was the seat of the image of jealousy, which provokes to jealousy. (8:3) □ The ***Spirit lifted me up*** and brought me to the east gate of the house of the LORD, which faces east. And behold, at the entrance of the gateway there were twenty-five men. And I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. . . . And the ***Spirit of the LORD fell upon me***, and he said to me, "Say, Thus says the LORD: So you think, O house of Israel. For I know the things that come into your mind. . . . And the ***Spirit lifted me up*** and brought me in the vision by the Spirit of God into Chaldea, to the exiles. Then the vision that I had seen went up from me. (11:1, 5, 24) □ The hand of the LORD was upon me, and he brought me out ***in the Spirit*** of the LORD and set me down in the middle of the valley; it was full of bones (37:1). □ the ***Spirit lifted me up*** and brought me into the inner court; and behold, the glory of the LORD filled the temple. (43:5)

Key Phrases: "Lifted Up," "Fell on," "Entered,"
"In," "Put in"

New Testament Equivalents: Matthew 22:43;
Luke 2:27; Acts 8:16; 10:44; 11:15; 19:21;
Romans 8:9; 1 Corinthians 12:3; 1 Corinthians

14:2; 2 Corinthians 1:22; Galatians 4:6;
Ephesians 6:18; Philippians 2:1; Colossians 1:8;
Revelation 1:10; 4:2; 17:3; 21:10

For sake of brevity, these several verses from Ezekiel are placed together. A reading of them highlights the impact of the Spirit's prophetic work in Ezekiel's ministry. These verses show the breadth of phraseology used in describing the prophetic work of Ezekiel. As can be seen in the long list of New Testament equivalents, this language also permeates later language about the work of the Holy Spirit as well.

Ezekiel 36:26-27

And I will give you a new heart, 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. And I will put *my Spirit within you*, and cause you to walk in my statutes and be careful to obey my rules.

Key Phrase: "within"

New Testament Equivalents: 1 Corinthians 6:19;
2 Timothy 1:14

The promise to Israel as it is being restored from its Babylonian exile was that God would place His Spirit "within" them. Notice the connection found in the verse in the words that immediately follow that promise: ". . . and cause you to walk in my statutes . . .obey my rules." The presence of God's Spirit in His people is tied directly to the exaltation of His Law among them. This verse again ties the work of the Holy Spirit to God's Law. This connection is consistent with the prophetic work of the Holy Spirit that has been noted in every Old Testament reference to the Holy Spirit that precedes Ezekiel 36.

Ezekiel 37:14

The hand of the LORD was upon me, and he brought me out *in the Spirit* of the LORD and set me down in the middle of the valley; it was full of bones. . . . And I will *put my Spirit within you*, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD."

Key Phrases: "in," "within"

New Testament Equivalents: Romans 8:9, 11; 1 Corinthians 3:16

This verse is the concluding verse of Ezekiel's prophetic vision of the Valley of Dry Bones. As listed earlier in this essay, Ezekiel's ability to receive this vision came to him because the Lord's hand was upon him and he was brought out "in the Spirit of the Lord" to this valley.

For many, the statement that God would put His Spirit within the people as shown in this vision is a prophetic statement of the coming of the Spirit in the New Testament. However, looking at the vision as a whole there is good reason to see otherwise. In verse 14 the "indwelling" Spirit is said to produce the effect of giving life to those receiving the Spirit: "And I will put my Spirit within you, and you shall live . . ." This construction is found several times within this vision:

- 37:5 – ". . . Behold I will cause my breath to enter you and you shall live."

- 37:6 – “. . . and put my breath in you, and you shall live . . .”
- 37:8 – “But there was no breath in them.”
- 37:9 – “. . . Prophecy to the breath . . . say to the breath . . . Come from the four winds, O breath and breathe on these slain, that they may live.”
- 37:10 – “. . . and the breath came into them and they lived . . .”

Both “breath” and “spirit” in every instance in Ezekiel 37 are from the same Hebrew word.[\[11\]](#) The use of “spirit” in this context is in the “spirit’s” ability to give life to man. The “man” in question here is the “whole house of Israel” (v. 11).

The promise of the vision is of the exiled Israel’s being restored to its land and so of their dead and dry nation’s being restored to life from the grave of their exile: “. . . you shall know that I am the Lord when I open your graves and raise you from your graves . . . I will put my Spirit within you, and you shall live, and I will place you in your own land” (vs. 13-14). The giving of the “Spirit” in this text refers to the time of restoration. That restoration was completed no later than the days of Nehemiah. As such this text cannot be speaking of the indwelling of the Spirit under the gospel.[\[12\]](#)

This text is not a direct reference to the indwelling in the New Testament. It calls upon the creation imagery in the Garden, wherein God formed man out of the Earth and breathed life into him to make him a living soul. In this great vision that same process is promised to be repeated for the “whole house

of Israel.” In this instance then, it is best to understand the “indwelling” in the sense of life being given from God, not as some individual and personal promise of the gospel.[\[13\]](#)

Ezekiel 39:28-29

Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. And I will not hide my face anymore from them, when I ***pour out my Spirit*** upon the house of Israel, declares the Lord GOD."

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

As does much of the rest of Ezekiel, this passage envisions the restoration of Israel. In that view is the "pouring out" of the Holy Spirit on the house of Israel. We have already seen this language in Isaiah refer to the Spirit's prophetic influence. We will see that connection again in Joel 2 (see the comments below for that passage). These verses make the same link. When the Holy Spirit is poured out, God would no longer hide His face from them. That ties together the revelation of God's person to the pouring out of the Holy Spirit. That pouring out is then revelatory or prophetic in its nature.

Daniel 4:18; 5:11-12, 14; 6:3

□ This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the *spirit of the holy gods is in* you." (4:18) □ There is a man in your kingdom *in whom is the spirit of the holy gods*. In the days of your father, light and understanding and wisdom like *the wisdom of the gods were found in him*, and King Nebuchadnezzar, your father--your father the king--made him chief of the magicians, enchanters, Chaldeans, and astrologers, because an *excellent spirit*, knowledge, and understanding to interpret dreams, explain riddles, and solve problems **were found in this** Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation." I have heard of you that the *spirit of the gods is in you*, and that light and understanding and excellent wisdom are found in you. (5:11-12, 14) □ Then this Daniel became distinguished above all the other presidents and satraps, because an *excellent spirit was in him*. And the king planned to set him over the whole kingdom. (6:3)

Key Phrase: "in"

New Testament Equivalents: Romans 8:9, 11;
1Corinthians 3:16

The kings of Babylon and Persia recognized that Daniel was a prophet. In each of the verses above, they speak of that prophetic ability with a common jargon: "the spirit of the gods is in you." Their language is the same as that of another non-Israelite king, Pharaoh, in his praise of a Hebrew he recognized as a prophet, Joseph: "And Pharaoh said to his servants, 'Can we find a man like this, in who is the Spirit of God?'" (Genesis 41:38). The book of Daniel's testimony about the work of the

Holy Spirit is that He makes men prophets.

Joel 2:28-29

"And it shall come to pass afterward, that I will ***pour out my Spirit*** on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will ***pour out my Spirit.***"

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

Joel 2 is a foundational passage in understanding the Spirit's work in the New Testament. The apostle Peter elevates this text to that level by his use of it in Acts 2:16: "But this is what was uttered through the prophet Joel." With those words, Peter establishes that the first work of the Holy Spirit in the church was the same and only work that the Spirit had done with man since the time of Joseph: prophecy. Joel uses the same language as Isaiah and Ezekiel to describe the same prophetic work. It is the same work which is described in the events of Acts as the apostles spoke by the inspiration of the Holy Spirit (Acts 2:4). In Joel's words when the Spirit was "poured out" on mankind, all classes of humanity would be influenced by that outpouring (sons and daughters, old and young, male and female servants). What that influence would bring to man is limited to three things: prophecy, dreams, and visions. No other work besides the revelation that comes through those three prophetic gifts is mentioned. Why should it be? Until

Joel's day (as this essay and the previous essay in this series has shown), no other work of the Holy Spirit has been introduced into the biblical text. There is no way to make prophecy, dreams, and visions anything other than divinely given gifts of revelation.

The significance of this passage cannot be missed by the attentive Bible student. Peter understood it. He said that Joel's words were fulfilled by the tongue speaking of Acts 2. Only miraculous work can fulfill what Joel promises. And Peter applies Joel 2 only to the miraculous sign of tongue speaking. The question must be asked and answered: *Are there other passages after Acts 2 which are based on the fulfillment of Joel 2?* For if there do exist passages elsewhere in the New Testament that rest on the foundation of Joel 2, then one can know, just as certainly as did Peter, that the only meaning those passages can have is in a prophetic work of the Holy Spirit. To make the point succinctly: Any passage which is based on the fulfillment of Joel 2 teaches truth about the prophetic work of the Holy Spirit and only that prophetic work.

Micah 3:6-8

Therefore it shall be night to you, without vision, and darkness to you, without divination. The sun shall go down on the prophets, and the day shall be black over them; the seers shall be disgraced, and the diviners put to shame; they shall all cover their lips, for there is no answer from God. But as for me, I am *filled with power, with the Spirit of the LORD*, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

Key Phrase: "filled with"

New Testament Equivalents: Luke 1:15, 41, 67;
Acts 2:4; 4:8, 31; 6:5, 8; 9:17; 13:9, 52;
Ephesians 5:18

This portion of Micah's prophecy against the divided kingdoms of Israel (Micah 1:1) contrasts the false prophets of those nations with the true prophet of God. Those false prophets were "without vision" and "divination." In Micah's words "no answer from God" could come from those prophets. However, the true prophet because of his connection to the Holy Spirit, was full of power, justice, and might. This infilling or indwelling of God's Spirit empowered the true prophet to "declare to Jacob his transgression and to Israel his sin." In the Old Testament, being "filled with the Holy Spirit" meant that a man was empowered to "declare" God's word.

Haggai 2:4-5

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

Key Phrase: "Remains"

New Testament Equivalent: John 1:32-33

In Haggai's time, the Jews have returned from exile and are struggling to rebuild their nation, city, and temple. This passage contains a promise of God to the leaders of the nation (Zerubbabel and Joshua) that He would not depart from them. The promise here is that his "Spirit" remained among them. It is possible that this is not a direct reference to the Holy Spirit (Although the editor/translators of most translations do use a capital "S" on the word Spirit, it is important to remember that the capitalization of words is an editorial or translational decision and not a mandate from the original text). The word "spirit" is used a number of times in the Old Testament to speak of God's presence. A clear example of this is found in Psalm 139:7: "Where shall I go from your *Spirit*? Or where shall I flee from your *presence*?" Given the nature of the promise extended to Zerubbabel and Joshua it is possible the basic promise is simply that God would remain with them and bless their efforts to rebuild His temple.

However, if it is a reference to the Holy Spirit, the verses

that follow this promise are important. They focus on the evidence of that promise. That evidence is the fulfillment of a prophecy: "For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land." This passage is quoted in Hebrews 12 and is applied to the church as it surpasses and replaces the nation Israel in its standing with God (Hebrews 12:24-28). So if the remaining Spirit in this text is the Holy Spirit, the connection is again to the prophecy that the Spirit brought.

One might also do well to note the promise of the Spirit's power that is given to Zerubbabel from Zechariah (a contemporary prophet with Haggai) in the passage noted just below this one.

Zechariah 4:6-7

Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, *but by my Spirit*, says the LORD of hosts. Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'"

Key Phrase: "By"

New Testament Equivalents: Matthew 4:1; 12:28; Luke 2:26; 4:1; Acts 4:25; 11:28; 13:4; 16:6; 20:22; Romans 8:13-15; 15:13, 16, 19, 30; 1 Corinthians 2:13; 6:11; 12:9, 11; Galatians 3:3; 5:16, 18, 25; Ephesians 2:22; 3:5; Philippians 3:3; 2 Thessalonians 2:13; 1 Timothy 3:16; 2 Timothy 1:14; Hebrews 2:4; 9:8; 1 Peter 1:12; 2 Peter 1:21; 1 John 3:24

The promise in this text is also given to Zerubbabel and deals with the same circumstance as does the prophecy discussed just before this (see comments on Haggai 2:4-5). The overall promise is that the hands of Zerubbabel which had "laid the foundation of this house" (meaning that Zerubbabel had begun the restoration of the temple) would also finish the work: ". . . his hands shall also complete it." (Zechariah 4:9). Zerubbabel had reason to doubt his ability to accomplish that task. His efforts had been hindered by both external opposition

and a general complacency of the Jewish people toward the rebuilding efforts. In the midst of that struggle God promises that Zerubbabel would be able to finish the work "not by might, nor by power." His efforts would not succeed because of his own innate skill and dedication. God promises the work would be finished by "my Spirit." This passage is a promise to Zerubbabel that God's Spirit would provide the leader of God's people with a divine impartation of skill and power to accomplish the mission with which he had been charged. In this sense, Zerubbabel's relationship with the Holy Spirit harkens back to Bezalel and the first time the Holy Spirit empowered a man to build the "house of the Lord" (Exodus 28:3; 31:1-5; 35:30-35). We have seen this same promise in Moses, Joshua, Saul, David, and every leader of the Jews. God uses His Holy Spirit throughout the Old Testament to equip His people to His work in His way.

Zechariah 7:12

They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had *sent by his Spirit through the former prophets*. Therefore great anger came from the LORD of hosts.

Key Phrase: "sent"

New Testament Equivalents: John 14:26; John 15:26; Galatians 4:6; 1 Peter 1:12

The judgment that had afflicted the people of Israel that caused their captivity and the destruction of the temple is envisioned in the passage. Zerubbabel is having his struggles because his ancestors had made their hearts "diamond-hard" against the Law of God. How had that law been given to Israel? Zechariah says that it had been sent by "His Spirit through the former prophets." That dynamic is exactly what has been discussed in every passage prior to this one. This is a very clear statement of the work of the Holy Spirit in the Old Testament. His work was the equipping of men in prophetic ways.

Zechariah 12:10

"And I will *pour out* on the house of David and the inhabitants of Jerusalem a *spirit of grace* and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn."

Key Phrase: "poured out"

New Testament Equivalents: Acts 2:17-18; 2:33; 10:45; Romans 5:5

This passage is clearly a description of the earthly ministry of Jesus – "when they look on me, on him who they have pierced." It is possible that the "spirit of grace" describes the spirit of graciousness that a reception of the work of the Messiah brings. That would mean that the "spirit of grace" is equivalent to the "pleas of mercy" immediately following in the verse.

However, most commentators point the phrase "spirit of grace" to the Holy Spirit. If that is true, then it refers to the role of the Holy Spirit in the ministry of Jesus. Acts 10:38 describes that work in this way: "How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil. . ." If this passage refers to the Holy Spirit, then the "poured out" "Spirit of Grace" is He who empowered Jesus to go about doing good and healing all who were oppressed.

Malachi 2:14-15

But you say, "Why does he not?" Because the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. Did he not make them one, with a *portion of the Spirit* in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.

Key Phrase: "Portion"

New Testament Equivalents: No passage speaks directly of a portion of the Spirit. However, John 3:34 does use the word "measure" in a discussion of the giving of the Holy Spirit.

Here is another passage with some ambiguity in the use of the word "Spirit." The verses look back to God's creation of marriage in the Garden of Eden. God made them (Adam and Eve) one. He bound them together in that union (see Matthew 19:4-6). In so doing, He left a residue of the Spirit among them. Why did he do so? He created marriage in that way because He was seeking "godly offspring." The focus of the verse and the larger context of Israel's corruption of the marriage ideal (verse 14) seems to be on the sanctity of marriage and the unity within it. Most commentators suggest the reference to the "Spirit" here is to the creative work of God and not a direct reference to the Holy Spirit. The focus is on the "oneness" of marriage and the godly offspring that comes from it. It is difficult to see a direct reference to the work of the Holy Spirit in this passage.

Conclusion

The work of the Holy Spirit described in the written prophets of the Old Testament is the same as was seen in Old Testament history in the first essay of this series. The language is the same. He is poured on men and fills them with His power. He enters into men and they are said to be in Him as they prophesy. This imagery permeates all of the Old Testament. There is universal agreement among Old Testament writers that the Spirit is He who is responsible for imparting prophetic power to men. There is also universal silence among those same writers about any other work that the Holy Spirit has with humanity.

Perhaps most important in studying the Holy Spirit in the prophets of the Old Testament is seeing the prophecies they make regarding the work of the Holy Spirit in the New Testament. Every Bible student needs to study and see the impact of prophecies in the Old Testament such as Joel 2. It is the foundation of Acts 2. That means that any reference to the Holy Spirit in the New Testament that is based on Acts 2 is also based on Joel 2. Joel 2 then both limits and explains what those passages mean. One cannot build a structure larger than what the foundation of that structure allows. Any passage which is built on the foundation of Joel 2 and Acts 2, may explain more fully the meaning of both, but cannot ever go past the limitation of Joel's statement that the Spirit would provide, "prophecy, dreams, and visions." Seeing the connection between Joel 2 and other Old Testament prophecies about the Holy Spirit and the New Testament's teaching provides the

Bible student with those kinds of safeguards as he endeavors to learn what the Bible is teaching about the Holy Spirit.

As we close, let us be clear about the testimony of the Old Testament about the work of the Holy Spirit and what it means about the Spirit's work in the New Testament.

- Every passage in the Old Testament about the Spirit's work with man is about the Spirit's prophetic ministry.
- Every prophecy in the Old Testament about the Spirit's work with man is about the Spirit's prophetic ministry.
- Therefore every passage in the New Testament about the Spirit's work with man that is founded on Old Testament prophecy and passages must be about the Spirit's prophetic work.

From an interpretive perspective, this understanding is powerful. If one can show that a passage in the New Testament about the Holy Spirit has its roots in the Old Testament, then he knows that the New Testament passage in question is about some work of the Holy Spirit tied to prophecy.

As we move to the New Testament in the essays that follow, we must not forget the “front-to-back” approach established in our studies of the Old Testament. The New Testament’s language concerning the work of the Holy Spirit grows out of all that has been studied to this point. Its doctrine of the Holy Spirit is not new. It comes from the truth of the Old Testament. One must understand the Holy Spirit of the New Testament as

the same Holy Spirit found in the Old Testament. That thought alone will remove much of the confusion that exists among Bible students about the Holy Spirit.

*Appendix A: Evil Spirits from
God*

Appendix A: Evil Spirits from God

There are several contexts in the Bible wherein God is said to send “evil” spirits to man. This action raises several questions about the nature of man’s free-will which are important considerations about our relationship with Him. However, this work is not focused on those particular concerns. Its focus is on the function of the Holy Spirit when He interacts with man. As such, the main item of interest on the topic of evil spirits is to see how their function exactly counteracts the work of the Holy Spirit.

As has been shown, the Holy Spirit provides prophetic revelation and abilities to man. As one should expect then, the function of evil spirits is to remove prophetic insight and allow lies to be believed and evil actions to prevail. Below is a list of verses relating to this discussion. Note the highlighted portions in each of the following passages:

- Judges 9:23-24 – And ***God sent an evil spirit*** between Abimelech and the leaders of Shechem, and ***the leaders of Shechem dealt treacherously*** with Abimelech, that the violence done to the seventy sons of Jerubbaal might come, and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers.
- 1 Samuel 16:14-16 – Now the ***Spirit of the LORD departed from Saul, and a harmful spirit from the LORD tormented him.*** And Saul's servants said to him, "Behold now, ***a harmful spirit from God is tormenting you.*** Let our lord now command your servants who are before you to seek out a man who is

skillful in playing the lyre, and when *the harmful spirit from God is upon you*, he will play it, and you will be well.”

□ 1 Samuel 16:23 – And whenever *the harmful spirit from God was upon Saul*, David took the lyre and played it with his hand. So Saul was refreshed and was well, and *the harmful spirit departed from him*.

□ 1 Samuel 18:10-12 – The next day *a harmful spirit from God rushed upon Saul*, and *he raved within his house* while David was playing the lyre, as he did day by day. Saul had his spear in his hand. And *Saul hurled the spear, for he thought, "I will pin David to the wall."* But David evaded him twice. *Saul was afraid of David because the LORD was with him but had departed from Saul*.

□ 1 Samuel 19:9-10 – Then a *harmful spirit from the LORD* came upon Saul, as he sat in his house with his spear in his hand. And David was playing the lyre. And *Saul sought to pin David to the wall with the spear*, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night.

□ 1 Kings 22:21-23 (2 Chronicles 18:18-22) – Then a *spirit came forward* and stood before the LORD, saying, *'I will entice him.'* And the LORD said to him, *'By what means?'* And he said, *'I will go out, and will be a lying spirit in the mouth of all his prophets.'* And he said, *'You are to entice him, and you shall succeed; go out and do so.'* Now therefore behold, *the LORD has put a lying spirit in the mouth of all these your prophets*; the LORD has declared disaster for you."

- Isaiah 19:14 – The **LORD has mingled within her a spirit of confusion**, and they will make **Egypt stagger in all its deeds**, as a drunken man staggers in his vomit.
- Isaiah 29:10 – For the LORD has poured out upon you **a spirit of deep sleep, and has closed your eyes (the prophets), and covered your heads (the seers)**.

In each of these contexts, the basic function of the evil spirit is seen easily. They serve to agitate man against the plan of God (or to be the irritant that God needs in His plan). It should be noted that those who receive the evil spirits from God were already evil before the spirit came to them. Abimelech, the men of Shechem, Saul, and the false prophets of Israel were evil before the evil spirit came to them. The spirit they received did not cause them to become evil; His function was to move these evil men to act upon what was already within their hearts. The evil spirits brought a revelation of lies to evil men just as the Holy Spirit brought the revelation of the truth to the righteous people of God. What this emphasizes is again the nature of the work of “spirits” coming from God. Whether those spirits be Holy or evil, their function is tied to the prophetic needs of God’s will.

*Appendix B: Additional
“Spirit” Verses from Genesis to
Song of Solomon*

Appendix B: Additional “Spirit” Verses from Genesis to Song of Solomon

Several verses from Genesis to Song of Solomon, which deserve some comment, were not included in the main body of Essay #1. These verses were excluded from the primary text because there exists in them some ambiguity about whether the “spirit” in the verse is actually the Holy Spirit, the Spirit’s function in the text may not involve man, or some similar consideration.

Text	Spirit Reference	Comments
Genesis 6:3	“My spirit shall not abide in man forever.”	This reference is possibly tied to the creation imagery of God’s breathing life into man. If it is a reference to the Holy Spirit, the KJV’s idea of the Spirit’s striving with man should be remembered. 1 Peter 3:18-19 says that Jesus preached “in” the Spirit to mankind in the days of Noah. This was accomplished by the preacher, Noah, in his time. See comments on 1 Peter 3:18-19 in Essay #19: “The Work of the Holy Spirit from Peter, Jude,

		and John (1 Peter – Revelation)”
Job 4:15	“A spirit glided past my face”	In trying to condemn Job of sin, Eliphaz crafts what is likely a fabricated story of an appearance of a “spirit” in his life. His appeal to a spirit’s presence and his hearing of a voice (Job 4:16), illustrates that even in this ancient time, the work of spirits was seen as the bringing of authoritative revelations to man.
Job 27:3	“the spirit of God is in my nostrils.”	This spirit reference seems to be a clear reference to “breath” of God giving life to man.
Job 32:8	“the spirit in man, the breath of the Almighty”	Elihu attributes man’s ability to reason, not to the passage of years (32:9-10), but to the spirit of man in him which comes from the breath of the Almighty. The reference is to man’s native intellect given to him in creation, not to some later impartation of the Holy Spirit
Psalms	“with a	This passage is tied to Psalm

51:12	willing spirit”	51:11 about which the main essay has commented. While verse 11 is a statement about the Holy Spirit, the plea by David is here about the nature of his own spirit.
Psalm 106:33	“made his spirit bitter”	This is a direct reference to Moses’ spirit being agitated by the sin of Israel. What is worthy of note here is that the construction shows that it is the “spirit” which moves man to speak with his lips. When this truth is applied to God the application is the same (see 1 Corinthians 2:7-16).
Psalm 139:7	“go from your Spirit”	This passage is emphasizing the omnipresence of God. Man cannot flee from His Spirit or His presence. The Spirit, being divine, is omnipresent. However, this text does not affirm a specific function of the Spirit with man.
Proverbs 1:23	“pour out my spirit”	While this is likely not a direct reference to the Holy Spirit, its usage is important. Solomon’s desire in this text is to impart his wisdom to his “son” (1:8).

		<p>To accomplish this he states he will “pour out” his spirit to his son; thereby, making his “words known” to him. The pouring out of one’s Spirit provides revelation. That is true for man’s spirit and God’s Spirit as well.</p>
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*Appendix C: Additional
“Spirit” Verses from Isaiah –
Malachi*

Appendix C: Additional “Spirit” Verses from Isaiah – Malachi

Several verses from Isaiah – Malachi, which deserve some comment, were not included in the main body of Essay #2. These verses were excluded from the primary text because there exists in them some ambiguity about whether the “spirit” in the verse is actually the Holy Spirit, the Spirit’s function in the text may not involve man, or some similar consideration.

Text	“Spirit” Reference	Comments
Isaiah 30:1	“not of my Spirit”	This reference speaks not so much of the Spirit’s actions, but Israel’s. Israel was acting on their desires. They had crafted a plan of action that God says was not His and that had not come from His Spirit. The implication is that if God had revealed His plan to Israel that revelation would have come through the work of His Spirit. In other words, His Spirit would have provided some prophetic means of making His plan known to His people.

Isaiah 34:16	“his Spirit has gathered them”	This passage indicates that God’s Spirit is involved in the care of the creation. His Spirit has gathered together all of the life of the world and provided for it (vs. 11-17). This stands in contrast to the judgment God had prepared for Edom (v. 5). Even though this text makes no direct statement of the Spirit’s work with man, it is interesting to note, even in this text, the Spirit’s connection to the “book of the Lord” and His “commands.”
Isaiah 38:16	“the life of my spirit”	This statement is found in Hezekiah’s praise of God after his recovery from illness. It attributes to God the life found in his soul.
Isaiah 40:7	“the breath of the Lord blows on it”	Older translations use the word “spirit” for breath in this text. Breath appears to be the better rendering. It is the breath or wind of God that blows upon the grasses to dry them up.
Isaiah	“measure the	Notice the second half of the

40:13	Spirit of the Lord”	verse: “what man shows him his counsel?” The Spirit of God is the place where “counsel” is found. It is the place of God’s knowledge and revelation (see 1 Corinthians 2:7-16). When that Spirit speaks to man prophecy is the result.
Isaiah 42:5	“gives . . . spirit to those who walk”	Again, “spirit” is tied to “breath” here. God’s giving of “spirit” and “breath” is synonymous to his giving life to them.
Isaiah 59:19	“the wind of the Lord drives”	Older translations use the word “spirit” here as well. New translations’ use of “wind” better fits the context. It is the “wind” caused by God that is driving the waters of His judgment upon His enemies.
Ezekiel 11:19	“a new spirit within them”	Perhaps it could be argued that this verse deserves to be in the main body of Essay 2. However, the reference appears to be more likely a discussion of Israel’s

		restoration from exile than to the giving of the Spirit in the gospel. The “new spirit” here is attached to the “new heart” in God’s people, not to the Holy Spirit.
Ezekiel 13:3	“follow their own spirit”	Here is another text which shows the relation of prophets to spirits. While it is not a reference to the Holy Spirit, it shows that prophets “see” their visions from “spirits.” These false prophets had seen “nothing” from the Holy Spirit and so only had their own spirits to follow. This important truth suggested from this text is that the visions from the Holy Spirit are “seen” – they are distinct and discernible from the “visions” of a man’s own spirit. Many today would do well to respect that truth.
Ezekiel 18:31	“new heart and new spirit”	This is similar to Ezekiel 11:19 above. The “new spirit” is connected to the “new heart” needed in man.

Micah 2:7	“the spirit of the Lord straitened” (KJV)	Most newer translations remove the “spirit” reference entirely from this text. The ESV replaces it in this manner: “Has the Lord grown impatient? Are these his deeds?” There is no clear statement about the Holy Spirit found in this text.
Zechariah 6:8	“set my Spirit at rest”	The NASB95 renders this passage: “See those who are going to the land of the north have appeased my wrath in the land of the north.” In Zechariah’s vision (vs. 1-7) the chariots travelling to the north executed God’s judgment on those places and so satisfied His wrath. If the “Spirit” rendering is correct, it would be in the sense that the Holy Spirit made known to the chariots (i.e. the drivers of the chariots) God’s will regarding the places of the north and so commissioned them to execute the wrath of God against them.

About the Author

Jonathan Jenkins

Jonathan and Julie met at nine years of age. His father, Dan, began preaching for the Palm Beach Lakes church of Christ in West Palm Beach, Florida where Julie's father was a deacon. Their friendship while growing up together, led to their becoming high-school sweethearts and marrying on August 23, 1988.

Jonathan enrolled at Freed-Hardeman University and began his studies working on a degree in Computer Science. During this time Julie gave birth to their first two children - Austin and Amanda.

Their youngest child came along just as they were making a change of direction in their lives. Andrew was born just as the desire to be more personally involved in the Lord's work moved them toward Jonathan's entrance into a life of preaching. He moved from the Computer Sciences field and began a course of study at the Memphis School of Preaching. He graduated first in his class in 1994 and accepted his first full-time preaching work in Batesville, MS at the Central Academy church of Christ during his final year at the school.

The Jenkins lived in Mississippi for five years. While

working with the church in Batesville, Jonathan completed his undergraduate work at Freed-Hardeman - this time with a major in Bible, while Julie worked in the school system where their children attended.

In 1997, an opportunity arose to work with the Avondale church of Christ in Decatur, GA. Jonathan and Julie moved to the Atlanta area and spent 11 years with that congregation. During that time Jonathan's interest in computers led him to create digitalbiblestudy.com. From 2002-2009, digitalbiblestudy.com has hosted over a thousand live internet studies, streamed dozens of live brotherhood lectureship and events, and provided an average of 75,000 downloaded sermons every year to visitors.

In 2009, he began working with the Katy church of Christ in Katy, Texas. Since his work began there, he published his first book, *Becoming God's Friend*. He also serves as the editor in chief of the Kindle essay series, *Moments that Matter*.

[1] Count taken from the English Standard Version.

[2] All quotations taken from the English Standard Version unless otherwise noted.

[3] The remainder of the Old Testament references to the Holy Spirit is found in "Essay on the Holy Spirit: The Holy Spirit in the Prophets."

[4] There are over 500 verses in the Bible that use the word "spirit." Many are references to man's spirit. Those have been excluded. There are a number which speak of the Spirit's work in creation (i. e. Genesis 1:2; Job 26:13; Psalm 104:30) which have also been excluded. There are

some uses of "spirit" which speak of God giving life through His Spirit or use the word "spirit" in a parallel structure to "life" or "breath" (i. e. Psalm 104:30; Job 33:4; 34:14). Those have also been excluded (with one exception: Ezekiel 37:14). Using as fair and thorough a hand as possible, this list has been pared down only to those verses which speak of the Holy Spirit directly interacting with man. You are free to replicate the list on your own and include any of the excluded "spirit" references. I am confident that you will find this listing fair and that any discrepancy will not materially alter the conclusions drawn from it.

[5] Joshua 13:22 plainly states that Balaam was one who practiced "divination" or was a "soothsayer" (NKJV). This explains why Balack would have sent the "fee of divination" with his messengers on their first trip to Balaam. It was not the first time Balaam had received money for his services. This is in harmony with the New Testament's statement concerning Balaam's greed (2 Peter 2:15; Jude 11).

[6] This passage presents an interesting case in our attempt to study "front-to-back" about the Spirit. If one holds that David is referring to the written word in this text, it must be asked, "How much of the written word did David have?" He had the Law (Genesis – Deuteronomy). Joshua had been added to the book of the Law (Joshua 24:26). Perhaps Judges could be added to the list. Ruth might be included, but as it mentions David, it is possible it was not yet written (Ruth 4:22). The books of 1 Samuel – 2 Chronicles contain the life of David. So they could not have been completed before his death. He would have had the portions of Psalms he personally penned. At best, one could prove he had 7-8 completed books and access to portions of 2-5 more. The point is that David's relationship to the written word of God was much different than ours. One must be careful to distinguish between the exegesis of a text and its application. The application of Psalm 143 to us is about the teaching of God's will through his written word. However, the explanation of the meaning of those words in David's life must include his relationship with the Spirit and his reliance on the Spirit's prophetic presence in his life.

[7] Notable exceptions to this within the scope of this essay are Balaam and Saul. In both instances God uses His Spirit to prevent an evil man from harming His people. In both places the manner in which the Spirit provided protection was the same as when He came upon God's faithful: prophetic empowerment. These exceptions do not invalidate the principle that the normative expression of the Spirit's work in Old Testament history is that the Holy Spirit was given to the leaders and prophets of God's people to empower their ministries.

[8] For a full discussion of the work of the Holy Spirit from Genesis through Psalms, see the essay in this series entitled, "The Holy Spirit in Old Testament History."

[9] All Scripture quotations taken from the English Standard Version unless otherwise noted.

[10] As was mentioned in the Introduction of these essays, unless otherwise noted, this work is using the term "prophetic" in a generic sense. Prophetic "gifts" can be words or actions. God can "inspire" prophetic words and actions. This work is not trying to draw hard lines of distinction among prophecy, miracles, signs, *etc.* While a discussion of the distinctions in the use of those terms has its place, the premise of this work is that it is the Spirit who empowered men to perform all of the works within that category of works. The word "prophetic" (and its variants) is used throughout these essays in that all-inclusive manner.

[11] As noted in an earlier footnote, the Hebrew word for "spirit" (*ruach*) is often translated as "breath." Depending on the translation used, it can also be rendered as "air, wind, blast, tempest, etc." The same connection can be found with the Greek word for Spirit (*pneuma*).

[12] If the indwelling of 37:14 is a promise of the indwelling of the Gospel Age, then both dispensational pre-millennialists and those who reject pre-millennialial teaching have a great problem. For the dispensationalists, the restoration to the land promised by this vision has not yet occurred. If that restoration to the land for Israel has not occurred then it must be the case that the indwelling promised in this

text has also not occurred. If, as the dispensationalist's understanding of prophecy demands, the phrase "whole house of Israel" is to be taken literally, it must be the case that no member of the house of Israel has yet had the Holy Spirit "put within them." However, the New Testament is clear that many Jews were "full of the Spirit" and had the Spirit "in" them. For the non-dispensationalist, the problem is on the other end of the timeline. The non-dispensationalist believes the restoration has occurred and the promise of Ezekiel 37 had been fulfilled. Yet, if 37:14 points to the personal indwelling of the Spirit of the New Testament, its promised fulfillment is directly tied to Israel's restoration to its land. That would begin the time of the indwelling some 500 years too earlier and would contradict John's statement that during the earthly ministry of Jesus the Spirit had not yet been given (John 7:39).

[13] Since it has been shown this text is not a direct statement of the "indwelling" blessings of the gospel, this passage could be relegated to Appendix B. However it was included in the main body of the essay because it highlights a very critical point about God's presence (or spirit) in man. This text is about God's favor and blessings returning to His people after a period of judgment. In restoring those blessings, His relationship with His people was renewed. His "breath" entered them again and they lived. The text is not strictly about some prophetic function of the Holy Spirit. In fact, after the restoration from exile, God's prophets actually departed from Israel for some 400 years. As a previous footnote discussed, neither can this text be about some personal indwelling of the Holy Spirit as some would argue is a persistent blessing of the new covenant. What this means is that God's presence (spirit) would be among the Jews of the restoration in some way beyond prophetic indwelling and "personal" indwelling. His presence would be discerned through the restoration of the blessings the Israelites expected from the promises of their covenant (i.e. long life and prosperity in the Promised Land). Their "knowledge" of His lordship over them was to be understood through their connection to the Land. From their trust in the truth of the promises of His covenant with them, they were to know He

was Jehovah and that His presence (spirit) was the source of the breath of life within them. This concept must be remembered as one considers the “indwelling” of God among Christians. Please see Essay #22: “How Does the Holy Spirit Indwell the Christian Today?” for more discussion of this topic.