

star differeth from another star in glory" (1 Cor. 15:51). Moreover, the quality of the material that goes into the finished product—the fully redeemed and glorified individual, redeemed in body, soul and spirit (1 Thess. 5:23)—depends largely on individual human beings themselves. If they will but give the best they have and are to God; if they will but seek first the kingdom of God and His righteousness (Phil. 2:5) and thus become partakers of the Divine nature (1 Cor. 2:16; 2 Pet. 1:2-4, 3:18; Gal. 5:22-25); if they will but present their bodies a living sacrifice from day to day (Rom. 12:1): in short, if they will but live the life of "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17); then indeed in the finality of things they shall see God face to face and shall shine as the stars of the firmament for ever and ever (Dan. 12:3). For God's ultimate goal in Creation, Providence and Redemption is, I believe, the calling and perfecting of a holy redeemed race fit to have fellowship, unbroken and everlasting, with our holy God. And the all-embracing work of the Holy Spirit in all ages, is, as Kuyper puts it, that of "leading all creation to its destiny, the final purpose of which is the glory of God."¹

4. The Spirit and the Hebrew Prophets

We have learned by this time that the Old Testament does not feature the work of the Holy Spirit as prominently as the New Testament. The Old Testament Dispensations were primarily those of the Father and the Son respectively. The Dispensation of the Holy Spirit began with the establishment or incorporation of the Church of Christ.

In both Testaments, however, God is represented as working in and through His Spirit. In the Old Testament the Spirit is designated in most instances "the Spirit of God" or "the Spirit of Jehovah." In the New Testament He is commonly designated "the Holy Spirit."

Now when we come to the prophetic books of the Old Testament, we find a distinct advance in the operations of the Spirit. Peter tells us that the Spirit is the source of all prophecy, that is, in its twofold sense of revelation and prediction. "For no prophecy ever came by will of man; but

1. A. Kuyper, *The Work of the Holy Spirit*, trans. by Henri de Vries,

men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). The prophets were in a special sense men of the Spirit.

Again, prophecy is the product of inspiration, which is distinctly a work of the Spirit. The presence of the "word of Jehovah" upon the tongue of a human individual is positive evidence of the Spirit's operation through that individual. The Spirit and the Word always go together.

Moreover, the age of the prophets presents conclusive evidence that the Spirit of God in Old Testament times "came upon" the chosen leaders and teachers of the nation, and not upon the multitude as such; whereas, under the New Covenant, the Holy Spirit indwells the entire Body of Christ. (See again John 7:37-39.) Hebrew Prophets were not concerned exclusively with future events; they were pre-eminently teachers of the Will of God. They were social reformers as well as spiritual leaders. They were conspicuously under the inspiration and guidance of the Spirit. The Prophetic Line began with Samuel and terminated with John the Baptizer.

[Samuel was the founder of the school of the prophets. Hence, in 1 Samuel 3:1, we read that] the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days. [In 1 Samuel 9:27, we are told that Samuel said to Saul] Stand thou still first, that I may cause thee to hear the word of God. [Again, 1 Sam. 15:26]: And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel. [Again, from David's "Psalm of Praise," we read, 2 Sam. 22:31]: As for God, his way is perfect; the word of Jehovah is tried. [Cf. also the words of David, in 2 Sam. 23:2]: The Spirit of Jehovah spake by me, and his word was upon my tongue. [The Spirit and the Word go together (Isa. 59:21): where the Word is revealed or spoken, there is an operation of the Spirit; and where the Spirit is working, there is the Word accompanying Him. The following catena of passages is sufficient to establish this basic truth]: [1 Kings 12:22]: But the word of God came unto Shemaiah the man of God, saying, etc. [1 Chron. 17:3] And it came to pass . . . that the word of God came to Nathan, saying, etc. [2 Chron. 20:14]: Then upon Jahaziel the son of Zechariah . . . came the Spirit of Jehovah in the midst of the assembly, and he said, etc. [1 Kings 17:24]: And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth. [1 Kings 18:1]: The word of Jehovah came to Elijah, in the third year, saying, etc. [Isa. 1:10]: Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. [Isa. 7:3]: Then said Jehovah unto Isaiah, etc. "Thus saith Jehovah" is an expression found repeatedly in the book of Isaiah. [Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the

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meeke, etc. [Jer. 1:1]: The words of Jeremiah the son of Hilkiah . . . to whom the word of Jehovah came in the days of Josiah the son of Amon, kind of Judah. [Ezek. 1:3]: The word of Jehovah came expressly unto Ezekiel the priest . . . in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him. [Hosea 1:1]: The word of Jehovah that came unto Hosea, etc. [Joel 1:1]: The word of Jehovah that came to Joel, etc. [Amos 1:1, 3]: The words of Amos . . . Thus saith Jehovah, etc. [Obad. 1:1]: The vision of Obadiah, Thus saith the Lord Jehovah concerning Edom, etc. [Jonah 1:1]: Now the word of Jehovah came unto Jonah, etc. [Micah 1:1]: The word of Jehovah that came to Micah, etc. [Nahum 1:1]: the book of the vision of Nahum the Elkoshite, etc. [Hab. 1:1]: The burden which Habakkuk the prophet did see, etc. [Zeph. 1:1]: The word of Jehovah which came unto Zephaniah, etc. [Hag. 1:1]: In the second year of Darius the king . . . came the word of Jehovah to Haggai the prophet unto Zerubbabel, etc. [Zech. 1:1]: In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, etc. [Mal. 1:1]: The burden of the word of Jehovah to Israel by Malachi, etc.

The "word of Jehovah" in the mouth of one of his prophets was a clear indication of the Spirit's activity; hence the words spoken by a prophet were the words of the Spirit. The same is true of all the words spoken by inspiration by all the holy men of old. Therefore, certain of the Levites, in the time of Nehemiah the builder, reviewing Israel's past in the form of a prayer, said: "Yet many years didst thou bear with them, and testifiedst against them by the Spirit through the prophets; yet would they not give ear: therefore gavest thou them into the hand of the peoples of the land" (Neh. 9:30). Stephen, in like manner, addressing the Jewish mob that later stoned him to death, reviewing the prophetic period of Israel's history, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before the coming of the Righteous One; or whom ye have now become betrayers and murders; ye who received the law as it was ordained by angels, and kept it not" (Acts 7:51-53). The point is, that in resisting the Word of God as delivered by a prophet, Israel resisted the Holy Spirit.

There are numerous clear references to the Spirit of God in the prophetic books of the Old Testament (besides some that are doubtful).

In the book of Isaiah there are fifteen such references, all very distinct. (1) [Isa. 11:1, 2]: And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

obviously a promise that whereas the power and wisdom of man would be inadequate to the task, the Spirit of Jehovah would cause the temple to be rebuilt.] [Zech. 7:12]: Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by His Spirit by the former prophets. [Zech. 12:10]: And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced. [Cf. John 19:37] [Mal. 2:15]: And did he not make one, although he had the residue of the Spirit,—[a very obscure passage.]

Thus it will be seen that there are some thirty-one references to the Spirit in the prophetic books of the Old Testament; as compared with fourteen in the Pentateuch, twenty-six in the historical books, and some eight or nine in the poetical books. In a word, there are almost as many references to the Spirit in the books of prophecy as in all the rest of the Old Testament canon. This goes to prove that there was a distinct advance in the activity of the Spirit throughout the age of the Hebrew prophets.

This, moreover, was an advance in the quality, so to speak, as well as in the quantity of the Spirit's work. For it is in Isaiah that, for the first time, He reveals Himself as "Holy Spirit," and as One who is grieved by the sins of His people. "But they rebelled, and grieved his holy Spirit," that is, the Holy Spirit of Jehovah; again, "Then he remembered the days of old, Moses and his people, saying . . . where is he that put his holy Spirit in the midst of them?" (Isa. 63:10, 11). "Goodness" is ascribed to the Spirit in Psalm 143:10 and in Nehemiah 9:20. Here, however, we have holiness attributed to Him for the first time. And we have also in this passage a suggestion of personality; for certainly only a person can be grieved. We are right in saying, I think, that the Divine *Ruach* is virtually hypostasized in this Scripture. Still and all, the Spirit of God is nowhere revealed as a personality, distinct from the Father and the Son, in the Old Testament. In the Old Testament canon, we have God, the Word of God, and the Spirit of God; in the New Testament, they are Father, Son, and Holy Spirit (Matt. 28:19).

5. The Spirit and the Messianic Prophecies

The most important work perhaps of the Holy Spirit in and through the prophets of Israel was the building upon of a body of prophetic utterance pertaining to the advent of the Messiah, His earthly ministry, His character and works. His