

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*

THE SPIRIT OF GOD IN THE JEWISH DISPENSATION

And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. [This passage is clearly Messianic (cf. 61:1) the Messiah is to possess the *sevenfold* Spirit, that is, the Spirit in all His perfections (cf. John 3:34). the number *seven* is the symbol of completeness or perfection, in Scripture.] [(2) Isa. 30:1]: Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin. [(3) Isa. 32:14, 15]: For the palace shall be forsaken; the populous city shall be deserted . . . until the Spirit be poured upon us from on high, etc. [(4) Isa. 34:16]: Seek ye out of the book of Jehovah, and read, no one of these shall be missing, none shall want her mate; for my mouth, it hath commanded, and his Spirit, it hath gathered them, [(5) Isa. 50:13]: Who hath directed the Spirit of Jehovah, or being his counselor hath taught him? [cf. Rom. 11:34, 1 Cor. 2:16]. [(6) Isa. 42:1]: Behold my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my Spirit upon him; he will bring forth justice to the Gentiles. [This passage is also clearly Messianic in import.] [(7) Isa. 44:3]: For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. [Cf. John 4:14, 7:37-39.] [(8) Isa. 48:16]: Come ye near unto me, hear ye this: from the beginning I have not spoken in secret; from the time that was, there am I; and now the Lord Jehovah hath sent me, and his Spirit. [These words are spoken by the "Servant of Jehovah," that is, the Logos.] [Cf. vv. 12, 13 of the same chapter]: I am he; I am he; I am the first, I also am the last. Yes, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together. [Cf. also the words of the risen Christ, in Rev. 1:17, 18]: Fear not; I am the first and the last, and the Living one. [(9) Isa. 59:19]: So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth. [The "breath" here is *Ruach*, the Spirit. The Authorized Version gives it]: When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. [Cf. a similar passage in Isa. 40:6-8]: All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath [Ruach, the Spirit] of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. [(10) Isa. 59:21]: And as for me, this is my covenant with them, saith Jehovah: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever. [This is a very plain allusion to the New Covenant (Cf. Jer. 31:31-34). [(11) Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath appointed me to preach good tidings to the meek, etc. [This too is Messianic.] [(12) Isa. 63:10]: But they rebelled and grieved his holy Spirit. [Also v. 11]: Where is he that put his holy Spirit in the midst of them? [And v. 14]: As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name. [The allusions in this chapter are all to the Spirit's dealings with ancient Israel.]

*There are some fifteen clear references to the Spirit in the book*

of *Ezekiel*. [(1) Ezek. 2:2]: And the Spirit entered into me when he spake unto me, and set me upon my feet. [(2) Ezek. 3:12]: Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. [Also v. 14]: so the Spirit lifted me up, and took me away. [And v. 24]: Then the Spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, etc. [(3) Ezek. 8:3]: And the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem. [(4) Ezek. 11:1] Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house. [Also v. 5]: And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah, etc. [Also v. 19]: And I will put a new spirit within you. [And v. 24]: And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. [(5) Ezek. 36:26]: A new heart also will I give you, a new spirit will I put within you. [Cf. v. 27]: And I will put my Spirit within you, and cause you to walk in my statutes. [(6) Ezek. 37:1]: The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley, etc. [Cf. v. 14]: And I will put my Spirit in you, and ye shall live. [These allusions are from Ezekiel's Vision of the Valley of Dry Bones.] [(7) Ezek. 39:29]: Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah. [This seems to point to a future restoration and general conversion of Israel, as does also the Vision of the Valley of Dry Bones.] [(8) Ezek. 43:5]: And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. [Where there are visions as in the book of Ezekiel, there the Spirit is at work. In like manner, the apocalyptic character of the book of Daniel very definitely puts that document in the category of works of the Spirit.] [Cf. the words of the Apostle at the beginning of the book of Revelation]: I was in the Spirit on the Lord's Day [Rev. 1:10].

*There is a well-known prophecy in the book of Joel, in which two references to the Spirit occur.* And it shall come to pass afterward that I shall pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit [Joel 2:28, 29]. [This entire prophetic passage was quoted by Peter in his sermon delivered on the Day of Pentecost in Jerusalem, as having the beginning of its fulfilment at that time (Acts 2:16-21).]

*There are two references to the Spirit in the book of Micah, one in the book of Haggai, three in that of Zechariah, and one in the book of Malachi.* [Mic. 2:7]: Shall it be said, O house of Jacob. Is the Spirit of Jehovah straitened? are these his goings? Do not my words do good to him that walketh uprightly? [Mic. 3:8]: But, as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin. [Hag. 2:4, 5]: For I am with you, saith Jehovah of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my Spirit abode among you. [We have in this passage another clear statement that the Spirit of God associated Himself with Israel from the time of the Exodus.] [Zech. 4:6]: This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. [This was

*humiliation and exaltation, and the nature and scope of His kingdom and covenant. This mass of prophecy is of evidential value to us: it served to identify the Messiah at His coming; as all these prophecies were fulfilled in the life and work of Jesus of Nazareth, they proved beyond all possibility of doubt that He was the long-expected Messiah and the Son of the living God. From the very beginning, revelation has ever been attested chiefly by prophecy and by miracles.*

Concerning the salvation which was to be brought within reach of all men through Jesus Christ, writes the Apostle Peter, "the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." The Apostle goes on to say: "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven, which things angels desire to look into" (1 Pet. 1:10-12; cf. Acts 7:51-53). From this passage of Scripture we learn the following: (1) that the Old Testament prophets uttered a great many predictions respecting the salvation that was to be brought to men through Jesus Christ, predictions, moreover, which they themselves did not fully understand; (2) that these predictions were really uttered by the Spirit who indwelt the prophets and inspired their sayings; (3) that through them the Spirit testified beforehand of the sufferings of Christ and the glories that should follow, namely, His resurrection, ascension, exaltation and dominion; (4) that this testimony included the Gospel with its facts, commands, promises and ordinances, the Gospel which was preached by the Apostles inspired by the same Spirit sent down from heaven; (5) that the prophets themselves were students of what they had written regarding the ministry, work, death and exaltation of the Messiah, which things the angels also desire to look into. This text is valuable: it reveals the fact that the same Spirit who inspired the prophets also inspired and guided the Apostles. Hence, the Church is said to be "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 8:19-22).

The following facts pertaining to the Messiah and His work, all of them fulfilled in the life and ministry of Jesus of Nazareth, are foretold by the Spirit in the Hebrew Scriptures:

1. *His lineage.* (1) *He was to be the Seed of a woman.* [Gen. 3:15]: I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel. [Gal. 4:4]: When the fulness of the time came, God sent forth his Son, born of a woman, born under the law. [Jesus of Nazareth was the only personage who ever came before the world claiming to be, as far as the flesh is concerned, the Seed of a woman exclusively.] [(2) *He was to be the Seed of Abraham, Isaac, and Jacob.* [Gen. 22:18]: And in thy seed shall all the nations of the earth be blessed, was God's promise to Abraham,—the Abrahamic Promise. The same promise was made later both to Isaac and to Jacob (Gen. 26:4, 28:14.) [Cf. Gal. 3:16]: Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (3) *He was to be of the tribe of Judah.* [Gen. 49:10]: The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come! and unto him shall the obedience of the peoples be. [Heb. 7:14]: For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. [Rev. 5:5]: One of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. (4) *He was to be of the royal lineage of David.* [Psa. 89:3, 4]: I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations. [Psa. 132:11]: Jehovah hath sworn unto David in truth; he will not turn from it: Of the fruit of thy body will I set upon thy throne. [Isa. 9:7]: Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. [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. And the Spirit of Jehovah shall rest upon him, etc. [Matt. 1:1]: The book of the generation of Jesus Christ, the son of David, the son of Abraham, etc. [Matt. 9:27]: Have mercy on us, thou son of David. [Matt. 21:9]: Hosanna to the son of David. [Cf. also 2 Sam. 23:1-5; Psa. 89:34-37; Isa. 11:10; Isa. 55:3-4; Jer. 23:5-6; Ezek. 34:23, 24; Amos 9:11; Matt. 22:41-45; John 7:40-42; Acts 2:25-31; Rev. 5:5, 22:16].

2. *The time of His advent in the flesh.* [(1) He was to come "in the latter days," i.e., toward the end of the Jewish Dispensation. Isa. 2:2]: And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [(2) He was to come while the second temple was standing. Mal. 3:1]: Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. [Cf. Dan. 9:24-27, Matt. 11:10, Mark 1:2, Luke 7:27.]

## THE SPIRIT OF GOD IN THE JEWISH DISPENSATION

3. *The circumstances of His advent in the flesh.* [(1) He was to be born of a virgin.] [Isa. 7:14]: Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel. [The New Testament writers leave no room for doubt that this prophecy pointed forward to a virgin birth (cf. Matt. 1:18-25, Luke 1:26-35. Cf. also Jer. 31:22; Isa. 49:1; Micah 5:2-3; Heb. 10:5, 2:14, 5:7; 1 Pet. 2:24.)] [(2) He was to be born in Bethlehem, the city of David; that is, in Bethlehem of Judea, as distinguished from Bethlehem of Zebulun (Josh. 19:15-16.)] [Micah 5:2]: But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is ruler in Israel: whose goings forth are from of old, firm everlasting. [Here His pre-existence is also declared.] [Cf. Matt. 2:1-11, Luke 2:1-7, John 7:40-42.] [(3) His birth was to be followed by a slaughter of innocent children.] [Jer. 31:15]: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. [The fulfilment is found in Matt. 2:16-18.]

4. *The circumstances and character of His earthly ministry.* [(1) A forerunner was to herald His advent.] [Mal. 3:1]: Behold, I send my messenger, and he shall prepare the way before me. [Isa. 40:3]: The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. [Cf. Mal. 4:5-6; Matt. 3:1-3; Mark 1:1-8; Matt. 11:9-15; Luke 1:17; John 1:22-23.] [(2) His ministry was to be attested by miracles of power and compassion. Isa. 42:6, 7]: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. [Cf. Isa. 35:5-6, 29:18.] [(3) His ministry and covenant were to include Gentiles as well as Jews.] [Isa. 42:6]: I, Jehovah . . . will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. [Cf. Isa. 2:2, 51:4, 49:8, 60:1-3; Luke 2:29-32; Matt. 28:19; Acts 13:47, 11:18, 26:23, etc.]

5. *The excellences of His character.* These are set forth in detail by the prophets, as follows: [(1) His wisdom. Isa. 11:2]: And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. [(2) His love of righteousness. Psal. 45:7]: Thou hast loved righteousness, and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows [cf. Heb. 1:8-9]. [Cf. John 6:38]: For I am come down from heaven, not to do mine own will, but the will of him that sent me. [(3) His gentleness and tenderness.] [Isa. 42:2, 3]: He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench; he will bring forth justice in truth. [(4) His compassion.] [Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [cf. Luke 4:16-21].

6. *The circumstances of His death.* [(1) He was to be betrayed by a disciple.] [Psal. 41:9]: Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against

me [cf. Matt. 26:20-25; Mark 14:17-21, 43-49; Luke 22:21-23; John 13:18, 18:1-5, etc.]. [(2) *He was to be betrayed for thirty pieces of silver, and the price of the betrayal was to be returned.*] [Zech. 11:12, 13]: And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly prize that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah. [Cf. Matt. 26:14-16, 27:3-10; Acts 1:18-19.] [(3) *Another was to be chosen to take the betrayer's place.*] [Psa. 69:25]: Let their habitation be desolate; let none dwell in their tents. [Psa. 109:8]: Let his days be few; and let another take his office [cf. Acts 1:15-20]. [(4) *His followers were to forsake Him in the hour of His greatest peril.*] [Zech. 13:7]: Smite the shepherd, and the sheep shall be scattered. [Cf. Matt. 26:31-35, 40-45, 51-56; Mark 14:27-31, 37-42, 48-50; Luke 22:54-62; John 18:25-27.] [(5) *He was to be scourged, mocked, and abused.*] [Isa. 50:6]: I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. [Cf. Matt. 27:27-31; Mark 14:65; Luke 22:63-65; John 19:1.] [(6) *As a sacrificial Lamb, He was to suffer in silence.*] [Isa. 53:7]: He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. [Cf. Mark 15:2-5; Luke 23:8-11; John 1:29; Acts 8:32-35, etc.]. [(7) *He was to be despised and rejected by His own people.*] [Isa. 53:3]: He was despised and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised, and we esteemed him not. [Cf. Psa. 22:6; Mark 10:32-34; Luke 18:31-34.] [Cf. John 1:11]: He came unto his own, and they that were his own received him not. [Also John 5:40]: Ye will not come to me, that ye may have life [cf. Matt. 23:37-39, Luke 13:34-35]. [(8) *He was to be numbered with the transgressors.*] [Isa. 53:12]: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors. [This prophecy was fulfilled in detail in the crucifixion of Jesus between two common criminals, to one of whom—the penitent—He spoke forgiveness and peace.] [Cf. Luke 23:39-43; also 1 Cor. 15:3, Heb. 9:28, 1 Pet. 2:24, etc.]. [(9) *His death on the Cross was to be a vicarious sacrifice.*] [Isa. 53:4, 5]: Surely he hath borne our griefs, and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. [Cf. 2 Cor. 5:21]: Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. [1 Pet. 3:18] Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. [Cf. Heb. 4:16, 7:26, 1 Pet. 2:22-24; 1 John 3:5; Heb. 9:26-28, 10:10, etc.]. [(10) *His death was to be a propitiation for sin, and was designed also to bring about reconciliation between God and man.*] [Isa. 53:6]: All we like sheep have gone astray: we turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. [Cf. Isa. 53:11; 1 Cor. 15:3; John 1:29; Gal. 1:4; Heb. 5:1; 1 Pet. 2:24, etc.]. [(11) *He was to perish amid cruel mockings.*] [Psa. 22:6-8]: But I am a worm, and

no man; A reproach of men, and despised of the people. All they that see me laugh me to scorn; They shoot out the lip, they shake the head, saying, Commit thyself unto Jehovah; let him deliver him; Let him rescue him, seeing he delighteth in him." [Cf. Matt. 27:27-44; Mark 15:16-32; Luke 23:33-38; John 19:10:25.] [(12) *He was to be wounded in the house of his friends.*] [Zech. 13:6]: And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends. [Jesus was rejected by His own people, betrayed by one of His disciples, and denied by another.] [Cf. Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:16-18, 25-27.] [(13) *He was to be crucified; His hands and feet were to be pierced.*] [Psa. 22:16]: For dogs have compassed me; a company of evil-doers have inclosed me: they pierced my hands and my feet. [Zech. 12:10]: They shall look unto me whom they have pierced, etc. [Cf. Luke 23:33; John 19:31-37, 20:24-29; Acts 2:22-23, 2:36, etc.] [(14) *Vinegar and gall were to be given Him to drink.*] [Psa. 69:21]: They gave me also gall for my food; And in my thirst they gave me vinegar to drink [Cf. Matt. 27:33-34, 48; Mark 15:23, 26; Luke 23:36; John 19:29-30.] [(15) *His executioners were to cast lots for His garments.*] [Psa. 22:18]: They part my garments among them, And upon my vesture do they cast lots. [Cf. Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23-25.] [(16) *He was to endure, even unto the death of the Cross.*] [Psa. 22:1-21, especially v. 1]: My God, my God, why hast thou forsaken me? [Cf. Matt. 27:46; Mark 15:34; Luke 24:26; Acts 26:22-23; Phil. 2:5-8; Heb. 2:14-15.] [(17) *He was eventually to die.*] [Isa. 53:8]: By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living . . . ? [Cf. Luke 23:46.] [Cf. Luke 23:46.] [(18) *Yet not a bone of His body was to be broken.*] [Psa. 34:20]: He keepeth all his bones: Not one of them is broken. [Cf. the ordinance respecting the Paschal Lamb, Exo. 12:46, Num. 9:12; cf. also John 19:31-37.] [(19) *He was to make His grave with both the wicked and the rich.*] [Isa. 53:9]: And they made his grave with the wicked, and with a rich man in his death. [Jesus was crucified between two robbers, and His body was buried in the tomb of Joseph of Arimathea, a rich man.] [Cf. Matt. 27:38, 57-60; Mark 15:27, 42-46; Luke 23:32-33, 39-43, 50-53; John 19:18, 38-41.]

7. *His resurrection, exaltation, and coronation.* [(1) *He was to rise from the dead.*] [Psa. 16:10]: For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption. [Cf. Psa. 17:15, Jonah 1:17; Matt. 12:39-41; John 2:19-22; Luke 24:1-7; Acts 2:23-28; 13:34-37; 1 Cor. 15:3-4.] [(2) *He was to be exalted.*] [Isa. 52:13]: Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. [Cf. Phil. 2:5-11, Eph. 1:19-23, etc.] [(3) *He was to ascend to the right hand of the Father, that is, to the position of supreme authority in the universe.*] [Psa. 110:1]: Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. [Psa. 68:18]: Thou hast ascended on high, thou hast led away many captives; thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them. [Cf. Psa. 8:4-6; Mark 16:19; Luke 24:50-53; Acts 1:9-11, 2:32-36; Eph. 4:8-10; Heb. 1:3, 13; Heb. 10:12-13, etc.] [(4) *His coronation and dominion* are described in such Old Testament passages as Psa. 24:7-10, Isa. 9:6-7, Dan. 2:44, Dan. 7:13-14, etc.] [Cf. Matt. 28:18, Luke 1:32-33, 1 Cor. 15:24-28, etc.]



[5] *He was to send the Holy Spirit according to promise.* [Joel 2:28] And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, etc., [that is, without respect to Jew or Gentile, or upon all believers.] [Cf. John 15:26-27, 16:7; Acts 2:15-21, 2:33, 4:31, etc.] [6] *He was to be a high priest after the order of Melchizedek*, rather than that of the tribe of Levi (the Aaronic priesthood); that is, He would combine in His own person the offices of both *king and priest.* [Psa. 110:4]: Jehovah hath sworn, and will not repent: Thou art a priest for ever, After the order of Melchizedek. [Cf. Gen. 14:17-21; Heb. 6:20, 7:1-25.]

8. *The character and extent of His kingdom.* [(1) *It was to be an everlasting kingdom* (Isa. 9:1-7).] [(2) *It was to be an ever-expanding kingdom* (Isa. 9:7).] [(3) *The Son of God was to be crowned upon the holy hill of Zion* (Psa. 2:6); that is, *He was to be made the Head of the true spiritual Zion, the Church of Christ* (Eph. 1:22, 23).] [(4) *The King was to delight in the righteousness of His people* (Psa. 40:6-10).] [(5) *The King was to have a bride. The Church is the Bride of the Redeemer* (Psa. 45:1ff.; Eph. 5:22-33; Rev. 21:9-10, 22:17).] [(6) *In Psalm 72 we have a prophetic picture of the King in peace.*] [(7) *In Psalm 110 we have a prophetic picture of the King in triumph.*] [(8) *The Spirit of God was to rest upon the King* (Isa. 11:1-9; Matt. 3:16; John 1:32, 3:34).] [(9) *The King was to be God's chosen Servant* (Isa. 42:1-7; Luke 4:17-21; Heb. 3:5-6).] [(10) *He was to be Jehovah's Shepherd* (Zech. 13:1-9; John 10:7-18; 1 Pet. 5:4).] [(11) *His mission would be to the whole world* (Isa. 49:1-13; Matt. 28:18-20, 24:14; Eph. 2:13-18).] [(12) *The Servant's work as Comforter and Savior, and His sufferings, are foretold* in Isa. 50:4-9, Isa. 53:1-12, etc.] [(13) *The King of peace is pictured* in Isa. 62:2, 62:11-12; Zech. 9:9-10; Matt. 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-16.]

[9. *The character and extent of His covenant.*] [(1) *It was to be a new and spiritual covenant* (Jer. 31:31-34; Heb 8:6-13).] [(2) *It was to provide forgiveness of sins* (Jer. 31:31-34).] [(3) *It would be a covenant in which God's people would be of "one heart, one way"* (Jer. 32:38-40; Acts 4:32; John 17:20-21).] [(4) *It would be a covenant of righteousness through faith* (Hab. 2:4; Jer. 31:34; Rom. 1:16-17; Gal. 3:11-14, 23-29, etc.).] [(5) *It would be a covenant sealed by the indwelling Spirit* (Joel 2:28-29; Acts 2:38-39; Eph. 1:13-14; Eph. 4:30; 2 Cor. 1:21-22).] [(6) *It would include Gentiles as well as Jews* (Joel 2:28; Isa. 2:2-4, 11:10, 49:6, 51:4, 42:6; Acts 10:34-35, 11:18, 13:47, etc.).]

10. *The fact and circumstances of His second advent.* [(1) *The Savior is coming again.*] Job 19:25-26: But as for me I know that my Redeemer liveth, And at last he will stand up upon the earth: And after my skin, even this body, is destroyed, Then without my flesh shall I see God. [Cf. also Zech. 8:1-5; Acts 1:9-11]. [(2) *His feet shall stand upon the Mount of Olives* (Zech. 14:2-4).] [(3) *He will come the second time in judgment* (Psa. 110:5-7; Eccl. 12:14; Mal. 4:1-2; Acts 17:30-31; Matt. 25:31-46; 1 Thess. 4:13-18, etc.).] [(4) *He will come in glory, to assume universal dominion* (Dan. 7:13-14, Matt. 19:28, Matt. 24:29-31, etc.).] [(5) *His second coming will be followed by the general resurrection of the dead* (Dan. 12:1-4; Matt. 24:29-31, 25:31-33; John 5:28-29; Acts 17:30-31; Heb. 9:28; Rev. 20:11-15, 21:1-6, 21:23-27, etc.).]

No attempt has been made here to cite all the prophetic statements that are to be found in the Hebrew Scriptures pointing forward to the Messiah and His work. To do so would be only to protract the present section to undue length. Suffice it to say that there are many other such passages, a great many in fact. Entire chapters of some of the prophetic books, especially of that of Isaiah, are clearly Messianic in their import. The same is true of portions of the Psalms.

Again, as far as the prophecies are concerned to which attention has been called in the foregoing paragraphs, there can be no question whatever of "prophecy after the fact," that is, of the predictions having been made up by later writers and attributed to ancient ones after the events themselves had taken place. Certainly this species of "pious fraud" cannot legitimately be charged against the prophetic portions of the Hebrew Scriptures. For it is a well-known and generally accepted fact that the books written by the Hebrew Prophets had made their way into the Canon, and that their contents were quite generally known, even before the birth of Jesus. Obviously, therefore, the Old Testament prophecies pertaining to the Messiah and His work have evidential value of the highest order: that they were actually fulfilled in subsequent historical events cannot be successfully denied.

Now these Old Testament prophecies were all handed down by inspiration of the Spirit: for, as we have learned already, where there is prophecy, the Spirit of God is at work. Moreover, according to the testimony of the Apostle Peter already cited (1 Pet. 1:10-12), the prophets themselves were not fully cognizant of the meaning and scope of their predictions. The prophets, we are told, were searchers: they, like the angels, were desirous of looking into the sublime truths to which they were giving utterance, respecting the sufferings of Christ and the glories that were to follow. Dr. A. J. Gordon, commenting on this passage from Peter's First Epistle, says: "Here were inspired writers, studying the meaning of what they themselves had written. If they were prophets on the manward side, they were evidently pupils on the Godward side. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."<sup>1</sup>

1. A. J. Gordon, *The Ministry of the Spirit*, 174.

Thus did the Spirit over many centuries build up a body of prophetic testimony designed to establish the identity of the Messiah at His appearance in the world. These prophecies were scattered throughout every period of the history of the Hebrew people. Yet they were all inspired by the same Spirit, and all pointed forward to the same Person,—the Messiah, the Son of the living God. The fact that these prophecies, even to their minutest details, were all fulfilled in the advent, ministry, humiliation, and subsequent exaltation of Jesus of Nazareth, proves beyond all possibility of reasonable doubt, that He was the Messiah, the Son of the living God, who is alive for evermore and seated at the right hand of the Father in Heaven. Hence the work of the Spirit in inspiring these prophecies and in causing them to be recorded in Scripture is of exceedingly great importance to us from an *evidential* viewpoint. Without them one of the strongest supports of the inspiration and authority of the Bible and of the Divine Sonship of Jesus that we have, would be lacking.

## 6. Questions for Review for Part Eleven

1. What is a theocracy? In what sense was the ancient Israelite nation a theocracy?
2. With what events did the Jewish Dispensation begin and end?
3. Explain how the Spirit's work passed over into the family and then into the nation.
4. To what extent did the Spirit take part in the formation of the Hebrew theocracy?
5. What references to the work of the Spirit in behalf of ancient Israel do we find in the public confession which occurred under Nehemiah and in the writings of the prophet Isaiah?
6. Describe the relationship (1) between the Spirit and Moses, (2) between the Spirit and the Seventy, and (3) between the Spirit and Joshua.
7. Relate the story of Eldad and Medad. What bearing does this story have on our over-all subject?
8. What essential truth must we always keep in mind in respect to the Spirit's dealings with God's people in Old Testament times?
9. Explain, in this connection, the words of Jesus in John 7:37-39.
10. How was Spirit-power transferred officially from Moses to the Seventy?
11. What was the outward sign of the official transfer of Spirit-power from Moses to Joshua?
12. Explain the significance of the metaphor, "finger of God." How is this phrase to be understood in relation to the inscription of the Ten Commandments on tables of stone?
13. What specific talents did the Spirit of God confer upon Bezalel and Oholiab with respect to the furnishings of the Tabernacle?