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A Study of the Doctrine of the Holy Spirit in the Old Testament as Related to Old Testament Religious Experience

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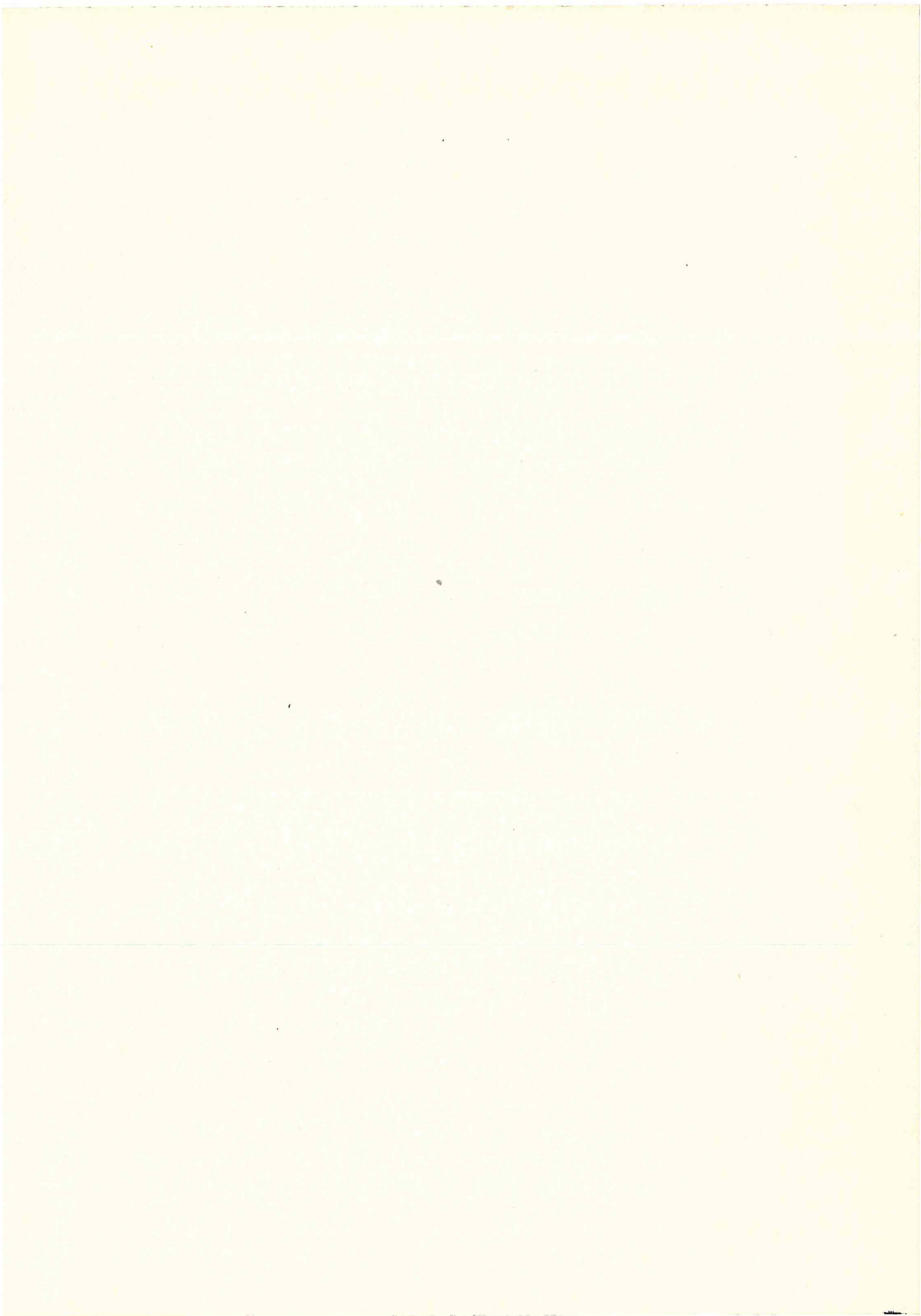
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APPROVAL SHEET

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A STUDY OF THE DOCTRINE OF THE HOLY SPIRIT IN THE OLD
TESTAMENT AS RELATED TO OLD TESTAMENT RELIGIOUS EXPERIENCE

A Thesis
Presented to
the Faculty of
The Western School of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Walter D. Elmer
June 1950

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CHAPTER I

INTRODUCTION

A well rounded knowledge of Biblical truth has been found to be impossible apart from a basic study of the relationship between the ministry of the Spirit of God and Old Testament religious experience. The importance of this study has reminded this investigator of the importance Jesus attached to a careful consideration of all the parts of a problem before venturing a solution. Concerning the builder He said,

. . . Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it mock him, saying, This man began to build, and was not able to finish.¹

Concerning the conqueror Jesus said,

Or what king, going to make war with another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.²

To His prospective followers Jesus said, "If any man will

¹ Bible. English. 1611. Authorized, The Holy Bible (Indianapolis, Indiana: B. B. Kirkbride Bible Company, 1934), Luke 14:28-30.

² A. V., Luke 14:31,32.

come after me, let him deny himself, and take up his cross, and follow me."³ To those who would know the truth Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."⁴

The study of the ministry of the Spirit in the Old Testament has given a basis for understanding the infinite patience of God as He dealt with man in his corrupt fallen state during Old Testament days. Paul, the Apostle, referred to these days in his Athenian address on Mars Hill: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."⁵

I. THE PROBLEM

The problem stated. The need for this study has been made evident to this investigator by observations during the years of his pastoral experience. Many, for want of knowledge, have held only the New Testament as God's Word. Some have felt that there is a definite separation between the Old and the New Testament and that the Old Testament no longer has a message for them today. Others have felt that

³ A. V., Matthew 16:24.

⁴ A. V., II Timothy 2:15.

⁵ A. V., Acts 17:30.

the actual work and ministry of the Second and Third Persons of the Trinity have their beginning in New Testament history.

While there has been misunderstanding as to the relationship of the Spirit to Old Testament religious experience, it has been observed that little material dealing with this problem is available to laymen in the churches. It has been this explorer's observation that more than a few authors give comparatively little space to the Ministry of the Spirit in old covenant days. Perhaps this has contributed somewhat to the confusion of some serious students.

The purpose of this study. The purpose of this study has been to help others to grasp the importance and reality of the Holy Spirit in Old Testament days, to the end that their confidence in God and His Word might be better established. The writer of this paper has further made it his aim of his study to show the following: (1) That religious experience was a reality in the lives of men from the beginning of time; (2) That the Holy Spirit was actively engaged in redeeming mankind even in Old Testament days; (3) That there was a definite personal relationship between Old Testament believers and the Holy Spirit.

It has been with utter dependence on the leadership of the Holy Spirit that the scribe of this thesis has investigated this field of study.

The scope of the study. Extensive research in the field of Old Testament pneumatology has made the writer of this paper aware of the need for delimiting the extent of this study. Extensive as is the field of Old Testament pneumatology very little information was found that pertained directly to the purpose of this paper.

Several related questions which this study of the doctrine of the Holy Spirit in the Old Testament as related to Old Testament religious experience has endeavored to answer were: (1) How does the ministry of the Holy Spirit in the ancient times lay a foundation in preparation for the advent of Christ? (2) In what ways has the Holy Spirit pointed men in ancient times, forward to the advent of Christ, in preparation for the salvation of the lost? and (3) What was the relative importance of the work of the Holy Spirit in the old dispensation?

Doctor H. O. Wiley has given assistance in laying out a plan of attack on the first problem. Having elected to develop this paper on an historical basis the investigator has chosen the chronological division of the operation of the Holy Spirit, given by Wiley, as the basis for studying the work and influence of the Spirit on Old Testament personalities. His divisions were as follows: (1) The direct striving of the Spirit with the consciences of men in a personal and private manner. This period was represented

by Abel; (2) The operation of the Spirit through the family as represented by Abraham; (3) The operation of the Spirit in the giving of the law. This period was represented by Moses; (4) The Spirit's operation in the voice of the prophets. The representative personalities of this period were the major and minor prophets of the Old Covenant.⁶

Source of material used. Old Testament Scriptures have been the basic material used to show the setting for the operation of the Holy Spirit in the lives of men and women who lived prior to the nativity of Christ. The best authority, as well as the most reliable source for the doctrine of the Holy Spirit in the Old Testament, however, has been the account in the New Testament which served as a commentary on the relationship between the work of the Holy Spirit and religious experience of men who lived in Old Testament days.

Authorities such as Martin Luther, John Wesley, Adam Clark, W. B. Pope, Abraham Kuyper, Matthew Henry, S. J. Gamertsfelder, H. O. Wiley and other theologians and commentators have been consulted as to their interpretation of Scripture and their thought concerning the Spirit of God in the pre-Christian era. Basic material which helped to

⁶ H. O. Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1947), II, pp. 305-307.

lay a good foundation for this study was found in Biblical and secular dictionaries, encyclopedias and reference books. Valuable information also came from instructors in the Western School of Evangelical Religion, namely, Doctor Delbert R. Rose, Doctor Kenneth P. Wesche, Professor Paul Wood, and Doctor Herman E. Mueller.

II. DEFINITIONS

Experience. The term "experience" is a very familiar one. It has been defined as those events, sensations, and skills in the realm of knowledge, without which no one can live a normal life.⁷ Yet the word has needed further clarification to serve as a foundation for this study. Maldwyn Hughes said that, "Experience has two meanings. It signifies practical acquaintance gained by trial or experience, and also the fruit or the knowledge so obtained."⁸ The ordinary use of the term, in other words, according to James M. Gray has been found to be, "The sum of practical wisdom taught by the events and observations of life."⁹

⁷ Websters New International Dictionary of the English Language (Springfield, Massachusetts: Merriam, 1911), p. 771.

⁸ Maldwyn Hughes, "Experience (Religious)," Encyclopedia of Religion and Ethics, V, 630.

⁹ James M. Gray, "Experience," The International Standard Bible Encyclopedia, II, 1068-1069.

The Biblical account came to the aid of the writer with several illustrations of the use of this term. In the history of Jacob, relative to his relationships with Laban, his uncle, Laban said to Jacob one day, ". . . I have learned by experience that the Lord hath blessed me for thy sake."¹⁰ Laban had come to this conclusion as a result of careful scrutiny and observance of events which affected himself while Jacob was in his employ. The preacher in Old Testament Scripture said, "I . . . have gotten more wisdom . . . my heart had great experience of wisdom and knowledge."¹¹ The meaning of the word in question seemed to refer to a broad outlook together with an actual testing out of the things which were discovered or known. The writer to the Hebrews gave an illustration of this reality when he said, ". . . Everyone that partaketh of milk is without experience in the word of righteousness."¹²

In this study the word "experience" has been used to include the events, the practices, the skills, and the subjective impressions and decisions which influenced the characters of the Old Testament in their relation to the

¹⁰ A. V., Genesis 30:27. (Italics mine).

¹¹ A. V., Ecclesiastes 1:16. (Italics mine).

¹² Bible. English. 1902. American Standard, The Holy Bible (New York: Thomas Nelson and Sons, 1929), Hebrews 5:13.

invisible which they called God.

Religious. The word "religious" was the next term that needed clarification. Roget offered such synonyms as exact, conscientious, godly, theological, and pious.¹³ In England, during the time of Elizabeth, the word "religious" was sometimes used in connection with worship. An illustration of this was borne out in Acts 26:5 in which passage Paul referred to the religion of the Jews.¹⁴ James says:

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.¹⁵

It was evident from this reference that a religious, believing, worshipping person had no need to be genuinely so in order to be classified with those who call themselves religious. In II Maccabees 1:43 it was suggested that the false and the alien could also have been classified as religious.

Religious is a term which this study has used to

¹³ C. O. Sylvester Mawson, editor, Roget's International Thesaurus of English Words and Phrases (New York: Thomas Y. Crowell Company, 1925), p. 670.

¹⁴ A. S. V., Acts 26:5.

¹⁵ A. S. V., James 1:26,27.

describe the type of experience which was a part of the normal life of an Old Testament saint. The word has been used to distinguish the experience of the Old Covenant believer from that of the unbeliever and the apostate.

Religious experience, in the light of the foregoing has been regarded as that reality, that faith, that practice or that emotion which has resulted from a sense of dependence upon a higher and mightier Being who has been deemed powerful and trustworthy enough to have caused man to worship Him. W. Herr³man had this to say about the subject:

The consciousness of freedom emerging from the elementary ethical transaction is a Condition of the life of religion. For reflection upon religion that is experienced reveals that therein one knows himself dependent upon a power from which there is no escape. A human being who finds himself in the movement of history because by voluntary service to others he is promoted to confidence and therefore to ethical perception, is on his way to religion, if the challenge to unqualified reality embraces also those individual experiences. Only in the complete contemplation of all the real can God be approached. Religion can be a blessed certainty only to one who can uprightly confess that when he found it he confronted naught but reality in all its terrors.¹⁶

The feeling of dependence which accompanied religious experience was brought about by the uncertainty of things and times and by the somewhat strange manifestation of

¹⁶ W. Herrman, "Religion," The New Schaff-Herzog Encyclopedia of Religious Knowledge, IX, 455.

nature. The very germ of religion has been this feeling of dependence. "Man is naturally religious, and if he is ignorant of the true God, he must make to himself false ones."¹⁷

III. ASSUMPTIONS

The subject matter of this paper was considered upon the basis of certain presuppositions. There has been no need to question their validity throughout the research for this paper.

The Bible as the Word of God. The subject of the Holy Spirit could not have been discussed apart from the Book which was written under His inspiration. If the Bible is not the Word of God, and if it was not written by men inspired by the Holy Spirit, then there has been no basis for this study. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."¹⁸ Moses testified, "And the tables were the work of God, and the writing was the writing of God, graven upon the tables."¹⁹

¹⁷ Chambers, "Religion," Chambers' Encyclopedia, 1879, VIII, 177.

¹⁸ A. V., II Peter 1:21.

¹⁹ A. V., Exodus 32:16.

Paul wrote the following to his son Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."²⁰ Peter, in his first epistle to the Christian Church, made significant reference to the Word when he wrote, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."²¹ In His high priestly prayer, Jesus made reference to the Word of God when He prayed to the Father, "Sanctify them through thy truth: thy word is truth."²²

The traditional view of Biblical Chronology. It has been recognized that this view has not coincided with the documentary hypothesis and its relation to Biblical chronology. It has not been the purpose of the paper to critically evaluate various views on the time element in the Biblical account. Therefore it was deemed advisable to follow the traditional view as the foundation for this study.

The Arminian-Wesleyan View of the doctrine of the Holy Spirit. Wiley was accepted as the one who best

²⁰ A. V., II Timothy 3:16.

²¹ A. V., I Peter 1:23.

²² A. V., John 17:17.

represented the Arminian-Wesleyan position relative to the Holy Spirit in the Old Testament.

We may note . . . the four following propositions concerning the Holy Spirit. . . . First, the Holy Spirit is a person . . . He is not merely a sacred influence, but the third person of the adorable Trinity, is everywhere admitted in the scriptures and in the creeds. . . . Second, the Holy Spirit has been progressively revealed to the church. . . . Third, the Holy Spirit could not come as the Administrator of Christ's atoning work until His earthly ministry was completed. . . . Fourth, the Holy Spirit as a person was fully revealed at Pentecost. . . . While the full dispensation of the Holy Spirit does not begin until Pentecost; the Spirit himself, as the Third Person of the Trinity, was from the beginning, operative in both Creation and Providence. . . . He has been the Agent in the production of all life, and is therefore, by prophetic anticipation, the Lord and Giver of Life. . . . We have seen . . . that the revelation of the Son was mediated by the Spirit of Christ which was in the prophets.²³

²³ H. O. Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1947), II, pp. 303-304.

CHAPTER II

OLD TESTAMENT RELIGIOUS EXPERIENCE

I. ABIDING FACTORS IN RELIGIOUS EXPERIENCE

It has been discovered that there have been certain factors in religious experience which are universal and abiding. The first of these was dependence. Chambers went so far as to say that the sense of dependence on God, which dependence is a frank facing of reality in the light of human ability, is the very germ of religion,¹ and thus would certainly be the germ of any individual religious experience. The second factor was called fear. A lack of the knowledge of God, or a sense of guilt might have caused a man to be afraid of God while at least an introductory knowledge of Him and an acknowledgement of His power, His righteousness, and His love, as contrasted to the weakness, wickedness and wrathfulness of the natural man, would have led him to fear God in the sense of awe, respect, or humility. The third factor has been called confidence. This element was found to be an outgrowth of man's fellowship or experience with God. There has been a danger of his confidence being ill-founded, based upon superstition,

¹ Chambers, "Religion," Chambers' Encyclopedia, VIII, 177.

without the actual experiential proof of the trustworthiness of the God in whom he believed.

Reverence was the fourth factor. When his god has been found to be trustworthy in all situations, loving in all his dealings, and mighty in all his power, man will give reverence to him. He will worship him. Whether the god has been known through divine revelation or by the way of traditional superstition, throughout the centuries man has worshipped the god he has depended upon or feared.

An aid to an understanding of the nature of the religious experience has been found in quotations from two psychologists. R. H. Thouless has said,

Religious consciousness is the mental side of religious activity . . . while . . . religious experience is a vaguer term used to describe the feeling element in the religious consciousness, the feelings which lead to religious belief or, are the effects of religious behavior.²

Some examples of what has been understood by religious experience are:

The sense of the presence of God, the feeling of peace after prayer or sacrament, and the less intense, hardly perceptible, emotional undercurrent which accompanies ordinary religious life.³

George A. Coe had the following to say relative to

² Robert H. Thouless, An Introduction to the Psychology of Religion (New York: The MacMillan Company, 1925), p. 5.

³ Ibid., p. 6.

religious experience,

Intense individual religious experience very often exhibits two successive phases, strain and release. The strain may involve the sense of sin, or some fear, or sense of incompleteness, or of divided self, or of world-mystery and world-pain, the release has the correlative forms of sense of reconciliation, confidence, unified self, power, a world-light that shines through the world-darkness. Here religion is release from repression.⁴

Jesus offered a positive note of explanation to the previous quotation when He said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."⁵ Coe has expressed the typical view of liberal theology as follows,

In multitudes of cases religious experience involves no marked crisis of strain and release, but rather a reaching toward a goal, the enlargement of one's powers and of one's world.⁶

In contrast the writer of the Hebrews offered the Christian view of religious experience, when he said,

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed, and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise for he looked for a city which hath foundations whose builder and maker is God.⁷

⁴ George A. Coe, The Psychology of Religion (Chicago: The University of Chicago Press, 1920), p. 5.

⁵ A. V., John 8:13.

⁶ Coe, op. cit., p. 138.

⁷ A. V., Hebrews 11:8,9,10.

II. PROGRESSIVE DEVELOPMENT OF RELIGIOUS EXPERIENCE

It can safely be said that where the abiding factors in religious experience are found, there faithfulness and obedience appear. Where confidence and trust are lacking, there is no further foundation for communion and consequent obedience. This matter has been dealt with in sections or segments of Old Testament History: (1) from the Fall of Adam to the Flood; (2) from the Flood to the Tower of Babel; (3) from Babel to the bondage in Egypt; and (4) from Egyptian bondage to the Babylonian captivity.

Religious experience from the fall to the flood.

It must be remembered that after the fall everything took place that God said would take place if man, who was created a free moral agent, disobeyed his Maker. God said they would die,⁸ and, contrary to the voice of the serpent, they did die; for they immediately became strangers to God; so much so that God had to call for them, for they were in hiding.⁹ The sweet relationship that had existed before their disobedience was now dead. They were transgressors in the sight of God, and the wrath of the Holy God was upon

⁸ A. V., Genesis 2:17.

⁹ A. V., Genesis 3:9.

them. The hereditary element of sin, from Adam's transgression came even as Paul said, "For as in Adam all die, even so in Christ shall all be made alive."¹⁰ The first parents fell to a low estate due to their rebellion against God. Without help from Him they were without hope. God, in His infinite love, made possible man's salvation through the promised seed of the woman.¹¹ In Genesis 4 it was recorded that Adam and Eve were given two sons, Cain and Abel. Both of them brought an offering unto the Lord. Cain, a tiller of the soil, brought of the fruit of the ground,¹² while Abel brought of the firstlings of the flock and the fat thereof unto the Lord. Evidently the Lord must have shown that He had respect for Abel's offering¹³ and not for Cain's for the record has shown that Cain was so wroth with his brother that he arose against him and slew him.¹⁴ The cause for this first slaying was recorded in I John 3:12 ". . . because his own works were evil and his brother's righteous." The difference in the motives for offering the sacrifices was recorded by the writer to the Hebrews:

¹⁰ A. V., I Corinthians 15:22.

¹¹ A. V., Genesis 3:15.

¹² A. V., Genesis 4:3.

¹³ A. V., Genesis 4:4.

¹⁴ A. V., Genesis 4:5-8.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead, yet speaketh.¹⁵

The first martyr in the Bible was Abel. Like all others who died for righteousness' sake, he died not in vain.

Following the death of Abel there was no record of men worshipping Jehovah until the time of Enos, of which time it was written, "Then began men to call upon the name of the Lord."¹⁶

Genesis 5 has recorded the generations of Adam. Like an oasis in the desert was the notation on Enoch of whom it was said, ". . . Enoch walked with God, and he was not; for God took him."¹⁷ It was evident that Enoch possessed something which distinguished him from the rest of Adam's generation. Another reference to Enoch was found in the book of Hebrews,

By faith Enoch was translated that he should not see death; and he was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.¹⁸

¹⁵ A. V., Hebrews 11:4.

¹⁶ A. V., Genesis 4:26.

¹⁷ A. V., Genesis 5:24.

¹⁸ A. V., Hebrews 11:5.

In spite of the afore-mentioned witnesses of faith the children of men continued in their wickedness. So much so that it was written, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."¹⁹ Because of wickedness God determined to destroy man from off the face of the earth for it repented Him that He had made man.²⁰ But Noah found grace in the sight of God which brought him a genuine religious experience. Noah's faith influenced his family so much so that they were saved with him in the ark.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.²¹

When the waters had subsided and the Ark had settled on Mt. Ararat, Noah thought to offer thanks to God for the salvation experienced.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more

¹⁹ A. V., Genesis 6:5.

²⁰ A. V., Genesis 6:6.

²¹ A. V., Hebrews 11:7.

for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.²²

Thus Noah had an experience in fellowship with his Creator to whom he offered sacrifices. At this time the Lord made a covenant which extended to all mankind. He blessed Noah and his family, and gave them the same command regarding the propagation of the human race as was given to Adam and Eve at the outset.²³

The religious experience of the afore-mentioned Old Testament characters took place during a period which Wiley chose to designate as the time in which God dealt with people through their conscience. These did not have the benefits of a full revelation to lean on, yet they were not left completely in the dark. Their perception of spiritual things was dimmed, due to the curse of the fall which affected body, mind and spirit. John, in his Gospel, referred to the Old Testament ministry of the Christ when he spoke of Him as the ". . . light, which lighteth every man that cometh into the world."²⁴ Paul also referred to this period in his

22 A. V., Genesis 8:20-22; 9:1.

23 A. V., Genesis 1:28.

24 A. V., John 1:9.

letter to the Romans when he wrote:

For as many as have sinned without the law shall also perish without the law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, not having the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.²⁵

Religious Experience from the Flood to the Tower of Babel. This period began with a new world comprised of the family of Noah, but like the former also ended in judgment. When man wants his own way rather than God's, this investigator has become convinced that the only answer is judgment. Wiley has said, in effect, that God worked in this period under new and less degenerate conditions.²⁶

This was a period of human government. Following the genealogy of Noah the Bible had the following to say,

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the

²⁵ A. V., Romans 2:12-16.

²⁶ H. O. Wiley, Christian Theology (Kansas City, Missouri, Beacon Hill Press, 1947), II, p. 306.

image of God made he man.²⁷

Religious experience in this period was thought to be essentially the same as that of the previous one. Again men were seen demonstrating their love for self and trust in their own might to the exclusion of any confidence in God. God had authorized human government but men had abused the permission; they acted in a great collectivism against God when they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth."²⁸

But the very device they used in the hope of preventing dispersion became the occasion for God's answer when He said,

Behold, the people is one, and they have all one language; and this they begin to do, and no thing will be restrained from them, which they have imagined to do, go to, let us go down, and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city.²⁹

A dearth of genuine religious experience in the period resulted in a judgment from God. That judgment

²⁷ A. V., Genesis 9:5,6.

²⁸ A. V., Genesis 11:4.

²⁹ A. V., Genesis 11:6-8.

prepared the way for the portions of history which followed that event.

Religious Experience from Babel to Egyptian bondage.

Following Babel God dealt on a different basis with those who trusted Him. Wiley has said, in effect, that during this period God had a more definite hold of the race in that He dealt with a family unit.³⁰ The period was begun when God called Abraham to get out of his home country into a strange land which the Lord would show him. The record reads that, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."³¹ When Abraham arrived in the land to which he was called the Lord spoke to him thus: "Unto thy seed will I give this land."³² There in gratitude unto the Lord who had encouraged his faith he erected an altar. Later he pitched his tent east of Bethel and west of Hai where he erected another altar and prayed to God. Later while journeying south through the land famine overtook his company and they were persuaded to go to Egypt.³³

³⁰ Wiley, op. cit., p. 306.

³¹ A. V., Hebrews 11:8.

³² A. V., Genesis 12:7.

³³ A. V., Genesis 12:10.

One of the first prayers by Abraham recorded in Scripture was for a son.³⁴ The Lord answered by covenanting with Abraham that his seed would be in number as the stars of the heavens and grains of sand by the sea. The second recorded prayer of Abraham is found in Genesis 17:18. Here Abraham prayed that Ishmael, born of Hagar, Sarah's hand-maid, might live before God which meant that Ishmael would have been the rightful heir to Abraham, but such was not God's plan. He said,

Sarah thy wife shall bear thee a son indeed; and thou shall call him Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.³⁵

God revealed the meaning of Abraham's experience when He said,

. . . Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.³⁶

The third recorded prayer of Abraham was his remarkable intercession for Sodom because Lot and his family were there. It was observed that Abraham obeyed and revered

³⁴ A. V., Genesis 12:1,2.

³⁵ A. V., Genesis 17:19.

³⁶ A. V., Genesis 18:17-19.

God, that the Lord remarked that he knew he would train his children and thereby he won the New Testament title, "The father of the faithful."

Abraham and Sarah received the promise of the Father in response to their faith and obedience.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.³⁷

In Abraham's religious experience God subjected him to a supreme test. It was the offering of his son Isaac as a sacrifice on Mt. Moriah. The Scripture has recorded nothing about Abraham murmuring, but that he responded immediately to the command of the Lord.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it is said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.³⁸

Not only did Abraham and his family worship and believe God, but Abraham's servant, Eleazer, demonstrated faith in God when he prayed for guidance in choosing a wife for Isaac. He feared lest he would displease God by

³⁷ A. V., Hebrews 11:11,12.

³⁸ A. V., Hebrews 11:17-19.

bringing the wrong mate for Isaac. His prayer was this:

O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.³⁹

The eleventh chapter of Hebrews further declared that Abraham's descendants continued to worship and obey God.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.⁴⁰

During this period of Old Testament history divine covenants and divine directions which came to certain leaders were given with a family unit in mind. We saw previously that God promised Abraham that all the families of the earth would be blessed in him and in his seed. But God also added another clause to the covenant, "and I will make thee a great nation."⁴¹ In the next segment of this

³⁹ A. V., Genesis 24:12-14.

⁴⁰ A. V., Hebrews 11:20-22.

⁴¹ A. V., Genesis 17:5.

study, religious experience has been found centered around the developing of a great nation. The setting was propitious. Joseph was sold into Egypt by his brethren because they were jealous of him for the favor bestowed upon him by their father. The Lord gave Joseph faith and wisdom and a place in the Egyptian government which enabled him to be the agent through whom God saved his family from starvation. Thus God kept the covenant made with Abraham, Isaac, and Jacob. Through Joseph's leadership his family was permitted to live in Goshen in the land of Egypt, where they rapidly grew in number. Soon afterwards a king came to the throne who was not acquainted with Joseph and devised plans for the extermination of the Israelites since they were fast becoming a numerical threat to the Egyptians. After years of bitter bondage their sense of dependence upon God was evidenced by the fact that they cried unto the Lord for help. God heard their cry and continued to manifest himself to them in the carrying out of plans for their deliverance.

Religious experience from the Egyptian bondage to the Babylonian captivity. In the early life of Moses the providential hand of the Lord kept him from harm and so ordered his course that he became educated in all the wisdom of the Egyptians. Later God isolated him as a preparation for the task He had for him. The Scripture reads:

Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.⁴²

Abraham's seed had developed into a great family, in fact, by reason of their numbers the ruler of Egypt became fearful lest they become strong enough to overthrow the government.⁴³ The following were the various devices used by the Egyptians to drain the Israelites of their strength and to destroy them: (1) the men of Israel were put in bondage to build cities and buildings at the expenditure of great physical energy;⁴⁴ ". . . They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour;"⁴⁵ (3) when the two former devices did not succeed in reducing their number and strength they resorted to commanding the Hebrew midwives to kill the baby boys when they were born, but the mothers of Israel gave birth to their babies before the midwives had a chance to help;⁴⁶ and (4) in desperation

⁴² A. V., Exodus 3:1,2.

⁴³ A. V., Exodus 1:9.

⁴⁴ A. V., Exodus 1:11.

⁴⁵ A. V., Exodus 1:14.

⁴⁶ A. V., Exodus 1:19.

Pharoah charged that all male babies be cast into the Nile River.⁴⁷ For these reasons Israel cried unto the Lord for help. In response the Lord chose His man who was already partially prepared for the task of delivering the children of Israel out of Egyptian Bondage.⁴⁸ As a background and foundation for the task God caused an angel to appear unto Moses and a voice called unto him out of the bush that burned, but would not become consumed.⁴⁹ Moses was told that the ground on which he stood was holy ground, and that the one who addressed him was the God of his fathers, Abraham, Isaac and Jacob.⁵⁰ Moses then hid his face, but he listened to the Lord.⁵¹ After he had listened to the word of the Lord he began to complain about the people to whom he was to minister. In response God showed him that He was able to help him. By miraculously transforming Moses' rod into a serpent and vice versa,⁵² and by changing his hand to a leprous one, and then again to one that was as pink as a child's, God demonstrated His power to Moses. Later Moses complained that he was slow of speech, but God again had the

47 A. V., Exodus 1:22.

48 A. V., Exodus 3:7-10.

49 A. V., Exodus 3:2-4.

50 A. V., Exodus 3:6.

51 A. V., Exodus 4:2-4.

52 A. V., Exodus 4:1-5.

answer; Aaron was chosen as Moses' spokesman.⁵³

After this experience God led these men to become Israel's human deliverers. Moses was led and directed by the Lord to become God's man who led the children of Israel out of the bondage of Egypt into a series of religious experiences which became foundational to their organization as a nation according to the promise unto Abraham.⁵⁴ The ten plagues which were released upon rebellious Pharaoh and his nation brought Israel to a confidence in Moses and God.⁵⁵ Israel's deliverance from the tenth plague was of special blessing to them. They had received it from God in response to their obedience to the command of the Lord that the blood of a lamb should be painted over the door and on the lintels of the door of each of their homes. After God, by the hand of Moses, had led Israel over the Red Sea on dry land, they saw the Egyptian enemy perish in the water. It was then that Miriam and Moses sang the song of redemption.⁵⁶ From the Red Sea to the promised land the people of Israel had some outstanding religious experiences which molded their national life and which revealed to them their

⁵³ A. V., Exodus 4:10-17.

⁵⁴ A. V., Genesis 12:2.

⁵⁵ A. V., Exodus 12:28.

⁵⁶ A. V., Exodus 14.

responsibility to obey and love God. Some examples of these experiences have been included in this study.

1. Answer to prayer. On the wilderness journey they came to Marah, the place of bitter waters.⁵⁷ Moses cried out to the Lord, and God sweetened the water and promised them freedom from the diseases of Egypt on condition of obedience to Him.⁵⁸ The wanderers lacked bread in the wilderness of sin. Again the Lord heard their cry. He answered and sent manna from heaven for each day, except on the sixth day of the week when they received enough for the Sabbath day also.

2. The giving of the law. The Israelites had a high experience at Mt. Sinai. There Moses became the agent through whom God gave the Ten Commandments (the moral law), the civil law (the foundation of their national life), and the ceremonial law (the foundation of their religious life and service).

Speaking of this occasion the Scripture related the following:

And all the people answered together, and said,
all that the Lord hath spoken we will do. And Moses
returned the words of the people unto the Lord. And

⁵⁷ A. V., Exodus 15:23.

⁵⁸ A. V., Exodus 15:25-27.

the Lord said unto Moses, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.⁵⁹

It was not without fear that the people stood in the presence of the Lord. After the law had been given the following was recorded concerning the reaction of the people on this great occasion:

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.⁶⁰

3. The Supreme law. When the children of Israel were about to enter into the land of promise under the leadership of Joshua, Moses spake these words to them:

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son,

⁵⁹ A. V., Exodus 19:8-11.

⁶⁰ A. V., Exodus 20:18-21.

and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart.⁶¹

That charge followed Moses' reiteration of the commandments given at Mt. Sinai. Some things taught there were these: (1) A personal response to the commandments of God was expected. The individual finds expression in the statement, "thou, and thy son, and thy son's son."⁶² (2) A monotheistic view of God was insisted upon.⁶³ They were to love God, and only God, supremely;⁶⁴ (3) They were to have these words in their hearts.⁶⁵

Moses' early choices issued in an experience which enabled him to be used of the Lord as a human deliverer of a stiff-necked people. It was written by the writer to the Hebrews that,

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing

⁶¹ A. V., Deuteronomy 6:1-6.

⁶² Loc. cit.

⁶³ Loc. cit.

⁶⁴ Loc. cit.

⁶⁵ Loc. cit.

rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red Sea as on dry land: which the Egyptians assaying to do were drowned.⁶⁶

Moses' religious experience brought him into a right relationship with God. Through faith in God and through humble submission before Him he was enabled to be the man for the hour by carrying into practical obedience and love for the brethren those things which the Lord required of him. Wiley has concluded that this phase of Moses' experience should be interpreted as follows:

. . . St. Paul declares that the law was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (Galatians 3:19). In the process of history, the inner light became dim and variable, and the Chosen Family enslaved and degraded. God therefore sent Moses to deliver His people from social bondage and give them the guidance of a written law to supplement the inner workings of the conscience, which no longer operated with strength and precision. This law was moral, ceremonial and judicial. . . . The law served to give permanence to the moral ideal. Further, its violation involved guilt, for by the law is the knowledge of sin (Romans 3:20). The law being given by the voice of God from heaven, sin not only clashed with the sense of right within, but also with the external voice of the law. It became, therefore, in a very manifest

66 A. V., Hebrews 11:24-29.

sense, an offense against God. Man's sense of sin having been dulled, God in the law gave him a written transcript from his own moral nature.⁶⁷

The Old Testament characters mentioned in the foregoing section by no means exhaust the list of Old Covenant believers who had religious experiences. One could have mentioned others such as Gideon, Ruth, and Samuel; but neither time nor space has permitted a study of these lives.

After Israel had entered into the promised land of Canaan many leaders and kings were chosen to govern the nation according to the law. During the same period prophets were called to the task of interpreting the law and warning the people of their need of repentance toward God to insure for them the victories that God had planned that they should enjoy. The following section will treat only a few of these Old Testament saints who served in their period and generation. David has been chosen as the sample king. The prophet chosen for this section was Isaiah.

David's religious experience. David's religious life began in his early youth. He was a shepherd lad when Samuel, the man of God, annointed him as King over Israel in the place of Saul from whom the kingdom was taken because of

⁶⁷ Wiley, op. cit., pp. 306-307.

disobedience.⁶⁸ Soon after this great occasion in the life of David he offered to fight, single-handed, Israel's enemy, the great Goliath, the champion of the Philistines. When David made the proposition to King Saul he was laughed at, and was called a "youth".⁶⁹ In answer David said unto Saul,

Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God . . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.⁷⁰

Later, when David approached Goliath, the giant laughed at him, for David had no armor as the great soldier had, but was equipped only with shepherd's clothes plus a sling and five smooth stones. David's reply was,

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, to the wild beasts of the earth; that all the earth may know that there is a God in Israel.⁷¹

68 A. V., I Samuel 16:14,15.

69 A. V., I Samuel 17:33.

70 A. V., I Samuel 17:34-37a.

71 A. V., I Samuel 17:45,46.

Later, after David had succeeded Saul to the throne, he devised a scheme whereby he could get Bath-sheba, the wife of Uriah, as his own wife. To do this David commanded that when Israel's army entered into battle Uriah be placed in the front lines. Consequently, Uriah was killed in battle, according to the intent of David.⁷²

The prophet Nathan showed David that the Lord knew all about his sin. In response David repented of his sin and turned to the Lord, praying,

Have mercy on me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Cast me not away from thy presence; and take not thy holy spirit from me. Restore me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.⁷³

God's attitude toward David was recorded in the Acts of the Apostles, written by Luke,

. . . God . . . raised up unto them David to be their King; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.⁷⁴

The recorded events of David's life which were

⁷² A. V., II Samuel 11:24.

⁷³ A. V., Psalm 51:1,2,7,11,12,13.

⁷⁴ A. V., Acts 13:21,22.

listed above have served to illustrate the nature of his religious experiences as a prospective and actual ruler of the nation Israel. These events clearly revealed David's humble dependence upon the Lord. His dependence on God yielded triumphant joy over every force at enmity with him. It also was the means whereby God could mold and teach David to fill the large place he was to have in the destiny of his nation.

Isaiah's religious experience. For an example of religious experience in the life of the prophets a study has been made of the sixth chapter of the book of Isaiah. He was in the temple in the year that King Uzziah died, and he beheld the Lord in His majesty. Recognizing that he was in the presence of the Holy God of Heaven, Isaiah saw God's holiness in contrast to his own sinfulness and confessed, "Woe is me! for I am undone; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."⁷⁵ In response, God cleansed his lips, took away his sin, and said, "Thine iniquity is taken away, and thy sin purged."⁷⁶ Then the voice of the Lord came to Isaiah saying, "Whom

⁷⁵ A. V., Isaiah 6:5.

⁷⁶ A. V., Isaiah 6:7.

shall I send, and who will go for us?"⁷⁷ Isaiah answered, "Here am I; send me."⁷⁸ When the commitment was made to the Lord, Isaiah received the commission to speak to the people during the period just before the great captivity of Assyria.

The religious experience of Isaiah has revealed his dependence upon God for help. Fearing lest the wrath of God be visited upon him he showed his confidence in God by turning to Him and confessing his sin. It was through this act of worship that God prepared Isaiah for the ministry which was to be his to apostate Israel.

Moses had been the agent through whom the law was given to Israel. However, during this period God used the prophets to interpret the law to the people and to show them that they had kept the externals of the law but having turned to the idols of the heathen had failed to keep faith with God in their hearts. The first message to Judah and Jerusalem bore this out, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."⁷⁹

To Judah and Jerusalem he said,

⁷⁷ A. V., Isaiah 6:8.

⁷⁸ Loc. cit.

⁷⁹ A. V., Isaiah 1:2.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or or lambs, or of he goats. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.⁸⁰

The prophets not only interpreted the law, but they foretold the coming of the Messiah, in whom the Promises of God would find fulfillment. This prophecy was made in the following words:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.⁸¹

In the 53rd chapter of Isaiah the Messiah was portrayed as the sin-bearer of the people to whom He was to come as king. The closing words of the chapter are:

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto

⁸⁰ A. V., Isaiah 1:10,11,16,18.

⁸¹ A. V., Isaiah 9:6,7.

death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.⁸²

In the preceding paragraphs David and Isaiah have been considered as respective representatives of the Kings and Prophets during the period between Israel's deliverance from Egyptain Bondage and the Babylonian Captivity. Both of these men had religious experiences through which God cleansed their lives from sin and made them fit channels through whom He could prepare Israel for the coming of her spiritual Deliverer and Messiah.

It has been the purpose of the investigator in this study to show how religious experiences of men in the Old Testament took place on five distinct levels. At the level of conscience God revealed to men His will in a personal way. At the level of human government the Lord gave man the responsibility of governing himself. Man used his privilege to rebel against God. At the level of the Patriarchs Jehovah dealt with man on the basis of the family. At the level of the law God laid the foundation for the national life of Israel. At the level of the Kings and the Prophets God ministered to man in the realm of government and interpretation relative to the law. At each level of religious experience the factors of dependence on God,

⁸² A. V., Isaiah 53:12.

confidence in God, either fear of His power or great awe at His holiness, and reverence for God were evident in the religious life of the people with whom God was dealing in the Old Testament. In the following chapters attention has been focused on the ministry of the Holy Spirit at the Old Testament level.

CHAPTER III

THE HOLY SPIRIT IN OLD TESTAMENT DAYS

If this were a study of the New Testament teaching on the Holy Spirit, many instances and references to the reality and work of the Third Person of the Trinity could be referred to. But the Old Testament does not seem to be the likeliest place to find proof of the operation of the Spirit prior to New Testament Revelation.

Sometimes we think that the Old Testament contains very little about the Holy Spirit. If one should ask the average intelligent Christian what the Old Testament teaches about the Spirit, it is probable that very little definite information could be given. Many passages of the New Testament would immediately come to mind. . . . It is doubtless true that we look upon the New Testament as the richest source of our knowledge about God and the basic facts and experience of redemption. But the Old Testament must not be overlooked. It is still the seedbed in which all the precious truths of the New Covenant germinate. All the truths of Revelation are in the Old Testament. . . . The New Testament amplifies, expands and reinterprets these truths for us who are under the New Dispensation.¹

The consideration of the ministry of the Holy Spirit in Old Testament days has been considered in two divisions: first, His general ministry; and second, His specific ministry, under the caption of "Evidences of Progression."

¹ Wick Broomall, The Holy Spirit (New York: American Tract Society, 1940), p. 30.

I. HIS GENERAL MINISTRY

By way of introduction Kuyper has made some distinctions between the ministries of the three persons of the Trinity which have been illuminating:

In every work effected by Father, Son and Holy Ghost in common, the power to bring faith proceeds from the Father, the power to arrange from the son, the power to perfect from the Holy Spirit.²

In I Corinthians VIII. 6, St. Paul teaches that: 'there is but one God and Father, of whom are all things, and one Lord Jesus Christ by whom are all things.' Here we have two propositions: of whom and by whom. But in Romans XI. 38 he adds another: 'For of Him and through Him and To Him are all things.'³

The operation here spoken of is threefold: first, that by which all things are originated (of him); second, that by which all things consist; and third, that by which all things attain their final destiny. . . . Genesis II. 3 says, 'God rested from all his work which he had created to make it perfect' (Dutch translation); Thus to lead the creature to his destiny, to cause it to develop according to its nature, to make it perfect, is the proper work of the Holy Spirit.⁴

From the beginning man has been influenced by the Holy Spirit. The Spirit's purpose has been to lead him to perfection and fellowship with God in eternity.

² Abraham Kuyper, The Work of the Holy Spirit (New York: Funk and Wagnalls Company, 1900), p. 19.

³ Ibid., pp. 19,20.

⁴ Ibid., pp. 20,21.

From the beginning the Holy Ghost has been operative and instrumental in the work of Creation and Providence. The Spirit brooded over the face of the deep and caused order and beauty to come out of chaos.⁵ He also breathed into man the breath of life so that he became a living soul.⁶ Pope has called him the giver of life.

The Spirit, like the Son, but without concealment of his name, is throughout the Old Testament disclosed as the agent of the Godhead in the production of all life, especially of the living spirit of man.⁷

Job, one of the characters in the Old Testament said, "The Spirit of God hath made me."⁸

Pope made some statements which have been regarded as foundational to a proper understanding of the connection between providence and the work of the Holy Spirit in Old Testament times.

. . . as the son was from the beginning the Light of Men, so the Spirit is represented as moving upon and striving with man from the beginning . . . we are taught that without him the Eternal did not act on the world throughout the ancient economy.⁹

Eleazer, the servant of Abraham, having been

5 A. V., Genesis 1:2.

6 A. V., Genesis 2:7.

7 W. B. Pope, A Compendium of Christian Theology (London: Wesleyan Conference Office, 1875), p. 322.

8 A. V., John 33:4.

9 Pope, op. cit., p. 420.

instructed by his master to go to the kindred of Abraham to find a wife for Isaac, and having travelled to the city of Nahor, the village of the Patriarch's kindred, saw the providential moving of God's Spirit.

. . . he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.¹⁰

Events took place following this prayer that were evidence to Eleazer that God had indeed prospered him. After Abraham's servant had related all the events of the journey to Laban and Bethuel, they answered:

. . . The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth.¹¹

Another illustration of the providential care administered to man has been taken from the life of Joseph.

¹⁰ A. V., Genesis 24:11-14.

¹¹ A. V., Genesis 24:50-52.

The thirty-seventh chapter of Genesis has recorded the account of the hatred Joseph's brethren had for him because they were jealous of their father Israel's love for him. Just as they were about to deal treacherously with him, a band of Ishmaelites happened to come along to whom they sold Joseph for twenty pieces of silver. Years later when famine infested the land the brethren of Joseph were forced to go down into Egypt to buy food. When Joseph introduced himself to his brethren they were sore afraid and wept bitterly, but Joseph said,

. . . I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt.¹²

While the Spirit is not mentioned by name in these passages, yet, since He is the active agent of the Godhead, these providential developments were due to His superintending providence.

Sin and death. The study of the ministry of the Spirit as related to man's religious experience has required

¹² A. V., Genesis 45:4-8.

a discussion of sin and death. Sin has been considered first. While the Spirit is life giver and life sustainer, sin, on the other hand, is the very antithesis of life in that it results in death.¹³ The purpose for this phase of the chapter has been to show that the operation of the Holy Spirit has always had opposition. While the Spirit's purpose has been to give life and light, the effects of sin has been to bring death and darkness to those who fell under its spell.

The Genesis record has not revealed a partial death penalty upon man for disobedience. The death penalty spoken of was to take place in every area of life. When man was placed on earth so that he might glorify God and enjoy Him forever,¹⁴ he was placed on probation with the capacity to sin, that is, rebel against God.¹⁵

Man, in the garden of Eden, not only had the possibility of failing during his probationary period, but he did fail. He and his wife transgressed against the Divine Law, were disobedient to the moral law of God,¹⁶ and

¹³ A. V., Genesis 2:17.

¹⁴ Thomas Bowman, The Revised Catechism of the Evangelical Church (Harrisburg, Pennsylvania: Publishing House of the Evangelical Church, 1905), p. 11.

¹⁵ Pope, op. cit., p. 205.

¹⁶ A. V., Genesis 3:6,7.

thereby brought upon themselves the guilt and the penalty of death.¹⁷ Pope has given a few definitions of sin which have been helpful at this point: "Sin is self made god, instead of God."¹⁸ Sin has further been described by him as being "the positive condition of the soul: not indeed as a condition entirely within it, but as the active direction of the will."¹⁹

The punishment of sin is a three-fold death to man. Spiritual death has been understood here as referring to the withdrawal of the Holy Spirit or eternal life.²⁰

There are three phases of the death penalty.

1. Spiritual death. Pope defined it as,

The withdrawal of the Holy Spirit as the bond of union between God and every living soul. Through his withdrawal the fallen angels are unclean spirits, retaining the natural elements of the image of God, but no longer reflecting His holiness.²¹

2. Physical death. This death rightly related to the phase previously mentioned is the penalty for human sin.

¹⁷ A. V., Genesis 2:17.

¹⁸ Pope, op. cit., p. 214.

¹⁹ Ibid., p. 215.

²⁰ Ibid., p. 216.

²¹ Loc. cit.

It is declared to be expressly the penalty of sin in man; who was on account of sin, subjected to vanity, denied access to the tree of life, and surrendered to the dissolution that had already been the natural termination of the existence of the inferior orders.²²

3. Eternal death. This phase of the penalty has been defined in the smaller Catechism of the former Evangelical Church as "Separation of man from God forever."²³ On this subject Pope wrote as follows:

The withdrawal of the Holy Spirit is a penalty which leaves the sinner without the possibility of restoring himself, and therein is everlasting death. But it is also the positive sentence of the Righteous Judge who separates sin forever from Himself. Noting this distinction, we must mark how this penalty also connects itself with the definition of sin. It is, enmity against God, and that implies in itself an eternal severance, as in the case of unredeemed spirits. It is bondage to evil: that is the free spirit, never losing its power of self-determination, is determined by the presence of the sinful principle to only evil continually and there lies the element of eternal death and when it is said that the wrath of God abideth on the sinner (John 3:36) we need no other account of the penalty of eternal death.²⁴

When sin is considered it is incompletely treated unless original sin is discussed. Pope has said:

The effect of the Fall upon the posterity of Adam is described in Scripture as the universal diffusion of death as a condemnation, and of a bias of human nature towards evil. The scriptural doctrine finds its expression in the theological term original sin;

²² Pope, loc. cit.

²³ Bowman, op. cit., p. 33.

²⁴ Pope, op. cit., pp. 217-218.

the hereditary sin and hereditary sinfulness of mankind is derived from Adam its natural head and representative, but derived from him as he was under a constitution of redeeming grace and connected with the second Adam, the spiritual head of mankind.²⁵

Paul said, ". . . death passed upon all men for that all have sinned."²⁶ Then he went on to say that death fell upon them that had not sinned after the similitude of Adam's transgression.

God's Redemption of Mankind. Basic to every phase of God's redemption is the fact of the incarnation of the Son of God, the second person of the Trinity, referred to in Scripture as the Word. John said:

In the beginning was the Word and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.²⁷

Pope asserted that the incarnation "as foundation of our Lord's redeeming ministry, with all its offices, is everlasting and unchangeable, common therefore to the two estates of humiliation and exaltation."²⁸

Just as truly as Christ, the incarnate Son of God, is

²⁵ Pope, loc. cit.

²⁶ A. V., Romans 5:12.

²⁷ A. V., John 1:1,14.

²⁸ Pope, op. cit., p. 297.

the redeemer of humanity by virtue of the perfect work of reconciliation wrought by Him, just so truly is the Holy Spirit, the Divine Third Person, the administrator of that redemption.

The Holy Ghost in His special relation to the Christian economy was not sent down until Pentecost. But as the person in the Holy Trinity by whom the Father's revelation of Himself through the Son, whether in Creation or Providence or Redemption, is accomplished in act, He has been present and operative from the beginning, the administrator of the work of the Three in One God.²⁹

It has been noticed that the Old Testament ministry of the Holy Spirit found its expression in His creational, providential, and redemptive work.

His redemptive work, though preparatory in the Old Testament, had its beginning even prior to the pronouncement of the curse upon sinners. Speaking to the serpent within hearing distance of Adam and Eve, God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."³⁰ The Holy Spirit, in his office of administrator of redemption, inspired holy men of God to receive and transmit divine revelation. Kuyper has said,

. . . the operations of the Word and the Holy Spirit never oppose each other, but as St. Paul declares emphatically . . . the Holy Scripture is prepared by the

²⁹ Pope, loc. cit.

³⁰ A. V., Genesis 3:15.

Spirit of God and given to the Church as an instrument to perfect God's work in man; as he expresses it: 'that the man of God may be perfect,' i.e., a man formerly of the world, made a man of God by divine act, to be perfected by the Holy Spirit; wherefore he is already perfect in Christ through the Word. To this end, as St. Paul declares, the Scripture was inspired of God. Hence this work of art was prepared by the Holy Spirit to lead the new-born man to this high ideal. And to emphasize the thought he adds: 'That he may be thoroughly furnished unto all good works.'³¹

The Scriptures testify to the part the Holy Spirit had to play in forming the Scriptures. This witness has proven helpful in studying the specific ministry of the Spirit. Without a sound basis for believing that the Holy Spirit inspired the writing of the Bible, there would have been little proof for the authenticity of the record. A threefold witness has been given here to show what part the Holy Spirit had in giving man a record of what God has done to, through, and for man: (1) Peter wrote, saying, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."³² (2) On a day just prior to the Day of Pentecost Peter referred to this matter by saying to the hundred and twenty, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David

³¹ Kuyper, op. cit., pp. 58, 59.

³² A. V., II Peter 1:21.

spake. . ."33 (3) Paul, writing to Timothy, said:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.³⁴

II. EVIDENCES OF PROGRESSION

The specific work of the Holy Ghost has been in the realm of redemption. In fact, the whole underlying purpose of the Spirit's ministry has been seen to be that of redeeming man from the awful consequences of sin. The purpose of this section of the chapter has been to show that there was an underlying motive and force behind the work of the Spirit in the Old Testament and He made progress as He operated in the lives of men through the centuries. Pope has said,

As the Incarnate Son is the Redeemer of mankind in virtue of His perfect work of Reconciliation, so the Holy Ghost in His divine personality is the administrator of that redemption.³⁵

Lawson said:

No great work has ever been accomplished except through the power of the Holy Spirit, who is the Executive of God, carrying out the will of God in all things.³⁶

33 A. V., Acts 1:16.

34 A. V., II Timothy 3:16,17.

35 Pope, op. cit., p. 418.

36 J. G. Lawson, Deeper Experiences of Famous Christians (Anderson, Indiana: Warner Press, 1911), p. 15.

The redemptive ministry of the Holy Spirit is related to man's religious experience in such a way as to make His ministry and man's experience inseparable if man is to be saved.

The first redemptive work of the Holy Spirit was in the realm of conscience. Wiley has said, "There is first, the direct striving of the Spirit with the consciences of man, in a purely personal and private manner."³⁷ His work was to keep men from plunging headlong into sin. Led by their own evil nature, inherited as a consequence of the Fall, they were rebellious toward his instructions and warnings. Men persisted in their wickedness before the flood in spite of the striving of the Spirit. God, looking down upon them in righteous indignation, declared that He would destroy man because of his iniquity. He said, "My spirit shall not always strive with man."³⁸ This passage has given the clue to the earlier relations God had with Cain, Abel, Seth, and succeeding generations.

The work of the Holy Spirit in the Old Testament has been better understood after reading from Watson's Institutes.

³⁷ H. O. Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1947), II, p. 306.

³⁸ A. V., Genesis 6:3.

. . . It is the constant doctrine of the Scriptures, that men are not left to the mere influence of a revelation of truth, and the means of salvation; but are graciously excited and effectually aided in all their endeavors to avail themselves of both. Before the flood, the Holy Spirit is represented as "striving" with men, to restrain them from their wickedness, and to lead them to repentance. . . . Under the law, the wicked are said to "grieve" and "resist" the Holy Spirit; and good men are seen earnestly supplicating his help, not only in extraordinary cases, and for some miraculous purpose, but in the ordinary course of religious experience and conflict.³⁹

Kuyper has said,

But the work of the Holy Spirit in Noah's family is only preliminary. Noah and his sons still belong to the old world. They formed a transition. After Noah the holy line disappears, and from Shem to Terah the Holy Spirit's work remains invisible.⁴⁰

Following Terah's death, Abraham went out not knowing where he was going. With the promise, but not the possession of his son, he went out strictly on faith.

And he could not beget him, but by faith; so that God could truly say, 'I am almighty God,' i.e., A God 'who quickeneth the dead and calleth the things that are not as tho they were.' Hence Abraham's family is almost in literal sense the product of the Holy Spirit's work in that there is nothing in his life without faith.⁴¹

In the Old Testament record has been found various ways in which the Holy Spirit operated. In this redemptive

³⁹ Richard Watson, Theological Institutes (New York: Phillips and Hunt, 1850), II, p. 210.

⁴⁰ Kuyper, op. cit., p. 66.

⁴¹ Loc. cit.

realm they took the form of striving with (as in the case of the period before the flood),⁴² Indwelling (as in the case of Joseph and his wise demeanor), "Can we find such a one as this is, a man in whom the Spirit of God is?"⁴³ Filling (as in the life of Bezaleel concerning whom the Lord said unto Moses), ". . . I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,"⁴⁴ and coming upon Old Testament persons (as upon the deliverers of Israel during the period of Judges). Examples of these deliverers were Samson,⁴⁵ Gideon⁴⁶ and Othniel,⁴⁷ Spirit-endued men with special power to meet Israel's strongest enemies.

Progress in the ministry of the Holy Spirit in the Old Covenant days has best been discovered in the purpose of His work rather than in the nature of His work.

Thus, this writer has considered His work on a personal basis of striving in the pre-flood period. He has referred to the Holy Spirit's ministry of faith in the family which typifies the family of faith in the New

⁴² Watson, op. cit., p. 210.

⁴³ A. V., Exodus 41:38.

⁴⁴ A. V., Exodus 31:3.

⁴⁵ A. V., Judges 73:25.

⁴⁶ A. V., Judges 6:34.

⁴⁷ A. V., Judges 3:10.

Testament, of which Abraham is the father.⁴⁸ According to Kuyper the Spirit's work moved from the family into the work of forming a nation and causing that nation to be born and to take its place in the world with other nations.⁴⁹ Moses became the agent in God's hand through whom He supernaturally formed a nation. Following the times of Moses, the Holy Spirit continued to endue obedient, believing men with power, insight, and understanding which enabled them to lead the nation in government, in social life, in worship, and in conflict. Always, however, it has been kept in mind that the Old Testament ministry of the Spirit was, strictly speaking, preparatory.

The last method of the Spirit's work was that of interpreting and proclaiming the law through the voice of the prophets. ". . . Holy men of God spake as they were moved by the Holy Ghost."⁵⁰

Wiley has given light on the subject, namely, that

The law being a fixed instrument, men soon began to give more attention to its outward forms than to its inward spirit. Hence the prophets arose, who appealed to the hopes and fears of men, and thus gave inward content to the outward forms. While these revelations were transient, given at sundry times and in divers manners, the body of prophecy itself was cumulative

48 A. V., Romans 4:16.

49 Kuyper, op. cit., p. 67.

50 A. V., II Peter 1:21.

and expansive. The prophetic order, therefore, marked a distinct advance by appealing to the law, by furnishing a devotional literature and especially by directing men's attention to the promised Redeemer. The order became permanent only in Christ to whom all the prophets pointed and in whom all their prophecies were fulfilled (Luke 1:70).⁵¹

God's foundational and underlying purpose for the Holy Spirit's ministry was to administer His preparatory economy for the redemption of mankind from sin and eternal death. To this end He used men, whom He empowered with the Spirit, in order that they might perform the task that needed immediately to be done and to live a life of godliness before those whom they were entrusted to lead.

⁵¹ Wiley, op. cit., p. 307.

CHAPTER IV

THE HOLY SPIRIT AS RELATED TO OLD TESTAMENT EXPERIENCES

I. RELATIONSHIP TO OLD TESTAMENT CHARACTERS

Throughout Old Testament history those who accomplished great things for God were anointed first by the Holy Spirit, and endued with power from on high.¹ Pope has helped the writer of this paper to understand in what, and for what, purpose He was operative:

As the Incarnate Son is the Redeemer of mankind in virtue of His perfect work of reconciliation, so the Holy Ghost in His divine personality is the administrator of that redemption. His revelation as such has kept pace with the revelation of the redeeming Son. In the Old Testament Age He was the promise of the Father even as Christ was: and as the promised Christ already was the world's unrevealed Savior, so the Spirit was the unrevealed dispenser of His salvation.²

Pope continued to refer to the Spirit as the One who worked in Old Testament times in preparation for the redemption of man. In laying the foundation for redemption, the Spirit did so by affecting human personalities, from the Fall until New Testament times. Relative to this Pope said,

The Holy Ghost in His special relation to the Christian economy was not sent down until Pentecost:

¹ J. G. Lawson, Deeper Experiences of Famous Christians (Anderson, Indiana: Warner Press, 1911), p. 15.

² W. B. Pope, A Compendium of Christian Theology (London: Wesleyan Conference Office, 1875), p. 418.

but as the person of the Holy Trinity by whom the Father's Revelation of Himself through the Son, whether in Creation or Providence or Redemption, is accomplished in act. He had been present and operative from the beginning: the administrator of the work of the Three in One God.³

In the Holy Spirit's administrative work in Old Testament history, it was found that He operated in varied ministries in different periods. It has seemed appropriate to describe these ministries as, (1) The Spirit of life; (2) The Spirit of striving; (3) The Spirit of wisdom and power; and (4) The Spirit of governments and prophecy.

The Spirit of life. The Holy Spirit has been the great Giver and Sustainer of life.

The Spirit, like the Son, but without concealment of His name, is revealed as the Agent of the Godhead in the creation of all life, especially the living of man, in anticipation, as it were of Pentecost. He was at the beginning the Lord and Giver of Life, and Job's word may be used in the widest extent of man: The Spirit of God hath made me. The son from the beginning has been the life of men, but it was not until the incarnation that he gave that life more abundantly, and was fully revealed as the life. This distinction holds good between the unrevealed relation of the Personal Spirit of Life. The same Spirit which moved upon the face of the waters was breathed into the face of man and made man a living soul, and as the Son was from the beginning the 'Light of men' so the Spirit is represented as moving upon and striving with men from the beginning.⁴

³ Ibid., p. 419.

⁴ Ibid., pp. 419, 420.

The Spirit of striving. The same Spirit who is mentioned in Genesis 6:3, as the One who "will not always strive with man" was the One who strove with men during Old Testament times. He moved upon men at different times and in various ways according to their needs, and according to the purpose of God.

Earlier in this paper mention was made of the period between the Fall and the Flood during which God through the Spirit strove through man's conscience to keep him from plunging into utter destruction. When men would not heed God's Spirit He then judged them, as the Apostle Peter has said:

For . . . God . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.⁵

The Spirit of wisdom. After the flood the Holy Spirit began to operate on a somewhat different basis. Gradually, during the period of the Patriarchs, more and more mention was made of the work of the Spirit in fitting men for special services to preserve the chosen family and facilitate its growth according to the purposes of God. Some of the different methods by which He operated have been mentioned here. First, the Holy Spirit dwelt in

⁵ A. V., II Peter 2:4,5.

certain men to give them wisdom for solving problems and interpreting dreams to the extent that even men of the world recognized them as being filled or indwelt by the Spirit of God. One of these men was Joseph who, through the help of the Spirit in interpreting Pharaoh's dream, became the right-hand man of the ruler of Egypt and was thus enabled to save his family, that is, Israel from extinction by starvation.⁶

Another man who was recognized by a King as having the 'spirit of the gods' was Daniel. It was evident from his demeanor and his wisdom that he had more than a good intellect (for was he not in competition with the Diviners and soothsayers of Babylonia and did he not put them in the shade?). God gave this wisdom to Daniel for the purpose of preserving or carrying forward His redemptive program through this period.⁷

Secondly, God caused men to be filled with the Spirit of wisdom for the construction of the tabernacle.

And thou shalt speak unto all that are wise hearted, whom I have filled with the Spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.⁸

⁶ A. V., Genesis 41:38-40.

⁷ A. V., Daniel 4:8-10.

⁸ A. V., Exodus 28:3.

Concerning Bezaleel of the tribe of Judah, God said to

Moses:

I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.⁹

Thirdly, there were those whose lives and whose deeds testified to the presence and power of the living God.

Lawson held that the patriarchs must have been filled with the Spirit of God else they could neither have done nor experienced the things which they did. The evidences for this were found in the Scriptural account concerning Enoch: "He walked with God;"¹⁰ "he prophesied;"¹¹ and "he was translated."¹² Noah qualified as one who must have been endued with the Holy Spirit's power in that he walked with God,¹³ talked with Him,¹⁴ and fearlessly preached God's Word to an apostate people. ". . . God . . . spared not the old world, but saved Noah, the eighth person, a preacher of

⁹ A. V., Exodus 31:3-5.

¹⁰ A. V., Genesis 5:24.

¹¹ A. V., Jude 14.

¹² A. V., Hebrews 11:15.

¹³ A. V., Genesis 6:9.

¹⁴ A. V., Genesis 6:13, Hebrews 11:7.

righteousness, bringing in the flood upon the world of the ungodly."¹⁵

Abraham had one outstanding revelation of the Lord and of the future which must have been given him by the Holy Ghost. It was recorded in the book of Genesis that, "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."¹⁶

At Bethel,¹⁷ Jacob, through the Spirit, was given a revelation of the glories of heaven, and his life was transformed at Peniell¹⁸ where he, a weak, vacillating deceiver was changed into a prince of God and his name changed from Jacob to Israel.

Pharaoh recognized Joseph as one in whom the Spirit of the Lord was resident.¹⁹ Joseph's experiences were recorded in the book of Genesis: (1) He was blessed of God even in his youth; (2) He was disciplined by suffering; (3) He was miraculously delivered from prison because he was looked up to as one who depended on God for all things;

¹⁵ A. V., II Peter 2:15.

¹⁶ A. V., Genesis 15:1.

¹⁷ A. V., Genesis 28.

¹⁸ A. V., Genesis 32:26.

¹⁹ A. V., Genesis 41:38,39.

(4) He, an Israelite, was placed over the household of Pharaoh; (5) His brothers and father were restored to him; and (6) God gave him wisdom and understanding with which to meet all of life.

The Spirit of governments and prophecy. After the time of the Patriarchs there followed a period in the history of Israel in which the Spirit was operative in the giving of the Law, in the interpretation of the Law, and in the foretelling of events which were to result from Israel's obedience or disobedience to that Law.

Moses was the dominant character God used in giving to Israel the Law in its moral, ceremonial, and civil aspects. Lawson listed several reasons why Moses must have had the Spirit of God within him. First, over five hundred times it has been recorded in the Scriptures that God spoke to Moses or that Moses talked with God.²⁰ Secondly, ". . . Moses was very meek, above all the men which were upon the face of the earth."²¹ Thirdly, Moses came before the people after having spoken to the Lord and ". . . the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him."²² Besides these

²⁰ Lawson, op. cit., p. 20.

²¹ Loc. cit.

²² A. V., Exodus 34:33.

reasons listed by Lawson this investigator had added a fourth. During the life of Moses as leader of Israel, the mounts Sinai and Pisgah had a very definite bearing on his ministry to his nation. Centuries later another mountain definitely connected Moses with God's Spirit-centered redemption. The name of the mount was Hermon. In the section of "outstanding facts" in the Dickson's Analytical Bible, following the record of the Pentateuch, the publisher had this to say,

We have seen this striking figure of the ages on two mounts, Sinai and Pisgah. We think of him most essentially in terms of the former. But we are to see him on another mount Hermon, there, centuries afterwards, he who at Sinai in the presence of the Law saw God face to face, now on Hermon he is face to face with the Messiah, the fulfillment of the Law in all the glory of his transfiguration. How infinitely greater to be honored to be on Hermon and converse with the Savior of all mankind brought forth by the race he so faithfully led from Egypt to their inheritance.²³

The Messianic doctrine, taught in the Pentateuch of which Moses was the author, attests his having been led by the Holy Spirit.

The Spirit of the Lord came mightily upon certain ones for a special task: (1) The Spirit fell on the seventy elders and they began to prophesy. Joshua, anxious because he feared Moses' leadership was being threatened, asked

²³ The New Analytical Bible and Dictionary of the Bible, Deuteronomy, Outstanding Facts (Chicago: John A. Dickson Publishing Company, 1941), p. 264.

Moses to rebuke two of the seventy who continued prophesying in the camp. Moses answered, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"²⁴ (2) Joshua was especially equipped for the task of taking Moses' place as leader of the Israelites into the promised land. "And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him."²⁵

Lawson wrote,

After Moses had prayed for him, Joshua was given great power and wisdom by the Spirit of God. He conquered seven nations, and thirty one kings in the land of Canaan, and took possession of the land.²⁶

(3) The Judges who ruled Israel in the period of the Judges were empowered for the task of protecting Israel from her enemies. The Holy Spirit fell on them for a specific task that needed to be done to preserve Israel. Some of these outpourings were on Othniel,²⁸ Samson,²⁹ et. cetera.

(4) Samuel has held a unique place as judge and prophet in

24 A. V., Numbers 11:29.

25 A. V., Numbers 27:18.

26 Lawson, op. cit., p. 21.

27 A. V., Judges 3:10.

28 A. V., Judges 6:34.

29 A. V., Judges 14:6.

Israel.

The last and one of the greatest judges of Israel was Samuel. As a child he grew, "and was in favour both with the Lord and also with men" (I Samuel 2:26). The Lord spoke to him, and revealed many things to him by the Spirit. "And all Israel, from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord" (I Samuel 3:20,21).³⁰

(5) The Kings of Israel and Judah were dealt with by the Holy Spirit of God in preparation for their office. The most important kings at the height of Israel's power were Saul, David and Solomon. What was said of Saul could also be said of the rest of the kings.

All the good kings of Israel were anointed for their office by the Spirit of God, and were thus qualified to rule over the people. The anointing oil poured upon them at their coronation symbolized the Holy Spirit's anointing just as did the anointing oil poured upon the high priest at his consecration When the Spirit of God came upon Saul and he began to prophesy, the people were astonished and said, "Is Saul also among the prophets?" (I Samuel 10:11). "The Spirit of God came upon Saul" (I Samuel 11:6), and he prospered until he sinned by sparing Agag; and then the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.³¹

David, the King, was the son of Jesse. He was anointed as King of Israel to succeed Saul, from whom the Kingdom had been taken away and from whom the Spirit had departed. After Samuel had anointed him the Scriptures declared, "The

³⁰ Lawson, op. cit., p. 23.

³¹ Ibid., pp. 23,24.

Spirit of the Lord came on David from that day forward."³²

In II Samuel 23:2 David said, "The Spirit of the Lord spake by me, and His word was in my tongue." The Apostles, in the early days of the formation of the church, referred to David in the Old Testament as having been the mouthpiece through which the Spirit spoke.³³ After David had sinned and was praying the prayer of repentance, he said,

Cast me not away from thy presence; and take not
not thy holy spirit from me. Restore unto me the
joy of thy salvation; and uphold me with thy free
spirit. Then will I teach transgressors thy ways;
and sinners shall be converted unto thee.³⁴

King Solomon was one who would not ask the Lord for wealth or fame, but asked rather to be given wisdom from above to govern Israel aright. God gave him wisdom according to his request, but favored him with fame and fortune too. "The wisdom of Solomon, the wisest man, like the strength of Samson, the strongest man, was a direct gift of the Holy Spirit."³⁵

According to Pope the main work of the Holy Spirit in the Old Covenant was that of spiritual prophecy. These great seers would have been but ordinary men had they not

³² A. V., I Samuel 16:13.

³³ A. V., Acts 1:16.

³⁴ A. V., Psalms 51:11-13.

³⁵ Lawson, op. cit., pp. 24,25.

had the anointing of the Holy Spirit.³⁶

Jeremiah, the weeping prophet,

felt that he was but a child, and could not be a prophet (Jeremiah 1); but God so anointed him with the Holy Spirit's power that he became "A defended city, and an iron pillar, and brasen walls" (verse 18) against sin, "to root out, and to pull down, and to destroy, and to throw down" the evil, and "to build, and to plant" the good (verse 10).³⁷

There was an inner compulsion in the heart of Jeremiah to proclaim the message of truth concerning sin in the light of the law, for he said,

I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay.³⁸

Lawson has called Isaiah the ". . . world's greatest and most sublime prophet."³⁹ Isaiah's relationship to the Holy Spirit has been described by his own message: "And now the Lord God and His Spirit hath sent me."⁴⁰

The Spirit of the Lord was in all true prophets (Nehemiah 9:30; I Peter 1:10,11): "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).⁴¹

³⁶ Pope, op. cit., p. 420.

³⁷ Lawson, op. cit., p. 25.

³⁸ A. V., Jeremiah 20:9.

³⁹ Lawson, loc. cit.

⁴⁰ A. V., Isaiah 48:16.

⁴¹ Lawson, op. cit., p. 26.

Having considered the work of the Holy Spirit in religious experience of the Old Testament period, further consideration has been given to the distinction between Old and New Testament religious experience as related to the Holy Spirit.

II. DISTINCTION BETWEEN OLD AND NEW TESTAMENT RELIGIOUS EXPERIENCE

The number of people endowed with the Spirit of the Lord in the Old Testament is not large. Broomall, in the introduction to his book on the Holy Spirit, has shown that the Third Person of the Trinity endowed men in the Old Testament for special occasions, tasks, and duties in order that God's will might be carried out. Turner said, "The 'Spirit of the Lord' came upon no one except at times of crisis, when the welfare of the nation was at stake."⁴² Broomall wrote,

It is doubtless true that we look upon the New Testament as the richest source of our knowledge about God and the basic facts and experiences of redemption. But the Old Testament must not be overlooked. It is still the seedbed of which all the precious truths of the New Covenant germinate. All the truths of revelation are in the Old Testament.

⁴² G. A. Turner, Is Entire Sanctification Scriptural? (Wilmore, Kentucky: Asbury Theological Seminary, 1948), p. 21.

The New Testament amplifies, expands, and reinterprets these truths for us who are under the New Dispensation.⁴³

The Old Testament contains a record of the preparatory work of God's redemption of man under the administration of the Third Person of the Trinity. But the minor prophet, Joel, wrote of the perfect work of the Spirit in redemption.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.⁴⁴

Lawson has been of the opinion that the Holy Spirit's relationship with New Testament characters was far in advance to that He sustained with Old Testament characters.

Not only was the Holy Spirit the source of all spiritual power in Old Testament times; but he imparted power to John the Baptist, to the Son of God himself, to the Galilean fisherman, and to all the great saints of New Testament times. By His death on the cross, Christ opened the way for God to pour His Spirit upon all flesh, which He did on the day of Pentecost, ushering in the more glorious dispensation foretold by Joel and other Old Testament

⁴³ Wick Broomall, The Holy Spirit (New York: American Tract Society, 1940), p. 30.

⁴⁴ A. V., Joel 2:28-32.

prophets. Since the day of Pentecost the Holy Spirit has been convincing the whole world of sin, of righteousness and judgment in a way that He did not do, except with a few individuals, in Old Testament times; and thus in this dispensation of the Holy Spirit the world has become more responsible to God because of its increased light and privileges.⁴⁵

Kuyper forcibly has expressed his opinion of the ministry of the Holy Spirit in the Old Testament as compared with that of the New.

In the beginning we discover only an outward imparting of certain gifts. On Samson he bestows great physical strength. Abieliah and Bezaleel are endowed with artistic talent to build the tabernacle. Joshua is enriched with military genius. These operations did not touch the soul, and were not saving, but merely external. They become more enduring when they assume an official character as in Saul, although in him we find the best evidence of the fact that they are only outward and temporal. They assume a higher character when they receive the prophetic stamp: although Balaam's example shows us that even thus they penetrate not to the center of the soul, but affect man only outwardly.

But in the Old Testament there was also an inward operation in believers. Believing Israelites were saved. Hence they must have received saving grace. And since saving grace is out of the question without an inward working of the Holy Spirit, it follows that He was the Worker of Faith in Abraham as well as in ourselves. . .

The difference between the two operations is apparent. A person outwardly wrought upon may become enriched with outward gifts, while spiritually he remains as poor as ever or, having received the inward gift of regeneration, he may be devoid of every talent that adorns man outwardly.⁴⁶

⁴⁵ Kuyper, op. cit., p. 121.

⁴⁶ Ibid., p. 119.

Kuyper has indicated another important difference between the Old Testament working of the Holy Spirit and that of the New Testament: in the Old Covenant the Spirit generally came upon one individual at a time, while in the New Testament He comes upon an already organized body of believers, such as at Pentecost,⁴⁷ as well as upon the individual.

This chapter has shown that the work of the Holy Spirit was related to Old Testament religious experience in varied ministries and at different and progressive levels. It has shown further that the Old Testament ministry of the Spirit was preparatory to His ministry in the New Testament. His superintending and administrative office in God's plan for man's salvation was evident already in the Old Testament.

CHAPTER V

CONCLUSION

The following conclusions have been drawn from this study of the doctrine of the Holy Spirit in the light of Old Testament religious experience. They have resulted from a consideration of the foregoing sections of this paper: (1) Old Testament religious experience; (2) The Holy Spirit in Old Testament times; and (3) The Holy Spirit as related to Old Testament experience.

Though the Holy Spirit has not been revealed in the Old Testament as a co-equal person in the Godhead, yet He has been at work behind the scenes in all of Deity's activities. His work has been definitely related to the life of man. Since man is the object of God's love, there has of necessity been a real relationship between the Holy Spirit and Old Testament religious experience. Such a relationship was necessary in order for God to put into operation His plan of salvation for man.

This relationship has been found to be preparatory. Old Testament Scripture is a record of God's initial economy related to the redemption of man through Christ. The Holy Spirit ~~was~~ was the divine administrator of this work of preparation, as well as of the fulfilled work recorded in the New Testament. He dealt with man just where

He found him and carefully and patiently led him toward the full revelation of God in Christ.

The Holy Spirit was the teacher in Old Testament history. He started fallen man in the right direction as a teacher begins with a kindergarten child. Man's progress under the tutelage of the Spirit depended on his obedience to the Lord. Era after era in the sacred history of mankind the Third Person of the Trinity revealed more of God's wonderful plan for saving man from all sin. To men like Abraham, Joseph, Moses, Joshua, David and Isaiah, He gave wisdom not only to be personally right with God but to enable them to teach others the truth, especially Israel. He, even the Spirit of Truth, gave to Israel the moral, ceremonial, and the judicial law to guide her in every area of her life on earth.

The relationship between the Holy Spirit and Old Testament religious experience has been found to be progressive. The progress in man's religious experience has taken place by crises and processes. In the period before the Flood, God dealt with man through the Holy Spirit chiefly in the realm of man's conscience. Following the Flood God gave man the privilege of corporately governing himself and dealt with him according to man's right use or abuse of the privilege of human government. God's next sphere of operation through the Holy Spirit in Old Testament

history was in that of the family, which was and is still today the foundation for national life. During the period between Israel's deliverance out of Egypt and her Babylonian captivity, God dealt with her through the Spirit in the area of national law and government.

The Spirit's relationship to Old Testament religious experience was found also to be prophetic. After the Law had been given to the children of Israel, God caused Moses, and the holy men He raised up after Moses, to interpret the Law to the people. These men were God's spokesmen who were to declare the word of the Lord. Thus the Law was applied to the ethical conduct of the people. God also raised up men like Isaiah, Jeremiah, and Micah to foretell the coming of Christ, who would redeem Israel from sin. He raised up a man like Joel to prophesy of the outpouring of the Spirit of God upon all flesh.

The Holy Spirit has been found to be inseparable from the religious experience of men of God in the Old Testament. What He did in Old Testament Days He did to prepare Israel for the coming of Jesus as the Messiah and for the full manifestation of Himself at Pentecost.

The Holy Spirit has been related to Old Testament religious experience on the basis of simple faith, humble obedience, and holy purpose of Old Covenant believers who

came to know a partial but positive measure of the Holy Spirit's work in religious experience.

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