

MINISTRIES OF THE HOLY SPIRIT - PART 2

We began our study of the ministries of the Holy Spirit by noting that He shows up as early as the second verse of the Bible. After that we saw how He was working all along in administering common grace and what that looked like. Now we will consider other mentions of the Holy Spirit in the Bible up to Pentecost where He is connected with the establishment of the Church.

The Holy Spirit in the Lives of OT Saints

The indwelling of the Holy Spirit in Old Testament times was selective and temporary. Though the object of faith was different, He was nevertheless working in the lives of people to do much of the same type of thing as seen in John 16:8-11, which is the promise of the Spirit in New Testament times. In the Old Testament there was the picture of the coming of Christ through the tabernacle, Levitical priesthood, and animal sacrifices. The Holy Spirit worked in the hearts of people to enlighten, convict, and lead them to believe the content of the message as it revealed in Old Testament times. The Holy Spirit obviously had to regenerate people and He led them, but it was not from the indwelling presence as it is today.

He was obviously at work in the lives of many in a powerful way, as we see in the following from Ryrie's Basic Theology.

The Spirit's ministry to people in Old Testament times was not the same as it has been since the Day of Pentecost. Whatever it was, the Lord made it quite clear it would be different after Pentecost. Notice how repeatedly the Lord spoke of the "coming" of the Spirit (who was already present) in His conversation with the disciples in the Upper Room.

John 15:26 "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

16:7-8 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. ⁸And when he comes, he will convict the world concerning sin and righteousness and judgment

13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

Please note that this was spoken before the Cross and Pentecost. It indicates that the Spirit was both at work then and that His work would take on a different character after Pentecost.

John 14:16 And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he **dwells with you** and **will be in you**.

We have a contrast here. We have first “dwells with you,” which is present tense followed by “will be in you,” in the future tense. This delineates the contrast between the ministry of the Spirit at the time the Lord spoke these words (Age of Israel) and the future ministry after Pentecost (Church Age). The disciples had a close relationship with the Spirit, but they would be entered into an even closer relationship after Pentecost.

With this contrast in mind, let’s try to delineate and systematize what the Spirit did for people in Old Testament times.

Enduement

The enabling power of God the Holy Spirit was given to certain Old Testament believers to provide wisdom, doctrine, leadership, administration, prophecy, and communication to regenerate mankind as well as to unbelievers. But above all, part of that enduement went to the Old Testament writers of Scripture.

Three words seem to explain the Spirit’s ministry to people in the Old Testament.

1. He was **in** certain ones. Pharaoh recognized that the Spirit was in Joseph (Gen. 41:38). Likely Pharaoh did not understand this was the Holy Spirit, but later revelation seems to make this clear. The Spirit was in Joshua (Num. 27:18). The Spirit was in Daniel (Dan. 4:8; 5:11-14; 6:3). In these instances the preposition used is *beth*, “in.”

2. The Spirit **came upon** some. A number of people experienced this ministry of the Spirit (Num. 24:2; Judges 3:10; 6:34; 11:29; 13:25; 1 Sam. 10:10; 16:13; 2 Chron. 15:1). These included judges, King Saul, and the prophets Balaam and Azariah.
3. The Spirit **filled** Bezalel. (Ex. 31:3; 35:31). This seemed to be a special enablement to lead the craftsmen as they worked on the tabernacle.

The Ministry of the Holy Spirit in the Old Testament was extended to very few believers, probably less than one percent, and only for special purposes. There was no universal indwelling of the Spirit in the Old Testament as we have in this Church Age.

The purpose was to empower and enable certain believers to accomplish the will of God under certain and varying circumstances. In the Old Testament this ministry was always to a few believers, unlike in the New Testament the Spirit's ministry is to all believers. This empowering ministry is called "endowment," or being clothed with the Spirit. Endowment means to empower; to invest or endow with some gift, quality, or faculty of power; to clothe with power or ability above and beyond human ability. Examples:

- Joseph, when he interpreted dreams and acted on behalf of Pharaoh during the seven years of famine in Genesis 40 and 41.
- Skilled labor to make Aaron's high priestly clothes, Ex 28:3; and to build the tabernacle, Ex 31:3.
- The seventy administrative assistants to Moses, Num 11:25.
- Joshua was empowered to be successful in warfare, Num 27:18.
- Othniel and certain judges were empowered to kill Israel's enemies, Jud 3:10; Gideon to kill enemies of Israel, Jud 6:34; Jephthah, Jud 11:29; Samson to kill a lion, Jud 14:6, and the Philistine army, Jud 15:14ff. All of these passages link the empowering of the Holy Spirit with killing the enemy or ruling the nation, but not as a part of spirituality.
- Saul was empowered for ruling and communicating, so that the people could identify their leader, 1 Sam 10:9-10.
- David, whose great feats were accomplished in the power of the Spirit, 1 Sam 16:13. David was perpetually empowered with the Spirit.
- Daniel was empowered: Dan 4:8, 5:11-12, 6:3.
- The human authors of the Old Testament, 1 Pet 1:11-12; 2 Pet 1:20-21.

There were three carnal believers in the Old Testament whom the Holy Spirit empowered.

- Balaam, Num 24:2.
- Samson, Jud 13-15.
- Saul, 1 Sam 19:23-4.

The Holy Spirit empowered a few Old Testament believers to perform miracles. There were three great periods of miracles.

- During the ministry of Moses.
- During the time of Elijah and Elisha.
- During the time of the Lord Jesus Christ. Mt 12:28; Lk 4:14-18.

Old Testament believers could request the empowering of the Holy Spirit.

- Elisha requested a double portion of the Spirit, 2 Kg 2:9-10.
- The disciples were told to ask for the Spirit, but they did not, Lk 11:13. So before the beginning of the Church Age and after His resurrection Christ gave them the Holy Spirit, Jn 20:22.

Old Testament believers who received the Holy Spirit could lose the Holy Spirit as a matter of discipline.

- Saul, 1 Sam 16:13-14.
- David, Ps 51:11.
- The warning to Solomon, Prov 1:23.

It is clear from Scripture that the Holy Spirit has given special gifts to certain men, like Samson, for example. He was a man of enormous strength. Where did that come from?

Judges 13:24 And the woman bore a son and called his name Samson. And the young man grew, and the Lord blessed him. ²⁵ And the Spirit of the Lord began to stir him.

His strength came from the Holy Spirit.

Judges 16:19 She made him sleep on her knees. And she called a man and had him shave off the seven locks of his head. Then she began to torment him, and his strength left him. ²⁰ And she said, "The Philistines are upon you, Samson!" And he awoke from his sleep and said, "I will go out as at other times and shake myself free." But he did not know that the Lord had left him.

Moses complained that the work was too much for him, and God said to him ...

Num 11:17 ...And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone.

He is speaking of the seventy elders who were going to share the work with Moses. It was the Spirit who had enabled Moses to do the work and some of that Spirit was now taken and put upon the seventy elders in order that they might assist Moses in the carrying out of this work.

And we have a man called Bezalel who had certain abilities in connection with the building and furnishing of the tabernacle.

Ex 31:1 The Lord said to Moses, ²“See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, ³and **I have filled him with the Spirit of God**, with ability and intelligence, with knowledge and all craftsmanship, ⁴to devise artistic designs, to work in gold, silver, and bronze, ⁵in cutting stones for setting, and in carving wood, to work in every craft. ⁶And behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan. And I have given to all able men ability, that they may make all that I have commanded you: ⁷the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, ⁸the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, ⁹and the altar of burnt offering with all its utensils, and the basin and its stand, ¹⁰and the finely worked garments, the holy garments for Aaron the priest and the garments of his sons, for their service as priests, ¹¹and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do.”

It was the Holy Spirit that gave these men the skills to build the Tabernacle and all the articles of worship. Note that this gift of ability is not in association with salvation. We call this “endowment” and not indwelling, because it was not indwelling in the sense we understand it today but rather enablement.

Canon of Scripture

The Holy Spirit had a ministry in the formation of the Canon of Scripture, a special ministry of divine revelation to Old Testament believers. This ministry was primarily to those who had the gift of prophesy. The Spirit had a ministry to every writer of Old Testament Scripture. Every writer was controlled by the Spirit in what he wrote.

2 Pet 1:20 knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. ²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

2 Tim 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

The Greek word *theopneustos* /*theh·op·nyoo·stos*/, meaning God-breathed, refers to not only to revelation as the ministry of the Holy Spirit, but also to the doctrine of Inspiration.

God the Holy Spirit communicated to human authors of the Old Testament God's complete and coherent message for both that generation and for all future generations.

Jer 1:9 Then the Lord put out his hand and touched my mouth. And the Lord said to me, "Behold, I have put my words in your mouth.

The human authors were then inspired to write down in their own language the divine message from God. The result is the correct and accurate doctrine of the inspiration of Scripture, which says: God so supernaturally directed the writers of Scriptures, that without waving their human intelligence, their vocabulary, personality, literary style, feeling, or any other human factor, His own complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

LOSING THE HOLY SPIRIT

Convicted by the Holy Spirit through the prophet Nathan for his sins relating to the Bathsheba affair, David prayed ...

Ps 51:11 Cast me not away from your presence, and take not your Holy Spirit from me.

David clearly understood he could lose this endowment. This empowerment was not permanent and could be lost mainly for two reasons; The first is its purpose was fulfilled and no longer needed, and second, it could be lost due to carnality of the one empowered, as in the case of David and King Saul.

Saul was the first king of Israel, and the Spirit came upon him, and people said, "Is Saul also among the prophets?" (1 Sam. 10:12). And that endowment was removed because of Saul's disobedience and dabbling in the occult.

1 Sam 16:14 Now the Spirit of the Lord departed from Saul...

The ministry of the Holy Spirit in the Old Testament functioned in ways very like the New Testament, but He did so in a manner very different. Unlike after Pentecost in the Church Age, it was temporary and limited to certain people and had limited function.

PENTECOST

Before Pentecost

We have an unusual, even unique, period beginning with the birth of Christ through to Pentecost. It is unusual in that the function of the Holy Spirit in the person of Christ is so different from previous times, that some identify this 33 year long period as an eighth dispensation they call the Dispensation of the Hypostatic Union. The name refers to the union of the deity of God with the man Jesus.

I disagree that it should be classed as a separate dispensation, because it does not have some of the characteristics we normally use to identify a dispensation period, such as beginning with blessing for man and a test, failure of man to meet that test, followed by discipline. Moving on, we can

agree there is at least something special about it and worth considering as part of our study.

What happened? We all know the story that a virgin, Mary, was miraculously impregnated by the Holy Spirit. The child would be called Jesus and was born without a sin nature or the imputation of the original sin. "How can that be?" you ask. "Isn't the sin nature hereditary?"

Yes, it is. But first some points regarding Mary.

1. God does not have a mother. The deity of Jesus Christ existed long before Mary ever drew her first breath. Mary is the mother of the humanity of Jesus Christ.
2. Mary is a human being just like you and me.
3. Mary had a sin nature just like you and me, sinned like you and me, and needed a savior just like we do. **Luke 1:46** "And Mary said, 'My soul magnifies the Lord, ⁴⁷ and **my spirit rejoices in God my Savior...**'" You don't need a savior unless there is something from which you need saving
4. Mary did not remain celibate the rest of her life. Mary and Joseph had at least six children after the birth of Jesus
 - **Mark 6:3** Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us? ...
 - **Matthew 13:55** Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
 - **Mark 15:40** There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
 - **Galatians 1:19** But other of the apostles saw I none, save James the Lord's brother.
 - Jesus is called her "firstborn" in Luke 2:7, implying subsequent births.
 - The Scriptures state that Joseph had no physical relationship with Mary "until" (*heos {heh'-oce}* till or until) she brought forth her firstborn son (Mat. 1:25)
5. Mary was without doubt a mature believer with a high level of mastery of her sin nature. God uses prepared believers. She was given the awesome responsibility for caring for, nurturing, and training the

humanity of Jesus Christ. She is worthy of praise and admiration as a mother and as a spiritually mature believer.

Jesus was born of a virgin for one very sound reason: To prove the divine source of the conception. It was through the divine source of the conception that Jesus was born without a sin nature. Jesus had a human mother that provided the seed, and the Holy Spirit provided the fertilization but without the act of copulation.

We know that the sin nature resides in the cell structure of the body and is passed down genetically.

1 Cor 15:22 For as in Adam all die, so also in Christ shall all be made alive.

Ps 51:5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Romans 2:12 tells us that not only that Adam was the original source of sin in the human race (not God) but also that sin “enters the world” for each individual when Adam’s sin is imputed at birth. As Homo sapiens, we all sinned when Adam sinned because Adam was the federal head of the human race.

Rom 5:18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

The physical result of his transgression spreads genetically from generation to generation of his progeny, and because of the principle of affinity, the justice of God must directly impute his sin to his sin nature in us at the moment we are born. Adam’s original sin plus the sin nature equals spiritual death. We are born physically alive but spiritually dead.

If that is the case, how was Jesus born without a sin nature? Since Jesus was born of a woman impregnated by the Holy Spirit, and He was born and lived sinless, we are compelled to agree that the sin nature is passed genetically through the father and not the mother. Interestingly, a famous doctor of gynecology who has written text books on this subject and is a believer has an explanation how this works. With his understanding of the

reproduction process and of human DNA, he outlines the process as follows:

The sin nature resides in every cell of the body regardless of a cell's structure or function – whether it is muscle, fat, skin or bone – each contains 46 chromosomes. The chromosomes in each cell carry the same pattern of genes which, like a blueprint, determine all of that person's physical traits – eye color, height, bone structure, etc. These chromosomes also carry the sin nature. Each chromosome in every cell is contaminated with Adam's sinful trend.

For growth or repair or replenishment, the body's cells divide by a process called mitosis in which one cell becomes two. The two cells are exactly like the single cell from which they came.

The reproductive cells, however – the male sperm and the female ovum – are produced by a specialized process of cell division called meiosis. After meiosis each new cell has only half the original number of chromosomes, or 23 instead of 46.

In the male parent, spermatogenesis begins when one immature reproductive cell with 46 chromosomes divides into two mature sperm cells each with 23 chromosomes. By this process the male and female reproductive cells prepare for fertilization in which their combined chromosomes produce a cell with the normal 46 chromosomes.

In the female, a unique additional process takes place. Instead of producing two egg cells, the original cell yields only one. Approximately once a month, this single cell is produced by a process called oogenesis. During the process of meiosis, unneeded cell matter is thrown off into small nonfunctional polar bodies that soon disintegrate. What is thrown off? Evidently, it is matter that carries the sin nature, leaving one large, uncontaminated ovum with 23 chromosomes ready for fertilization.

The 23 chromosomes in the mature ovum are totally free from the sin nature, but each sperm is contaminated in all or its 23 chromosomes. When the ovum is fertilized by the sperm, it is also contaminated by the sin nature carried by the sperm. Thus through genetic transmission, the zygote, the blastocyst, embryo, fetus, then eventually the person,

possesses a sin nature. Doesn't matter what the sex of the child is, both are carriers of the sin nature. But, because Adam, not the woman, sinned in cognizance, only the male transmits the sin nature.

The ovum produced by Mary was fertilized by the Holy Spirit, thus precluding the possibility of the transmission of a sin nature. This was done miraculously and totally apart from any act of copulation, nor was there any participation in any way by Mary's husband, Joseph. Thus, Jesus was born without a sin nature.

That one cell in the female, which is produced every month, is the only uncontaminated cell in the human body. In this normal biological process, God made provision to fulfill the promise that Christ – “the seed of the woman” (Gen. 3:15), would become the Savior. In female meiosis, God paved the way for the virgin birth, by which the Second Person of the Trinity entered the world as perfect Man who was uncontaminated by a sin nature and original sin thus qualified to go to the Cross as our substitute.

It should be noted that the promise that Messiah would be of the line of David was fulfilled through Mary, as she was descended of David through the second son of David and Bathsheba, Nathan. So was her husband Joseph, but that line descended from David and Bathshiba's first son, Solomon, and was cut off by the Coniah curse.

Summarizing Enduement

1. Enduement is a temporary special enablement by the Holy Spirit
2. It was the main vehicle used by the Holy Spirit to interact with certain men prior to Pentecost
3. It is given for some special ministry such as prophecy, leadership, craftsmanship, evangelization, priestly functions, etc.
4. It can be forfeited if the believer so endowed gets involved in carnality as in the case of David and Saul
5. It can also be terminated once that special ministry is completed
6. It is not the same as the indwelling of the Spirit that believers experience in this Church age, although it does have some similar attributes of indwelling in its empowering feature
7. Indwelling is far superior to enduement, having many more features as we shall later see

We have arrived at the beginning of the Divine Dynasphere. Next week we continue looking at this 33 year period between the birth of Jesus and Pentecost some call the Hypostatic Union and, with that, the shift from enduement to indwelling.