

Dr. Robert A. Peterson, The Holy Spirit and Union With Christ, Session 3, The Work of the Spirit, in the Old Testament

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This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 3, The Work of the Spirit in the Old Testament.

We continue our lectures on the Holy Spirit in anticipation of treating union with Christ, and we showed the Holy Spirit's personality and deity.

We're now talking about his works, and we began by talking about his work in creation, and now we want to treat his work in Holy Scripture. Jesus foretells the writing of the New Testament. I've said this a couple of times.

He seems to pre-authenticate it. This is in those Spirit of Truth passages. Now we've already turned to John 14:17, 15:26, and 16:13, so we won't turn again, but the Spirit of Truth, Jesus said, will minister in Jesus' name, and this way Jesus pre-authenticates the apostles, first of all, preaching direct revelation from God, but also, more important for our benefit, is their writing the New Testament documents by the Holy Spirit, so the Spirit has a part, a place to roll.

Spirit plays a role in the production of Holy Scripture. We see it in 2 Peter 1:20 and 21. Peter has just referred to the transfiguration account, and he talked about not following cleverly devised myths, when we made known to you the power and coming of our Lord Jesus Christ, 2 Peter 1:16, but we were eyewitnesses of his majesty, for when he received honor and glory from God the Father, and the voice was borne to him by the majestic glory, this is my beloved Son, with whom I am well pleased.

We ourselves heard this very voice born from heaven, for we were with him on the holy mountain. And now, translations and exegetes disagree here, and we have the prophetic word more fully confirmed, to which you will do well to pay attention. Some say the event confirmed the scripture's predictions, which is true, absolutely true, but I don't deny it.

And yet, I forget which commentator agrees with me. I think Jews and Jewish Christians would regard the word of God as even more authoritative than their experience, so I would translate it, and we have the even more reliable prophetic word. He was appealing to the experience, and it was an amazing experience. Peter would never forget this, Peter, James, and John, being with Jesus on the Mount of Transfiguration.

Perhaps especially Peter, because as usual, he's the spokesman. He's blurting out stuff. Let's make three tabernacles and three tents. Oh, my word, Peter.

So, he saw, and he heard. Luke's account is just incredible. Luke 9:31, Moses and Elijah appeared, surely Moses standing for the law, Elijah for the prophets.

Luke says that the law and the prophets personified are standing with Jesus and talking about his exodus in the Greek world. You can't translate that, and we have to say departure or death. His exodus, which he's about to fulfill in Jerusalem.

It's surely a play on words. It's saying the exodus is a type of Jesus. Death, the great deed, the great redemptive deed of the Old Testament, the exodus from Egyptian bondage, is a type of the anti-type of Jesus atonement accomplished on the cross.

And it's amazing. Here's the law and the prophets testifying to it. It's like Luke 24 acted out in sort of a prophetic action here on the Mount of Transfiguration.

It is incredible. Anyway, it is true that that event confirmed the Old Testament. I don't deny it.

But you can't translate two ways. And I like the translation. We have the even more reliable prophetic word to which you do well to pay attention, such as a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.

Knowing, first of all, no prophecy of scripture. He doesn't say any scripture because he just talks about the power and coming of Christ and the great transfiguration of Jesus. So, he's talking about the Old Testament predictions and New Testament fulfillment.

That's why he says prophecy. First of all, no prophecy of scripture comes from someone's own interpretation, usually taken by evangelicals to be the prophet's own interpretation. And I agree with that interpretation.

For no prophecy was ever produced by the will of man. That is the word of God. Specifically, the prophetic word is in view, is not of human origin but of divine origin.

But men spoke from God as they were carried along by the Holy Spirit. When the prophets wrote, God spoke forth his word. They really spoke.

And yet God spoke through them, using them with all of their strength and abilities and liabilities. And he protected them from error when he produced his word. They wrote in human speech.

God used a common or koine Greek to communicate to people the gospel. That is the doctrine of inspiration. Scripture seems to me to be a subset of the doctrine of grace.

God communicates, but God communicates. And that the human word is, at the same time, a divine word. And the fallible authors are protected from evil, from error and evil as they communicate the message of God.

Specifically, men spoke from God as they were carried along by the Holy Spirit. The Holy Spirit's work here is the production of Holy Scripture. Human beings wrote.

Their styles are evident. They're different styles and idioms and vocabularies and emphases and purposes. But the Holy Spirit worked through all of that to produce his word and to protect them from error.

1 Peter 1 remarkably calls the Holy Spirit the Spirit of Christ. And I'm not sure whether he is. It surely has to do with Jesus sending the Spirit.

Is he saying that he refers to the Spirit in the Old Testament anachronistically as the Spirit whom Jesus would send at Pentecost? Or is he saying making it predictive of that? I'm not sure. In any case, 1 Peter 1:10 and 11 says the prophets themselves scratched their heads when they spoke sometimes. Can you imagine Isaiah, speaking Isaiah 53, writing that? He could not fully understand his own words.

A human being is an ashram, a sacrifice. A human being is a guilt offering. That's absurd.

God hates human sacrifice. What's going on here? It's quite incredible. Concerning this salvation, First Peter 1, 10, the prophets who prophesied about the grace that was to be yours, New Testament believers, searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

It was revealed to them that they were serving not themselves but you in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look. Once again, the Spirit is involved in the apostles' preaching, but that's not exactly our point here. The point is this.

The Spirit of Christ within the Old Testament prophets testified in advance to the sufferings of Christ and the glories that would follow. Spirit of Christ either anticipates or recalls Christ pouring out the Spirit at Pentecost. Either it's sort of a prophetic Peter saying they look forward to that, or he's using a deliberate anachronism and saying, oh, we know who that Spirit was that they had.

He's the Spirit Jesus poured out at Pentecost. It's the Spirit that is poured out by Christ and bears witness to Christ. In any case, it's a remarkable passage.

The prophets wrote, and yet what they wrote went beyond their own ability to understand what they wrote at times. That is astonishing. That is, the Holy Spirit was at work in creation and in the production of Holy Scripture.

The Spirit is at work in the Old Testament in many ways. Here's an overview. He equips and empowers.

He enables prophecy again. He strengthens and encourages. He predicts all these ways and more.

In the Old Testament, the Spirit equips and empowers. According to Exodus 31, God not only gave Moses the blueprints, if you will, for the tabernacle. He not only gave him the plan, but God raised up people and gifted them.

I'm thinking of Bezalel and Aholiab. But not only so, well, listen to Exodus 31:3. Lord said to Moses, 31:1, See, I have called by name Bezalel, the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood to work in every craft. In other words, God the Holy Spirit gave master craftsman Bezalel the ability to design artistic works to adorn the tabernacle.

35:31 also celebrates this man and his gifts. And Moses said to the people of Israel, Exodus 35:30, See, the Lord has called by name Bezalel, the son of Uri, son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill and intelligence, knowledge, with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for settings, and in carving wood for him in every skilled craft. It's pretty much a repetition.

The Holy Spirit equips and empowers in the Old Testament. He equips and empowers leaders. Numbers 27:18, so the Lord God said to Moses, Numbers 27:18, take Joshua, the son of Nun, a man in whom is the Spirit, and lay your hand on him.

Make him stand before Eleazar, the priest, and all the congregation, and you shall commission him in their sight. You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. Skipping down, at his word, they shall go out, and at his word, they shall come in, both he and all the people of Israel, with him the whole congregation.

And Moses, of course, the servant of the Lord, obeys God. The point is that God equips Joshua for the difficult job. How would you like to follow Moses? How would you like to take Moses' place? Uh-oh, that's bad.

That is bad. King David, 1 Samuel 16. David was greatly gifted, but he's the first one to tell you his gift comes from God.

Samuel tries all the sons of, uh, David's son of, David's father's name is Jesse. All the sons of Jesse, they all, no, the Lord says, no, no, no, no. Do you have any kids left? Well, there's a little guy watching the sheep.

1 Samuel 16:13. Then Samuel took the horn of oil and anointed David in the midst of his brothers. And the spirit of the Lord rushed upon David from that day forward.

And Samuel rose up and went to Ramah. God equips his leaders. In the Old Testament, he gave Joshua, Numbers 27:18, and David, 1 Samuel 16:13, what they needed, at least in principle.

He goes on and continues to work on them. But here, it's a big giving of the spirit to equip them to take on the leadership roles God had given them. God empowers judges.

Ah, the book of Judges is such a sad story. And, uh, I recently learned from those who studied it their whole lives that the so-called cycle doesn't really include repentance. It just includes the people crying out because they're so miserable.

They cry out for deliverance. But maybe once they repent in the whole book, it's, it's a questionable thing whether they repent at all, because they're right back into the cycle again of rebellion, crying out to God, and he delivers them, and they're back into the, to the muck again. Anyway, God empowered the judges.

So, Othniel, Judges 3:10. And the people of God, verse, people of Israel, sorry, 3:7 of Judges, did what was evil in the sight of the Lord. They forgot the Lord their God and served the Baals and the Ashtoreth.

Therefore, the anger of the Lord was kindled against Israel, and he sold them into the hands of the pagan king, and they served him for eight years. But when the people cried, if Israel cried out to the Lord, he raised up a deliverer for the people of God who saved them, Othniel, son of Kenaz, Caleb's younger brother. The spirit of the Lord was upon him, Judges 3:10.

And he judged Israel. He went out to war, and the Lord gave Cushan Rishathayim, king of Mesopotamia, into his hand, and his hand prevailed over that king with a difficult name. And so, the land remained for 40 years.

Then, Othniel, the son of Kenaz, died. God is good, and God is kind and forbearing with his rebellious people. Gideon, chapter 6:33.

Now, all the Midianites, the Amalekites, and the people of the east came together, and they crossed the Jordan and encamped in the valley of Jezreel. But the spirit of the Lord clothed Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him. He sent messengers throughout Manasseh, and they went out to follow him.

And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet him. Then he gets into his fleece business, which really certainly doesn't speak of much faith, but anyway, the Lord blesses these partially faithful judges. How do I say it? Samson.

Talk about gifts and the waste of gifts. And admit it, you were surprised as I was that Samson was in God's hall of fame in Hebrews 12. I suppose it was because of his triumphant end.

Would you have picked Samson for the great hero of faith? Oh my word, what a squanderer of enormous gifts. Judges 14:5. Then Samson went down with his father and mother to Timnah, and they came to Timnah's vineyards. And behold, a young lion came toward them, roaring.

Then the spirit of the Lord rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done. And he's looking for female accompaniment, shall we say.

Verse 19, the spirit of the Lord rushed upon Samson, and he went down to Ashkelon and struck down 30 men of the town, took their spoil, and gave the garments to those who had told the riddle. In hot anger, he went back to his father's house, and Samson's wife was given to his companion, who had been his best man. Samson had given in to his wife and told her the secret of the riddle, and she passed it on to the men.

And he had lost his bet, so he killed a bunch of the Philistines in order to provide the stuff he lost. A rash fellow indeed. But our point is this: the spirit of God came upon him, enabling him to do these things.

15:14 is one more. When Samson came to Lehi, the Philistines came shouting to meet him. Then the spirit of the Lord rushed upon him, and the ropes that were on his arms became as flax that had caught fire, and his hands melted, and his bonds melted off his hands.

They had tied him up. And he found a fresh jawbone of a donkey and put out his hand and took it, and with it, he struck one thousand men. And Samson said, with the jawbone of a donkey, heaps upon heaps, with the jawbone of a donkey have I struck down a thousand men.

In the Old Testament, the Holy Spirit equips and empowers leaders, judges, and kings for successful military exploits. 1 Samuel 11:6. In the context, Nahash the Ammonite, 11.1, went up and besieged Jabesh-Gilead. And all the men of Jabesh said to Nahash, make a treaty with us, and we will serve you.

But Nahash the Ammonite said to them, on this condition, I will make a treaty with you, that I gouge out all the right eyes and thus bring disgrace on all Israel. The elders of Jabesh told him to give us seven days' respite and that we may send messengers to all the territory of Israel. Then, if there's no one to save us, we will give ourselves up to you.

When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people, and all the people wept aloud. Now behold, Saul was coming from the field behind the oxen, and Saul said, what is wrong with the people that they are weeping? So, they told him the news of the men of Jabesh. 1 Samuel 11:6. And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled.

He took a yoke of oxen and cut them in pieces, and sent them throughout all the territory of Israel by the hand of the messengers, saying, whoever does not come out after Saul and Samuel, so shall it be done to them, as it has been done to his oxen. Then, the dread of the Lord fell upon the people. They came out as one man.

He musters them, and the Lord gives a mighty victory to Samuel over the Ammonites. As a matter of fact, Psalm 139:7, this is not the equipping and empowering special leaders. This is God's presence with his people all the time.

Psalm 139 is rightly a favorite. Unusual for the Psalms, it's in the first-person singular. Oh, I know there are Psalms like that, Psalms of lament, and Psalms where David is crying out for help, but this is a Psalm of worship, of reflection, and of course, it was sung in Israel's corporate worship, but it's, oh Lord, you've searched me and known me and so forth.

It's quite beautiful, and all the Israelites together could say those words, so it's both individual and corporate. I get that, but this is not the equipping of a special king or ruler or judge. This is God's gracious presence with his people.

Verse seven: where shall I go from your spirit, or where shall I flee from your presence? If I ascend to heaven, you are there. If I make my bed in Sheol, if I go as high as I can, you're there. If I go to the grave, you are there.

If I take the wings of the morning and dwell in the uttermost parts of the sea, even there, your hand shall lead me, and your right hand shall hold me. If I go up as far as I can see, if I go down to the grave, if I start in the morning and go far across the sea as far as my eyes can see, everywhere, Lord, you are with me. Not only so, your hand shall lead me, and your right hand shall hold me.

It's not only God's presence but his comforting, gracious, loving presence with his people. You see, in the Old Testament, God's spirit is ever present with his people. Where shall I go from your spirit? Nowhere.

The spirit is everywhere present with God's people. Samuel anoints David King, and right from then, as we have already seen, the spirit begins to take control of David's life. I'm not denying David's sins, which are blameworthy and which cost him.

But as soon as he was anointed by Samuel, the spirit of the Lord rushed upon David from that day forward. Amazingly, at his anointing, the spirit comes on him. And in David's very last words, the spirit is active as well.

2 Samuel 23:2. Now, these are the last words of David. The oracle of David, the son of Jesse, 23:1. The oracle of the man who was raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel. The spirit of the Lord speaks by me.

His word is on my tongue. The God of Israel has spoken. The rock of Israel has said to me, when one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning, like rain that makes grass sprout from the earth.

For does not my house stand so with God? For he has made with me an everlasting covenant. And on he goes. David's anointing as a boy to be king, the spirit comes on and rushes on him.

David's last words are words the spirit speaks through his mouth. This could be viewed as an Old Testament anticipation of the spirit's work in the life of the greater David, the Lord Jesus Christ. We saw from 2 Peter 1 that the prophetic word was really the work of the spirit through human beings.

So, it is in the Old Testament. First of all, prophecy is the word of the prophets to contemporaries. And then, within that framework, it sometimes zooms to the future, either near or far, with prophetic oracles as well.

In Numbers 11, the elders of Israel prophesy. Numbers 11:16. Then the Lord said to Moses, gather for me 70 men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting and let them take their stand there with you.

And I will come down and talk with you there. And I will take some of the spirit, capital S, 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.

So, Moses went out and told the people, verse 24, the words of the Lord. And he gathered 70 men of the elders of the people and placed them around the tent. Then the Lord came down in the cloud and spoke to him. He took some of the spirit that was on him and put it on the 70 elders.

And as soon as the spirit rested on them, they prophesied, but they did not continue doing it. Now, two men had remained in the camp, one named Eldad, the other named Medad, and the spirit rested on them. And yet they stayed in the camp and they prophesied there.

Verse 29 of Numbers 11. When people complained about that, would that all the Lord's people were prophets, that the Lord would put his spirit on them. And Moses and the elders of Israel returned to the camp.

The Holy Spirit, sometimes in ways unpredictable, in this case, enabled the elders of Israel, no doubt to their consternation, to prophesy. And he did so with prophets. And we might, without going to quote one after another, after another, we could say he does, God, the spirit enabled prophecy, even from the lips of Balaam, who doesn't make the hall of fame, but the hall of shame in second Peter and Jude, or at least in one of them, along with Korah's rebellion and Balaam and a third evil personage from the Old Testament.

Numbers 24:2. When Balaam saw that it pleased the Lord to bless Israel, he did not go as at other times to look for omens but set his face toward the wilderness. And Balaam lifted up his eyes and saw Israel camping tribe by tribe, and the spirit of God came upon him, and he took up his discourse and said, The oracle of Balaam, son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down with his eyes uncovered. How lovely are your tents, O Jacob.

He's been hired to curse Israel, and he can't. Your encampments, O Israel, like palm groves that stretch afar, like gardens beside a river, like aloes that the Lord has planted, like cedar trees beside the waters. God brings him out of Egypt, skipping down verse 8, and it's for him like the horns of the wild ox.

He crouched, he lay down like a lion, like a lioness. Who will rouse him up? Blessed are those who bless you, and cursed are those who curse you. The king who hired him is really upset.

God, if God can speak through a donkey, God can speak through Balaam, who certainly was a corrupter of Israel. In the New Testament, we get divine disapproval of him and his evil ways, even though God, this Holy Spirit, reluctantly spoke through him for Balaam. The Spirit sometimes spoke through him. The Spirit equips empowers and enables prophecy.

He also strengthens and encourages in the Old Testament. Through the prophet Azariah, the Spirit encouraged King Asa to bring spiritual renewal to Judah. 2 Chronicles 15:1. The Spirit of God came upon Azariah, the son of Oded, and he went out to meet Asa and said to him, Hear me, Asa, and all Judah and Benjamin.

The Lord is with you while you are with him. If you seek him, he will be found by you. But if you forsake him, he will forsake you.

For a long time, Israel was without a true God without a teaching priest, and without law. But when in their distress they turned to the Lord, the God of Israel, and sought him, he was found by them. Verse 7. But you, take courage.

Do not let your hands be weak, for your work shall be rewarded. As soon as Asa, 2 Chronicles 15:8, heard these words, the prophecy of Azariah, the son of Oded, he took courage and put away the detestable idols from all the land of Judah and Benjamin and from the cities that he had taken in the hill country of Ephraim, and he repaired the altar of the Lord that was in front of the vestibule of the house of the Lord, and on and on it goes. He brought spiritual renewal and the sword.

Asa is to be praised for that, for being a good king, at least for the most part. But the glory goes to God and to the Spirit of God who strengthened and encouraged him. Through the priest Jehaziel, the Spirit moved Jehoshaphat to stand against Judah's foes and watch the Lord's victory.

Chapter 20 and verse 14 of 2 Chronicles. Then the Spirit of the Lord came upon Jehaziel, the son of Zechariah, son of Benaiah, son of Jael, son of Mattaniah, a Levite of the sons of Asaph in the midst of the assembly. And he said, Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat, thus says the Lord to you, do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's.

Tomorrow, go down against them. Behold, they'll come up by the ascent of Ziz. You will find them at the end of the valley, east of the wilderness of Jeruel.

You will not need to fight in this battle. Stand firm, hold your position and see the salvation of the Lord on your behalf. O Judah and Jerusalem, do not be afraid, do not be dismayed.

Tomorrow, go out against them, and the Lord will be with you. Then Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping Him. And the Levites and the Kohathites and the Korahites stood up to praise the Lord, the God of Israel, with a very loud voice.

And the Lord, of course, brought deliverance according to his word that the priest Jehaziel had brought, and the Holy Spirit was involved in all of that. Despite Israel's rejection of earlier prophets, Zechariah 7:12, God strengthens the people to rebuild the temple. Haggai 2:5, my spirit is present among you, don't be afraid.

For such things are accomplished according to Zechariah 4, 6, not by strength or by might, but by my spirit, says the Lord of hosts, the Lord of the heavenly armies. In the Old Testament, the Holy Spirit equips and empowers, enables prophecy, strengthens and encourages, predicts, and predicts. The Holy Spirit predicts.

Isaiah 40, Isaiah 40 in verse 13, and that is a bad reference, I apologize. Isaiah 48:16, I am striking out here all of a sudden. Isaiah 42:1 will work.

Behold my servant whom I uphold, my chosen in whom my soul delights. I have put my spirit upon him. He will bring forth justice to the nations.

He will not cry aloud, lift up his voice, or make it heard in the street. A bruised reed he will not break, and a faintly burning wick he will not quench. He will faithfully bring forth justice.

He will not grow faint or be discouraged till he's established justice in the earth and the coastlands wait for his law. Here, the Lord calls the Messiah his servant, his chosen one. He says he delights in him, and he gives him the spirit to bring justice.

61 of Isaiah is another beautiful passage. Of course, the Synoptic Gospels quote that passage I just read about not putting out the burning wick and that kind of a thing. 61:1 is also famous.

Jesus quotes this himself in his earthly ministry. The spirit of the Lord God is upon me, Isaiah 61:1, because the Lord has anointed me to bring good news to the poor. Here's the spirit again.

He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound, to proclaim the year of the Lord's

favor and the day of vengeance of our God, to comfort all who mourn, to grant those who mourn in Zion, to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit, that they may be called oaks of righteousness, the planning of the Lord, that he may be glorified. Here, the spirit of the Lord will enable the Messiah to preach good news to the poor, to heal the brokenhearted, and to proclaim liberty to the captives. Isaiah prophesies that although Israel rebels and grieves his Holy Spirit after the exodus, the spirit will bring prosperity, transformation, and deliverance to Israel.

Isaiah 63.10 says, but they rebelled and grieved his Holy Spirit. Therefore, he turned to be their enemy and himself fought against them. So, the Lord rebukes his people for their unbelief, for their rebellion.

Nevertheless, he does not give up on them, but he prophesies he'll bring prosperity, transformation, and deliverance. Isaiah 32:15. For the palace is forsaken, the populous city deserted, the hill and the watchtower will become dens forever. A joy of wild donkeys, the pasture of flocks.

Isaiah 32:15. Until the spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abides in the fruitful field. And the effect of righteousness will be peace, and the result of righteousness, quietness, and peace forever.

Likewise, 44:3 of Isaiah. So, Isaiah speaks to his contemporaries, no doubt, and even primarily so, but he also makes predictions. He gives predictive prophecy.

44:1. And now, O hear, O Jacob, my servant, Israel, whom I have chosen. Thus says the Lord, who made you, who formed you from the womb, and will help you. Fear not, O Jacob, my servant, Jeshurun, whom I have chosen, for I will pour water on the thirsty land and streams on the dry ground.

I will pour my spirit upon your offspring and my blessing on your descendants. They shall spring up among the grass like widows, like willows by flowing streams. And lastly, 59:21. These are places where, although God is displeased with his people, he doesn't give up on them but promises to bring them back from captivity, to bless them, to give them prosperity, to deliver them from their foes.

As for me, Isaiah 59:21. This is my covenant with them, says the Lord. My spirit that is upon you and my words that I have put in your mouth shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring, says the Lord, from this time forth and forevermore. The Lord also makes predictions through the Holy Spirit, through the prophet Ezekiel.

God promises through Ezekiel to replace Israel's heart of stone with one of flesh, and to put his spirit within them so they will obey the Lord. Ezekiel 36:26-27. I will give you a new heart and a new spirit I will put within you, and I'll remove the heart of stone from your flesh and give you a heart of flesh, and I'll put my spirit within you, and cause you to walk in my statutes, and be careful to obey my rules. By putting his spirit within them, God will cause them to live and be reborn nationally.

Ezekiel 37:14. And I'll put my spirit within you, and you shall live, and I will place you in your own land, and then you shall know that I am the Lord. I have spoken, I will do it, declares the Lord. He will pour out his spirit and bring restoration to Israel.

Ezekiel 39:29. And I'll not hide my face anymore from them when I pour out my spirit upon the house of Israel, declares the Lord God. Lastly, Joel, in chapter 2, foresees God's pouring out the Holy Spirit at Pentecost with amazing results. Joel 2:28 and following.

And it shall come to pass afterward that I will pour out my spirit on all flesh. Your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days, I will pour out my spirit, and I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.

The sun shall be turned to darkness and the moon to blood before the great and awesome day of the Lord comes. And it shall come to pass that everyone who calls on the name of the Lord shall be saved. That concludes our survey of the Holy Spirit's work in the Old Testament.

In our next lecture, we will see the Holy Spirit's work in the New Testament, in the apostles, in the world, and especially in the life, ministry, death, and resurrection of the Lord Jesus.

This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 3, The Work of the Spirit in the Old Testament.