

PNEUMATOLOGY (27)

(Type #4) – The Spirit inspired dictation.

There are some portions of the O.T. which contain direct quotes from God in which He, Himself, gives a command. In such cases, we must assume that the Holy Spirit is pretty much dictating precisely what must be recorded. A key difference between this type of inspired revelation and other types is that in this type the writer's grammatical peculiarities and style are not evidenced. Such writing is precise and to the point and could almost be considered as having been dictated to the writer by God's Spirit (i.e. Gen. 12:1-3).

Dr. Walvoord brings out a very important point when writing on the matter of dictation by accurately observing: "Dictation, however, should not be regarded as more authoritative than other portions of Scripture. Inspiration extends freely and equally to all portions of Scripture" (Vol. 6, p. 77).

(Type #5) – The Spirit inspired devotional literature.

There are several writings, such as many of the psalms, in which the writer is guided by God's Spirit to record what is personally going on in his own heart. Sometimes the things going on in the heart are true and sometimes they are false. God has obviously included many of these things in His Word in order that we might be "complete, thoroughly furnished unto all good works." Such devotional literature is profitable for doctrine, for reproof, for correction and for instruction in righteousness. One purpose of such literature is to demonstrate the emotion of true-versus-false faith.

For example, in Ecclesiastes 1:2 we get a glimpse of the king's heart which cannot find any happiness or meaning or fulfillment in life. His recorded statement is that "all is empty." This is obviously the precise statement the Spirit of God wants recorded in God's Word. The heart of the king, at that point in time, was miserable (1:12-18; 2:11). In this case, we would say the devotional information being given is that from a heart and perspective that is not right with God. In other words, sometimes the Spirit of God wanted to record the negative side of things, namely, in this instance, a heart without God at the center of it is an empty heart. There is a lack of meaning and fulfillment to life when out of step with God.

On the other hand, in the aftermath of God entering into a covenant with David, his heart soared in a great praise unto God (II Sam. 7:18-29). This kind of passage expresses the wonderful working of God in the hearts of His people.

The key feature of devotional literature is that it is the inspired revelation of God as filtered through the hearts of humans. Such revelation is just as accurate and just as necessary and just as inspired as the dictated commands of God.

(Type #6) – The Spirit inspired contemporary prophecy.

Contemporary prophecy is that form of revelation which God gave to the contemporary generation in some immediate situation. Such prophetic revelation demanded immediate attention. A good example is Jonah 3:4. Ninevah had 40 days left in existence. Such a revelation demanded immediate response.

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We must realize that when God selects this kind of information to place in His Word, it is something God deems as necessary revelation. This is why all of Scripture must be carefully studied and analyzed and interpreted, so proper understanding and application may be made.

(Type #7) - The Spirit inspired futuristic prophecy.

Futuristic prophecy is frequently found in the O.T. It has been estimated that nearly 1/4th of the O.T. is prophetic in nature. Dr. Walvoord writes: "Approximately a fourth of the Old Testament is in the form of prediction" (*Ibid.*, p. 78).

Old Testament predictive or futuristic prophecy did at least two things:

- 1) It warned of some impending judgment.
- 2) It promoted some hope of deliverance.

When we consider the writing of futuristic/predictive truth, we must immediately consider something that goes far beyond finite man. From a human perspective, the recording of specific prophetic revelation would be impossible. In fact, from a passage like I Peter 1:10-11, we learn that the O.T. prophets frequently were writing down things they did not nor could not possibly understand. For this reason, futuristic prophecy is perhaps the greatest evidence of inspiration. As Dr. Walvoord stated: "Here inspiration can be tested more severely than in any other field, and the testimony of fulfilled prophecy gives its conclusive voice to the work of the Holy Spirit which caused it to be written" (*Ibid.*, p. 79).

From an apologetic standpoint, futuristic or predictive prophecy is the best defense that the Bible is, in fact, the inspired Word of God. Although the primary intent of this type of literature would be that of warning and hope, God certainly knew this would also be literature that would enable the student to give an adequate defense of the doctrine of inspiration.

It is clear from the study of the various types of O.T. literature, that the Holy Spirit was deeply involved in the matters of inspiration and revelation. (For further study on this subject, see Dr. Lewis Sperry Chafer, *Systematic Theology*, Vol. 6, pp. 75-79.)

Work #3 - In the O.T., the Holy Spirit was involved in the lives of individuals.

As we begin this portion of study, we must realize a very critical point—the Spirit's ministry in the Old Testament in connection to individuals is completely different than His ministry in the New Testament.

Concerning this, Dr. Charles Ryrie observed: "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" (*Basic Theology*, p. 347).

This matter is not a novelty for theological speculation, this matter is an important doctrinal reality established by Jesus Christ. To fail to discern the difference between the work of the Holy Spirit in the O.T. and the N.T. is to fail to accept the words and teachings of Jesus Christ.

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When Christ spoke of the Holy Spirit in the N.T. age, He spoke in terms of Him “ coming ” to this earth (John 15:26; 16:7-8, 13). Since we have already demonstrated that the Holy Spirit was here and active during O.T. times, Christ quite obviously means that the Holy Spirit would take on a very distinct and different type of ministry in the N.T. age. One major distinction is found in John 14:16-17. We could accurately sum up the difference by saying that in the O.T. era the Holy Spirit had an abiding presence, but in the N.T. era He would have an indwelling presence.

Those who fail to understand this critical difference established by Jesus Christ, Himself, fail to “rightly divide” God’s Word. The end product of such thinking is faulty doctrine, which leads to faulty practice and lifestyle.

As we examine the O.T., we discover that the Spirit of God was involved with people in some very significant ways:

(Way #1) - He strived with man. Gen. 6:3

In this context, the idea is that God will not allow His Spirit to remain with man, shielding him and protecting him from His severe judgment. During this O.T. period of time, Noah was being used by the Holy Spirit to proclaim God’s truth (I Pet. 3:19-20). As Dr. Chafer said, “The Spirit then strove by Noah’s preaching and by inward checks, but it was in vain with the most of men; therefore, says God, He shall not always strive” (Vol. 6, p. 68).

A principle which we can glean from this O.T. revelation is that when God pours out His judgment on man, His Spirit no longer strives with man. This fact does certainly lend itself to the pre-tribulation Rapture position. What we shall observe in future studies is that the peculiar feature of this Church Age is the person and work of the Holy Spirit. We will also observe that the Holy Spirit strives with man today as the believer proclaims God’s Word. We may assume that when God’s Spirit no longer strives with man on this earth, the believers are gone. Thus when carefully considered and compared with other biblical data, this is a solid evidence for the “pre-tribulation” Rapture of the Church.

(Way #2) - He gives life to man. Job 27:3; 33:4

It is well to point out that these statements are made not by Adam, but by Job and Elihu. What this means is that not only is Adam’s life a creative work of the Spirit of God, but all human life is a creative work of the Spirit of God.

Dr. Chafer observed: “Both of these Scriptures present human life as utterly dependant upon the Holy Spirit of God. In the former, Job likens his own breath and life to the immediate presence of the Holy Spirit; and in the latter, Elihu, expressing the convictions of godly men of his time, asserts that he is made by the Holy Spirit. These passages serve to construct an indication of what men believed and what was true of the Holy Spirit from the beginning of the race” (*Ibid.*, p. 69).

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(Way #3) - He worked with certain individuals.

What needs to be realized from the O.T. is that not every O.T. believer received the indwelling presence of the Holy Spirit. As Dr. Chafer said, "Especially to be observed is the fact that there was no provision for, and no promise of, an abiding presence of the Holy Spirit in the life of the Old Testament saint. In this truth is to be seen one of the most differentiating features of the Spirit's relationship in the Mosaic age, as compared to this present age" (*Ibid.*, p. 71).

There were various O.T. ways the Spirit worked with certain individuals:

1. He worked in certain individuals.

When the preposition "in" is used in regard to the Holy Spirit's work in the O.T., it is not referring to a permanent indwelling as in the N.T. age, but rather to a special enabling for key O.T. service.

This particular preposition was used in connection to Joseph (Gen. 41:38). This text is most amazing, for it is an Egyptian idolater, Pharaoh, who unlocks a truth of which he would have known nothing about.

This particular preposition was also used in connection with Joshua (Numbers 27:18).

It was also used in connection with Daniel (Dan. 4:8; 5:11-14; 6:3). Again it will be observed that this fact is recognized by those who are heathenistic.

It may also be observed that in each instance a great leader of God is being identified. It was the Spirit of God who enabled the individual to become God's leader and it was God's Spirit who caused others to recognize this. There is a N.T. application to all of this (i.e. Acts 20:28); however, this O.T. work is not exactly the same as N.T. indwelling.

2. He came upon certain individuals.

What we may observe from both this point and the preceding one is that the Holy Spirit worked with certain O.T. believers, not all. This, as we shall see in future studies, is a critical difference between the Holy Spirit's work in the O.T. and the N.T.

In the O.T., there were many people upon whom the Spirit of God came: 1) He came upon Othniel (Judges 3:9-10); 2) He came upon Gideon (Judges 6:34); 3) He came upon Jephthah (Judges 11:29); 4) He came upon Samson (Judges 13:25; 14:5-6, 19; 16:20); 5) He came upon Saul (I Sam. 10:6, 10); 6) He came upon David (I Sam. 16:13-14); 7) He came upon Azariah (II Chron. 15:1).

It is very clear that this coming upon an individual was for a very special service. It is also clear that the coming upon an individual did not mean He would not leave (I Sam. 16:14).

As Dr. Ryrie said, "...there was not guarantee of permanent presence of the Spirit in Old Testament times" (*Basic Theology*, p. 349).