

The Work of the Holy Spirit in Relation to Society

After answering the question, “Who is the Holy Spirit?” and understanding how the Holy Spirit is represented or pictured in the Scripture, it is necessary to move on to answer another Question, “**What does He do?**” “**How does He work?**” Knowing that the Holy Spirit is a person as demonstrated from Scripture; and understanding that He is God very God according to the Scriptures; then we must seek to discover exactly what He does. What is His role? What is His function? What is His ministry? What are His works? Theologian, Millard Erickson states, “The work of the Holy Spirit is of special interest to Christians, for it is particularly through this work that God is personally involved and active in the life of the believer.” [Millard Erickson, Christian Theology, p. 881]

Unfortunately the work or ministry of the Holy Spirit is probably the most controversial aspect of this doctrine. There is confusion as to the role or function of the Holy Spirit in the Old Testament verses the New Testament. There is even greater confusion over the role and function of the Holy Spirit in the lives of believers today. So we will seek to clear up the confusion. It is necessary for us to realize that the work of the Holy Spirit is broad and covers a variety of areas. It is not just limited to man and the giving of spiritual gifts. Some of these more spectacular aspects of the Holy Spirit's ministry have been overemphasized, while others have been neglected. We will seek to examine a broad overview of the Holy Spirit's work throughout the Scripture. So, what is it that the Holy Spirit does? How does He work? There are five distinct categories of the Holy Spirit's work. The first we will look at is the work of the Spirit in relation to society.

Many people think that the Holy Spirit is only involved with believers, while others only view is work in relation to man. However the Spirit's ministry is far wider than this scope.

The Holy Spirit's involvement in Creation

Most theological discussions that are centered around creation typically focus on the work of God in the creation process without making any distinctions in respect to the members of the Trinity. Often the focus in creation is that God the Father was the Person primarily responsible. However passages in the New Testament clearly identify God the Son's involvement in the creation process as well (John 1:1-3; Colossians 1:16-17; Hebrews 1:20). But as is often done, we must not neglect the Holy Spirit's involvement in the creation process. He was indeed, there and He was indeed, involved in each aspect of creation.

- ***The Holy Spirit was active in the general planning of the universe.***

Isaiah 40:12-14, “*Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance, And the hills in a pair of scales? Who has directed **the Spirit of the LORD**, Or as His counselor has informed Him? With whom did He consult and {who} gave Him understanding? And {who} taught Him in the path of justice and taught Him knowledge, And informed Him of the way of understanding?”*

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This passage is best translated, “*the Spirit of the Lord*” as in the NASB; NKJV rather than, “*the mind of the Lord*” as in the NIV. The implication of this passage is that the Holy Spirit played an important part in planning and creating both the earth and the heavens. “The thought cannot be missed that it was the Spirit who, without need of outside instruction, did the measuring of the waters and the marking off of heaven.” [cf. Leon Wood, The Holy Spirit in the Old Testament, p. 31]

- ***The Holy Spirit was active in the creation of the stars of heaven.***

Psalm 33:6, “*By the word of the LORD the heavens were made, And by the breath of His mouth all their host.*”

The phrase, “the breath of His mouth” is taken by most theologians as a reference to the Holy Spirit. This is because the term for *breath* [RUAH] is the same term translated *Spirit*, throughout the Old Testament. Therefore the verse could be translated, “*By the word of the LORD the heavens were made, And by the Spirit of His mouth all their host*” or “*By the word of the LORD the heavens were made, And by His Spirit all their host.*” Either one of these translations would be an acceptable English rendering of the Hebrew.

Evidently the first half of the verse is speaking of God the Son's involvement in the creation of the heavens (universe), while the second half of the verse speaks of God the Holy Spirit's involvement in the creation of the stars of heaven. “So taken, the verse means that all the heavenly bodies were made by a combined effort of the Son and the Spirit.” [Wood, p. 31]

- ***The Holy Spirit was active in the creation of the Earth.***

Genesis 1:2, “*And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.*”

Very clearly in the creation account of Genesis 1, we see the Holy Spirit's involvement in the creation of the world. The important word here is “*moving*” [MERAHAPETH]. It is in the Hebrew form of a Piel participle, which emphasizes a continued action.

The thought in view here is very well illustrated by the only other use of the term [MERAHAPETH] in the Piel form. In **Deuteronomy 32:11**, the same form of the term is used to picture God's care over Israel in the wilderness as an eagle *fluttering* over her young and providing for them. So the idea in Genesis 1:2 is that the Holy Spirit fluttered over, took care of, and moved upon the chaotic state of the world in the interest of bringing order and design. Since this comes immediately before the description of the six-day creative account the implication is that the Spirit was involved in the work of the six days of creation. [cf. Wood, p. 30]

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- *The Holy Spirit was active in the creation of animals.*

Psalm 104:30, “*Thou dost send forth Thy Spirit, they are created; And Thou dost renew the face of the ground.*”

Looking at the context of this verse (cf. V. 25) what is in view here is the creation of animal life. Very clearly the Holy Spirit is active in the creation/the bringing into being of the animals. So we can affirm the work of the Spirit on the fifth and sixth days of Creation. The previous points above speak of the creative work on the first through fourth days. So up to this point the Spirit has been involved in the creative process each of the six days of creation.

- *The Holy Spirit was active in the creation of man.*

Job 33:4, “*The Spirit of God has made me, And the breath of the Almighty gives me life.*”

This statement made by Elihu, one of Job's counselors could not be any clearer. There is no reason not to take this statement as true and factual. Very clearly the Holy Spirit was involved in the creation of man. How the Holy Spirit is involved in the creation of man is not mentioned, just a statement that He was.

Certainly, **Genesis 1:26-27** would further support this idea, “*Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And God created man in His own image, in the image of God He created him; male and female He created them.*” This statement in Genesis 1:26-27 seems to indicate that all the members of the Trinity were actively involved in the creation of mankind.

With this said, it is evident that the Holy Spirit was active in every aspect of Creation including the universe, the earth, the animals and mankind. What a wondrous work of the Holy Spirit! This should drive us to praise, honor and glorify Him!

The Holy Spirit's involvement in Conviction

This is clearly stated in **John 16:8-11** in which the Holy Spirit is actively convicting the world of sin, righteousness and judgment.

“And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged.”

Jesus is speaking to His disciples on the night of His betrayal. He has spoken at length in regards to the Holy Spirit in chapters 14-16. He has promised that the Holy Spirit will come as a helper. In this passage, Christ highlights one of the works of the Holy Spirit. He will perform a ministry of conviction. Who is he personally working at convicting? Notice verse 8, “when He comes, He will convict **the world...**” This ministry of conviction is directed at the unbelieving world.

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The word convict [ELEGCHO] has two meanings: 1) the judicial act of conviction with a view toward sentencing; or 2) the act of convincing. In the context of this passage it is better to accept the second definition since the purpose of the Holy Spirit is not condemnation, but convincing of the need for a Savior. Notice the three-fold ministry of conviction that is highlighted in this passage:

- **(1) He convicts the world of sin.**

Verse 9 says, “concerning **sin**, because they do not believe in Me.”

The term *sin* is in the singular and thus indicates a specific sin is in view here. What sin is in view here? The sin of unbelief! This is indicated by the following phrase, “because they do not believe in Me.” John MacArthur says, “This is the only sin, ultimately, that damns people to hell. Though all men are depraved, cursed by their violation of God's law and sinful by nature, what ultimately damns them to hell is their unwillingness to believe in the Lord Jesus Christ as Savior.” [The MacArthur Study Bible, note, p. 1617]

The Holy Spirit is at work convincing people of their sin of unbelief and their need for a savior. We see this illustrated for us in **Acts 2:36-37** just after the coming of the Holy Spirit upon the early believers at Pentecost, “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -this Jesus whom you crucified.” Now when they heard {this}, **they were pierced to the heart**, and said to Peter and the rest of the apostles, “Brethren, what shall we do?”

The Holy Spirit used the words of Peter's message to pierce the heart of his listeners, so that they might turn in faith to Christ. Just as in the early church, the Holy Spirit is convincing people in the world of their unbelief in Christ and their need to turn to Him in faith.

- **(2) He convicts the world of righteousness.**

Verse 10 says, “and concerning **righteousness**, because I go to the Father, and you no longer behold Me.”

The second area in which the Holy Spirit convicts the world is righteousness. The Holy Spirit enforces the absolute standard of God's character, to which one's thought and action must be compared. Apart from a standard of righteousness, there can be no recognition of sin. There must be an awareness of the holiness and righteousness of God before a person will realize his own sinful deficiency. There is an infinite gap between the righteousness of God and the sinful state of man that man himself cannot bridge. [Merrill C. Tenney, The Expositors Bible Commentary, John, vol. 9, p. 157]

When Jesus was on the earth He continually revealed the holiness and righteousness of God and exposed the darkness of the hearts of the people, especially those who were self-righteous such as the Jewish leaders. But, because of His death, resurrection and ascension, Jesus was now going to be with the Father in heaven and the disciples (and the world) would no longer behold Him. Therefore the role of the Spirit would be the same as Christ to reveal the holiness and righteousness of God and expose the darkness of the hearts of people; expose the inadequacies of their

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righteousness. With Jesus gone, the Spirit continues this role of convicting the world of its righteousness (or the lack there of when compared to God's righteous standard).

- **(3) *He convicts the world of judgment.***

Verse 11 says, “*and concerning judgment, because the ruler of this world has been judged.*”

Just as the Holy Spirit convicts the world of its sin and its righteousness (or lack there of), He is also involved in convicting the world of its judgment. Those who reject Christ in unbelief fail to meet God's righteous standard and will face certain judgment.

“The ground upon which the Holy Spirit convinces men of judgment is the fact that “*the ruler of this world has been judged.*” When Jesus Christ was nailed to the cross, it seemed as if He were judged there, but in reality it was the ruler of this world who was judged at the cross. By raising Jesus from the dead, the Father made it plain to all coming ages that the cross was not the judgment of Christ but the judgment of the prince of darkness, Satan. [cf. R.A. Torrey, The Person & Work of the Holy Spirit, p. 99-100]

Satan, the ruler of this world (cf. John 14:30; Ephesians 2:1-3) who as the god of this world, turned people from believing in Jesus as the Messiah and Son of God (2 Corinthians 4:4), was defeated at the cross. While Christ's death looked like Satan's greatest victory, it actually was Satan's destruction (cf. Colossians 2:15; Hebrews 2:14; Revelation 20:10). [The MacArthur Study Bible, note, p. 1617]

Those who follow Satan; who unite themselves with him through sin and unbelief will certainly share his doom (cf. Matthew 25:41; Revelation 20:7-15); they will face certain judgment.

“There is logical order presented here to the convicting ministry of the Holy Spirit in relationship to an unbeliever. First. The sinner needs to see his state of sin from God's perspective. Then, he needs to know that the righteousness of God demonstrated by Christ provides the basis for salvation. Finally, the sinner must be reminded that if he refuses Christ's provision, he faces certain judgment.” [J. Carl Laney, Moody Gospel Commentary, John, p. 290]

The Holy Spirit's involvement in Restraining

This particular work of the Holy Spirit in the world is somewhat controversial. The idea is that the Holy Spirit works at restraining evil/sin. While the Holy Spirit does not work at completely removing evil/sin, it apparently could be much worse if it were not for His presence in the world. There are two main passages that likely refer to such a work of the Spirit in the world.

- **Genesis 6:3**, “*Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”*”

Apparently the Holy Spirit had functioned in a restraining role striving to call men to repentance through the preaching of Enoch and Noah (1 Peter 3:20; 2 Peter 2:5; Jude 14). And as we see here in Genesis 6:3 that striving with man would only last another 120 years.

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- **2 Thessalonians 2:6-7**, “*And you know **what restrains him now**, so that in his time he may be revealed. For the mystery of lawlessness is already at work; only **he who now restrains** {will do so} until he is taken out of the way.*”

This is the most prominent passage that speaks of the Holy Spirit's role in restraining evil, restraining in particular “the man of lawlessness, the son of destruction” (2 Thessalonians 2:3). There are two phrases highlighted above that refer to the restrainer. Unfortunately there are many views as to the identification of this restrainer. The restrainer is taken to be either: 1) human government; 2) the preaching of the gospel; 3) the binding of Satan; 4) the Jewish state; 5) the church; 6) the providence of God; 7) the angel Michael; or 8) the Holy Spirit.

John MacArthur states, “Whatever now restrains the Antichrist from being revealed in the fullness of his apostasy and evil, must be more than human or even angelic power. The power that holds back Satan from brining the final apostasy and unveiling of his Satan-possessed false Christ must be divinely supernatural.” [The MacArthur Study Bible, note, p. 1854]

However, there is a grammatical key to identifying the restrainer. The restrainer is identified in the neuter gender (what restrains him now); and in the masculine gender (he who now restrains). This is reminiscent of Jesus' upper room discourse as He fluctuated back and forth between the neuter and masculine genders when referring to the Holy Spirit.

I believe that it is the Holy Spirit now doing the restraining. In fact he has been restraining the man of lawlessness (the Antichrist) from coming to the forefront throughout the ages. But at the rapture of the church or shortly after the rapture of the church the Holy Spirit will step aside and the man of lawlessness will be able to quickly move onto the world scene just prior to the tribulation period.

The Holy Spirit's involvement in Empowering

My focus here is on the ministry of the Holy Spirit in Old Testament Israel. There are frequent references in the Old Testament that speak of the Holy Spirit coming upon, filling, or empowering various Old Testament people. What is necessary to understand is that in each of these cases the Spirit's involvement with these individuals is not to indwell them for salvation. An evaluation of the texts clearly shows that all involved empowerment for a physical activity not their regeneration. These individuals were empowered by the Holy Spirit to accomplish a God appointed task.

- ***The Holy Spirit empowered the judges of Israel.***

There are cases in which the judges of Israel, who were raised up by God, were empowered by the Holy Spirit to accomplish His good purposes. In each of these cases these particular judges were said to have had the Spirit of the Lord come upon them. This expression signifies a unique act of God the Holy Spirit to lead these judges according to the will of God. Although only four judges are mentioned in this regard, the implication is that all the judges of Israel were empowered by the Holy Spirit.

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(1) **Othniel: Judges 3:9-10**, “*And when the sons of Israel cried to the LORD, the LORD raised up a deliverer for the sons of Israel to deliver them, **Othniel** the son of Kenaz, Caleb's younger brother. And the **Spirit of the LORD** came upon him, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.*” After the Holy Spirit empowered Othniel to lead Israel to victory here, Israel was able to have peace and rest for 40 years (cf. Judges 3:11).

(2) **Gideon: Judges 6:34**, “*So the Spirit of the LORD came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him.*” This time the result was a gathering of 32,000 men for the purpose of fighting the Midianites, the enemy of his time.

(3) **Jephthah: Judges 11:29**, “*Now the Spirit of the LORD came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon.*” The result of this occasion was that Jephthah was enabled to gather together a fighting force to inflict a sound defeat on the Ammonites, the enemy of his time.

(4) **Samson**: Four times Samson is said to have had the Spirit of the Lord move him or come upon him. In these instances the Holy Spirit empowered Samson with a display of great strength.

- **Judges 13:24-25**, “*Then the woman gave birth to a son and named him **Samson**; and the child grew up and the LORD blessed him. And the Spirit of the LORD began to stir him in Mahanehdan, between Zorah and Eshtaol.*”

This may have been Samson's initial experience of supernatural empowerment from the Holy Spirit.

- **Judges 14:6**, “*And the Spirit of the LORD came upon him mightily, so that he tore him as one tears a kid though he had nothing in his hand; but he did not tell his father or mother what he had done.*”

- **Judges 14:19**, “*Then the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of them and took their spoil, and gave the changes {of clothes} to those who told the riddle. And his anger burned, and he went up to his father's house.*”

- **Judges 15:14-15**, “*When he came to Lehi, the Philistines shouted as they met him. And the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands. And he found a fresh jawbone of a donkey, so he reached out and took it and killed a thousand men with it.*”

Very clearly in the ministry of the judges of Israel, the Holy Spirit empowered them to accomplish God's purposes for Israel.

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- **The Holy Spirit empowered various craftsmen.**

There are cases in which various craftsmen were empowered by the Holy Spirit to accomplish God's purposes in building both the tabernacle and the temple.

(1) Bezaleel and Oholiab were empowered by the Holy Spirit in their work on the tabernacle.

Exodus 31:2ff, “*See, I have called by name Bezaleel... “And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all {kinds of} craftsmanship, to make artistic designs for work in gold, in silver, and in bronze, and in the cutting of stones for settings, and in the carving of wood, that he may work in all {kinds of} craftsmanship. “And behold, I Myself have appointed with him Oholiab... and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you...”*”

(2) David was empowered by the Holy spirit in the planning of the temple. **1 Chronicles 28:11-12**,

“*Then David gave to his son Solomon the plan of the porch {of the temple,} its buildings, its storehouses, its upper rooms, its inner rooms, and the room for the mercy seat; and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God, and for the storehouses of the dedicated things...*” The Hebrew term *mind* [RUACH] is literally translated *Spirit* and emphasizes that David was empowered by the Holy Spirit in the development of these plans for the temple. The NKJV reads, “*and the plans for all that he had by the Spirit...*” and the NIV renders it, “*He gave him the plans of all that the Spirit had put in his mind...*” Very clearly the idea is that the Spirit was involved in empowering David in the development of the temple.

(3) A third possible reference to a craftsmen being empowered by the Holy spirit for a specific task

is that of Hiram a worker for Solomon on the temple. **1 Kings, 7:13-14**, “*Now King Solomon sent and brought Hiram from Tyre. He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work.*” Although not directly stated, the idea is that He was filled with wisdom and understanding by, or empowered by the Holy Spirit to work on the temple.

An evaluation of these texts once again shows that the Spirit's coming upon them is for the purpose of empowering or enabling for a specific activity. In these cases, working on either the tabernacle or the temple.

- **The Holy Spirit empowered the Old Testament Prophets.**

The third group who are empowered by the Holy Spirit in the Old Testament are the prophets. Some of these are individually state as so, while all are grouped together and revealed as so.

(1) Azariah, prophesied during the reign of Asa, king of Judah: **2 Chronicles 15:1-2**, “*Now the Spirit of God came on Azariah the son of Oded, and he went out to meet Asa and said to him, “Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.”*”

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(2) Jahaziel, prophesied during the reign of Asa's son Jehoshaphat: **2 Chronicles 20:13-14**. “*And all Judah was standing before the LORD, with their infants, their wives, and their children. Then in the midst of the assembly **the Spirit of the LORD came upon Jahaziel** the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph...*”

(3) Zechariah, (not the writing prophet) prophesied during the reign of Joash: **2 Chronicles 24:20**, “*Then **the Spirit of God came on Zechariah** the son of Jehoiada the priest; and he stood above the people and said to them, “Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.’”*

(4) Balaam, pronounced blessings on Israel instead of curses to Balak's disgust: **Numbers 24:2**, “*And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and **the Spirit of God came upon him.**”*

(5) Amassai, was not really considered a prophet, but a military man who had led a group of fighters from the tribes of Benjamin and Judah to help David, while in flight from Saul: **1 Chronicles 12:18**, “*Then **the Spirit came upon Amasai**, who was the chief of the thirty, {and he said,} {We} are yours, O David, And with you, O son of Jesse! Peace, peace to you, And peace to him who helps you; Indeed, your God helps you!” Then David received them and made them captains of the band.”*

(6) Micah, stated in his book that he was empowered by the Spirit: **Micah 3:8**, “*On the other hand **I am filled with power - With the Spirit of the LORD** - And with justice and courage To make known to Jacob his rebellious act, Even to Israel his sin.”*

(7) Ezekiel, also mentioned being empowered by the Spirit in his book: **Ezekiel 2:2-3**, “*And as He spoke to me **the Spirit entered me** and set me on my feet; and I heard {Him} speaking to me. Then He said to me, “Son of man, I am sending you to the sons of Israel...”*

In each of the above accounts, various prophets or those who were given a prophetic assignment were empowered by the Holy Spirit to speak forth a message for God. But, there are two definite statements that speak of prophets as a group being empowered by the Holy Spirit as well:

- **Zechariah 7:12**, “*And they made their hearts {like} flint so that they could not hear the law and the words **which the LORD of hosts had sent by His Spirit through the former prophets**; therefore great wrath came from the LORD of hosts.”*

- **Nehemiah 9:30**, “*However, Thou didst bear with them for many years, **And admonished them by Thy Spirit through Thy prophets**, Yet they would not give ear. Therefore Thou didst give them into the hand of the peoples of the lands.”*

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Very clearly according to these two verses all of the prophets were divinely empowered by the Holy Spirit to accomplish their prophetic ministry.

- ***The Holy Spirit empowered Civil Administrators.***

The fourth classification of Old Testament people that the Holy Spirit empowered for service was certain leaders of Israel to be effective administrators.

(1) Moses: **Numbers 11:17**, “*Then I will come down and speak with you there, and I will take of **the Spirit who is upon you**, and will put {Him} upon them; and they shall bear the burden of the people with you, so that you shall not bear {it} all alone.*” It is evident that God considered Moses to be empowered by the Holy Spirit to lead the people of Israel.

(2) Joshua: **Numbers 27:18**, “*So the LORD said to Moses, “Take Joshua the son of Nun, **a man in whom is the Spirit**, and lay your hand on him.”* This verse falls within the context in which Joshua is to be Israel's new leader. It would be expected that God's choice for the new leader to be empowered by the Holy Spirit just as Moses was.

(3) Saul: There are three references to the Holy Spirit coming upon Saul (**1 Samuel 10:6, 10; 11:6**) Saul was the first national leader since Joshua and it is clear from the various references that He was empowered by the Holy Spirit to lead the nation of Israel.

(4) David: **1 Samuel 16:13**, “*Then Samuel took the horn of oil and anointed him in the midst of his brothers; and **the Spirit of the LORD came mightily upon David** from that day forward. And Samuel arose and went to Ramah.”*

It was at this point that the Holy Spirit empowered or specially enabled David to lead the people of Israel and that Saul was no longer empowered by the Holy Spirit for this specific task.

David's comments in **Psalms 51:11**, “*And do not take Thy Holy Spirit from me*” should be considered in this context. David was not fearful that God would remove the Holy Spirit from him and that he would lose his salvation. David was afraid that God would take away this special enabling ministry of the Holy Spirit from him and give it to someone else to lead the people of Israel, because of his sin.

Very clearly from an evaluation of these texts, the Holy Spirit had a special ministry of empowering certain individuals to accomplish their God appointed tasks. He empowered the judges, prophets, certain rulers and the craftsmen of the tabernacle and the temple to fulfill their God given ministries.

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CONCLUSION:

Certainly we can focus our worship and praise on God the Holy Spirit for all of his involvement in society:

- We should praise Him for His wonderful work of creation. Being actively involved in the creation of the universe and of mankind.
- We should praise Him for His ministry of conviction focused on the unbelieving world. Seeking to convict the world of sin, righteousness and judgment.
- We should praise Him for His work of restraining sin and the coming evil antichrist. So that we have the opportunity to be a witness for Christ.
- We should praise Him for His past work of empowering certain people in the Old Testament to accomplish their God-appointed tasks.