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# The Holy Spirit—Our Helper

Bethany Bible Church, Adult Sunday School Class, June 12, 2011

## The Spirit's Ministry in 'Typology'

*To help us understand the Spirit more clearly, the Bible provides us with "types"--that is, illustrations, symbols, figures or emblems--for which certain aspects of His nature and ministry are the "antitypes".*

### I. THE NATURE OF BIBLICAL TYPES.

- A. Some events in the Bible are clearly said to be "examples" of something else (see 1 Corinthians 10:6, 11). Romans 5:14 says that Adam was "a type of Him who was to come" (that is, Christ). The Greek word used is *typos*; from which we get the word "type". Hebrews 4:11 similarly speaks of an Old Testament story as an "example"; and in this case it uses the word *hupodeigma*, which means a "pattern" or "imitation".
- B. The study of "types" in the Bible needs to be handled cautiously. One extreme to avoid is that of interpreting things as "types" too freely and on the basis of human creativity--a practice which results in calling something a type when it is not clearly meant by God to be one. But another extreme to avoid is the refusal to call anything a "type" unless the Bible clearly specifies it as one--a practice that robs us of the beauty and depth of the Scripture's method of teaching. If we retain a good, sound knowledge of the realities concerning the Holy Spirit that the types are meant to picture, we will keep the types in balance and not go far astray in our use of them.

### II. SOME CLEAR TYPES OF THE HOLY SPIRIT'S MINISTRY.

- A. A Dove. In all four Gospels, the Holy Spirit is depicted as descending from heaven in bodily form like a dove and remaining upon the Lord Jesus at His baptism (Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:31-32). This identified Jesus to John the Baptist as the Son of God (John 1:33-34). Doves are used in the Scripture as symbolic of innocence (Matthew 10:16)--which would picture the Spirit's purity and holiness as One sent from heaven to earth. And because a dove from the ark was used to mark the recession of the waters of the flood (Genesis 8:8-12), the Holy Spirit's descent would also have served as an emblem of the redemption and peace God offers toward fallen and sinful humanity through the ministry of His Son.
- B. Wind or Breath. In John 3:8, the Lord Jesus used "the wind" as an illustration of the Spirit's ministry in regeneration. Like the wind, His work isn't visible; but is clearly seen in His powerful effects. And like the wind, He is not subject to human control; but works sovereignly as He wishes. Just as God breathed into Adam's nostrils "the breath of life" (Genesis 2:7); so Jesus describes the new life of salvation as being "born of the Spirit" (John 3:5-6). It's interesting to note that after His resurrection, Jesus breathed on His disciples and said, "Receive the Holy Spirit" (John 20:22); and that at Pentecost, the Spirit's coming was with the sound of "a rushing mighty wind" (Acts 2:2).
- C. Fire. In the Old Testament, the presence of God was accompanied by fire--as in the burning bush (Exodus 3:2), the pillar of fire in the wilderness (Exodus 13:21-22), and the ministry of the priests (Leviticus 9:22-10:2). This may help us understand something of why John the Baptist said that Jesus, when He came, would baptize His people with "the Holy Spirit and fire" (Matthew 3:11-12); because fire illustrate the way the Spirit illumines, protects, and refines the things of God. It's worth noting that when the

Holy Spirit came at Pentecost, He came as “divided tongues, as of fire” that sat upon each of the disciples (Acts 2:3).

- D. Water. In Isaiah 44:3, the outpouring of the Holy Spirit is directly compared with the outpouring of water. The Lord Jesus told the woman at the well that He offered “living water” (John 4:10); and that whoever drank of it “will never thirst”; for it “will become in him a fountain of water springing up into everlasting life” (v. 14). This symbolizes a living, life-giving dynamic which is freely available to all who wish it (see Revelation 22:17), and that perpetually quenches and continually refreshes from within. Jesus later said, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:37-38; see also Isaiah 55:1). The apostle John writes, “But this He spoke concerning the Spirit, whom those believing in Him would receive . . .” (v. 39).
- E. Oil. In the Old Testament, oil was used for the anointing of the priests and the articles of the tabernacle for ministry (Exodus 40:9-16; Leviticus 8:30). This was a specific oil; the compounding of which was strictly for the work of the priesthood only, and that could not be used for any other reason (Exodus 30:22-33). The anointing by this oil was so serious a matter that, so long as Aaron or any of his sons bore it, they were forbidden from even mourning over the death a son or a brother (Leviticus 10:6-7). This pictures the Spirit’s work of anointing those God has appointed for ministry and setting them apart for His specific and sacred uses (see Isaiah 61:1-3). Note that Jesus’ “witnesses” were to wait in Jerusalem until they were “endued with power from on high” (Luke 24:49); which power was the Holy Spirit (Acts 1:8). The “anointing” of oil may also depict the instructing and illuminating ministry of the Holy Spirit; since, because He was the perpetually abiding “anointing” which they had received from God, they were taught “concerning all things” (1 John 2:20, 27; see also John 16:13-14). This was depicted in the temple by the lampstand that burned with pressed olive oil, and that illuminated the holy place of the temple and gave light to those who ministered in the things of God (Exodus 27:20-21).
- F. A Seal. In the Old Testament, a written transaction was completed--and the thing deeded was secured for future redemption--by a seal (see Jeremiah 32:9-10). The presence of an official seal had the effect of completely settling the matter (see 1 Kings 21:8; Esther 8:7-8). It was used as a figure of speech for the possessiveness of love in Song of Solomon 8:6--“set me as a seal upon your heart, as a seal upon your arm . . .” This depicts the Holy Spirit’s ministry of sealing those whom God has chosen for Himself, and of guaranteeing their full future redemption. God has “sealed us and given us the Spirit in our hearts as a guarantee” (2 Corinthians 1:22). His indwelling guarantees us for the full assurance of our future glorification in an eternal body (2 Corinthians 5:1-8, esp. v. 5). We are “sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession” (Ephesians 1:13-14). But more; His sealing--thus identifying us as God’s possession--also motivates us to put off the corrupt behavior that displeases Him (Ephesians 4:29-30).