

## Judges Chapter 6 Part 9

Increasingly, I hear the pastors of this church talk about a believer's relationship with God. In Judges, we see a face-to-face relationship at times between the second person of the Trinity and a judge/deliverer. Believers in the Church Age have the Indwelling and potentially the filling of the Holy Spirit. What was the relationship of the third person of the Trinity and the believer in the time of the Judges?

**Judges 6:33 Then all the Midianites, the Amalekites, and the people of the east assembled together; and they crossed over and camped in the Valley of Jezreel.**

At some point, the hostile forces were aware of what was going on in Israel. There was organized opposition growing inside Israel. Like other texts in the book of Judges, there is no narrative explaining how this happened. That is not important to this story.

**Valley of Jezreel.** Another name used of this valley is the valley of Armageddon. Looking forward into future history, a great battle will occur at the end of the Tribulation here.

Read from the article on the Jerusalem Post:

<https://www.jpost.com/Israel-Guide/Northern-Israel-Tours/Visit-the-valley-of-Armageddon-and-be-blown-away>

**Crossed over.** The text does not say what they crossed over. It may have been the Kishon River which is in the Valley of Jezreel. This crossing may also have been symbolic. Once they "crossed over" their fate was sealed.

If we look forward, this Valley of Jezreel will be the site of the battle of Armageddon.

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**Judges 6:34 So the Spirit of the Lord covered Gideon like clothing; and he blew a trumpet, and the Abiezrites were called together to follow him.**

**Spirit of the Lord.** The Holy Spirit.

**So the Spirit of the Lord covered Gideon like clothing.** Here, Gideon is endued with the Holy Spirit. It is interesting to note, this is not an “indwelling.” It is a temporary enablement.

**Covered like clothing.** This is a verb that means to clothe. “Like clothing” is not in the Hebrew. The meaning is in the verb only. It is used for being clothed with clothes. But here it is used for the Holy Spirit clothing a person.

This gives us an insight into the “endowment” of the Holy Spirit in the Old Testament. It is not an indwelling like the New Testament. It is on the outside.

We will take an excursion here to look at the endowment.

In the past, I remember pastors saying that in the Old Testament, select believers were “endued” with the Holy Spirit. I understood this to mean something like “provided.” I really wanted some kind of picture relating the Holy Spirit to the Old Testament believer. By looking at passages in the Old Testament focusing on some Hebrew verbs and prepositions, we may be able to have a better understanding of how endowment is provided. I will not look at the function of the Holy Spirit in the Old Testament, only the mechanics of the impartation of the Holy Spirit.

The verses quoted below are organized into three groups based upon the preposition or word used to describe the relationship of the Holy Spirit to specific Old Testament believers. The first group uses the verb “be” or “become” plus the Hebrew preposition which can be translated “in,” “at” or “with.” The second group uses the preposition translated “upon” with

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various verbs. The third group uses a verb meaning to “clothe.” I added a fourth category which is for the Millennial outpouring of the Holy Spirit on the Jews. This gives a contrast between the Old Testament imparting of the Holy Spirit and a post-cross impartation.

**I. The Preposition “B” for “in/with”**

The following passages use the preposition that is often translated “in.” However, it must be stressed, that this is only one possible translation. Other words in English that can translate this word are “with,” or “at.”

**Genesis 41:38 Then Pharaoh said to his servants, “Can we find a man like this, in whom there is a divine spirit?”**

Pharaoh is looking for someone to interpret his dreams. He finds Joseph. The actual translation is “...in/with whom the Spirit of God (Elohim: God or gods). There is no verb “is.” It is understood. It is likely that pharaoh is familiar with demon possession. This is what pharaoh said and is not necessarily an accurate description of the relationship of the Holy Spirit to Joseph.

**Numbers 27:18 Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him;**

Yahweh is giving Moses instructions to appoint Joshua his successor. There is no verb “is.” It is understood. Literally, “...a man whom the Spirit in him...” But remember, the “in” could be translated “with.” We know from studies in the New Testament, that during the Church Age, believers have an “indwelling.” There is no such thing in the Old Testament as we will see.

**Daniel 4:8 But finally Daniel came in before me, whose name is Belteshazzar according to the name of my god, and in whom is a spirit of the holy gods (Elohim); and I related the dream to him, saying,**

**Daniel 4:9 ‘Belteshazzar, chief of the soothsayer priests, since I know that a spirit of the holy gods (Elohim) is in you and no secret baffles you, tell me the visions of my dream which I have seen, along with its interpretation.**

Here, Nebuchadnezzar is relating his first meeting with Daniel.

In verse 8, it is literally, “whom, the Spirit of the Holy God (Elohim/gods) in/with him...”

In verse 9, it is literally, “...the Spirit of the Holy God in/with you...”

We are seeing this from Nebuchadnezzar’s perspective.

## **II. The Preposition “Upon”**

A. Verb “Came/Be/Become” plus “Upon”

**Judges 3:10 And the Spirit of the Lord came upon him, and he judged Israel. When he went to war, the Lord handed over to him Cushan-rishathaim king of Mesopotamia, so that he prevailed over Cushan-rishathaim.**

Here, the narrator, inspired by the Holy Spirit, describes the provision of the Holy Spirit to the judge/deliverer Othniel. Literally, “And became/becoming upon him the Spirit of Yahweh...” The

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word translated upon can be translated upon, above, over. The word “came” in the English translates a Hebrew word that does not mean to go or to come but a Hebrew word meaning to be or to become. SNAP! The Holy Spirit “became” or “was” upon Othniel instantly and continued (imperfect tense).

**Judges 11:29 Now the Spirit of the Lord came upon Jephthah, and 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.**

Here is another judge/deliverer that we will study after Gideon. He also received the Holy Spirit. It is sovereignly bestowed, or as the verb says, “became.”

**Judges 16:20 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 departed from him.**

In this case, the Holy Spirit had departed from Samson. Not included here is the departure of the Holy Spirit from Saul in 1 Samuel 16:14. Gideon no longer had the strength imparted by the Holy Spirit. If indeed this is referring to the Holy Spirit departing him, then this is equating “Yahweh” with the Holy Spirit. In other words, here is a passage on the divinity of the Holy Spirit.

**Isaiah 61:1 The Spirit of the Lord God is upon me, Because the Lord anointed me To bring good news to the humble; He has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners;**

This is a passage spoken by Isaiah “for the Messiah” (Constable). Here is a passage with all three members of the Trinity mentioned: The Holy Spirit is imparted to Jesus Christ, in the future, by God the Father. Literally, “The Spirit of Adonai/Lord God upon me...” The verb “is” is implied.

B. Rested Upon

**Numbers 11:25 Then the Lord came down in the cloud and spoke to him; and He took away some of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. Yet they did not do it again.**

The Spirit was “upon” Moses. The verb “was” is implied, not actually present in the text. Then God “placed” Him (the Holy Spirit) upon the elders. The word “placed” is our Hebrew word *natan*, “to give” or “to place.” God gave them the Holy Spirit for a brief time. The Spirit “rested” on them. This word can mean “settled,” as in “to place,” not to settle as to take up permanent residence. The purpose of the Holy Spirit, in this passage, is to prophesy.

**Numbers 11:26 But two men had remained in the camp; the name of the one was Eldad, and**

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**the name of the other, Medad. And the Spirit rested upon them (and they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp.**

**Num 11:29b “... If only all the Lord’s people were prophets, that the Lord would put His Spirit upon them!”**

**Put.** This is the word *natan* again. He gave or placed the Spirit “upon” them.

Obviously, the Holy Spirit had not been given to all. In other words, there was no universal giving of the Holy Spirit in the Old Testament, prior to the cross.

**2 Kings 2:15 Now when the sons of the prophets who were at Jericho opposite him saw him, they said, “The spirit of Elijah has settled on Elisha.” And they came to meet him and bowed down to the ground before him.**

Here is something a little different than we have seen so far. Elisha had asked for a “double portion” of the Holy Spirit. Here is the documentation that Elisha did indeed receive the Holy Spirit. The Hebrew word is again the word for “resting upon” or “placed upon.”

**Isaiah 11:1 Then a shoot will spring from the stem of Jesse, And a Branch from his roots will bear fruit.**

**Isaiah 11:2 The Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.**

According to Thomas Constable, “The messianic hope, introduced at various points earlier in this major section (chs. 7—12), comes to full flower in chapter 11 (cf. 7:14; 8:23—9:6). Having promised Him, Isaiah now presented Messiah as ruling.”

Here is documentation that the coming Messiah will have the Holy Spirit. I find it curious that it only identifies the mechanics as “resting upon.” It is using Old Testament terminology.

C. Rushed Upon

The Spirit of God “rushed” upon Samson three times

**Judges 13:25 And the Spirit of the Lord began to stir him when he was in Mahaneh-dan, between Zorah and Eshtaol.**

This is a prelude to the enduements of Samson. “To stir” can also mean to thrust or impel. Per TDOT, “The verb, e.g., contributes especially to enriching the notion of God’s mighty guidance of human affairs and destiny and thus of history itself.”

The Holy Spirit is said to thrust or impel Jesus Christ into the desert in:

**Mark 1:12a (Wuest) And immediately the Spirit thrusts Him out into the uninhabited place...**

This may factor in to our discussion of Samson as a type of Christ.



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**Judges 14:6 And the Spirit of the Lord rushed upon him, so that he tore it apart as one tears apart a young goat, though he had nothing in his hand; but he did not tell his father or mother what he had done.**

**Rushed.** It was not there one second. Then in the very next second, it was there. SNAP! Here, the Holy Spirit empowers Samson physically.

From the TDOT, “Evidence shows, however, that the root could exhibit an extremely broad semantic spectrum, including, “to split, set on fire, be successful, to intrude, succeed, advance,” etc.” Most often it means to prosper or advance. But here, the translators understand this to mean something like “rushed.”

**Judges 14:19 Then the Spirit of the LORD rushed upon him, and he went down to Ashkelon and killed thirty men of them and took what they were wearing and gave the outfits of clothes to those who told the riddle. And his anger burned, and he went up to his father’s house.**

I am sticking with the mechanics of the impartation of the Holy Spirit. Certainly, there are many issues in this verse. This impartation is a repeat of the previous one. Again, the Spirit “rushed” upon Samson.

**Judges 15:14 When he came to Lehi, the Philistines shouted as they met him. And the Spirit of the Lord rushed upon him so that the**

**ropes that were on his arms were like flax that has burned with fire, and his restraints dropped from his hands.**

Again, the Holy Spirit “rushed” upon Samson.

**1 Samuel 10:6 Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be changed into a different man.**

**1 Samuel 10:10 When they came there to the hill, behold, a group of prophets met him; and the Spirit of God rushed upon him, so that he prophesied among them.**

Samuel appointed Saul as King. He bestows the Holy Spirit on him. Literally, in verse 6, “...will rush upon you the Spirit of God/Yahweh...”

Literally in verse 10, “...and rushed upon him the Spirit of God/Elohim...”

### **III. The Spirit Clothed**

**Judges 6:34 So the Spirit of the Lord covered Gideon like clothing; and he blew a trumpet, and the Abiezrites were called together to follow him.**

Here we come full circle. This is our passage. The words “covered like clothing,” is actually a single word, a verb meaning to clothe. So literally, “...the Spirit of the Lord clothed Gideon...” In this case, it provided military leadership.

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Now a little side trip. The United States Army had a prototype battle uniform of the future. At one point, it was nicknamed the “Iron Man” suit. Officially it was called, “Tactical Assault Light Operator Suit,” or TALOS.



[https://www.army.mil/article/113332/  
iron\\_man\\_style\\_suit\\_in\\_early\\_stages\\_of\\_development](https://www.army.mil/article/113332/iron_man_style_suit_in_early_stages_of_development)

The point is, the Holy Spirit clothed various people for specific tasks. In some cases, as for Samson, it gave him incredible strength, The Army’s TALOS, “Iron Man” suit would have given the soldier strength and capabilities a man normally does not have.

**1 Chronicles 12:18 Then the Spirit covered Amasai like clothing,...**

Again, the verb to clothe is used of the Holy Spirit.

**2 Chronicles 24:20 Then the Spirit of God covered Zechariah, the son of Jehoiada the priest like clothing; and he stood above the people and said to them, “This is what God has said, ‘Why do you break the commandments of the Lord and do not prosper? Because you have abandoned the Lord, He has also abandoned you.’”**

Once again, the Holy Spirit clothes someone. Notice that the empowerments are not all the same. The Holy Spirit is multifaceted.

#### **IV. Holy Spirit Inside (Millennium)**

**Ezekiel 36:27 And I will put My Spirit within you and bring it about that you walk in My statutes, and are careful and follow My ordinances.**

On Sunday, Herman said of people in the Old Testament, Age of the Jews, “They did not know about the universal priesthood of every believer, nor did they know of the universal indwelling of the Third member of the Godhead.” All they understood was an “external” impartation of the Holy Spirit, like clothing.

Here is a summary:

1. God sovereignly bestows the Holy Spirit.
2. The “endowment” of the Holy Spirit in the Old Testament is not a permanent indwelling like the New Testament or Millennium.
3. In other words, the “endowment” of the Holy Spirit could be lost.
4. God the Father has a plan that is advanced by the impartation of the Holy Spirit. It is meant to accomplish something.
5. Contrast these points with the one passage on the Holy Spirit in the Millennium.