

Judges Chapter 6 Part 10

Let's start with a review of the first point concerning the "endowment" of the Holy Spirit in the Old Testament. New material has been added and two additional categories have been included. Let me add a caution: this coverage of the endowment of the Holy Spirit in the Old Testament is limited. This is not a doctrine on the Holy Spirit in the Old Testament. It started as a study of the vocabulary associated with the reception of the Holy Spirit in Judges. Then is expanded to include other impartations of the Holy Spirit. A pattern began to emerge so I followed it. But, not all passages on this subject have been included here. Had I done that, it might have doubled the number of pages. The goal is to provide a sense of the work of the Holy Spirit in individuals in the Old Testament. The first part presents individual passages focusing on the vocabulary used for the impartation of the Holy Spirit. At the end is a summary based upon these passages from a categorical perspective.

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?"

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

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.

II. The Preposition “Upon”

A. Verb “Came/Be/Become” plus “Upon”

Prepositions are important in this study. It shows the relationship of the Holy Spirit to the one “endued.”

Numbers 24:2 And Balaam raised his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him.

This is an interesting passage for two reasons. First, as far as we know, Balaam was not a believing Jew. Second, the Holy Spirit is associated with prophecy.

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 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. Samson 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.

1 Samuel 16:14 Now the Spirit of the Lord left Saul, and an evil spirit from the Lord terrified him.

Here is a similar incident in which the Spirit left a person. This confirms the temporary nature of the enduement.

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

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“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 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.

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.

There is of course the passage in which Samson brings down the Philistine temple after asking God to “strengthen” him. If we understand that Samson’s real power came from the Holy Spirit, then it was the Holy Spirit that strengthened him and enabled him to bring down the Philistine temple.

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...”

1 Samuel 16:13 So Samuel took the horn of oil and anointed him in the midst of his brothers;

and the Spirit of the Lord rushed upon David from that day forward. And Samuel set out and went to Ramah.

This is another interesting passage. This indicates that the enduement that David received, was of a more permanent nature than perhaps any other person in the Old Testament. But it was potentially temporary. Remember David's asking that he not lose the Holy Spirit?

Psalm 51:11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me.

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 to the passage that started this study. 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.

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.

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[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 Fills

There some passages that are translated like the Holy Spirit “fills” them. But, associated with this filling is the impartation of knowledge and skill. In one passage, it indicates that this filling is with skill. So there is a lingering question, did God the Holy Spirit fill them for an extended period of time directing their work, or did the Holy Spirit fill them with wisdom, understanding, knowledge and skill?

Exodus 35:30 Then Moses said to the sons of Israel, “See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

Exodus 35:31 And He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all craftsmanship;

Exodus 35:32 to create designs for working in gold, in silver, and in bronze,

Exodus 35:33 and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work.

Exodus 35:34 He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan.

Exodus 35:35 He has filled them with skill to perform every work of an engraver, of a designer, and of an embroiderer, in violet, purple, and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs.

V. The Holy Spirit Speaks Through Men

The Holy Spirit is associated with prophecy. Already mentioned is the prophecy of Balaam. The Holy Spirit spoke through both Saul and David.

Already mentioned is Saul prophesying by the Holy Spirit in 1 Samuel chapter 10 and not previously mentioned, 1 Samuel 19:23-24

1 Samuel 19:23 So he (Saul) proceeded there to Naioth in Ramah; but the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah.

24 He also stripped off his clothes, and he too prophesied before Samuel and lay down naked all that day and all night. Therefore they say, “Is Saul also among the prophets?”

VI. 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.

Two weeks ago, 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 are some summary points concerning the impartation of the Holy Spirit in the Old Testament based upon the passages quoted having been reworked based upon discussions during the last two weeks.

<https://bible.org/seriespage/2-work-holy-spirit-old-testament> [Walvoord]

1. God sovereignly imparted the Holy Spirit.
In most cases the recipient did not seek or even expect the impartation of the Holy Spirit. It just happened suddenly. Faith does not appear to have been a component in this reception. In the case of Elisha, it was not a sure thing that he would receive the Holy Spirit even though he sought a double portion of what Elijah had. It was God’s sovereign decision to instantly impart the Holy Spirit.
2. God individually imparted the Holy Spirit.
The Holy Spirit was not universally imparted to believers. It was given on an individual basis, even if given to multiple individuals within a group.
3. God externally imparted the Holy Spirit.
The graphical descriptions of the impartation, indicate the gift was bestowed as “come upon,” or “rushed upon,” or “clothed.” This was

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not something that was imparted inside. This is not like the Church Age indwelling. This was outside like an “exoskeleton.” The only exception might be the workmen on the Tabernacle in Exodus 28 depending on the interpretation of “filling with the spirit of wisdom.” My take is the emphasis is not on the Holy Spirit filling them, but on the Holy Spirit filling them with something like wisdom or skill or knowledge.

4. God purposefully bestowed the Holy Spirit.

God imparted the Holy Spirit for specific reasons to further His Plan. Individuals obtained skills they did not previously possess. These included artistic skills, leadership skills and physical strength to name just a couple.

From: <https://www.gotquestions.org/Spirit-Old-Testament.html>

“So, while in the New Testament the Spirit only indwells believers and that indwelling is permanent, the Spirit came upon certain Old Testament individuals for a specific task, irrespective of their spiritual condition. Once the task was completed, the Spirit presumably departed from that person.”

5. God temporarily imparted the Holy Spirit.

The impartation of the Holy Spirit was not guaranteed to last the lifetime of the individual. This point is closely tied to the next point. For some, the impartation was brief as in the case of Samson while in others it may have included most of their adult life, like David.

6. God removed the Holy Spirit.

In some, the impartation did last until death (departing earth), as with Elijah. In others, it was lost, as with Samson and Saul. David was aware that he could lose the Holy Spirit as a result of sin. He prayed that he would not lose it (Psalm 51). Samson received the Holy Spirit three times. There is a lingering question of whether he lost it due to continued sin. That is a distinct possibility.

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7. God, during the Age of the Law, imparted the Holy Spirit.
Notice that the graphical descriptions of the impartation of the Holy Spirit only occur after the giving of the Law in Exodus. This leads to the conclusion that the “endowment” of the Holy Spirit was unique to the Dispensation of the Jews/Age of the Law. This may have been one of the “rules” governing the administration of the age of the Law.
8. God documented the impartation of the Holy Spirit.
There are many passages in the Old Testament, during the Age of the Law as noted above, that document the impartation of the Holy Spirit. There may have been others. Those that are documented are for readers to benefit spiritually. If there were other impartations which were not documented then they were not included because they were not needed to communicate God’s Plan to us.
9. God’s impartation of the Holy Spirit in the New Testament was not documented or prophesied in the Old Testament since it was part of the mystery doctrine.
10. God did document the prophecies of the impartation of the Holy Spirit in the Millennium.

Note that during the Age of the Law, the manifestations of the 2nd person of the Trinity, the Son/Angel of the Lord, and the third person of the Trinity, the Holy Spirit, are very different than during the Church Age. There are different rules of administration for different dispensations.

In the Church Age, Jesus Christ is in Heaven with God the Father. The Holy Spirit indwells each and every believer (universal indwelling). The Filling of the Holy Spirit empowers the believer to manifest the character of Jesus Christ. Hence, the Church Age believer is now the “manifestation” of God on Earth, but only when empowered by the Holy Spirit by a faith walk.

Here is a link to a more complete study of the Holy Spirit in the Old Testament:

<http://www.our-hope.org/blog/wp-content/uploads/2009/10/HolySpiritOT.pdf>