

FAITHFUL TO THE WORD

Systematic Theology Series

PNEUMATOLOGY

The Doctrine of the Holy Spirit

UNIT 3: THE HOLY SPIRIT IN THE OLD TESTAMENT

Lesson 7

The Spirit and the Old Covenant People of God

Equipping Leaders, Empowering Prophets, and Pointing Forward

Selective, Temporary, Task-Specific — and Eschatologically Anticipatory

Key Texts: 1 Samuel 16:13; Isaiah 61:1; Exodus 31:1–5; Psalm 51:11; Joel 2:28–29

“The Spirit of the Lord Came Mightily upon David from That Day Forward”

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Series Verse

*“But when He, the Spirit of truth, comes,
He will guide you into all the truth;
for He will not speak on His own initiative,
but whatever He hears, He will speak;
and He will disclose to you what is to come.”*

John 16:13, NASB 1995

Introduction

Lesson 6 established that the Spirit is not a New Testament novelty: He was present and active at the very origin of creation, hovering over the formless void, animating every living creature with divine breath, sustaining the natural order in each moment, and striving with sinful humanity long before a single line of the New Testament was written. That lesson covered the Spirit's cosmic and creational ministry, His work as the Creator-Spirit who undergirds the existence of everything that exists.

This lesson moves from the cosmic to the covenantal. Lesson 7 examines the Spirit's particular, focused ministry within the Old Covenant community of God's people: how He equipped specific individuals for specific tasks in the governance of Israel, the deliverance of the nation, the proclamation of the prophetic word, and even the construction of the tabernacle. This is the Spirit at work not as the universal ground of creaturely existence but as the sovereign, purposive Equipper of those whom God appoints for the work of His covenant purposes.

The central pneumatological principle that governs this entire lesson is one of the most important distinctions in the whole of biblical pneumatology: the Spirit's Old Covenant ministry was selective, temporary, and task-specific. He came upon particular people, not all of Israel, but those specifically appointed. He came for particular purposes, for the deliverance of the nation, for the exercise of royal leadership, for the communication of prophetic revelation, for the sacred work of tabernacle construction. And He came temporarily, withdrawable, not permanent, not guaranteed to remain upon those He had equipped. This is the defining pneumatological characteristic of the Old Covenant period, and it is precisely the feature of the Old Covenant's pneumatology that the great New Covenant promises will overthrow. Moses longed for it: "Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" (Numbers 11:29). Joel promised it: "I will pour out My Spirit on all mankind" (Joel 2:28). Jesus fulfilled it: "He who believes in Me... 'From his innermost being will flow rivers of living water.' But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified" (John 7:38–39).

Between Moses' longing and Joel's promise lies the entire Old Covenant history of the Spirit's selective, temporary, task-specific ministry to the covenant people. Understanding that history is essential for appreciating both the glory of the New Covenant's pneumatological fulfillment and the genuine, if typologically limited, grace of the Spirit's Old Covenant presence. This lesson surveys five categories of the Spirit's Old Covenant ministry, to judges and deliverers, to kings, to prophets, to craftsmen, and to the covenant community as a whole, before examining the critical theological distinction that runs through all of them and the eschatological promise to which they all point forward.

I. The Critical Distinction: Selective, Temporary, Task-Specific

The Defining Characteristic of the Spirit's Old Covenant Ministry

A. What the Distinction Affirms

The pneumatological pattern of the Old Testament is immediately evident to any attentive reader of the narrative. The Spirit of God does not rest upon all of Israel indiscriminately. He does not dwell within every Israelite as the New Covenant promises He will dwell within every believer. He does not anoint every member of the covenant community for general spiritual living or for the ongoing tasks of personal piety and righteousness. Rather, He comes upon specific individuals, a judge here, a prophet there, a king, an artisan, for specific divine purposes at specific moments in the redemptive history of the covenant people. When those purposes are accomplished, He withdraws, or at least the narrative gives no indication of a permanent, universal indwelling of the kind that Pentecost inaugurates.

The selectivity of the Spirit's Old Covenant ministry is not a sign of divine stinginess or of the Spirit's limited power. It is the appropriate form of the Spirit's ministry within the covenant structure of the Old Covenant period, which was itself designed as a typological anticipation of the New. The Old Covenant was the covenant of shadow and symbol: the temple was the shadow of the new creation temple; the sacrifice was the shadow of the cross; the priesthood was the shadow of Christ's high priestly ministry. And the Spirit's selective presence among the Old Covenant leaders, prophets, and kings was the shadow of the universal, permanent indwelling that the New Covenant would bring. Every Old Covenant pneumatological act was, in this sense, pointing forward, asking to be fulfilled, expecting something more, functioning as the promissory note whose full payment would come at Pentecost.

B. What the Distinction Does Not Deny

The assertion that the Spirit's Old Covenant ministry was selective, temporary, and task-specific must not be pressed into a denial of genuine spiritual life, genuine faith, or genuine saving grace in the Old Testament. The Old Testament saints were genuinely justified by faith (Romans 4; Hebrews 11), genuinely regenerated by the Spirit (since no one can be born again except by the Spirit), and genuinely indwelt by some form of the Spirit's sanctifying presence. The Spirit who equips David for kingship is also the Spirit who produces in David the faith, the repentance, the love, and the hope that the psalms express with such incomparable depth and beauty. The pneumatological distinction between Old and New Covenant is a distinction in the scope, permanence, and redemptive-historical character of the Spirit's ministry, not a distinction between the absence and presence of regenerating, saving grace.

The Westminster Confession of Faith (Chapter VII.5–6) makes precisely this distinction: under the Old Covenant, there was the same spiritual substance, the same saving grace, the same Christ, the same faith, but in different forms, with different clarity, and with different degrees of the Spirit's manifested presence. The Old Covenant saints were, as the Confession says, "saved with the same salvation" but "under more burdensome observances" and "with fewer promises." The Spirit's ministry was genuinely present but more restricted in its scope, more

occasional in its manner, and more typologically conditioned in its redemptive-historical significance.

II. The Spirit upon Judges and Deliverers

The Ruach Equipping Israel's Warriors for the Work of Deliverance

A. The Pattern of Charismatic Empowerment

The book of Judges presents the Spirit's Old Covenant ministry in its most dramatic and most obviously selective form. The recurring pattern of the book is well known: Israel sins, falls into the hand of an oppressor, cries out to God, and is delivered by a judge upon whom the Spirit of the Lord comes for the work of deliverance. The Spirit's coming is consistently described as sudden, powerful, and purposive, it is not the quiet, ongoing, interior work of sanctification that the New Covenant believer experiences; it is the dramatic, external, task-oriented empowerment of a specific person for a specific act of divine deliverance.

Othniel is the first judge, and his deliverance of Israel from Cushan-rishathaim is introduced with the foundational pneumatological statement: "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" (Judges 3:10, NASB 1995). The Spirit came upon him, the same verb (*tsalach*, to rush upon, to come mightily) that will be used of the Spirit's coming upon Samson and Saul, and the result was both judicial wisdom and military victory. The Spirit's empowerment encompasses the full range of the judge's calling: governance and warfare, administration and deliverance.

Gideon's Spirit-empowerment is described with equally vivid language: "So the Spirit of the Lord came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him" (Judges 6:34, NASB 1995). The Hebrew construction here is particularly striking: the verb is literally "the Spirit of the Lord clothed Himself with Gideon" (*lābēshāh ruach-YHWH et-Gidā'on*). The Spirit does not merely come upon Gideon as an external power; He wraps Himself around Gideon, making Gideon, as it were, His instrument and vehicle for the work of deliverance. This is one of the most vivid pneumatological images in the Old Testament, and it anticipates the New Testament's language of being "clothed with Christ" (Galatians 3:27) and "putting on the new self" (Ephesians 4:24).

B. Samson: The Spirit's Power and the Limits of Selective Empowerment

The most instructive, and most cautionary, example of the Spirit's selective, task-specific empowerment in the period of the judges is Samson. The Spirit's empowerment of Samson is the most dramatic in the entire book of Judges: "The Spirit of the Lord came upon him mightily, so that he tore him [a lion] as one tears a young goat though he had nothing in his hand" (Judges 14:6, NASB 1995); "Then the Spirit of the Lord came upon him mightily, and he went down to Ashkelon and killed thirty of them" (14:19); "The Spirit of the Lord came upon him mightily, and the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands" (15:14).

But the Samson narratives are also deeply tragic, precisely because they illustrate with devastating clarity the difference between the Spirit's task-specific empowerment and genuine spiritual transformation of character. Samson was empowered by the Spirit for acts of physical deliverance, but his character was deeply compromised: he was sexually impulsive, self-indulgent, prone to anger, and careless with the covenant obligations that his Nazirite calling demanded. The Spirit came upon him for specific acts; He did not restrain or transform the patterns of behavior that led eventually to his downfall. This is the critical limitation of the selective, task-specific empowerment of the Old Covenant: it equips for external acts of service but does not necessarily produce the interior transformation that the New Covenant's permanent, universal indwelling brings. The tragedy of Samson is, in part, the tragedy of every form of spiritual ministry that is exercised without the corresponding inner life of the Spirit, and its most cautionary message is that the Spirit's empowering presence for ministry is no guarantee of the Spirit's transforming work in character.

"The Spirit of the Lord came upon him mightily" | "The Spirit of the Lord clothed Himself with Gideon"
| *"Do not take Your Holy Spirit from me"*
Judges 14:6; 6:34 (lit.); Psalm 51:11, NASB 1995

III. The Spirit upon Kings: The Royal Anointing

The Spirit and the Covenant of Kingship in Israel

A. Saul: Anointed and Abandoned

The transition from the period of the judges to the period of the monarchy is also a pneumatological transition. The Spirit's empowerment of Israel's first king, Saul, follows a pattern that recapitulates and intensifies the pattern of the judges. At Saul's anointing by Samuel, "the Spirit of God came upon him mightily" (1 Samuel 10:10, NASB 1995), and Saul prophesied among the prophets, an event so striking that it became a proverbial saying in Israel: "Is Saul also among the prophets?" (v. 11). The Spirit's coming upon Saul at his anointing was a public, dramatic, unmistakable divine authentication of his royal calling.

But Saul's history is the most instructive negative pneumatological case in the entire Old Testament. His willful disobedience, his failure to wait for Samuel at Gilgal (1 Samuel 13:8–14) and his incomplete execution of the divine command against Amalek (1 Samuel 15), led to the double announcement of divine rejection: "Because you have rejected the word of the Lord, He has also rejected you from being king" (1 Samuel 15:23). And the pneumatological consequence followed with terrible directness: "Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him" (1 Samuel 16:14, NASB 1995). The departure of the Spirit from Saul is the Old Covenant's most explicit illustration of the Spirit's withdrawable presence: He had been given for a royal calling, and when the king persistently violated the conditions of that calling, He was withdrawn.

The contrast between Saul's experience and what follows it is deliberately constructed by the biblical narrative to make a pneumatological argument. The very next verse (1 Samuel 16:13) records the anointing of David and the contrasting Spirit-statement that marks it: "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." From that day forward. The phrase is the narrative's pneumatological pivot: the Spirit departs from Saul and comes mightily upon David from that day forward. The contrast is between the Spirit's withdrawable, forfeitable presence (Saul) and the Spirit's sustained, accompanying presence (David), not yet the permanent, universal indwelling of the New Covenant, but a more consistent and enduring pneumatological accompaniment than the typical Old Covenant pattern.

B. David: The Anointed King and the Depth of Old Covenant Pneumatology

The pneumatological significance of David in the Old Testament is immense and multidimensional. He is the paradigmatic Spirit-anointed king whose royal anointing and whose Spirit-empowered reign become the template for the messianic expectation that runs through the subsequent prophetic tradition. Isaiah's great messianic prophecies of the Spirit-anointed Servant, "Behold, My servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him" (Isaiah 42:1) and "The Spirit of the Lord God is upon me, because the Lord has anointed me" (Isaiah 61:1), are modeled on and fulfilled beyond the pattern of David's royal anointing. The Messiah is the antitype of whom David was the greatest type: the Spirit-anointed King through whom God's covenant purposes for His people are accomplished.

But David's pneumatological significance is not only typological. The psalms attributed to David, constituting the largest single source of pneumatological reflection in the Old Testament, reveal the depth and the vulnerability of Old Covenant pneumatological experience with a transparency that no other Old Testament voice matches. Psalm 51, David's great psalm of repentance following his sin with Bathsheba, contains the most poignant pneumatological plea in the entire Old Testament: "Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit" (Psalm 51:11–12, NASB 1995). David's prayer is the prayer of a man who knows, from the terrible example of Saul, that the Spirit's presence is not guaranteed, that it can be forfeited through willful sin, and that its loss would be the most catastrophic of all possible losses. He does not pray for forgiveness only; he prays for the preservation of the Spirit's presence, because he knows that without it he has nothing.

The prayer of Psalm 51:11 is one of the most pneumatologically illuminating texts in the entire Old Testament precisely because of its Old Covenant context. The New Covenant believer, sealed by the Spirit as the guarantee of the inheritance (Ephesians 1:13–14), can rest in the assurance that the Spirit will not be taken from him, "He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6, NASB 1995). David had no such assurance. He prayed against a real possibility, the possibility that the Spirit who had come mightily upon him from the day of his anointing might depart as He had departed from Saul. The difference between David's prayer and the New Covenant believer's confidence is the difference between the Old Covenant's pneumatological typology and the New Covenant's pneumatological fulfillment.

IV. The Spirit upon Prophets: The Source of Prophetic Speech

He Who Inspires All Scripture Speaks Through Chosen Mouths

A. The Spirit as the Author of Prophetic Revelation

The Spirit's ministry to the prophets of Israel is one of the most theologically significant dimensions of His Old Covenant work, because it is the dimension most directly connected to the permanent deposit of Scripture. The prophets of Israel, from Moses through the great prophets of the eighth, seventh, and sixth centuries to the post-exilic prophets Haggai, Zechariah, and Malachi, were men upon whom the Spirit came for the specific purpose of communicating divine revelation to the covenant people. Their prophetic speech was not human opinion elevated to religious significance; it was the speech of God Himself, communicated through human instruments moved by the Spirit.

Numbers 11:24–30 provides one of the most vivid narrative accounts of the Spirit's prophetic empowerment. When God takes of the Spirit who was upon Moses and distributes Him among the seventy elders, they prophesy. When Eldad and Medad prophesy in the camp without having come to the tent of meeting, Joshua protests to Moses and asks him to restrain them. Moses' response is the great Old Covenant pneumatological longing: "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" (Numbers 11:29, NASB 1995). The distribution of the Spirit among the elders is a selective event, a partial, temporary, restricted sharing of the prophetic Spirit, and Moses recognizes it as such. His longing is for something far greater: the universalization of the Spirit's prophetic presence among all of God's people. That longing would not be satisfied until Pentecost.

The classical prophets of Israel consistently attribute their prophetic vocation and their prophetic speech to the Spirit's empowerment. Micah declares: "But as for me, 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" (Micah 3:8, NASB 1995). Ezekiel's prophetic visions are repeatedly introduced with the statement that "the Spirit of the Lord fell upon me" (Ezekiel 11:5) or that "he brought me in the Spirit of God to Jerusalem" (Ezekiel 8:3). Isaiah's great programmatic statement of prophetic anointing, which Jesus will apply to Himself in the synagogue at Nazareth, declares: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners" (Isaiah 61:1, NASB 1995). In each case, the prophetic ministry is constitutively pneumatological: the Spirit does not merely assist the prophet; He is the ground and source of the prophet's entire ministry.

B. Isaiah 61:1, The Programmatic Pneumatological Statement

Isaiah 61:1–3 deserves special treatment as the most comprehensive and most eschatologically pregnant pneumatological statement in the prophetic corpus. The text describes the ministry of

a Spirit-anointed figure who brings good news to the afflicted, binds up the brokenhearted, proclaims liberty to captives, releases prisoners, announces the year of the Lord's favor, comforts all who mourn, and gives them a garland instead of ashes. The figure is presented in the first person singular, "the Spirit of the Lord God is upon me", and the Spirit's anointing is explicitly the basis of the entire ministry described.

The text functions on multiple levels simultaneously. At the historical level, it is Isaiah's own prophetic self-description, the declaration of his Spirit-anointed calling and ministry. At the typological level, it is the pattern of the ideal Spirit-anointed servant whose ministry will accomplish the eschatological restoration that Isaiah anticipates. And at the fulfillment level, it is the text that Jesus reads in the synagogue at Nazareth, rolls up the scroll, sits down, and declares: "Today this Scripture has been fulfilled in your hearing" (Luke 4:21, NASB 1995). The Spirit who anointed Isaiah for prophetic ministry anointed Jesus for His messianic ministry, and Jesus' claim in Luke 4 is the New Testament's most explicit pneumatological announcement that the prophetic pattern of Isaiah 61 has found its final and definitive fulfillment.

The pneumatological significance of Isaiah 61:1 for our understanding of the Spirit's Old Covenant prophetic ministry is this: the Spirit's anointing of the prophets of Israel was not an end in itself. It was a typological anticipation of the messianic anointing of the great Prophet-King-Servant who would fulfill all that the prophets had spoken. Every prophetic anointing in the Old Testament is, in some sense, a foreshadowing of the supreme Spirit-anointing: the Spirit's descent upon Jesus at His baptism (Matthew 3:16–17), the declaration of divine sonship, and the inauguration of the Spirit-empowered messianic ministry that accomplishes the eschatological year of the Lord's favor.

V. The Spirit upon Craftsmen: Bezalel and the Tabernacle

Spirit-Empowered Creativity for the Worship of God

A. Exodus 31:1–5: The First Explicit 'Filling' of the Spirit in Scripture

One of the most theologically surprising and most often overlooked pneumatological texts in the Old Testament is Exodus 31:1–5. The context is the construction of the tabernacle, the sacred portable sanctuary that will house the ark of the covenant and serve as the focal point of Israel's worship in the wilderness. The Lord speaks to Moses and designates the craftsman who will lead this construction: "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 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" (Exodus 31:2–5, NASB 1995).

The pneumatological significance of this text is multiple. First, this is the first explicit use of the phrase "filled with the Spirit" (*milə'ētiv ruach Elohim*) in the entire Bible. The filling with the Spirit, which will become the New Testament's characteristic language for the Spirit's empowerment in the life of the believer (Ephesians 5:18), appears first not in a passage about

preaching, or prayer, or prophecy, but in a passage about artistic craftsmanship for the worship of God. The Spirit fills Bezalel with wisdom, understanding, and knowledge specifically for the work of artistic and constructive skill: the design and execution of the elaborate visual environment of Israel's worship. Second, the Spirit's filling is explicitly sovereign and selective: "See, I have called by name Bezalel." Bezalel did not volunteer; he was appointed. The Spirit's filling is God's sovereign gift for God's sovereign purpose, not the product of Bezalel's spiritual achievement.

Third, and most theologically significant: the Spirit's filling of Bezalel for artistic craftsmanship reveals that the Spirit's empowering work in the Old Covenant is not confined to the dramatic, the miraculous, or the overtly supernatural. The same Spirit who comes upon Gideon for military deliverance and upon Moses for prophetic revelation fills Bezalel for the humble, patient, extraordinarily skilled work of artistic craftsmanship in gold, silver, bronze, stone, and wood. This is a profound pneumatological statement about the nature of vocation and the scope of the Spirit's empowering work: no calling that serves the glory of God lies outside the Spirit's equipping gift. The carpenter, the stonemason, the embroiderer, these, too, can be Spirit-filled workers when their work is consecrated to the worship and the purposes of God.

B. The Theological Significance of Spirit-Empowered Artistry

The filling of Bezalel with the Spirit for artistic craftsmanship raises a question that is important for a fully developed pneumatology of culture: what is the relationship between the Spirit's empowering of sacred craftsmanship and His broader role as the Creator-Spirit who endows human beings with the image of God, including the capacity for creativity? Lesson 6 established that the Spirit is the Creator-Spirit who breathes life into every human being and imparts to each person the image-bearing capacities, reason, creativity, relational capacity, moral awareness, that constitute the distinctiveness of human existence. Bezalel's Spirit-filling does not create artistry in him *ex nihilo*; it supercharges and consecrates the artistic gifts that the Spirit had already given to him as a human being made in God's image.

The implication is pneumatologically rich: God's Spirit is the ground of human creativity at every level, from the general endowment of human beings with the image-bearing capacity for beauty to the specific, task-oriented filling of consecrated artisans for the service of divine worship. The Exodus 31 filling is the explicit, conscious, covenantally purposive form of what the Spirit does implicitly and creatively in every human being made in His image. Bezalel's silver and gold, shaped into the cherubim and the mercy seat, are the same Spirit-breathed creativity that every human artist exercises, but directed, consecrated, and explicitly empowered toward the most sacred purpose: the creation of a dwelling place worthy of the presence of the living God.

"The Spirit of the Lord God is upon me" | "The Spirit of the Lord came mightily upon David from that day forward" | "I have filled him with the Spirit of God in wisdom"

Isaiah 61:1; 1 Samuel 16:13; Exodus 31:3, NASB 1995

VI. Psalm 51:11 and the Vulnerability of Old Covenant Pneumatology

David's Prayer and the Shadow of Saul's Loss

We have already encountered Psalm 51:11 in the context of David's royal anointing, but the verse deserves its own sustained treatment as one of the most pneumatologically illuminating texts in the Old Testament and one of the most important passages for understanding the difference between Old and New Covenant pneumatology.

The psalm was written, as its superscript tells us, "when Nathan the prophet came to him, after he had gone in to Bathsheba." It is a psalm of devastating self-knowledge and desperate repentance, perhaps the most theologically profound act of individual repentance recorded in Scripture. David confesses his sin against God as his fundamental transgression (v. 4), pleads for the creation of a clean heart and the renewal of a steadfast spirit (v. 10), asks for the restoration of the joy of salvation (v. 12), and makes the pneumatological petition that stands at the center of the psalm's theology: "Do not cast me away from Your presence and do not take Your Holy Spirit from me" (v. 11, NASB 1995).

The phrase "Your Holy Spirit" (*ruach qodshēkha*) is remarkable, one of only three occurrences of this precise phrase in the entire Old Testament (Isaiah 63:10–11 being the others). It is the most personal and intimate pneumatological language in the Old Testament's vocabulary: not "the Spirit of God" or "the Spirit of the Lord" in their more general senses, but "Your Holy Spirit", the Spirit who belongs to God in the most intimate sense, who is God's own Spirit, whose presence is the most precious form of divine nearness available to a human being. David is not asking to retain spiritual gifts or prophetic inspiration or royal effectiveness; he is asking for the preservation of the divine nearness itself, the presence of the Holy God in the person of His Spirit.

The prayer makes sense only within the pneumatological framework of the Old Covenant. David knows what happened to Saul: the Spirit departed, and with His departure came the divine abandonment that made Saul's life a progressive spiritual and psychological disaster. David is praying, in effect, "Do not let what happened to Saul happen to me." He cannot pray with the New Covenant believer's assurance that the Spirit's indwelling is irrevocable, sealed, guaranteed as the *arrabōn* (down payment) of the eternal inheritance (2 Corinthians 1:22; Ephesians 1:14). He is praying within an Old Covenant pneumatological framework in which the Spirit's presence is a gift that can be forfeited, and he is praying with the full weight of his own sin's gravity pressing upon him.

The New Covenant believer's response to Psalm 51:11 should not be either dismissal ("that doesn't apply to me") or anxiety ("could the Spirit be taken from me?"). It should be twofold: first, profound gratitude for the New Covenant's pneumatological security, "Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Ephesians 4:30, NASB 1995). The sealing is permanent, guaranteed by the God who cannot lie. David prayed against a possibility that the New Covenant believer, by the grace of the New Covenant, does not face. Second, the prayer's underlying pneumatological instinct remains permanently valid and permanently instructive: no blessing in the Christian life is more precious than the presence of

the Holy Spirit, and no loss could be more catastrophic than the loss of that presence. The New Covenant believer who takes the Spirit's indwelling for granted has learned something from Psalm 51:11 that David would recognize as a failure of pneumatological gratitude.

VII. The Eschatological Promise: Pointing Forward to a Greater Day

Joel 2:28–29 and the Old Testament's Pneumatological Longing

Every dimension of the Spirit's Old Covenant ministry examined in this lesson, the selective empowerment of judges, the royal anointing, the prophetic endowment, the Bezalel-filling for sacred artistry, the vulnerable prayer of Psalm 51, is stamped with the same eschatological forward pressure: it is not enough, and it knows that it is not enough. Moses' longing in Numbers 11:29 ("Would that all the Lord's people were prophets!") expresses the pneumatological inadequacy of the Old Covenant's selective, restricted ministry with a pastoral directness that the biblical narrative allows only to those who know their own covenant's limits from within.

Joel's prophecy, the most comprehensive and the most explicitly eschatological pneumatological promise in the entire Old Testament, addresses that inadequacy with divine directness: "It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days" (Joel 2:28–29, NASB 1995). The promise is comprehensive in a way that the entire previous pneumatological history of the Old Covenant has not been: all mankind; sons and daughters (overturning the gender restriction on prophetic empowerment); old and young (overturning the age restriction); male and female servants (overturning the social restriction). Every limitation of the Old Covenant's selective pneumatological ministry is explicitly overcome in the promise.

The Old Testament's pneumatological trajectory is therefore not flat; it moves, from the selective and temporary, toward the universal and permanent; from the occasional and task-specific, toward the comprehensive and transforming; from the shadow of typology, toward the substance of eschatological fulfillment. The judges, the kings, the prophets, and the craftsmen who received the Spirit's selective empowerment were, in the fullest theological sense, promissory notes, signs pointing toward the great day when the Spirit would be poured out on all flesh, when every believer would prophesy, when the universal, permanent indwelling promised by the New Covenant would make every child of God what only a select few had been under the Old Covenant: a Spirit-filled witness, a Spirit-empowered servant, a temple of the living God.

That day came at Pentecost, and the full theological import of what Pentecost means will be the subject of Lesson 10 in this series. For now, it is sufficient to recognize that the entire pneumatological history of the Old Covenant, all its selective empowerments, all its royal anointings, all its prophetic voices, all its sacred artistry, all its vulnerable prayers, was pregnant

with a longing that only Pentecost could satisfy. The Spirit who had moved over the face of the waters, who had breathed life into Adam, who had come upon Othniel and Gideon and Samson and Saul and David, who had spoken through Isaiah and Ezekiel and Joel, He was preparing, across the centuries of Israel's covenant history, for the day when He would be poured out on all flesh, and the promise of Moses would at last be fulfilled.

*“And it will come about after this
that I will pour out My Spirit on all mankind;”*

Joel 2:28, NASB 1995

Theological Terms and Definitions

Term	Definition
Selective, Temporary, Task-Specific	The defining pneumatological characteristics of the Spirit's Old Covenant ministry. Selective: the Spirit came upon particular individuals rather than upon all of Israel universally. Temporary: the Spirit's empowerment was not guaranteed to be permanent, as Saul's experience demonstrated; it could be withdrawn upon persistent covenant unfaithfulness. Task-specific: the Spirit came for particular purposes, military deliverance, royal governance, prophetic revelation, sacred artistry, rather than for the general indwelling and sanctification of the believer's entire life. This three-part characterization is the defining contrast with the New Covenant's universal, permanent, comprehensive pneumatological ministry.
Charismatic Empowerment	From the Greek charisma (gift). In the Old Testament context, the dramatic, external, task-oriented empowerment of specific individuals by the Spirit for specific acts of service, particularly the military deliverances of the judges and the prophetic empowerments of the classical prophets. Old Covenant charismatic empowerment is selective (coming upon specific individuals) and task-oriented (given for specific purposes). It is distinguished from the New Covenant's broader charismatic gifts (1 Corinthians 12) which, while still varied in distribution, are given to all believers and are oriented toward the edification of the entire church body.
Tsalach	Hebrew: to rush upon, to come mightily. The verb frequently used in Judges and 1 Samuel to describe the Spirit of the Lord's dramatic, powerful coming upon individuals for the work of deliverance or governance: "the Spirit of the Lord came mightily (tsalach) upon Othniel" (Judges 3:10); "the Spirit of the Lord came mightily upon Saul" (1 Samuel 11:6); "the Spirit of the Lord came mightily upon David from that day forward" (1 Samuel 16:13). The verb conveys sudden, overwhelming, divine empowerment for a specific purpose, in contrast to the quieter language of ongoing indwelling.
Lābēshāh	Hebrew: to clothe. The verb used in Judges 6:34 to describe the Spirit's coming upon Gideon: "the Spirit of the Lord clothed Himself with Gideon" (ruach-YHWH lābēshāh et-Gidā'on). The Spirit does not merely come upon Gideon; He wraps Himself around Gideon, making Gideon His instrument. This remarkable image anticipates the New Testament's language of being "clothed with Christ" (Galatians 3:27) and "putting on the new self" (Ephesians 4:24), suggesting that the Spirit's Old Covenant empowerment, while not yet the permanent indwelling of the New Covenant, shares some of its relational intimacy.
Milā'ētiv Ruach Elohim	Hebrew: "filled with the Spirit of God." The phrase used in Exodus 31:3 for the Spirit's empowerment of Bezalel for the construction of the tabernacle,

Term	Definition
	and the first occurrence of the “filling with the Spirit” language in the Bible. This phrase, in its New Testament form (plēroō en pneumati in Ephesians 5:18), becomes the characteristic language for the Spirit’s empowerment of the New Covenant believer. The fact that the phrase appears first in the context of artistic craftsmanship for God’s glory establishes that the Spirit’s filling is not confined to the dramatic or the miraculous but encompasses every form of skilled work consecrated to the worship and service of God.
Ruach Qodshēkha	Hebrew: “Your Holy Spirit.” The most intimate pneumatological language in the Old Testament, used in Psalm 51:11 (“Do not take Your Holy Spirit from me”) and Isaiah 63:10–11 (“They rebelled and grieved His Holy Spirit”). The phrase designates the Spirit not as a general divine power or cosmic force but as the intimately personal Spirit who belongs to God Himself, God’s own Spirit, whose presence constitutes the most precious form of divine nearness available to a human being. The personal possessive (“Your”) anticipates the New Testament’s personal, relational language for the Spirit’s indwelling.
Messianic Anointing	The Spirit’s anointing of the promised Messiah, the descendant of David who will be the ultimate Spirit-anointed King, Prophet, and Servant. The messianic anointing is anticipated in Isaiah 11:1–3 (the Spirit resting upon the Branch from Jesse), Isaiah 42:1 (“I have put My Spirit upon him”), and Isaiah 61:1 (“The Spirit of the Lord God is upon me”). Its New Covenant fulfillment occurs at Jesus’ baptism, when the Spirit descends as a dove and the Father declares His pleasure (Matthew 3:16–17), and is explicitly announced by Jesus in Luke 4:18–21 when He applies Isaiah 61:1 to Himself.
Arrabōn	Greek: pledge, down payment, guarantee, earnest. The word used in 2 Corinthians 1:22; 5:5; and Ephesians 1:14 to describe the Spirit as the “pledge” or “earnest” of the believer’s final inheritance. In commercial Greek usage, the arrabōn was the initial down payment that legally guaranteed the full payment to follow. The Spirit as arrabōn means that His indwelling of the New Covenant believer is God’s legally binding pledge of the full eschatological inheritance yet to be revealed. This is the New Covenant counterpart to David’s prayer in Psalm 51:11: where David could only pray against the possible withdrawal of the Spirit, the New Covenant believer rests in the arrabōn guarantee that the Spirit will not be withdrawn but will instead lead to final glorification.
Joel 2:28–29	The most comprehensive and most explicitly eschatological pneumatological promise in the Old Testament: “I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.” The four categories that the promise overcomes, gender (sons and daughters), age (old and young), and social status (servants), are precisely the categories that defined the Old

Term	Definition
	Covenant's selective pneumatological ministry. Peter quotes this text in Acts 2:16–21 as the scriptural interpretation of Pentecost.
Typological Anticipation	The hermeneutical category that describes the relationship between Old Covenant pneumatological events and the New Covenant pneumatological realities they foreshadow. A type is a divinely ordained historical correspondence in which an Old Covenant person, event, or institution is designed to point forward to and be fulfilled by a New Covenant antitype. The Spirit's Old Covenant selective empowerments of judges, kings, and prophets are types of the Spirit's universal, permanent indwelling of all New Covenant believers. The Spirit's anointing of David is the type of which the Spirit's anointing of Christ is the antitype. This typological relationship ensures that the Old Covenant's pneumatological acts, however limited, are genuinely significant and not merely historical precursors.

Practical Application

A. For the Mind: *What Must We Believe?*

We must believe that the Spirit's Old Covenant ministry, selective, temporary, and task-specific as it was, is not a less important or less interesting part of the Spirit's story that can be quickly surveyed and set aside in favor of the more immediately applicable New Testament pneumatology. Every Old Covenant pneumatological event is theologically significant: it is a purposive act of the eternal Spirit within the history of redemption, designed to accomplish specific divine purposes and to point forward to larger eschatological realities. The Spirit who came upon Gideon was the same Spirit who would come upon Christ; the Spirit who spoke through Isaiah was the same Spirit who would inspire the apostolic writings; the Spirit who filled Bezalel with wisdom for sacred artistry was the same Spirit who would fill the New Covenant believer with gifts for the edification of the church.

We must also believe that the distinction between Old and New Covenant pneumatology, selective vs. universal, temporary vs. permanent, task-specific vs. comprehensive, is not merely an academic theological distinction but a practically transformative one. New Covenant believers who understand this distinction will never take the Spirit's indwelling for granted. They will read Psalm 51:11 with gratitude rather than anxiety, recognizing that what David could only pray against, the withdrawal of the Spirit, is what the New Covenant's *arrabōn* guarantee renders impossible. And they will read Joel 2:28–29 with a sense of the extraordinary privilege of living in the days of its fulfillment.

B. For the Heart: *What Must We Feel and Desire?*

Let the survey of this lesson produce in you a renewed and specific gratitude for the pneumatological privilege of New Covenant existence. You are not Gideon, upon whom the Spirit clothed Himself for a specific act of military deliverance and then moved on. You are not Samson, upon whom the Spirit came mightily for specific acts of strength while leaving his character tragically unaddressed. You are not even David, whose greatest pneumatological fear was that the Spirit might be taken from him as He had been taken from Saul. You are a New Covenant believer, sealed by the Holy Spirit as the pledge of your final inheritance, permanently and irrevocably indwelt by the Third Person of the Holy Trinity, whose presence in your life is not conditioned on your spiritual achievement or threatened by your failure but guaranteed by the covenant faithfulness of the God who cannot lie.

Desire to understand your own vocation in the light of the Spirit's Old Covenant pneumatology of calling. Bezalel was called by name, filled with the Spirit, and equipped for a specific work of sacred artistry. The Spirit's equipping was not generic but particular, calibrated to the specific gift, the specific task, the specific moment in redemptive history. The New Covenant believer's spiritual gifts (1 Corinthians 12) follow the same pattern of sovereign, purposive distribution: "distributing to each one individually just as He wills" (1 Corinthians 12:11). Let the memory of Bezalel produce in you both humility about the specificity of your own gifting and confidence

that the Spirit who equipped the tabernacle's craftsmen is the same Spirit who equips you for whatever work of God's glory He has assigned to your hands.

C. For the Hands: *What Must We Do?*

- Read the book of Judges in a focused sitting with a pneumatological lens: every time the Spirit of the Lord comes upon a judge, note the specific person, the specific verb used, the specific purpose, and the specific outcome. Create a simple chart or list. What pattern do you observe across these Spirit-empowerments? What do they have in common, and where do they differ? What does the aggregate pattern tell you about the character of the Spirit's Old Covenant ministry?
- Read Psalm 51 in its entirety, slowly and devotionally, attending to its pneumatological heart in verses 10–12. Having studied both Saul's experience (1 Samuel 16:14) and the New Covenant's *arrabōn* guarantee (Ephesians 1:13–14), what is the appropriate contemporary reception of this psalm? How do you pray it today, what remains perpetually valid in its pneumatological instinct, and what has been transformed by the New Covenant's pneumatological fulfillment?
- Read Isaiah 61:1–3 alongside Luke 4:14–21, the text and its messianic fulfillment. Note every element of Isaiah 61:1–3 that appears in Jesus' synagogue reading and His declaration in Luke 4:21 ("Today this Scripture has been fulfilled in your hearing"). What does this juxtaposition tell you about the relationship between the Spirit's Old Covenant prophetic anointing and the Spirit's messianic anointing of Jesus? How does the fulfillment exceed the type while honoring and completing it?
- Read Joel 2:28–29 followed immediately by Acts 2:1–21, where Peter quotes Joel's prophecy as the scriptural interpretation of Pentecost. Identify every element of Joel's promise that is fulfilled or anticipated in Acts 2. Then reflect: how does the fulfillment of Joel's promise in Acts 2 change the pneumatological landscape for every believer who comes after Pentecost? What Old Covenant pneumatological limitations have been overcome? What continuities remain?
- Consider your own vocation and giftedness in the light of Bezalel's Spirit-filling. The Spirit fills Bezalel with wisdom, understanding, and knowledge for skilled craftsmanship. What specific gifts, skills, and capacities has the Spirit given you for the work of God's glory in your particular calling? Are there areas of your life and work that you have not consciously understood as Spirit-empowered and Spirit-consecrated, areas that you have treated as merely natural, merely human, merely professional? How would your engagement with those areas change if you consistently understood them as the Spirit's equipping for the building of God's new covenant tabernacle?

Study and Discussion Questions

Opening Question

1. Moses declares in Numbers 11:29: “Would that all the Lord’s people were prophets, that the Lord would put His Spirit upon them!” This is the great Old Covenant pneumatological longing, a desire for something that the Old Covenant structure cannot provide. Do New Covenant believers, who live in the days of Joel’s fulfillment, feel the corresponding gratitude? What would it look like for a congregation to genuinely feel the weight of the privilege that Moses longed for and could not have?

Observation Questions (What Do the Texts Say?)

2. Read Judges 6:33–35 carefully. The key pneumatological verb in verse 34 (NASB: “the Spirit of the Lord came upon Gideon”) is literally “the Spirit of the Lord clothed Himself with Gideon” (lābēshāh ruach-YHWH et-Gidā’on). What image does this Hebrew construction convey about the relationship between the Spirit and the person He empowers? How is this different from the Spirit coming upon someone from outside? And how does it anticipate the New Testament’s language of being clothed with Christ (Galatians 3:27) or putting on the new self (Ephesians 4:24)?
3. Read 1 Samuel 16:13–14 carefully, noting the contrast between the Spirit’s coming upon David (“from that day forward”) and the Spirit’s departure from Saul. What is the pneumatological significance of the phrase “from that day forward” (meh-hayom hahu’ vāmālāh)? Does this phrase indicate a permanent, New-Covenant-style indwelling, or a more sustained form of the Old Covenant’s selective, task-specific empowerment? What does the contrast between David and Saul in these two verses teach us about the character of the Spirit’s Old Covenant ministry?
4. Read Exodus 31:1–11. What specific capacities does the Spirit impart to Bezalel? The text lists wisdom (chokmah), understanding (tāvunah), and knowledge (da’at) alongside “all kinds of craftsmanship.” How are these three capacities, wisdom, understanding, and knowledge, related to one another? Why are they necessary for the work of tabernacle construction? What does their inclusion in the Spirit’s filling suggest about the relationship between the Spirit’s gift and natural human ability?
5. Read Psalm 51:10–12 in its context (the whole psalm, especially vv. 1–5). What is the structure of David’s petition? He asks for a clean heart (v. 10a), a steadfast spirit (v. 10b), the preservation of God’s presence (v. 11a), the preservation of the Holy Spirit (v. 11b), the restoration of salvation’s joy (v. 12a), and a willing spirit (v. 12b). What does each petition indicate about David’s understanding of his own spiritual condition after his sin? What does the petition of verse 11 specifically, “Do not take Your Holy Spirit

from me”, presuppose about the Spirit’s presence in David’s life and the possibility of its withdrawal?

6. Read Joel 2:28–32. What four social categories does the promise specifically mention: sons and daughters (gender), old and young (age), male and female servants (social status). What Old Covenant pneumatological restriction is overcome by each of these specifications? How does Peter use this text in Acts 2:14–21, and what does his application tell us about how the New Testament understands the relationship between Old Covenant promise and New Covenant fulfillment?

Interpretation Questions (What Does It Mean?)

7. The lesson argues that the Samson narratives illustrate “the critical limitation of the selective, task-specific empowerment of the Old Covenant: it equips for external acts of service but does not necessarily produce the interior transformation that the New Covenant’s permanent, universal indwelling brings.” Do you find this reading of the Samson narratives persuasive? Is there a danger that this interpretation makes Samson’s moral failures the Spirit’s fault rather than Samson’s? How do we hold together the Spirit’s genuine empowerment for specific acts with Samson’s genuine responsibility for his own character?
8. David prays in Psalm 51:11, “Do not take Your Holy Spirit from me.” The lesson argues that this prayer makes theological sense within the Old Covenant framework but that the New Covenant believer cannot appropriately pray this prayer in the same way, since the Spirit’s indwelling is sealed and guaranteed (Ephesians 1:13–14; 4:30). Is this reading of the pneumatological difference between Old and New Covenant correct? Are there ways in which the prayer of Psalm 51:11 remains permanently applicable to the New Covenant believer, even if the specific fear of the Spirit’s withdrawal is resolved?
9. The lesson treats Bezalel’s Spirit-filling as the first occurrence of the “filling with the Spirit” language in the Bible, and draws attention to the fact that it occurs in the context of artistic craftsmanship rather than prophecy, preaching, or dramatic deliverance. What theological implications follow from the fact that the Spirit’s “filling” language appears first in connection with skilled artistry? How does this challenge any tendency to confine the Spirit’s empowering work to the dramatic or the obviously “religious”?
10. The lesson argues that Isaiah 61:1 “functions on multiple levels simultaneously”: as Isaiah’s own prophetic self-description, as the pattern of the ideal Spirit-anointed Servant, and as the text that Jesus fulfills in Luke 4. How does the typological fulfillment of Isaiah 61:1 in Jesus exceed the original historical reference? What does the Spirit’s role in Isaiah’s prophetic ministry become when it is fulfilled in Jesus’ messianic ministry? Does the fulfillment cancel the type, or does the type remain permanently instructive even after its antitype has appeared?
11. The lesson closes with the claim that the entire Old Covenant pneumatological history, judges, kings, prophets, craftsmen, David’s prayer, was “pregnant with a longing that

only Pentecost could satisfy.” Is this eschatological forward-pressure genuinely visible in the Old Testament texts themselves, or is it a retrospective theological reading imposed by a New Testament hermeneutic? What evidence from the Old Testament texts surveyed in this lesson would you cite to argue that the Old Testament’s pneumatological expectation is genuinely forward-looking?

Application Questions (What Does It Demand of Us?)

12. The lesson distinguishes the Samson-pattern (Spirit-empowered for acts of service, but character untransformed) from what the New Covenant’s comprehensive, interior indwelling can produce. Is the Samson-pattern a purely Old Covenant phenomenon, or can New Covenant believers fall into a version of it, exercising genuine spiritual gifts while the interior life of Christlike character remains relatively undeveloped? What would it look like pastorally to address this imbalance?
13. The lesson proposes reading Psalm 51 with a consciousness of both its Old Covenant pneumatological vulnerability and the New Covenant’s pneumatological security. How does holding both simultaneously change the quality of repentance for a New Covenant believer? Does the *arrabōn* guarantee of Ephesians 1:13–14 risk making repentance too comfortable, “The Spirit won’t be taken from me, so my sin isn’t ultimately threatening”, or does the combination of New Covenant security and Psalm 51’s pneumatological instinct produce a richer and more textured form of repentance than either alone could provide?
14. The lesson suggests reflecting on your own vocation and giftedness through the lens of Bezalel’s Spirit-filling. In your own calling, whether as a pastor, a teacher, a craftsman, a professional, a parent, an artist, which specific capacities do you most depend on the Spirit to supply? Where are you most prone to operate in your own natural ability without conscious Spirit-dependence? What would change in the way you approach your daily work if you consistently understood it as Spirit-empowered service for the building of God’s new covenant tabernacle?
15. Joel 2:28–29 is fulfilled at Pentecost, and its fulfillment means that all New Covenant believers, sons and daughters, old and young, servants and free, are Spirit-empowered witnesses and servants. Apply this to your own church community: are all members of your congregation understood to be Spirit-filled, Spirit-gifted contributors to the church’s life and mission, or does the practical culture of your congregation confine Spirit-empowered ministry to a small cadre of ordained leaders? What would Joel’s promise, fulfilled at Pentecost and operative in every New Covenant believer, demand of your congregation’s understanding of ministry?

Prayer Focus

Open this lesson with a reading of Psalm 51 in its entirety, read slowly, as a community, as an act of corporate identification with David's repentance rather than merely as a theological text to be analyzed. After the reading, pause and attend to verse 11: "Do not cast me away from Your presence and do not take Your Holy Spirit from me." Let the vulnerability of this prayer, the prayer of a man who genuinely feared the Spirit's withdrawal, who had seen it happen to Saul, who knew that his own sin was of the kind that warranted it, land with its full weight. And then let it give way to the New Covenant's pneumatological assurance: "You were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance" (Ephesians 1:13–14, NASB 1995). David prayed against a possibility that the New Covenant has closed. Receive that as the grace that it is.

Spend time in gratitude for the specific pneumatological privileges that the Spirit's Old Covenant selective, temporary ministry makes visible by contrast. Thank God that you are not Gideon, that the Spirit did not come upon you for a specific act and then withdraw. Thank God that you are not Samson, that the Spirit's empowerment of your service is accompanied by His interior work of sanctifying your character. Thank God that you are not David facing Psalm 51:11 without the New Covenant's *arrabōn* assurance. Thank God for the fulfillment of Moses' longing (Numbers 11:29), of Joel's promise (Joel 2:28–29), and of Jesus' announcement (John 7:37–39): the Spirit has been poured out on all flesh; you are the answer to Moses' prayer.

Pray through the five categories of Old Covenant Spirit-empowerment covered in this lesson as occasions for intercession. Pray for those in positions of civic and political leadership (the judges and kings category): that the Spirit would give wisdom, justice, and courage to those who govern, and that where God's people hold civic responsibility, they would depend explicitly on the Spirit's equipping for the work of just governance. Pray for those called to prophetic-declaratory ministry, preachers, teachers, evangelists, apologists (the prophetic category): that the Spirit who moved the prophets of Israel would move those who proclaim the Word today, filling them with the power to make known "to Jacob his rebellious act, even to Israel his sin" (Micah 3:8) with both courage and compassion. Pray for those engaged in the arts, craftsmanship, and creative work for the glory of God (the Bezalel category): that the Spirit who filled Bezalel with wisdom, understanding, and knowledge for sacred artistry would fill contemporary craftsmen, musicians, architects, and artists with the same Spirit-empowered excellence for the beautification of God's worship and the service of His kingdom.

Close with the eschatological prayer that Joel's promise demands and that Pentecost has warranted: pray for the pouring out of the Spirit on all flesh, on sons and daughters, on old and young, on servants and free, in the specific communities, families, and institutions that the participants represent. Pray with the pneumatological confidence that what Joel promised and Peter announced has been inaugurated at Pentecost and continues in the Spirit's ongoing mission through the church. Ask for a fresh awareness, in your own community, of the Spirit

who has been poured out, and for the courage to live and minister in the fullness of what that outpouring has provided.

*“Do not cast me away from Your presence
and do not take Your Holy Spirit from me.”*

Psalm 51:11, NASB 1995

Key Texts: Judges 3:10; 6:34; 14:6, 19; 15:14; 1 Samuel 10:10; 16:13–14; Numbers 11:24–29; Micah 3:8; Isaiah 61:1–3; Exodus 31:1–5; Psalm 51:10–12; Joel 2:28–29; Luke 4:18–21; John 7:37–39

Soli Deo Gloria

To God Alone Be the Glory

FAITHFUL TO THE WORD

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