



DEFINITIONS

Regeneration: The impartation of spiritual life to the spiritually dead (new _____)

Theocratic Anointing: The special ministry of the Holy Spirit given to the _____ of the mediatorial or theocratic kingdom that enabled him to function in that capacity

CREATION

The first reference in Scripture to the Spirit is found in Genesis 1:2, where the Spirit is shown to be active in the _____ of the universe.

The Spirit of God breathes _____ into mankind, demonstrating a close relationship between the Creator and His creatures (Genesis 2:7; Job 33:4).

REGENERATION

In the New Testament, Jesus explains to Nicodemus the need for people to be “born _____” by the Spirit, something he should have been familiar with as a teacher of Israel (John 3:1-10).

In the Old Testament, the phrase “circumcise your _____” is a metaphor for the regenerating work of the Holy Spirit (Deuteronomy 10:16; 30:6).

Jeremiah’s graphic language to the covenant-_____ of his day was, “Circumcise yourselves to the Lord; remove the foreskin of your hearts” (Jeremiah 4:4).

OCCUPATIONAL EMPOWERING

Certain persons were endowed with the Spirit for various ministries usually not of a specifically _____ nature in behalf of the theocracy.

Bezalel and Oholiab received special empowerment as _____ to design and construct the tabernacle (Exodus 31:3; 35:30-35).

Samson’s physical feats are legendary, but the Bible is clear that the source of his power was the Holy Spirit, not any native _____ prowess (Judges 13:25; 14:6, 19).

Elijah may have partaken of an extraordinary empowerment of the Spirit when he _____ the seventeen miles from Mount Carmel to Jezreel ahead of Ahab’s chariot and the gathering thunderstorm (1 Kings 18:46).

THEOCRATIC ANOINTING

This anointing consisted largely of administrative ability to carry out the affairs of the nation of Israel, which was a _____ (God-ruled) church/state political entity.

This relationship with the Spirit involved direct _____ to God and an immediate presence of the Holy Spirit, if the occasion required.

_____ was the first mediator of the kingdom of God established at Sinai. He was a king in effect, having all the powers and prerogatives of a monarch except a hereditary dynasty. To enable him to carry on the functions of such a high theocratic office, God endowed him with a special ministry of the Spirit (Numbers 11:17).

When Moses complained that the burdens of theocratic office were too heavy, God anointed _____ of the elders of Israel to share in the burden of governing (Numbers 11:16-25).

As the due successor to Moses, the mediatorial ruler of Israel, _____ was also given the Spirit's power in order to function in that capacity (Deuteronomy 34:9; Joshua 1:5).

The _____ were the successors of Moses and Joshua as heads of the theocracy. Four of the judges were explicitly said to have enjoyed the theocratic anointing — Othniel (Judges 3:10), Gideon (Judges 6:34), Jephthah (Judges 11:29), and Samson (Judges 15:14) — but it is presumed to have come upon them all or was available to all of them.

Saul was changed from being a farmer into one capable of leading the kingdom of God as its first _____. (1 Samuel 10:9-10).

When Saul disobeyed God, He lost the empowerment of the Spirit, and God transferred that empowering ministry to _____. (1 Samuel 16:13-14).

When David sinned, he asked God that his theocratic anointing not _____. He did not want God to do to him for his sins what He did to Saul. When Saul lost the anointing, he became unfit to rule (Psalm 51:11).

PROPHETCY

The Spirit of God came upon Balaam, a pagan Mesopotamian soothsayer who had been hired by Balak to _____ Israel (Numbers 22:35; 24:2).

The _____ were instruments of the Holy Spirit to declare God's message to God's people both concerning the present time and the future (Ezekiel 2:2; Micah 3:8).

The Spirit accompanied the prophet's words in such a way that they became virtually personified in fulfilling God's intent. Those words would not return empty but would accomplish the _____ of the Lord (Isaiah 55:11).