

Governmental Skills: The Spirit In The Old Testament

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Abstract: *Pneumatology and its significance to the Old Testament have been discussed throughout the years. Indeed, the Old Testament is the ground knowledge of the whole scripture, while pneumatology is the heart of Christian theology due to its connection to the trinity doctrine. This chapter attempts to explore the activities of the Spirit concerning her governmental skills in the Hebrews bible as it is important to confirm its personality that integrated to the heart of Christian doctrine. A systematic theology, descriptive and analysis approach leads this essay to gain knowledge on how the Spirit testifies her competence in governmental works. As a result, the nature of the Spirit's governmental work in the Old Testament relates to cosmological sense, leadership-administrative duties, and war strategy.*

Keywords: *governmental skills; pneumatology; old testament; systematic theology*

INTRODUCTION

New Testament has been the pneumatology investigation object because it shares massive materials and complete knowledge concerning the Spirit. In contrast, the Old Testament receives pessimist expression because of minimum references. However, some works have been placed in Hebrew books, but it is only compared to the New Testament or passing remark. Leon J. Wood argues that the Old Testament does not share definite or clear things regarding the Spirit; consequently, some have doubted her activities in the Old Testament period.¹ Walter C. Kaiser demonstrates the Spirit's presence in the Old Testament against the argumentation that the Spirit is absent in the Old Testament period.² Furthermore, some texts in the New Testament express indication that the Spirit being active only after the glorification of Christ (John. 7:39). Arnold Huijgen insists that the Spirit's presence and trinity in Hebrew books are far from the evidence of modernity condition.³ The existence of the Spirit in the Old Testament is crucial due it spans complex segmentations of theology, and most importantly, it relates to the heart doctrine of Christianity, trinity.

Moreover, the Spirit's existence in OT shares tension and debate instead of theological evidence. She rarely exists and has no significant role. However, the Spirit's existence in the OT is necessary because the Old Testament is the ground for the NT truth; even more, the NT expands the seed of thought in the OT.⁴ Further, according to Ida Mitchell, the scripture is grounded in the OT; it is the place to begin.⁵ With this in

¹ Leon J. Wood, *The Holy Spirit in the Old Testament* (Eugene: Wipf & Stock Publisher, 1998), 7.

² Walter C. Kaiser, "The Indwelling Presence of the Holy Spirit in the Old Testament," (*EQ* 82, 4, 308-315, 2010).

³ Arnold Huijgen, "Traces of the Trinity in the Old Testament: From Individual Texts to the Nature of Revelation," (*International Journal of Systematic Theology*, vol.19, no.3, 2017).

⁴ Wood, *The Holy Spirit in the Old Testament*, 11-12.

⁵ Ida Mitchell, *A Biblical Theology of the Holy Spirit* (Lincoln: iUniverse Inc, 2006), 1.

mind, the urgency to explore the Spirit's activities in the OT is needed. In contrast, this tension is insufficient of attention and consequently remains problematic discussion and maintains unanswered questions. Therefore, her competence is being provoked.

In sum, the performance of OT believers and intervention of the Spirit is being provoked. Moreover, the governmental activities of the Spirit in the OT needs exploration and clarification. The Spirit of God in the OT is considered power or energy from God, while in the NT, it is regarded as part of trinity members and shares massive materials concerning personality.⁶ According to Charles Ryie, the intellectual, emotion, feeling, and will are considered the Spirit's personality.⁷ In this sense, governmental skills are considered the Spirit's intelligence because, according to Roberto Colom, intelligence spans the faculty of judgment, problem-solving, leadership, mental ability, adaptation, and planning.⁸ In the OT, the Spirit of God in several passages occurs and demonstrates these skills that are related to ancient activities, specifically speaking, it includes leadership, political, managerial, and administration skills, where it is common in royal system setting in the OT. In modern times, these skills are considered as a governmental ability. Leadership skill is regarded as empowerment, encouraging, decisive action, and inspiring.⁹ In contrast, political skill is defined as interpersonal influence ability and predicted task performance,¹⁰ managerial skills is considered similar to leadership in which relates to the competence of organizing complex environments,¹¹ and administration ability in which conducted by leadership skills, considering diversity and equality, measurable outcome and corporate social responsibilities.¹² In short, governmental skill encompasses this competence.

However, the governmental skills of the Spirit are predominantly essential due it relates to her personality.¹³ Maintaining her personality reflects a clear distinction between the Spirit and other divine persons. In contrast, denying the divine governmental skills of the Spirit means against her divinity, reality, and existence in trinity.¹⁴ The OT presents controversy on this subject; for instance, Joseph's narrative where, according

⁶ David G. Firth and Paul D. Wegner, *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, UK: Intervarsity Press, 2011), 17.

⁷ Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1997), 14.

⁸ Roberto Colom, Sherif Karama, Rex E. Jung, Richard J. Haier, *Human Intelligence and Brain Networks* (*Dialogues in clinical neuroscience*, 12(4):489-501, 2010), 489.

⁹ Kenal M. Surji, "Understanding Leadership and Factors that Influence Leaders' Effectiveness," (*European Journal of Business and Management*, vol.7, no.33, 2015, DOI: 10.7176/EJBM/7-33-2015-03).

¹⁰ Timothy P. Munyon, Tina Williams Thompson, James K. Summers and Gerald R. Ferris, "Political Skill and Work Outcomes: A Theoretical Extension, Meta-Analytic Investigation, and Agenda for the Future," (*Personnel Psychology*, 00, 1-42, 2013, DOI: 10.1111/peps.12066).

¹¹ Barid Nizarudin Wajdi, "The Differences Between Management and Leadership," (*Sinergi*, vol.7, no.2, 2017, DOI: 10.25139/sng.v7i1.31).

¹² Ali Ibrahim and Mazin Abdalla Mohamed, "Educational Management, Educational Administration and Educational Leadership: Definitions and General concepts," (*SASJOM*, 3(12):326-329, 2017, DOI: 10.21276/sasjm.2017.3.12.2).

¹³ According to Raymond M. Bergner, personality represents disposition, natural tendencies, and personal inclination, which differ from others. See, Raymond M. Bergner, "What is Personality? Two Myth and a Definition," (*New Ideas in Psychology*, 57, 100759, 2020, DOI: 10.1016/j.newideapsych.2019.100759).

¹⁴ Charles C. Ryrie, *The Holy Spirit*, 13.

to David G. Firth, contains several difficulties. In Genesis 41:38-39, the term Spirit of God, however, contains blur direction. Pharaoh was a pagan king while he speaks in polytheism, while for Joseph, YHWH is the only God.¹⁵ It is not clear the source of the governmental skill Joseph. The narrative of Moses and seventy elders receive similar tension. In this passage, the word *ruah* could refer to the Spirit of God or Moses' skill as a leader. For instance, some figures in the OT, Saul, and David, whom the Spirit of God empowered, dealt with significant errors. With this in mind, it is vital to explore the nature of the governmental skills empowerment by the Spirit in the OT. Therefore, exercising the discussion of the Spirit and governmental skills in the Old Testament is expected will offer contributions and fresh perspectives to Old Testament studies, pneumatology investigation, and trinity activities. However, this essay's main intention is to re-construct the general activity of the Spirit concerning her governmental skills in the OT but narrow to specific narrative and passage that potentially share the knowledge of on this account. The research question that leads this treatise is, what can be learned from the Old Testament concerning the governmental skill of the Spirit?

METHOD

This essay is qualitative work. The OT texts receive the sensitive investigation and straightforward analysis and re-construction approach. Evaluation of the texts is supported by recent systematic theology arguments and knowledge from historical figures to build conversation and renovate ideas for the tension here. Ideas and notions are constructed to produce new perspectives and contributions concerning the governmental skills of the Spirit in the OT.

DISCUSSION

Direct Work

Significantly saying, the Spirit is associated with every beginning and life, God infused breath to Adam (Gen. 2:7). Every life requires the Spirit of life, and there would be no life if there is no Spirit. However, the bible, especially speaking, Hebrew books speak less concerning the creative function of the Spirit; in contrast, it shares massive works on redemptive work of the Spirit.¹⁶ Indeed, the involvement of the Spirit in creation should not be denied. Moreover, it prepares knowledge on how the Spirit shows governmental skills.

Exploring the Spirit's role in the creation and her governmental activities is vital to reveal the involvement of the Spirit in the first stage and follows by her skills. Clark H. Pinnock argues that the Spirit is the ground of the world's becoming where she shared love and gave it meaning.¹⁷ Further, the omnipresence of God should not be rejected. As the personhood of the trinity, the Spirit owns the nature of omnipresent; therefore, the presence and involvement of the Spirit in creation event should not be denied (Psalm. 139:7). Job 33:4 clarifies the Spirit's role in life; it grounds the concept of

¹⁵ *Ibid*, 261-262

¹⁶ Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Illinois: Intervarsity Press, 1996), 50-51.

¹⁷ Pinnock, *Flame of Love*, 51.

life-giver of the Spirit.¹⁸ In sum, Pinnock insists that the Scripture demonstrates that God created all things, the Spirit is present everywhere¹⁹ and actively intervened in creation.

Furthermore, in response to the creation event in Genesis, John Calvin expresses that the universe's beauty and form certainly present as a bold fact concerning the divinity of the Spirit.²⁰ Interestingly, he reflects art impressions in creation. However, the activity in creation is an infinite work and the most influential art ever. Most importantly, managing the existing creation requires high skills where the Spirit actively controls the continuity of the creation. However, the biological, geographical, physical, anthropological, astronomical, and theological complexion of the universe demands high intellectual and intelligence quality. Here the direct intervention of the Spirit is revealed. It relates to governmental work to control the civilization. With this in mind, the governmental competence of the Spirit relates to cosmic function. Besides, Abraham Kuyper conceives that the Spirit steady influence from the beginning to its destiny and lead the world with grace.²¹ The essay of Kuyper concerning the Spirit and creation implies the leadership competence of the Spirit. The Spirit governs the balance of fear and hope by offering serenity. It indwells into the world since beginning with grace. As a result, the governmental skill of the Spirit presents artistic and aesthetics works.

However, maintaining the Spirit's governmental work in creation requires exploration of providence doctrine, which refers to God's sovereignty where the Spirit moves in continuing creation.²² The nature of governmental duties of the Spirit is sustainable. It implies to further knowledge that the Spirit's competence should be considered eternal skills, used in the creation and still employed present time, even more, attach until the eternity. Finally, the governmental skills of the Spirit in creation is regarded as direct work without a mediator.

Indirect Work

According to John Owen, government, or supreme rule, is the great concern to the glory of God.²³ Abraham Kuyper describes government as the conductor of other spheres because it receives authority to manage law, society, and even religion.²⁴ The state holds superior power due to its responsibility to conduct complex matters. However, discussion on the relationship of church-state relates to public theology, and it is not strange in the bible set. Indeed, the ancient state has a wide distinction from the modern concept. In the OT setting, a certain period is defined as a theocracy system where YHWH by Himself reigned Israel. God employed Moses as His representative to lead Israel. In this sense, Moses was elected as the leader with divine order. His

¹⁸ See also, Ezekiel 37:1-6, Psalm 104:30 and 33:6. These texts indicate the presence of the Spirit in creation. However, they do not directly refer or mention the works of the Spirit in creation, but share indication in which sufficient to be believed.

¹⁹ Pinnock, *Flame of Love*, 52.

²⁰ John Calvin, *Institutes*, 1.13.14.

²¹ Abraham Kuyper, *The Work of the Holy Spirit* (Grand Rapids, Michigan: Eerdmans, 1973), 22-42.

²² Alasdair I. C. Heron, *The Holy Spirit* (Philadelphia: Westminster Press, 1983), 31-38.

²³ John Owen, *On Pneumatology*, edited by William H. Goold (London: John Stone & Hunter, 1850), 148.

²⁴ Timothy Saun Price, "Abraham Kuyper and Herman Bavinck on the Subject of Education as Seen in Two Public Addresses," (*TBR*, vol.2, 59-70, 2011), 61.

experience from Egypt to Canaan expresses governmental skills. Shlomo Ben-Hur and Karsten Jonsen insist that the leadership of Moses relates to management development and education setting.²⁵ Further, Eli Gottlieb argues that in his experience, Moses maintained the balance between charismatic and bureaucratic elements in response to the changing conditions and contexts and succeeded in adapting to sensitive development.²⁶ However, the intervention of the Spirit is a blur in the activities of Moses. The OT share less indication concerning the activities of the Spirit over the governmental work of Moses. Indeed, the success of Moses is definitely caused by Spirit's empowerment. Further, the Spirit's work toward seventy elders of Israel shares a similar idea.

The text in Numbers 11:16-17 shares rich knowledge. It demonstrates how the Spirit equips seventy elders as she did to Moses. With this in mind, it is clear that Moses's success in governmental work has a significant connection to Spirit's managerial, leadership, administration, and political competence skills. The Spirit gives notable improvement to the ability of mind and leads ordinary ability to become extraordinary power. In this case, the governmental skills of the Spirit is revealed into visible signs. The Spirit's manifestation to seventy elders displays strong evidence of how the Spirit enables them with such ability.²⁷ Previously, the leading role was in the hand of Moses alone. The seventy elders were inferior or merely ordinary citizens. But the intervention of the Spirit transformed them into superior officers. They had the supreme power to rule, counsel, and perform administration or managerial work to help Moses.

Interestingly, the same Spirit enables Moses to share governmental ability extended to the seventy elders, and even more, to Joshua. Among the seventy elders, Joshua was part of the group (Ex. 24:13, 32:17). Joshua performed administration and supervision tasks (Num. 27:16-23, Deut. 31:1-29, Jos. 1:6-9, 13:7). However, Joshua received a distinct Spirit; the Spirit of wisdom enabled him to share significant contributions in government work to Israel's history. Wilfred Hildebrant argues that the Spirit's presence provided Joshua with the wisdom and skill to function as a great leader and administrator.²⁸ In sum, it was the *ruah* that enables Moses, seventy elders, and Joshua to performed governmental skills. David G. Firth articulates clear distinction, the Spirit provides administrative work for the seventy elders while Joshua experiences military leadership, but Moses encompasses all these governmental skills.²⁹ In this sense, the Spirit transformed her skills to the human being; afterward, it was equipped for public concern, administrative-leadership duties. However, it is defined as an

²⁵ Shlomo Ben-Hur and Karsten Jonsen, "Ethical Leadership: Lessons from Moses," (*Journal of Management Development*, 31(9), 2012, DOI: 10.1108/02621711211259901).

²⁶ Eli Gottlieb, "Mosaic Leadership: Charisma and Bureaucracy in Exodus 18," (*Jurnal of Management Development*, 31(9), 2012, DOI: 10.1108/02621711211259910).

²⁷ John Owen, *On Pneumatology*, 148.

²⁸ Wilfred Hildebrant, *An Old Testament Theology of the Spirit of God* (Eugene, Oregon: WIPF & STOCK, 1993), 109.

²⁹ David and Paul, *Presence, Power and Promise*, 268.

indirect activation of the Spirit in sharing her governmental ability. The Spirit extends such power to enable believers in the Old Testament.

Formal Work

In the Old Testament setting, Israel's government was not centralized; further, they disincline to get involved in governmental works due to the responsibility against oppressors. In particular Israel, they were led by judges and elders who exercise and responsible for political and judicial duties. However, they were not able and even willing to solve conflicts with their enemies.³⁰ In this sense, as recorded in the Hebrews bible, the Spirit shares her governmental skills toward the judges.³¹ In the first section, Othniel received *ruah* to perform military capacity (Judges 3:10-11). However, he should not be considered an inferior warrior. David Huffstutler argues that Othniel was the primary leader of Israel.³² It means that Othniel's response does not limit war matters; further, he managed administration and political war duties. As a result, the scripture testifies his success toward the oppressors. Furthermore, according to Bruce K. Waltke, the Spirit's governmental skills that Othniel has received are a mark of God's grace and should not be considered a present of Othniel's moral superiority or obedience.³³ The skill of the Spirit is a gift; the Spirit extends her competence to the human being for specific divine order. The morality or spiritual life is not a requirement to receive such ability; rather, governmental skills of the Spirit are transformed based on God's grace.

Another judge who experiences the governmental skill of the Spirit is Gideon. Judge 6:34 states that the Spirit came upon him. Sinclair B. Ferguson demonstrates that the Spirit clothes Gideon with governmental power.³⁴ With this in mind, it is purely the Spirit's power that enables him to do his governmental duties. In contrast, he insists that his cultural-historical and socio-political context powerfully shapes Gideon's leadership. In his view, he is against the significant role of the Spirit toward Gideon; instead, he employs a sociological approach to re-image Gideon's work and equips less attention to the Spirit.³⁵ However, the Spirit is the one who enables Gideon to effectively complete his administrative, war duties and God's order. Furthermore, the popular story of Samson serves the knowledge of the Spirit's governmental skills. The book of Judges recorded several events in which the Spirit came upon Samson. Judges 13:25 is the beginning of the Spirit and Samson, *ruah* stirs Samson and his activities. Huffstutler argues that this text implies the

³⁰ Wilfred Hildebrant, *An Old Testament Theology of the Spirit of God*, 113.

³¹ In this section, the discussion of Judges refers to variety terms such as; judge (Judge 2:16-19), ruler or official (8:14, 9:30, 10:18), leader (Judges 11:6), head (Judges 11:6). Further, some figures in the Old Testament are classified as judges, for instance; Othniel (Judges 3:7-11), Ehud (3:12-30), Debora and Barak (Judges 4:1-24), Gideon (Judges 6:1-8, Jephthah (Judges 10:6-12), and Samson (13-16), are considered as the major judge, and minor judges such as; Tola, Jair, Ibzan, Elon, Abdon, and Shamgar (Judges 10:1-5, 12:8-15, 3:31).

³² David Huffstutler, *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God's People* (Eugene, Oregon: WIPF & STOCK, 2016), 21.

³³ Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical and Thematic Approach* (Grand Rapids, Michigan: Zondervan, 2006), 597.

³⁴ Sinclair B. Ferguson, *The Holy Spirit* (Illinois: Inter-Varsity Press, 1996), 27.

³⁵ Iasias D'Oleo-Ochoa, "Reimagining Gideon Leadership in Light of Max Webber's Sociology of Authority," (*Stromata: Graduate Journal of Calvin Theological Seminary*, vol.58, no.2, 83-101, 2017).

battle of the Spirit of God and Samson's Spirit. The Spirit of God provoked Samson in order to against the oppressions of Philistines.³⁶ The other texts show that the Spirit enables Samson with superhuman strength. However, this kind of skill relates to physical ability. The Bible displays how Samson defeated enemies with extraordinary power. In Judges 14:6, Samson tore a lion with nothing in his hand, further struck down thirty men in the tow (Judges 14:19), and kills one thousand men with a bone of a donkey (Judges 15:14-15). Eventually, in the last section, Samson gains back his power, the energy of the Spirit, to dislodge two central pillars in which kill three thousand men and woman of Philistines. The absence of the Spirit in Samson's life leads to destruction and loss of hope. Indeed, passages in the book of Judges testify how the Spirit empowers judges to have governmental abilities.

However, the judges in the book of Judges were specifically elected as formal officers by God for Israel's freedom from oppressors. Indeed, they have no formal acknowledgment as standard under the modern state model or kingship period of Israel. However, they are formally elected by God to do governmental duties. To reach God's divine goal, the Spirit consistently transforms governmental ability to the judges, and indeed, when such competence was taken back, they lose any skills to complete the task. Moreover, the governmental skills in the book of Judges dominated by war strategy due to the setting and theme of Israel's life relate to the pressure of enemies and oppressors. Indeed, war skill requires administrative and leadership competence. Therefore, the judge who receives war skill is not merely regarded as a war leader; instead, a managerial and administration leader.

Kingship

The governmental skills of the Spirit occur in the periodic of kingship. The first king of Israel, Saul, received leadership ability from the Spirit. The Spirit empowers Saul, and consequently, he turned into another man (I Sam. 10:6). Indeed, this text's core refers to positive transformation in which enables him to shares governmental work. In the next verse, it is mentioned that God was with him in all things. Moreover, historically speaking, Saul success as the first king of Israel and bears significant influences on his followers.³⁷ Huffstutler argues that Saul receives the same Spirit that the seventy elders under Moses have owned; consequently, Saul can perform governmental work and share his strong leadership influence (I Sam. 10:7).³⁸ However, the power of governmental skills of the Spirit potentially able to turn the man into another person. Concerning this idea, Leon J. Wood against the idea of the Spirit in Saul's transformation; further, he suggests that Saul turned into a believer based on being the first king of Israel.³⁹ In contrast, Larry Dean Pettegrew argues that it was the empowerment of the Spirit rather than regeneration.⁴⁰ Specifically, Hildebrandt says that the nature of a changed heart may refer to the courage and strength related to charisma in leadership

³⁶ Huffstutler, *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God's People*, 24.

³⁷ The successful of Saul is clearly recorded. Please see I Samuel 11:11.

³⁸ Huffstutler, *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God's People*, 28.

³⁹ Wood, *The Holy Spirit in the Old Testament*, 134.

⁴⁰ Larry Dean Pettegrew, *The New Covenant Ministry of the Holy Spirit* (Grand Rapids, Michigan: Kregel Publication, 2001), 23.

and the performing of valor deeds.⁴¹ However, as the following verses and chapters provide list works of Saul's kingship where he expressed extraordinary work, it is true to say that the Spirit is the one who empowered Saul into another man in the term of a qualified governmental leader. The absence and departure of the Spirit led him to disobedience and punishment (I Samuel 13:8-9, 13-14, 15:3, 9-11, 28:18, 22:18-19, 28:3-25, Deuteronomy 18:10-11, I Chronicles 10:13).⁴² The Spirit bears the ability to transform believers from inferior officers to respected officers with administration, politics, managerial, and leadership competence.

Saul received the governmental skills activity of the Spirit. The Spirit can change Saul into another man who owns leadership ability, followed by several achievements in battles and administrative works. Andreas Chuele, in his hermeneutical exegesis work in Old Testament texts, demonstrates how the Spirit expresses her capacity to control the mind, feeling, emotion, and even more natural skills to be developed in unexpected levels.⁴³ Therefore, the governmental Spirit in creation, seventy elders, Moses, Joshua, Othniel, Gideon, and Samson is similar to Saul's Spirit. However, besides their similarity, indeed, Samson and Saul share specific nature concerning the governmental works of the Spirit. Wonsuk Ma, in his research, insists that both Samson and Saul succeed in demonstrating the external effect of their governmental skills but fail to receive internal and private transformation work of the Spirit.⁴⁴ In her works, the Spirit enables man to share a visible and invisible governmental skill. The measurable activity expresses visible governmental ability related to actual performance in the government, while invisible skills relate to the individual attitude and personal square. In this sense, the nature of the Spirit's governmental skill expects believers' inner and outer transformation. The Spirit provides skills to equips man for public and personal purposes.

CONCLUSION

The Spirit's activities in the Old Testament are recorded in the Hebrews books, especially speaking, the Spirit consistently employs believers with competence to perform governmental skills. The nature of governmental skills relates to war strategy because Israel's setting was under their enemies' oppression. Furthermore, to reach the destiny of God's will, the governmental skills of the Spirit were shared both directly and indirectly to the universe. In the creation setting, the Spirit displays her ability to administer and set the cosmos' complexity. It relates to managerial capacity. Even more, the Spirit is leading the world until the end in the future. In this sense, the governmental skill of the Spirit relates to cosmological context. The Spirit directly shares her power and energy to create, maintain, and keep the world. As a consequence, an artistic and aesthetics work was presented. Lastly, the Spirit continuously extends her power

⁴¹ Hildebrandt, *An Old Testament Theology of the Spirit of God*, 121.

⁴² Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, Oregon: WIPF & STOCK, 2003), 84-86.

⁴³ Andreas Schuele, "The Spirit of YHWH and the Aura of Divine Presence," (*Interpretation: A Journal of Bible and Theology*, 66(1), 16-28, 2012, DOI: 10.1177/0020964311425308), 19.

⁴⁴ Wonsuk Ma, "Tragedy of Spirit-Empowered Heroes: A Closer Look at Samson and Saul," (*Spiritus: ORU Journal of Theology*, vol.2, no.2, 2017).

throughout Israel leaders, at least in the Egypt-Canaan periodic. The Spirit shows her ability by employing Moses, seventy elders, and Joshua. Her competence became visible by the representation of believers. Therefore, this indirect performance of the Spirit testifies how the governmental skill of *ruah* can perform administrative, leadership, managerial and political duties.

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