

RUACH IN THE BIBLE,  
APOCRYPHAL LITERATURE AND NEW TESTAMENT.

A Study of the Development  
of  
The Idea of Inspiration.

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## Introduction.

The purpose of this study is to trace the development of the term **רוח** thru the Bible, the Apocryphal Literature, and the New Testament. If we can show thru the manifold use of the term **רוח** thruout the Hebrew and Greek Literature, and note the various shadings and connotations which this word took on in its long development, we shall be in a position to understand what inspiration the revelation of God to man has meant for the inspired authors of our sacred book and their Hellenistic successors, as well as the impress which the idea of inspiration has left on our philosophy and theology of today.

The objective method, which is the basis of this study, implies the division of the Biblical material into its separate documents and codes. In considering the citations of **רוח הקדוש** and **רוח** we have considered the Biblical material under four distinct periods, each of which is set off by epoch-making changes in the History of the Jewish people. These four divisions are, first, the period of the early Biblical material to the advent of the Literary Prophets, (900 BC - 750 BC); second, the period of Prophetic Activity in Palestine up to the Exile, (750 B.C. - 581 B.C.); third, the Exilic period to the close of Ezra and Nehemiah, (581 B.C. - 400 B.C.); and finally, the late Biblical Literature to the Maccabbean era (400 B.C. - 165 B.C.).

It is immediately apparent, that even the oldest thot of the meaning and function of the **רוח** is stated in the Bible in a very definite theological frame, which naturally presupposes a long anterior development. Therefore it has been felt necessary to add a chapter- "the Religious conception and outlook of the primitive man- in order not only to bridge the interval between primitive man and the oldest parts of the Bible, but also to make more clear certain things which **רוח** came to imply in its development at the hands of the Biblical authors. Ernest Burton in his excellent analysis of **רוח**, **נפש** and **בשר**, <sup>(1)</sup> states very well, the reason for the

(1) Amer. Jour. of Theology, Vol. 18. No. 1 p. 59

### Introduction.

inclusion of a chapter on the anthropological background of the idea of inspiration. He says, "In the oldest extant literature, it is evident that we have not the beginning of Hebrew usage, but a stage of development in which it is already difficult to distinguish primitive from derived meanings; and in the later stages, there are many questions of the various portions of the old Testament, and of the interpretation of obscure passages, which still further obscure the solution. On the other hand, the broad facts respecting the relationship of meanings seem to be fairly clear." (1)

This statement of our problem brings also a difficulty which should be kept in mind, namely, that despite the attempt to date and assign each passage to its correct place, as well as to interpret its special meaning in each citation, is bound to be somewhat arbitrary.

The Material here considered falls into two groups, (1) all textual references where רוח occurs, and (2) several references where רוח is used in the sense of meanings related or parallel to נפש, לב, נשמה, יהוה, יר, קרוש. The same is true of the later Greek material where for πνεῦμα and πνεῦμα θεοῦ certain synonyms as ἀνεμός, ψυχὴ and θυμός occur.

(1): Amer. Jour. of Theology Vol 18. No 1. p 59.



## Chapter I-

DEFINITION.

The word רוח is used in the Bible 378 times. (1)(2) The various shadings which it seems to have, I have classified as follows; (2)

(I) רוח as wind 117 times.

a. Winds coming from the various directions.

רוח קדים	east wind	Ex. 10 <sup>13</sup> , 14 <sup>21</sup>	(J).
רוח צפון	north wind	Pro. 25 <sup>23</sup>	
רוח ים	west wind	Ex. 10, 19	(J)
רוח ימים	day wind or evening wind.	Gen. 3. 8.	(J)
רוח מדבר	wind from the desert	Jer. 13. 24.	
ארבע רוחות	four winds	Jer. 49. 36; Ez. 37. 9; Zach 2.10	

b. The destructive power of the wind.

רוח סערה	storm wind	Ps. 107, 25.	
רוח גדולה	mighty wind	IK. 19. 11; Job 1. 19.	
רוח משהית	destructive wind.	Jer. 51. 1.	
רוח כביר אפני פה	the words of thy mouth a mighty wind	Job. 8. 2.	
כמץ לפני רוח	like chaff before the wind	Ps. 35, 5.	
רוח יהוה	the wind of God.	Is. 40, 7; Ho. 13. 15.	

c. empty vain illusary things.

רוח חיי	My life is wind (empty)	Job. 7. 7.	
רעות רוח	a striving after wind	Ec. 1, 14.	
דעת רוח	vain knowledge	Job 15 <sup>2</sup>	
רוח יתגו בסכיהם	their images are wind and illusions	Is. 41. 29.	

(1)- Strong's Concordance.

(2) Ernest Burton- Jour.Amer. Theol. Vol 18, No. 1 P. 59.

And Brown Briggs Driver Diet. of O. T. article "Ruach."

## Chapter I-

Definition

II רוח as spirit temper disposition <sup>(1)</sup> Used 76 times.

a.- spirit, vigor, vivacity.

לא היה בה עוד רוח There was no more spirit in her (she was astonished) IK. 10, 5 IIch. 9. 4.

מה זה רוחך סרה why has thy spirit departed IK. 21. 5.

ותחי רוח יעקוב And the spirit of Jacob revived. Gen. 42, 27 (E)

b. Courage

לא היה בהם עוד רוח Their hearts melted and there was no more courage in them. Jos. 5, 1.

יבצר רוח נגידים He shall take away the courage of the princes. Ps. 76, 13.

נבקה רוח מצרים The courage of Egypt shall be emptied out. Is. 19, 3.

התקטף רוחי My spirit faints. Ps. 77, 4; 142, 4.

c. Anger. Bad temper.

רוח רעה בין There was friction between Abimelech and the men of Shechem. Jud. 9. 23.

אז רפתה רוחם Then their anger abated. Jud. 8. 3.

משל ברוחו He who controls his anger. Pro. 29. 11.

d.- Hastiness, impatience.

קצר רוח impatience Ex. 6, 9. (P).

הקצר רוח יהוה Is the anger of God hasty? Mic. 2, 7.

Also its opposite ארך רוח for patience, Ec. 7. 8.

(1) Contrasted in this usage with נפש and לב

## Chapter I. Definition.

II- e. Bitterness, discontent.

- מרת רוח bitterness of spirit. Gen. 25, 35. (P).  
 אלך מר בחמת רוח I went in the bitterness of my spirit, in  
 the heat of spirit. Ez. 3. 14.  
 תפעם רוח His spirit was troubled. Gen 42, 8 (E) Dan. 2. 3  
 ב עצבת לב רוח נכאה by sorrow of the heart the spirit is crushed  
 Pro. 15. 13.  
 שבר ברוח breaking of spirit. Pro. 15, 4.  
 (C F Job 7, 11 = נפש)

f. Disposition seat of emotions = נפש

- העיר את רוח Stirred him up. ICh. 5. 23 ICh. 21, 16;  
 Ez. 1, 11; Jer. 51, 11; Hag. 1, 14.  
 הניני נתן בו רוח See I am going to put a spirit in him.  
 IIK 19, 7. Is. 37. 7.  
 רוח אחרת עמו Another mood was on him. Num 14, 24 (J).  
 רוח קנאה A jealous disposition. Num 5. 14 (P).  
 רוח משפט A judicial temperament. *Where?*  
 קר רוח איש תבונה A man of understanding is one of calm  
 temperament. Pro. 17. 27.  
 נפשי איתך בלילה I desired thee by night, aye, my spirit  
 אף רוח בקרבי אשחק seeks thee early. Is. 26. 9.

g. Prophetic spirit.

- איש אשר רוח בו A man in whom is the spirit. Num. 27. 18 (P).  
 c.f. Gen 41. 38.  
 רוח אליהו על אישע The spirit of Elijah on Elisha  
 רוח תרדמה (Ecstatic) spirit of deep sleep Is. 29. 10  
 (c.f. Gen. 2, 21; 15, 12).  
 הלכים אחר רוחם going after their own inclinations Ez. 13. 3  
 Other instances of the same use, Zach 13, 2; Mic. 2, 11; IIK 2, 9.

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III- רוח as breath. 33 times.a. Breath of the mouth-

- רוח פיו breath of his mouth Job 15, 3.  
 רוח זה לאטתי My breath is loathsome to my wife Job 19, 17.  
 לא רוח בם there was no breath in them Jer. 10<sup>14</sup>; 51, 17  
 אף אין ישרוח בפיהם there is no breath in them Ps. 135. 17.

b. Man's breath as mere talk.

- דברי רוח windy words (gossip) Job. 16, 3.  
 הנביאים יהיו לרוח the prophets shall be breath Jer. 5. 13.  
 לרוח אמרי טאש the words of one who is desperate are as  
 wind Job 6. 26.

c. Breath implying a command.

- ברוח סיו כל צבאם All their hosts by the breath of his mouth  
 Ps. 35. 6.  
 כי פי הוא צוה For my mouth hath commanded it and his  
 ורוחו הוא קבצן spirit hath gathered them. Is. 34. 16.  
 ברוח שפתו ימירשע By the breath of his lips he slays the  
 wicked.

d. Anger.

- מרוח אפו יכלו they are consumed by the breath of his mouth  
 ברוח אפך נעדרו With the breath or thy nostrils the waters  
 were gathered together. Ex. 15. 8.  
 כנשמת רוח עץ At the blast of the breath of his nostrils  
 IIS. 22. 16.  
 רוחו כנחל שופף And his breath as an overflowing stream.  
 Is. 30, 28.

e. Breath of life. (1)

- רוח חיים Breath of life Gen. 6. 17; 7. 15 P.  
 נשמת רוח חיים באפו breathing the breath of life in his nostrils  
 Gen. 7, 22 (P)  
 אני מביא בכם רוח I am going to bring breath into you that  
 you may live. Ez. 37. 5.

(1). Other similar citations are Gen. 8. 1 (P); Ex. 15. 15 E.  
 Num 11, 31 (J); IK18, 45, IIK 3.17; Job. 28, 25; Ps. 1, 4; 18, 13;  
 Pro. 11, 29; 25, 14. Eccl. 1, 6; Is. 7, 2; Is 41, 16; Hos. 8, 7; 12, 2;  
 Amos. 4, 13.

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IV- רוח as the living, breathing being in the בשר of man.a.- The gift of God, who preserves it.

יִצַּר רוח אדם בקרבֹו Who forms the spirit of man in him.

Zach. 12, 1. Also Job 12. 10

שִׁמְהָ רוחִי פְקֹדֶתָךְ God of the spirits of all flesh (Num 16 <sup>22</sup>)  
 אֱלֹהֵי הַרוּחוֹת לְכֹל בָּשָׂר 27. 16P

b. It is God's spirit.

לא ילֹךְ רוחִי בָאָדָם My spirit will not dwell in man forever.

ל עוֹלָם Gen. 6. 3 (J).

רוחַךְ הוֹלֵךְ וְלֹא יָשׁוּב The spirit which goes away and does not  
 return. Ps. 78. 39.

Also. Ps. 146, 4; 104, 29, 30; Job 34, 14, 15; Eccl. 3. 21.

V- רוח As seat of the wind (a late usage = לב) (C.F. Is. 65, 13 Jer. 3. 16.)

רוח חכמה Spirit of wisdom Ex. 28 <sup>3</sup> (P); Deut. 34. 9 R  
 יִדְעוּ תַעֲרֹךְ רוח בִּינָה they that err in shall know understanding  
 Is. 29, 24.

רוח מַבִּינִתִי יַעֲנֵנִי the spirit of my understanding answers me.  
 Job 20, 3.

Also Ps. 77. 7 Ez. 11, 5. 20, 32. ICh 28, 12. ~~ES~~ 40j.VI- רוח as the will of man, resolution, morality = לב

רוח נָכוֹן steadfast spirit. Ps. 51, 12; 57, 8; 78, 37

= רוח נְדָבָה willingness of spirit Ps. 51, 14 = in

נְדִיב לֵב Ex 35, 5, 22; P ICh 29, 31.

רוח חֲדָשָׁה A new spirit Ez. 11, 19; 18, 31; 36, 26.

דֹּכָאֵי רוח contrite spirit. Ps. 34, 19.

אֵין בְּרוּחוֹ רָמָה there is no guile in his makeup Ps. 32 <sup>2</sup>.

נֶאֱמָן רוח faithful in spirit Ps. 78, 8.

גִּבּוֹחַ רוח haughty in spirit. Pro. 16, 18, 19;

Also Pro. 29, 23; Is. 57, 16.

## Chapter I- Definition.

VII-- רוח הקדש The Holy Spirit. Used 94 times.

- a. Inspires ecstatic prophecy. Num. 11, 17-29;  
 with צלח rushed in Saul IS 10<sup>6</sup>-10; IS. 19, 20.  
 Saul aroused to anger against David while in ecstasy.  
 IS. 16, 14-15. IS. 18, 10.
- The evil spirit departs when David plays to Saul.  
 IS. 16, 23 also IK. 22, 21-23.
- The man of spirit is a fool (Hos 9, 7) איש הרוח  
 It is not the true spirit of God. Is. 30, אלה רוח  
 It makes Ezrk do many things. Ez 2, <sup>2</sup>; 3, 24. 11, 5; 3, 12;  
 3, 14; 8, 3. 11. 24. 37. 1.

- b. רוח comes in dreams.  
 Num. 24, 2; Balaam Num. 28, 23  
 clothed Amas<sup>~</sup>i. I Ch. 12, 18; II Ch 15, 1; 20, 14, 24, 20.

God sent his רוח among ancient peoples. Zach. 7, 12.  
 He testified against Israel. Neh. 9, 30.  
 At the end God will pour out his spirit on all flesh.  
 Joel 3, 1-3.

- c. רוח gives man courage and executive power.  
 With the judges, warriors and kings. Jud. 3, 10; 11, 29;  
 Jud. 6, 34; 14, 6, 19; 15, 14, IS 16, 12; 11, 6;  
 Bezaleel in Num. 35, 31 P; Ex. 31, 3 P;  
 Also Job 32, 8; Pro. 1, 33.

Messiah has this ability in the highest degree.

Is. <sup>11</sup>2. Is 42, 1.

נתתי רוח עליו  
רוח חכמה בינה, רוח עצה וגבורה,  
רוח דעת ויראת יהוה

## Chapter I. Definition.

## VII--

d. רוח is the energy of life.

Therefore it energizes the primitive abyss.

Gen. 1, 2. P. רוח אלהים מרחפת על פני תהום

It made man. Job 33, 4. רוח אל עשתי

It is vital in man and is the antithesis of בשר

Is. 31, 3. מצרים אדם ולא אל  
וסייהם בשר ולא רוח

It moves the Theophany. Ex. 1, 12, 20, 21;

It will revive Israel at the end. Ez. 39, 29.

Also in Zach. 12, 10; Is. 44, 3. אצק רוחי עליהם

i. The רוח is the angel of God. <sup>(1)</sup>

רוח קדשו

Is. 63, 10, 11;

רוח יהוה

Is. 63, 14 = מלאך פניו

רוח קדשך

A national prayer. Ps. 51, 13.

ורוח הטובה נתת

Thou gavest thy good spirit to

לה שכלם

instruct them. Neh. 9, 20.

רוח טובה תנחני

May the good spirit lead me. Ps. 143, 10.

רוח עומד בתוכם

Hag. 2, 5.

לא בכח כי אם ברוחי

Not by might but by my spirit. Zach. 4, 6.

אנה אלך מרוחק

"Where shall I flee" showing

ואנה מפני אברך

omnipresence of God's spirit, which  
is synonymous with God. Ps. 139, 7-8.

(1). In later times this is succeeded by the Shechina.

# Chapter I- Definition.

This literary definition shows the many shadings of meanings which the term  $\pi\iota\tau$  has in the bible. In the main there are two streams of meaning which seem to run thru the entire Bible and continue in the Apocryphal and New Testament writings. These are the  $\pi\iota\tau$  as wind and the  $\pi\iota\tau$  as spirit. Since this gives us probably the most fundamental conception of Biblical usage, we can utilize this division thruout our various periods. In this way the issue will be clearer and it will be the more readily seen how closely interlocked these two meanings of  $\pi\iota\tau$  are thruout the entire use of the term, both in Hebrew and in Greek thot.

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## CHAPTER II.

### THE PRIMITIVE MAN'S CONCEPTION OF HIS RELATION TO GOD.

As we have already suggested, the Bible, in its oldest, crudest notions, expresses by no means a primitive point of view. Especially in dealing with the notion of רוח we see definite viewpoints which are the result of a long evolution. In all the passages dealing with רוח whether it be in the sense of wind, or in the meaning of a divine, invisible spirit, the רוח is in the possession of God himself. If this does not imply a monotheistic God idea, it certainly points to a henotheism. But henotheism is rather at the zenith of the primitive man's religion than at the genesis of his idea of God. (1)

How then did the primitive man develop his henotheistic view of things, and how did the Biblical authors taking older primitive material of pagan sources, work this material so as to make it available for their henotheistic, or later monotheistic systems of thought and belief?

The primitive man thru his fetishes, peopled the entire natural world with powers of activity. Just as the child uses the third person in describing himself before the dawn of his self-consciousness, and the consequent differentiation of himself from other individuals, so the primitive man recognized objects and invested them with personality long before discovering the truth, namely, that because he was seeking superior beings which he might have as allies, so he found these beings in the thousand and one objects of the natural world around him. (2) Every natural object provokes the inquiry from primitive man "Art thou there"? The form of the question shows the seeking for a person.

(1) Jevons' "Idea of God in Early Religion". Jevons' "Introduction to History of Religion." Tyler "Primitive Culture."

(2) F. B. Jevons' "Idea of God" p. 15.

## Chapter II. The Primitive Man's Conception of His Relation to God.

As Jevons, Tylor, Frazer and Lang agree: "Anthropologists are agreed that man, thruout his religious history, has been seeking for a power or being superior to man--a personal power and a personal being." (1) He went forward in many directions simultaneously, first trying one inquiry, and then another, discarding that which proved unsatisfactory to his needs, and retaining and developing that line of hypothesis which helped his social group as well as himself. So primitive man tested fetishism and polydaemonism, but these were anti-social and therefore untenable. These fetishes or daemons were personified powers who bore the same relation to the objects thru which they were thot to manifest themselves, as does man to his body. They were not anthropomorphized, nor were they men or souls of men. They were merely divine forces. This is interesting for our purpose as showing a like development of *the* thot with a much higher purpose.

Gradually these forces or personified forces became more and more anthropomorphic, and as a result primitive religion took another step which made anthropomorphic polytheism supplant polydaemonism.

But anthropomorphic polytheism defeated itself, because it showed man that his so-called God was not superior, but often inferior to himself.

Out of this came the primitive man's idea of Gods who were Gods, because they looked after the needs and the well-being of the tribe or community. But the polytheistic Gods fought with each other for supremacy, and in time came to be destitute of morality. For this reason polytheism was weakened, because the primitive community was searching for a superior being, who being moral, could guarantee their welfare. "And eventually", as Jevons says, "the moral consciousness of the community came to be offended by the incompatibility between the moral ideal and the conception of a multitude of Gods at variance with each other. While the common

(1) Ibid, p.17.

## Chapter II. The Primitive Man's Conception of His Relation to God.

consciousness was slow in coming to realize the unity of the God-head, the unity was logically implied in the concept of a personal power greater and higher than man, and having the good of the community at heart." (1).

So the primitive man came to be more and more clear as far as his intellectual grasp of the divine was concerned. But in primitive man, the emotional side of his nature plays a much greater role than his intellect. So it is not <sup>only</sup> interesting but necessary for our subject of the growth of the idea of inspiration, to consider the emotional content of primitive religion. The primitive man felt himself very near his God. As long as the savage obeyed his deities, he felt safe. When a calamity occurred (usually a storm, or lack of rain or some other untoward happening in nature) the primitive man felt that he or his tribe had displeased the Gods. (2) At times like this the Gods are far away and must be appeased by sacrifices which in themselves had no merit, but were efficacious in showing them that their savage children desired to be at one with them again. Thus savage man was striving to come again into intimate, affectionate relation with his gods. This fact of the Gods' aloofness, at times when the people thru sin have placed themselves in opposition to them and jeopardized their safety, seems to me to furnish a reasonable basis for the beginning of the thought of transcendence of the Gods, coupled naturally with man's wish that his Gods should be superior to him in every way. At any rate the Gods, thru their superiority are finally far away from man, and are too great to be approached by him. Therefore intermediaries are introduced by the primitive people.

This is sufficient for a historic survey of the development of the primitive man's idea of God and his relation to him both from the viewpoint of his intellectual needs and his emotional demands.

(1) F. B. Jevons' "Idea of God" p. 22.

(2) Ibid p. 25.

## Chapter II. The Primitive Man's Conception of His Relation to God.

With the foregoing facts as a basis, we can now consider two points which lead us directly to our early biblical material, and make intelligible the two-fold use of  $\text{נִיח}$  as wind and spirit, which we find equally developed and operative in the oldest parts of the Bible. The first of these points, is the transition from the primitive polytheism with the personality of the "Great Gods", to the Biblical thot of all the natural and psychical powers which play upon man and with which he is endowed, as sole possessions of God, to be dispensed by Him whenever and upon whomever He may elect. From our Bible, and our knowledge of the steps taken by primitive man in his search for God, it is evident that the Biblical authors took their primitive Babylonian and Persian material, and purged it of its polytheistic character, taking great care to vest all the powers formerly possessed by the Gods, in the Great God of Israel. For this reason it is easily recognizable why we should come upon the thot of the  $\text{נִיח}$  as wind and as spirit as the peculiar possession and power of God.

The second point which depends on our foregoing anthropological survey, is the gradual process of making the  $\text{נִיח}$  in the Bible as mediator between God and man, as a go-between sometimes working on man, and again operative on the natural world, just as the primitive man came to create mediators to bring him into communication with his Gods.

This phase we shall also see in our later consideration of the function of  $\text{נִיח}$  as a mediator but as having no distinct personality, very much in the same sense as the spirits of the primitive man, served as messengers between the Gods and himself, but have no separate existence.

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## CHAPTER II

### --THE EARLIER BIBLICAL MATERIAL--

#### -- POSSESSION --

The period here considered in which we shall trace the primitive notions concerning **רוח**, extends from the oldest parts of the Bible to the appearance of the literary prophet <sup>m</sup>Assos (cir 750 B.C.). The literature includes J and E of the Hexateuch, the oldest parts of Judges, Samuel and Kings.

In this early period from the very outset, the word has two general meanings, that of wind and that of spirit. While practically concomitant in the bible usage in this period, it may be assumed that the meaning "spirit" was a derivation from wind. At least the joining of wind and spirit and the deriving of the latter from the former, seems to me to be justified, and to rest upon the following argument; The most common basic meaning of **רוח** seems to have been wind. Wind in this early period had two primary manifestations which seem all the more natural, when we remember the fear of nature which permeated early man. These two attributes of the wind were energy and invisibility. Thus in the stories of Elijah and Elisha, the mighty wind cuts the mountains (IK. 19, 11; a storm wind brings the rain (IIK. 3, 17; IK. 18, 45.) This energy and invisibility possessed by the wind, is under the direct power of God and proceeds straight from him. Thus the Lord brought the locusts on Egypt with an east wind Ex. 10, 13, (J); He drove the Egyptians into the sea by a strong west wind (Ex. 10, 19 (J); He brought the east wind, the Red sea went back all night so that the Israelites might cross on dry land (Ex. 14, 21 (J); By the wind which goes forth from God, he brings the quails by which he fed the children of Israel in the wilderness (Num 31, 11, (J).

Because of the power of the wind, and because to early peoples the source of its energy was invisible, how very natural then for them to apply the word **רוח** with its physical idea of wind, to the more spiritual unseen yet potent forces which seemed to emanate from God and operate on the psychical life of man. The **רוח** both as wind and as spirit was quantitative, and the only



## Chap. III--The Earlier Biblical Material-- Possession--

difference was that the *רוח* operated on two different realms. When God wished to operate on the world of nature, he summoned his *רוח*, the wind. When He desired to manifest himself to man, he summoned his invisible *רוח* the spirit. Thus it seems that God thru his invisible, powerful spiritual influence ( *רוח* ) acted on man and in man, in the self same way, that thru his physical influence ( *רוח* ) he acted on the natural world. This seems to me to be one of the most natural, as well as one of the most helpful reasons by which we can explain why the word *רוח* has the double meaning and interpretation of wind and spirit thruout Biblical usage, and the significant fact seems all the more probable, when we remember that in this early period, the difference between these two meanings of *רוח* is not a quantitative one, but a difference of function, due to a different kind of material the *רוח* operated upon.

Thus we can readily understand, that the early biblical conception of the spirit of God, was that it was a thing which forcibly took possession of man; a thing which made him accomplish all manner of difficult, miraculous, superhuman acts while under its influence. The Ruach aroused him, gave him great physical strength and courage. This phase of the activity of the Ruach shows very clearly in the early stories of Gideon and Samson. When the spirit came on Samson, he tore the lion to pieces with very little effort. (Jud. 14, 5 and 6); (J). When Delilah bound his hands with cords, he easily broke his bonds. (Jud. 15, 14 J); In the case of Gideon, when the spirit rested on him, he blew the trumpet and called the armies of Israel together (Jud. 6, 31-35 (J). Jud. 13, 25; 14, 4. J) Here the spirit not only made Saul courageous, but roused his anger.

It seems that in this early period strength, courage and anger are very closely associated. To cite several examples of this usage, a usage which we shall also find thruout our Biblical literature and present in the same sense in the later Greek literature, we have the statement that Samson's strength (spirit) returned, and he revived as soon as his thirst was quenched (Jud. 15, 19; J) Similarly the spirit of the Egyptian returned, after he had eaten (IS. 30, 12 J); Jacob's spirit revived when he saw the wagons which

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Joseph had sent for him. (Gen. 45, 27 E). Elijah is represented as being transported from place to place by the spirit, thus once again the implied strength which *רוח* possessed. (IK 18, 12; IIX 2, 16; Ex. 83)

Several passages show that anger is caused by the *רוח*

It is sometimes with the connotation of stubbornness, or extreme agitation. The anger (spirit) of the men of Ephraim ceased toward Gideon, when he told them why they were not called out to battle. (Jud. 8, 3 E). The spirit of Ahab was depressed (IK 21, 5). Pharaoh's spirit was troubled when he awoke from his dream. (Gen. 41, 8 E).

In these passages denoting the strength, courage and anger-arousing power of the *רוח*, we notice a very interesting and significant fact, the interrelation existing in the thought of the early biblical authors, between the spirit of God and that of man. Man's courage, strength or anger is caused and given by God, and in time these were made personified spirits. As we pointed out in our discussion of the thought of primitive man as to his relation to God in Chapter II, anger, courage and strength were attributed in the early history of man to God.

Because the presence of these qualities was later seen by the people to be the common possession of many men, as well as due to the tendency to take away from God all anthropomorphic qualities, these attributes of courage, strength and anger were vested in man, but were always considered the gifts of God.

But now let us consider the inner prophetic activity of the *רוח*. The *רוח* "possessed" man and gave the power of divine vision. While under the control of the *רוח*, the man was in an ecstatic hypnotic state. This state was one of passivity and irrationality. The person was merely a medium for receiving and communicating the divine message or command. This idea of ecstatic possession shows itself clearly in the account of IS 10, 13; c.f. Num. 24, 2 f). The bands of prophets who go singing thru the country, are clearly in a state of ecstasy.

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When Saul met them, the spirit fell contagiously upon him, and he prophesied along with the others. (Is. 10, 10; Is. 19, 20, 23) (S. Because of this state of ecstasy, Saul was changed into another man. (Is. 10, 6.)

The spirit was operative only while the prophet remained in a state of ecstasy. When Saul finished prophesying, he returned to his customary occupation. IS 10, 13.) But when a man had frequent experiences of ecstasy, in which he gave forth divine messages he was called by the people a man of spirit. (איש קרוח) The very phrase which the later prophet Hosea uses to oppose the popular idea of prophecy as "possession". (Hos. 9, 7).

The קרוח gave man the power to perform miracles. Therefore we have Elisha asking his master Elijah to give him a double portion of his spirit. IIK 2, 9.) If so endowed, he could perform the same miracles as had his master before him. Elisha seems to have received such a power, for according to IIK 2, 14-15; and IIK 2, 7-8; the other prophets saw Elisha do miracles like those of Elijah. Therefore they believed that Elijah's power had descended on his pupil. In the story of Joseph, the presence of the spirit give him the ability to interpret dreams. (Gen. 41, 38-39 E).

Thus far we have cited passages showing the beneficial activity of the קרוח. Let us now consider an instance of the opposite effect. When Saul was afflicted, it was because of "the spirit for evil from the Lord" (IS 16, 14) (or the spirit of the Lord for evil IS. 16, 15, 16, 23). It is interesting to note that the spirit is not here considered by the author as evil. It's effect is evil. It is simply God's spirit acting upon man. It is not a Satan independent of God, but is simply a power, a messenger acting under God's command. It has no personality. This non-personification is characteristic of the entire biblical usage, and is one of the clearest cases where we see possibly the method of purging a primitive pagan myth (in which a Satan was a God) of its polytheistic character, and utilizing it to express a power of God.

The קרוח had not the primary function of making a man bear a message from God for in this early time we have many, many



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references which show that the people conceived God as speaking directly with his inspired prophets. This is particularly so in the case of Moses, to whom God gives his commands in person. The function of the **רוח** was to stir men up. It made no difference whether it was now a lay hero or now a prophet. The **רוח** was not different in kind but in effect. So the national warrior was aroused to deeds of valor while the prophet was placed in a hypnotic trance and made the medium of a message.

So then we have seen that the early thot defined **רוח** as wind and as the spirit, and from our citations it is evident that both meanings had the widest usage. In both cases the **רוח** was an energy proceeding from God operative now on nature as wind and now on man as spirit. It was not a faculty of mind or soul. It was the name of a physical and psychic phenomenon, related on the one hand to the active side of man's life and manifesting itself in courage, anger, strength, and on the other hand to the passive inner life of man thru the medium of ecstatic trances. The **רוח** was not localized. Tylor has a brilliant thot bearing on this last statement. Primitive people, suggests Tylor, think that when man is asleep, or dead, his spirit departs from him and when he awoke it returned, but no one thot to ask where the spirit had been. So we today in our popular speech do not localize anger, strength or courage. We speak of the presence or absence of these powers in much the same way as the early biblical writers spoke of wind and spirit.

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## --CHAPTER IV--

## --THE CONFLICT--

## --POSSESSION Vs. PROPHETIC INSPIRATION--

Out of the old primitive idea of prophecy as ecstatic possession, a belief to which the people at large still clung long after the appearance of the great literary prophets, we now come to the second period of our biblical material. The period is the fruitful one of the activity of the literary prophets, up to the Babylonian exile (750 B.C.-587 B.C.).

In our Bible especially under our search for the meaning and growth of the idea of *רוח*, we have traces of a great battle waged between the great literary prophets on one side, against the "Men of the spirit" who represented the popular conservative idea of inspiration on the other. But in the main, this is a great silent battle out of which the literary prophets with their higher, finer conception of prophetic inspiration emerged victorious, and laid the foundation for the final fruition of the idea of inspiration in the exilic period.

Let us then take up the thread of Chapter III and under the two-fold division of *רוח* as wind, and as spirit, trace the development to the last dispersion in 587 B.C. The Biblical material of this period is D of the Hexateuch, the Deuteronomic portions of Judges and Kings and the prophecies of Amos, Hosea, Micah, Isaiah of Jerusalem, Jeremiah, Zephaniah, Nahum and Habakkuk.

The old usage of *רוח* as wind still continues. Jeremiah speaks of the destructive power of the wind. (Jer. 4, 11-12; 13, 24; 18, 17) Habakkuk says the haughtiness of the Chaldeans shows "when he sweeps by as a wind and passes on." (Hab. 1, 11.)

Jeremiah also uses *רוח* in the sense of emptiness, uselessness, vanity "The false prophets shall be as wind since the word is not in them". (Jer. 5, 13.) Similarly in 2, 24; Jeremiah says Israel in her desire after strange Gods, is like a wild ass with open mouth braying at the wind. Jeremiah also uses *רוח* for metonymy, for the points of the compass. (Jer. 49, 32, 36.)

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In waging their battle against the idea of  $\eta\eta$  as ecstasy, the prophets in this period consistently refrain from using  $\eta\eta$  in the sense of the spirit of inspiration. The word in this sense is not found in the Deuteronomic parts of Kings nor in the writings of Jeremiah, Zephaniah, Nahum or Habakkuk. (1) It is only found once in Deuteronomy in 2, 30, and the verse is considered a later addition by critics.

When the prophets do refer to the older use of  $\eta\eta$  for ecstasy, it is always in the sense of derision. It is their method of showing the people the falseness of the popular belief that God speaks to his prophets in ecstatic states. So Hosea, bitterly denouncing the false prophets, says "the man under the influence of the  $\eta\eta$  and in a state of ecstasy, is a fool. (Hosea 9, 7). Isaiah in a fine passage (29, 9, 10) denounces the false prophets and says Israel is drunk. "She staggers, but not with wine; they stagger, but not from strong drink. For the Lord hath power and hath closed your eyes. The prophets and your rulers hath he deceived." Here the usual prophetic silence breaks into biting sarcasm and shows the utter contempt which the literary prophets had for the older idea of prophetic ecstasy as "possession". So these men considered all ecstatic prophecy as spurious.

Still another reason there may be to account for and explain the absence of  $\eta\eta$  in the sense of prophetic inspiration, in this period. This is the fact, that the attention of the people was turned away from the problem of how God reveals himself to man. The people had just gone through a great religious revival. They had discovered the law book of Hilkiah and were busy with the setting up of a practical ethical system which was to minister to their religious needs. And if there are any two thots which have little in common, they are ethics and ecstasy. The prophetic party under the leadership of Jeremiah, found in their new law book Deuteronomy

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the most potent instrument for diverting the attention of the people away from the old idea of ecstasy as the means and medium of divine inspiration. They made their ultimate victory certain, by wisely refraining from stirring the sleeping memories of the people by any frequent use of *ni* as the prophetic spirit.

While *ni* is not found in this sense, it recurs occasionally as a sort of fragment, in the same sense as in the first periods. While these references add nothing to the development, they show us how what from now on, became the secondary use of *ni* (in the sense of courage, strength, anger, etc.) (continued on in the exilic period and to the end of the Biblical Literature.

We still have references to the activity of the spirit on lay heroes of the people. When the spirit of God was upon Othniel, he went to war, and succeeded in making Israel victorious over the enemy. (Judges 3, 10;). When the spirit of the Lord stirred up Jephthah, he went out and conquered Ammon. (Jud. 11, 29.) In like manner, when the spirit of the Lord fell upon Samson, he went to Askelon and killed thirty men. (Jud. 14, 19).

We still have traces of the persistence in the popular mind of the ecstatic idea of prophecy, against which we have seen the literary prophets of this period inveighing so bitterly and so constantly. Thus in the narrative of Numbers 11, 17-29, God tells Moses that he will take of his spirit (i.e. either ~~God's spirit~~, or Moses' prophet spirit) and distribute this spirit over the seventy elders of Israel. And after the transfer of the spirit of prophecy had been made, they and the two who remained in the camp began to prophesy. The narrative continues with the indignation on the part of Joshua, that Moses should permit these men less inspired than the great leader, to usurp and arrogate to themselves some of his prophetic power. Joshua therefore begs Moses to forbid their further prophesying. But Moses silences Joshua with the startling declaration, "Would to God that all the Lord's people were prophets, would

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that God would put his spirit upon them." Here we have emphasized again the early idea which predominated in the early Biblical material, the quantitative conception of the divine spirit. Another reference which conveys the same idea of the quantitative aspect of the Ruach is to be found in II K, 2, 9; Here the thought is quite clear it seems to me, of the unity underlying the quantitative appearance of the Ruach. Each elder participated in and possessed some of the divine spirit. Yet the author refuses to say that the spirit has a separate or individual identity. This peculiar tendency, which is carried out consistently straight thru the Bible, shows itself again in even a more dramatic incident, which we find in I K 22, 19-24. Miciah tells his vision to the King of Israel. He says he saw the Lord sitting on his throne, and all the hosts of heaven standing on his right hand and on his left. The Lord asked them who would go and deceive Ahab, but there was none who would accept this mission. Then "the spirit" advanced and said "I will entice him by becoming a spirit of deceit in the mouth of his prophets." Here the writer seems clearly to have personified the spirit. Yet he does not intend to make this spirit separate and apart from the general divine spirit. For later when he describes the work of this spirit he reverts to the usage, and explains that it did not appear to Ahab as a special angel or messenger, but worked by "becoming a spirit of deceit in the mouths of the 400 prophets, all of whom shared in the one divine spirit of God. The momentary personification of the spirit, and the thought which it implies to the reader may be excused or rather explained, when it is remembered that we have here a highly poetical narrative in which the author, desiring to make a good picture, invests the spirit with separate identity. Therefore the employment of this poetic usage should not be interpreted too literally, though the very possibility of the author being able and anxious to draw such a picture, shows that his thought of separate personalities (which is later developed into a



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complete angelology) is working in the popular mind. Or again it may be a survival of the thought of a much older prehistoric religious period in which the people, in complete accord with views of the primitive man (c.f. Chap. II) had a pantheon of Gods. It is possible that here again we see the ingenious Biblical author, taking over this attractive narrative and using it for his purpose, by making all these spirits subservient to, and under the direct power of God. In either case, it shows the basic view which made possible the later angelology in its fullest development.

Another point brought out in this story of the four hundred prophets, which should be considered in this connexion, is the avoidance and therefore the implied refusal of the Biblical author to consider this deceiving spirit as an evil spirit or demon. He even avoids the earlier usage of denominating this spirit as "the evil spirit from the Lord" as we had in I S. 16, 15-23. This spirit had an evil mission, but it was only the spirit of the Lord acting upon man. The disposition of the man to whom the spirit of God came, determined whether its effect was to be advantageous or disadvantageous. (1) By this spirit God stirs up a feeling of fear in the King of Assyria which makes him remove his army from Palestine. In connexion with the foregoing points i.e. the non-personification of the Ruach, either as an angel or demon, it should be said that Ruach is never used of the heavenly hosts either in the singular or plural. (2)

The old usage met in the earlier period of the Ruach as being responsible for the presence in man of courage, strength, anger, stubbornness, etc. is not found in the writings of the prophets and only once in Deuteronomy. (2,30 which is a very late addition.) In the non-prophetic literature of this period we have recurrences of the Ruach with this idea of function as in the earlier period. So when the Kings of the Ammonites and Canaanites heard that God had made

(1) Parallel usage II S. 19, 7. (c.f. Is. 37, 7)

(2) Jew. Encyc. Article Holy Spirit (Bacher)

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dry the waters of the Red Sea and the Jordan, there was no more spirit in them. (Josh 2, 11; 5, 1.) God made stubborn the spirit of Sihon, the King of Heshbon and he refused to allow Israel to pass by. (Deut. 2, 30.) Hannah said she was a woman of rebellious spirit and so she came to pray to God. IS. 1, 15). Caleb was permitted to come into the promised land because he had shown another spirit, that is, he had not made God angry by his rebelliousness as his companions had done. Num. 14, 24.)

Let us summarize the development accomplished in this period. As far as positive forward activity is concerned, along the line of broadening, either the denotation or the connotation of Ruach, the Deuteronomic period made no contribution. The work which the period did accomplish, was negative. But it was a valuable contribution and was necessary before the higher idea of inspiration, as presented by the prophets and developed in the exile, could come to pass. By discouraging the use of Ruach for ecstatic prophecy, or rather by absolutely refusing to consider ecstatic prophecy as a true revelation of God, the literary prophets of this period did pioneer work in preparing the way for the flowering of the idea of the Ruach in the exilic period. By their method of silence, they caused the people to forget the older connotation, so that when in the exile, the broader and nobler interpretation of the Ruach was presented to them, they were ready to welcome it. This is the destructive work which was so ably accomplished by Amos, Hosea, Jeremiah and Isaiah of Jerusalem. It was the labor of these men which helped to successfully wage the silent battle and which placed squarely before the people the vital issue, whether Ruach was to stand for possession or inspiration, for ecstasy or for ethical monotheism.

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--CHAPTER V--

--THE FLOWERING OF THE IDEA OF INSPIRATION--

This period begins with the Exile, (587 B.C.) and ends with the activity of Ezra and Nehemiah, or the completion of P. (cir 400 B.C.). Therefore our literature covers the prophecies of Ezekiel, Isaiah of Babylon, Zechariah (Chap. 1-8), Haggai, Malachi, P. of the Hexateuch, the memoirs of Ezra and Nehemiah, and many of the Psalms.

If the deuteronomic period was chiefly devoted to a clearing away of older, more primitive conceptions of God's inspiration, and on this account, could not add anything positive to the thought of Ruach, the Babylonian and early Persian eras are characterized by the most rapid development of the word. In this period Ruach develops all the meanings which it received in the Bible, and reaches the zenith of its growth. Many examples of the older use of Ruach as wind still occur. Especially with Ezekiel the great power of the wind in nature is brought out. It moves things from place to place. (Ez. 5, 2, and Ps. 1, 4.)<sup>(1)</sup> It tears down walls (Ez. 27, 26 Ps. 48, 7); Man fears it at all times. (Ps. 55, 8); The east wind scorches all vegetation with its heat. (Ez. 17, 10; 19, 12.) The wind is still regarded as being under the direct power of God. When God appears to Ezekiel, it is in a storm wind from the north (Ez. 4, 1) God rides on the wings of the wind. (II Sam. 22, 11; Ps. 18, 10). The wind is a messenger of God doing his pleasure. (Zech. 6, 5; Gen. 8, 1 P. <sup>(2)</sup>)

Because the wind is invisible, the word Ruach implies emptiness, illusion, frailty. The molten images are said to be wind and

(1) A similar usage occurs in Is. 41, 1; 57, 13; 64, 6. Zech. 5, 9. Ps. 18, 42; 35, 5.

(2) Ruach is used for points of the compass in Ez. 5, 10-12; 17, 21; 42, 16-20.



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illusions. (Is. 41, 29;) and the Psalmist declares that because God knows that the people are flesh, a passing wind that will not return, he is merciful to Israel. (Ps. 78, 39).

Added to this older conception of the Ruach as wind, and growing out of this usage, is the use of Ruach for breath, a new development of the exilic period. Breath is like wind, only a smaller manifestation of it. Like the wind too, it is invisible but powerful, inasmuch as it is the cause of life. Ezekiel is the first to use Ruach for breath in his vision of the dry bones. (37, 1-10). The wind which revived the dead bones, came not from God direct, but from the four winds. (Ez. 3, 7, 9.) (1) Despite the fact that the people thought of the breath as the cause of life, they had no idea of breath as air, or of the process of exhalation and inhalation of air or wind. For the people at this time, the breath was a gift of God, and was possessed by man during life. (Ez. 37, 5-6. Also Num. 16, 22; 27, 16; Mal. 2, 10) During life, ~~it~~ was under divine protection (Ps. 3, 1, 5). The Ruach as breath was not the bearer of man's personality. This idea of soul is contained in the word נֶפֶשׁ. But the soul of man was <sup>not</sup> identified with his breath or spirit either in life or after death. Man lived by God's pleasure, for when his breath was taken away, he died. (Gen. 6, 3.)

Since the breath is hot, the breath of God is often associated with the hot wind of the desert in a destructive connotation. So the grass dies because the breath of God blows on it. (Is. 40, 7). With the breath of his mouth he will slay the wicked and purify Jerusalem by the breath of burning. (Is. 11, 4; 4, 4;) The breath of God is an overflowing stream to sift the nations according to Isaiah (30, 28). (2) By the breath of his nostrils the waters were brought together. (Ex. 15, 8 II S. 22, 16; Ps. 18, 15) The enemy comes as a rushing stream which the breath of the Lord pushes along. (Is. 59, 19).

(1) Toy thinks the two are identical here. (Toy to Ezekiel in Polychrome Bible.)

(2) Cheyne Isaiah Polychrome Bible.

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Ruach is often synonymous with נְפִישׁ , the older word for breath. Thus in Gen. 7, 22, J. one of the oldest parts of the Hexateuch, a post exilic redactor put the former term as explanatory of the latter. (1) In Isaiah (42, 5), God gives breath (נְפִישׁ) to people on the earth and life (חַיִּים) to those who walk thereon. c.f. Is. 57, 16).

Since breath is the cause of life, by metonymy it is made to stand for life itself. (Gen. 6, 17; 7, 15; Num. 16, 22; 27, 16). It comes out in a very high sense in this meaning in Mal. 2, 15, 15; Ps. 31, 5.) Ruach is most often used as breath of man alone, but in a few instances when man and animals are grouped together under the same general category of "living beings" it is used of animals as well. (Gen. 6, 17, P; 7, 15, P. Is. 34, 16).

Since God breathes the breath of life into man, (Gen. 2, 7), He performs the same act in bringing the world in being, according to the beautiful poetic concept of the priestly author of Gen. 1, 2. Here again we have another splendid example of the way pagan myths were purged by the Hebrew writers, and used in the Biblical narratives. The old pagan conception of the earth as an egg, hatched out by a bird, which fluttered over the newly laid egg as a mother bird over her young, is utilized by the Genesis author, but is so delicate that the suggestion of its primitive origin is almost lost to the reader.

This concludes the consideration of references dealing with Ruach as wind and breath, and shows us again the wide usage of the word in this meaning. Let us now turn to a consideration of Ruach as spirit, where the real growth of the exilic idea of Ruach in this other direction will be most apparent.

Strongly enough, the Ruach in the meaning of the "spirit of God" is almost an exclusive prophetic usage, and seldom occurs in the priestly writings of this period. But while the prophets use

(1) The Comp. of the Hex. Carpenter Battersby Vol. 2. p. 12.

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the word now to imply the highest intellectual and spiritual inspiration, they do not consider themselves the only possessors of inspiration. They do not claim to receive their prophecies thru the intermediation of the spirit; for the prophets, their prophecies and their visions came direct from God.

The striking thing in this period is the almost total absence of Ruach in the old sense of ecstasy. And it is probably just because the word, in this early usage had been practically forgotten, that these later exilic prophets could use it and invest it with such high spiritual values as they did.

The usage of Ruach now is directly away from the older idea of trance-like passivity. The Ruach is now the energy-giving, direction-giving, and knowledge-giving power of God.

As such a power of God, the Ruach occurs very often in the writings of Ezekiel. He is transported by the spirit. The spirit sets him on his feet. (2, 3; 3, 24); it lifts him up (3, 12); Carries him away (3, 14) to the temple at Jerusalem, (8, 3; 11, 1; 43, 5) or to Chaldean exile (11, 24). This activity of course occurs in a vision, but it certainly brings to us the underlying idea of the spirit's functions. The visions are not from the Ruach but are caused by the hand of God ( יְהוָה בְּיָדוֹ ) which rests on the prophet. (Ez. 1, 3; 3, 22; 8, 3; 11, 24.) The messages, however, come straight from God. (Ez. 1, 28; 2, 1-3; 3, 4; 22.) In 3, 24, and 11, 5; according to Ezekiel, the spirit seems to speak to the prophet, but if we understand God as the speaker thru the spirit, the meaning is clearer. Besides this, in doing so, we are in perfect accord with the older prophetic usage, of considering the Ruach as merely a power of God. Ezekiel implies in the use of the word, that God gives physical strength to man. He omits יְהוָה, and merely uses רוּחַ.

This shows that the meaning and function of the divine רוּחַ to give strength, power, and courage to man, was so customarily understood as a part of the word, as to render the joining of

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the divine name (יהוה) with it, as unnecessary. Thus יהוה alone served the purpose. (Ex. 11, 5, 24; 37, 1; 2, 2; 3, 24; 8, 3; 11, 1 43, 5.)

But the יהוה not only gave man energy and directed him; It energized and directed the Theophony and moved the creatures. (Ex. 1, 12, 20; 10, 17) The Ruach made the wheels go. In fact, it operated the whole phenomenon.

Another function which was vested in the Ruach, was the power of God working thru it, to give men knowledge and power, and in this way, enable them to accomplish great tasks. We have three instances in P, illustrative of this activity. God filled with the spirit of wisdom, those who were to make the priestly garments for Aaron and his sons. (Ex. 28, 3 P.) God filled Bezaleel with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of artisanship, in order that he might make the sacred articles belonging to the tabernacle and its furnishings. (Ex. 31, 3; 35, 31; P.) We have an advance in development, since the Ruach endows man with not merely physical strength, but with special skill. However, this inspired skill seems to be limited to those crafts whose art was to construct articles belonging to the service, and cult of the temple. When we consider that all the references cited are a part of the priestly code, it can be readily understood why the priestly author, naturally confined the inspiration of handicrafts thru the divine Ruach, to things concerned with the priestly office and the religious service.

In Isaiah, 11, 2, which Cheyne considers as Post-Exilic,<sup>(1)</sup> we see a still higher stage of inspiration of regal and lay heroes. There the prophet, says the ideal king, the Messiah, will "possess the spirit of the Lord, the spirit of wisdom and understanding, of counsel and of might, of the knowledge and fear of God, so that he will not judge after the appearance of his eyes, nor reprove after

(1) Cheyne Introd. to Isaiah.

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the hearing of his ears." (Is. 11, 2, 3.) In another chapter, (Is. 28, 6), the prophet says "God will be as a spirit of judgment to him who sits as a judge, and for strength to those who turn the battle at the gate." The priestly writer declares that Joshua became the leader of the people, because he was filled with the spirit of wisdom. (Deut. 34, 9 P. Num. 27, 18 P.) Zerubabel is to succeed in the work of rebuilding the temple, not by the help of an army but by the help of the spirit of the Lord; (Zech. 4,6) and the Psalmist prays "May thy good spirit lead me. (Ps. 143, 10).

Here we see the moral and intellectual criteria for inspiration, which are the fruition of the preaching of the great prophecy. This note is the distinct contribution of this period, and is a step up the ladder to the highest function of the Ruach, i. e. the directing of the entire people by God. It is doubtful if this step could have come prior to the sounding of the moral and intellectual requirement, necessary for the true inspiration of an individual leader. But this note was sounded by everyone of the great literary prophets until in the exile, the great Isaiah of Babylon completed the prophetic teaching by universalizing the function of the Ruach and by making Israel, the "servant of God". Thus did the idea of morality, necessary for the election of the individual leader, become the morality underlying the election of the entire people of Israel, as the chosen people who were, thru the Ruach, to set forth religious instruction to the nations. (Is. 42, 1). Israel could accomplish this mission, because the spirit of God was to accompany him. (Is. 48, 16, 17.)

A consideration of this national leadership under the Ruach brings us to the highest usage of the term.

The Biblical writers find the basis for the thot of God's leadership of the people in the wilderness. "God will pour out his spirit in blessing, on them and their posterity. " (Is. 44,3; 59,21; 63, 14;) He will do this in spite of the people refusing the



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guidance of the Holy Spirit when they came out of Egypt. (Is. 63, 10, and Ps. 106, 33.) When the Exodus took place, and God entered into a covenant with Israel, his spirit remained among the people. (Hag. 2, 5.) His divine spirit instructed and corrected them in the journey thru the wilderness. (Neh. 9, 20; c.f. 9, 30).

Ezekiel, speaking to the exiles, comforts them with the assurance in the name of God "I will no longer leave any of them there. Neither will I hide my face any more from them when I shall pour out my spirit on the house of Israel." (Ez. 39, 28, 29). This promise to put his spirit in their midst, and create a new heart in the people, and a new moral spirit in them, (Ez. 36, 26-30), causes the bones of the house of Israel to revive. (Ez. 37, 14).

From the above passages, together with Ps. 51, 11 and Is. 63, 10 and 11, ~~we see~~<sup>we see</sup> the highest reach of the idea of the Ruach implied in the word, now being "the holy spirit". Not only is God holy, but his Ruach has become so holy that it cannot be associated with moral impurity. This lofty idea shows the gradual development of a philosophical conception wherein God is transcendent, and as the Holy One, he is above man to such an extent, that his Ruach must now act, not as a power of God as in the earlier time, but as a mediator between a holy God and his immoral children.

Such an idea of holiness as the above references from the prophets set forth, implies the existence of a very high transcendent God conception, which must have preceded the use of Ruach in the sense of mediator a considerable time. If Psalm 51 is a national or community prayer, then in verse 11 we have the same high thought of a moral distance separating God and man. This of course makes for a nonanthropomorphic basis of the God idea, and precludes the actual presence of God among the people, as was so natural in the early periods. With the "moral distance" as a criterion, the tendency toward universality, not only of God, but of his spirit follows.

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Let us now turn to the Ruach in man, and consider references of the older idea of the Ruach, as causing anger, courage, strength, etc. in man. The anger (אֵרָא) of Egypt is to be emptied out in her midst, for God has mingled a spirit of perverseness within her. (Is. 19, 3; and 14). The anger (אֵרָא) of the enemies of Israel will be turned against themselves and consume them as fire. (Is. 33, 11). The Lord will cut short the anger (אֵרָא) of the princes. (Ps. 76, 12). Because of lack of spirit, (מְקַצְרֵי רוּחַ) the Israelites did not hearken to Moses. (Ex. 6, 9 P). When Esau married a Canaanitish woman, it caused Isaac and Rebecca bitterness of spirit. (Gen. 26, 35; *R* c.f. 28, 8, P). Even the anger of God can be appeased. (Zech. 6, 8). The spirit of indignation and jealousy are considered proper by the Levitical law in the extreme case of the violation of the marriage vow. (Num. 5, 14, 30 P).

The Ruach as causing courage or cowardice, is shown in Ezekiel 21, 7, where the prophet says the tidings of the destruction of Jerusalem would make every spirit in the land faint. Downcast Israel will receive a garment of praise for her spirit of heaviness (Is. 61, 3; 54, 6;). The unfaithful shall cry for sorrow of heart, and shall howl for vexation of spirit (Is. 65, 14). The Psalmists cry out that their spirit is overcome by their afflictions. (Ps. 77, 3-4; 142, 3-4; 143, 4.)

From this use of Ruach as courage and anger, is derived the meaning of humility. Humility is resident in the heart, as well as in the spirit, but this period made the suppression of pride and stubbornness, as a recognition of reverence to God, and an evidence of moral strength. Therefore "the sacrifices of God are a broken spirit, a broken and contrite heart he will not despise" (Ps. 51, 17). "God is near those who are of a broken heart, and saves those who are of a contrite spirit." (Ps. 34, 18). "He dwells with the contrite and humble of spirit in order to revive the heart of the contrite ones." (Is. 57, 15; 66, 2).

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The older idea, that God directed man in his life, now passes thru the transition, which now makes the Ruach of a man a sort of faculty of mind. As the spirit of God was the power given by God to certain chosen men, by which they accomplished their tasks, so now, the spirit of man, (which is given him by God), guides him and prompts man to seek God, and to regulate his conduct toward God and man. This notion of the function approaches the modern psychological term will,<sup>(1)</sup> but it may be better to translate it as heart.<sup>(2)</sup> The terms רֹחַ and לֵב seem to be synonymous in this sense, in Ez. 11, 19; 18, 31; Ez. 36, 26; Is. 57, 15; Ps. 51, 17, 18, 8.<sup>(3)</sup> In Ezekiel, we can possibly see the transitional stage, by which the guiding Ruach of God, became the guiding Ruach of man. In Ezk 13, 3 the prophet says "Woe to the foolish prophets who follow their own inclinations and have seen nothing." They do not follow God's spirit. In 36, 26 and 27, the prophet speaks of the new spirit of obedience, which will characterize Israel. This seems to be very near the thought of the spirit of man, as resident in his mind ~~as~~ will. (Ez. 11, 19; 18, 31). God will put his spirit among the people, and as a result, they will walk in his statutes and keep his ordinances. (Ez. 11, 20). But punishment shall be meted out to those who refuse to heed the spirit (V.21).

The Ruach according to Ezekiel, is the seat of man's planning ability. When Israel thought in their mind to worship idols, (Ez 20, 32); God knew it, and defeated their plans (Ez 20, 33-35). God knew what the war party in Jerusalem purposed to do, and threatened to bring their leaders out to slay them outside the city. (Ez. 11, 5-12.

Man by his Ruach, keeps his mind on God. Therefore he is faithful to God. The Psalmist in this usage, warns Israel not to

(1) Brown, Briggs and Driver Dict. of O.T. Art. —

(2) Here the two words רֹחַ and לֵב approximate the modern terms mind and will.



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follow the practice of their fathers, who were not faithful to God. (Ps. 78,8) in spirit. Another Psalmist asks "Renew a steadfast spirit within me". (Ps. 51, 10; c.f. 51, 12 and 78, 37). In Ps. 51, 12, he prays in behalf of the nation, which is made to say, "Uphold me with thy spirit". (c.f. Ex. 35, 21P): Just as this priestly author says that everyone who had a willing spirit came, so Haggai says God made the spirit of Zerubbabel and Joshua and all the people willing to rebuild the temple. (Hag. 1, 14). Isaiah thinks "that those who erred in spirit, shall come to have understanding." (Is. 29,24). The Psalmist says "Blessed is the man in whose makeup there is no guile". (Ps. 32, 2).

To summarize the growth of this period, we see a broadening of the idea in all its phases; a broadening of the thot of Ruach as wind, to the idea of breath, of life. A broadening of the idea of spirit in man, from the primitive physical spirit, to the idea of Ruach, as genius for certain handicrafts. Likewise the idea of the prophetic Ruach, in the old sense of ecstasy, has entirely disappeared. In its place have risen successively, the thot of morality and intellectuality, as criteria for the inspiration of single individuals. From this came the thot of the Ruach guiding the whole people of Israel, and inspiring them to teach the nations religion.

Finally the spirit of God became a part of man's spirit, not merely in the olden sense of making possible his qualities of strength and courage, but assuming the much higher function of making possible man's intellectual moral and intellectual nature; by providing a means for man's religious communion with God, based on the craving of his nature for a moral life, and resulting in conduct acceptable to God and to his fellowman. This is the fruitage of prophetic activity beginning in Palestine with Amos and concluding with an Isaiah of Babylon. This is the zenith of the development of Ruach.

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It now remains for us to consider the remaining Biblical material, from the close of the careers of Ezra and Nehemiah (cir 400 B.C.), to the latests books of the Bible, among which is Daniel, the date of which we can place in the Maccabean period. (165 B.C.)

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--CHAPTER VI--

--THE MEANING OF INSPIRATION FOR THE SAGES--

The literature of this final Biblical material, includes the Books of Jonah, Job, Proverbs, Ecclesiastes, Daniel, Chronicles, Certain Psalms and later additions to the Prophets.<sup>(1)</sup>

The striking characteristic of this period is of its failure not only to add to the preceding period, but even to maintain the level of the period preceding, in the thro of the function of the Ruach.

Just as the Deuteronomic period had a different interest from that of its predecessor, which was away from the idea of prophetic inspiration, even so did this last period of the Wisdom Literature, differ widely in its aim and interest from that of the fruitful era which preceded it. Just what that changed interest was, will come to light as we consider the material at our command, from our dual standpoint of Ruach as wind and breath on the one side, and as spirit divine and human on the other.

Ruach in its most primitive usage, the powerful wind, still remains a direct power of God, just as it was at the beginning. God created the wind (Amos 4, 13), and brings it out of his treasure house. (Jer. 10, 13; 51, 16; Ps. 135, 7). The wind is God's messenger upon which God rides. (Ps. 104, 3 and 4;) God raises the storm wind, (Ps. 107, 25; 147, 18; Jonah, 1, 4; 4, 8; Jer. 51, 1;); the wind does God's will. (Ps. 148, 8; Is. 11, 15; 27, 8;) It is more mysterious than formerly. (Eccl. 1, 6; 11, 4, 5;) It can enter the smallest crevice (Job. 41, 16). No one can retain the wind (Eccl. 8, 8;) except God, who holds it in his fists (Pro. 30, 4). The wind is God's wind (Job 26, 18); it derived its force from God. (Job 28, 25;) It moves the stubble (Job 21, 18; Ps. 83, 13);

(1) Driver Introd. to Lit. of O. T. Cormill Camen. of O. T.

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and the chaff (Job 21, 18; 30, 15; Dan. 2, 35). It brings the clouds and rain (Job. 37, 21; Pro. 25, 14, 23); it overturns houses (Job 1, 19), destroys life (Job 30, 22; Jer. 51, 1; Is. 32, 2; Ps. 58, 9); lashes the sea into waves, (Dan. 7, 2), makes the grass wither and dry up, because of the hot desert wind (Ps. 103, 16). It is symbolic of the suffering of the wicked. (Ps. 11, 6).

We have Ruach for points of the compass similar to older periods. (I. Ch. 9, 24; Dan. 8, 8; 11, 4; Jer. 52, 23).

In the wisdom books, Ruach occurs in the old usage of vanity, emptiness, nothingness. Job says his life is wind (Job 7, 7); his friend's words are wind to him and vice versa (Job 6, 26; 8, 2; 15, 2; 16, 3; 20, 3). In his pessimism, Koheleth says everything is a striving after wind (Eccl. 1, 14, 17; 2, 11, 17; 4, 4, 6, 16;). He asks sarcastically what profit accrues to a man who labors for wind (Eccl. 5, 16). A proverb says "he who troubles his own house shall possess the wind. (Pro. 11, 29); and the writer of Is. 26, 18, says "Israel has brought forth nothing but wind."

We have numerous examples of Ruach in the sense of breath, following exactly the development of this connotation in the preceding exilic period. A splendid example (Job, 4, 9) the wicked perish by the breath (רוּחַ) of God, and are consumed by the breath (נִפְחַת) of his nostrils.

In Ps. 33, 6, Ruach seems to be a metonymy for words. Breath is necessary for life. Both the breath of man and beast come from God. (Ps. 104, 30; Job, 27, 3; 32, 8; 33, 4; Eccl. 3, 19; Zech. 12, 1). At death, the breath returns to God who gave it. (Ps. 104, 29; 146, 4; Job, 34, 14; Eccl. 3, 21; 12, 7;). Idols have no life or movement, because there is no breath in them (Hab. 2, 19; Jer. 10, 14; 51, 17; Ps. 135, 17; all late passages). Men live as long as they have breath (Job, 10, 12; 27, 3;). they die when the

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breath departs (Job, 17, 1); during life, the breath is under God's protection. (Job, 10, 12; 12, 10; Is. 38, 16; Song of Hezekiah).

We have one slight development of Ruach as breath in the form of respiration in Job, 9, 18. <sup>(1)</sup> Here "God will not permit him to take his breath, and again, his breath is hateful to his wife. (Job, 19, 17). One fact still stands out thruout this entire development of Ruach as wind and breath in the Biblical Literature. This is the fact that man's breath is not yet associated with his personality. It is merely a gift of God, to be enjoyed by man during life. At death, when the breath departs, man goes to Sheol.

Thus we see that the old usage of Ruach, as wind and breath, has had little added to it, and we shall find that the Greek Literature uses "spirit" with the very same meaning. Let us therefore consider the other meaning of Ruach as spirit, first in its function as the spirit of God, and then as the spirit of man.

This final period adds nothing to the prophetic, spiritual, note of the preceding exilic epoch. If anything, there is a retrogression from the high thot of the preceding Biblical writers. The keynote of the whole period may, in this respect be characterized by the prophet Zechariah, who says Prophecy had ceased (13, 2-6). Why this state of affairs should exist, may be due to the changed interest, which now operated in the minds of the men of this day. With the cessation of prophecy, it were only natural that much of the technical phraseology should be discarded. That such is the case, we note the fact that "the spirit of God" is nowhere mentioned in the wisdom books. (Job, Proverbs, Canticles or Ecclesiastes). When the expression does occur, it is descriptive either of some person who had lived long before, or of a hope for the future, in which prophets would again come to preach to the people, and exert the influence which the great literary prophets did on the people of their day.

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When we realize that the dominant note of the literature of this period is sounded in the Wisdom Books, we see that the people's interest was not so much concerned in the old idea of inspiration. The sages and the priestly leaders who now ministered to the intellectual and religious needs of the people, had little need for a personal revelation of God. For the priests, the written Bible, with its great law codes, was a sufficient guide to conduct and worship. For the sage, the human mind, busy with great philosophical and ethical interests, was sufficient to hold his attention. The great central idea seems now to be the emphasis on man's ability to understand and gradually systematize the world, from the viewpoint of human experience. This idea, tho it be for us not inconsistent with a search for theological truths, was for the children of this day, of a kind to exclude the idea of revelation and inspiration. While this period fails to use the Ruach very largely as spirit, it gives us another link which leads to the latter Greek period, and is a natural transition. For this reason we cannot neglect the few illustrations of Ruach as spirit.

We have a peculiar usage of Ruach in the Books of Joel, (2,28, 29). If this passage belongs to this period, it is an exception to the general view of the time. The prophet describes the future. "God will pour out his spirit on Israel". So universal will be the presence and effect of the divine spirit, that "their sons and daughters shall prophesy, their old men dream dreams, and their young men see visions, even upon men and women who are servants God will pour out his spirit." This in some respects, suggests the old primitive idea of the quantitative idea of the Ruach, which was so common in our first period. (Chap. III.) But the new note, which is of interest here, is the universality of the function of the Ruach. The spirit is to rest on every true Israelite. This is contrary to

*Wisdom literature*



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what we might expect in this period, and is much nearer the idea of the exilic, that God has inspired the entire nation of Israel as his prophets. But at best this is the only reference of the kind we have and so may be regarded as an exception to the customary thought of the Ruach at this time.

Following the philosophical tendency of the exilic development of God's transcendence, and his holiness separating him from the people, we have here references, which imply that the Ruach is now the medium, not between God and the prophet, but the bearer of the message which comes to the prophet from God. A late author makes David say the Spirit spoke to him, (25, 23, 2.) Also David was instructed in all the dimensions of the tabernacle and its plans by the spirit, (I Ch. 28, 12) and in v. 19, David said he was able to understand the divine instruction, because God's hand rested on him. The Ruach brings the divine message according to several passages. (I Ch. 12, 18; II Ch. 15, 1; 20, 14; 24, 20) In Daniel in the Aramaic part, (we note the spirit giving Daniel the power to interpret dreams. This is in accord with the older usage, and is merely a survival of the older idea, with which the present sophisticated period had little in common. (Dan. 4, 8; 9, 18; 5, 11, 12; 6, 3.) Possibly as a result of this philosophical tendency, we come now to a consideration of one of the most remarkable Ruach passages in the Bible. This passage presents the second great exception to the fact of the absence of Ruach in the sense of prophetic inspiration, and singularly enough sounds a note of universality as high, if not superior to anything that has preceded it, even in the exilic time, which saw such a superb flowering of the function of the divine spirit. The passage in question is Ps. 139, 7-12. If correctly dated and assigned to this period, it gives us an illustration where the Ruach is so universal as to be synonymous with God himself. "Whither shall I go from thy spirit, and whither shall I flee from before thee? If I

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ascend into heaven Thou art there and if I make my bed in the underworld Thou art there." Here the author has clearly implied the omnipresence of the divine spirit which cannot but be synonymous with God himself.]

This idea may be the natural outgrowth of philosophical speculation, which as the Proverbs and Ecclesiastes show was so rife at this time.

In conclusion, we must consider the last use of Ruach as the spirit of man. Here we have nothing new, merely illustrations of the various uses of Ruach, as the giver of anger, courage, strength, humility and their opposites, as well as the seat of mental planning, of morality and of reverence, ideas which were, as we have already seen, outgrowths of the preceding periods of development.

The Ruach as anger, courage, strength, etc., appears several times. Job's friends maintain that he has turned his anger against God. (Job, 15, 13). But Job justifies himself by asking why his spirit should not be impatient (Job, 21, 4). The spirit drinks up the poison of the arrows of God (Job, 6, 4). The author of Proverbs says that he who controls his spirit, is superior to him who taketh a city (Pro. 16, 32). A fool speaks all his mind (Pro. 29, 11); but a man of calm spirit, is a man of understanding (Pro. 17, 27).

God stirs up the anger of the King of the Medes (Jer. 51, 11). He arouses Pul and Tiglath Pileser (I Ch. 5, 26). He stirs up the spirit of the Philistines and Arabians against Jehorain (II Ch. 21, 16). Instead of anger, we have its derivatives haughtiness and stubbornness, especially when these are against God. Nebuchadnezzar was deposed because his heart was lifted up, and his spirit was overbearing with pride (Dan. 5, 20, Aramaic part). Pride goes before downfall, says the author of Pro. 16, 18, and a haughty spirit before a fall.

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For courage and despair, we have also several instances. Job complains of anguish of spirit (Job, 7, 11). The spirit is crushed (Pro. 15, 4), and broken down (Pro. 15, 13; 17, 22; 18, 14). Nabuchadnezzar's spirit was troubled, when he could not understand his dream (Dan. 2, 13). Daniel was troubled when he could not understand the visions. (Dan. 7, 15, Aramaic part).

Ruach occurs in the sense of humility, in Pro. 16, 19, where the proverb declares "It is better to be humble in spirit with the lowly, than to divide spoil with the proud." A man's pride brings him low, but honor upholds the humble in spirit. Pro. 29, 23).

Last, we have Ruach for mind, conduct, will, heart, intent, etc., the last development of the preceding period. All man's ways are pure in his own eyes, but it is God who weighs the spirits, purposes, motives and intentions. Pro. 16, 2; c.f. 21, 2; 24, 12, where רָע occurs.) (A talebearer discloses secrets, but he who is faithful in spirit, conceals the matter. (Pro. 11, 13). God stirred up the spirit of Cyrus (II Ch. 36, 22; Ezra, 1, 1), and all those whom he wished to build the temple. (Ezra, 1, 5).

These citations need no explanation, since they clearly indicate a meaning, already long in common use, in connexion with the meaning and function of Ruach. As we now understand the viewpoint of the sages and priests on the content of the Ruach, we may best conclude our Biblical period by a brief summary of the entire trend of the idea of inspiration as developed between 900 B.C. and 165 B.C.

## Chap. VI--The Meaning of Inspiration for the Sages--

--SUMMARY OF THE BIBLICAL MATERIAL--

In binding together the threads of development in the use of Ruach in the Bible, as a preparatory step toward carrying our study thru the Apocryphal Literature and New Testament, we have found from the very outset two well defined, interrelated and interdependent uses. (1) The Ruach as wind, the means, thru which God worked on nature. Later was derived the idea of breath, and out of this the thought of the life basis. (2) The Ruach as spirit, first of God and then of man. The spirit of God inspired lay heros, judges, kings, soldiers, with strength and courage. It later became the means of making certain artisans expert in their handicrafts. Finally, it became the moral guide of the judge, the king and the Messiah in producing, in these chosen ones of God, great virtues and great capabilities. On the other hand, the Ruach inspired men as prophets, first in the primitive concept of ecstasy. This idea was purified by the great literary prophets, thru whose remarkable work, the Ruach developed to its highest reach. It assumed the character of being the agent of God for rational moral prophetic preaching, and at its zenith, became universal and omnipresent in scope, guiding not individuals, but directing the nations of the world, toward the accomplishment, each in his own way, of <sup>his</sup> national missions.

Much of this content of meaning, is carried over into the Greek writings, and applied as the basis of the theology of the New Testament. Therefore in order to give us a complete view of the application of the Biblical usage in the Hellenistic period, we shall trace the meaning and office of the Ruach thru the Apocryphal Literature and the New Testament. In this way, we shall have a bird's eye view of the entire content of the idea of inspiration.

*make separate treatment of רוח in apocalyptic*

--CHAPTER VII--

--RUACH AND PNEUMA-- THE SEPTUAGINT--

As we go from the Bible to the Greek literature, we must note the similarities and differences of origin, growth, and usage existing between the Hebrew *רוח* and the Greek *πνεῦμα*.

Tho these two words are both employed in the meaning of "spirit of God", and tho they share together many similar conceptions as to the function and manner of divine inspiration, yet each word has gone thru a distinct evolution of its own. This development must be briefly indicated. We find Ruach even in the earliest Biblical material meaning both wind and spirit. This is as early as 900 B.C. We have seen how the thot of the "spirit of God", was first associated with the "wind of God", and how the spirit of man was a direct deriv~~ation~~ation from the spirit of God. We have noted how both the wind of God and the spirit of God, retain<sup>ed</sup> a quantatative idea even after they have outgrown their primitive origin and came to be used individually, rationally, and universally. We saw the meaning, breath, as the outgrowth of the latest exilic thot. While this is the path taken by Hebrew psychology in the development of the "Spirit of God", the Greek path was along a different road.

The Greek had the same primitive idea of spirit as wind to begin with. (5th Cent. B.C.) From this he developed the meaning of breath, and since he thot of the breath as physical, the Greek invested life and the breath of life, with a purely physical content. Out of this physical idea of life, and the spirit grew the thot of the "soul-stuff", out of which were made the souls of individual men. Later, at the close of the classic period, no doubt due to the growth of philosophical speculation, the idea of



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*πνεῦμα* was broadened to mean the basis of all existence. In the post-classical period came the idea of the divine spirit *πνεῦμα θεῖον* which had a quantitative connotation at outset, similar to the early *רוח*. In the classic period the *πνεῦμα* is not associated with the deity.

A splendid comparison of Ruach and Pneuma, is given by Ernest Burton in his article "Spirit, Soul and Flesh". (1) Burton says "Alike therefore in the starting point and in the general range of usage, there is a large measure of parallelism between the Hebrew and Greek terms *רוח* and *πνεῦμα*. But the order in which meanings are developed, is not the same, and the Hebrews were far in advance of the Greeks in developing the idea of "divine spirit". (2)

Let us consider the direct usage of *πνεῦμα* as a translation of *רוח* in the Septuagint. This will give us an insight as to the way in which the Greek translators, understood *רוח* thru the Greek words they use to render the Hebrew idea of *רוח*. The Greek *πνεῦμα* is used in two meanings, as wind and breath, just as Ruach in later times among the Jews. However, the Greek authors never use *πνεῦμα* as a psychological term, but like the early it is always physical. Drummond in his work "Philo Judaeus" Vol. I- pages 85-87, gives two reasons to prove that up to 100 A.D. meant only wind and breath. These reasons are, (1) the absence of any other examples than these two uses in the Literature. (2) Philo and Josephus who wrote for the Greeks with the Jewish idea of *רוח* use *πνεῦμα* in only these two meanings of wind and breath. Had there been another usage of *πνεῦμα* to convey the meaning of *רוח* they would have merely translated the Greek word *πνεῦμα*. But when they are compelled to use other words than *πνεῦμα* to

(1) Amer. Jour. of Theol. Vol. 18, No. 1 P. 79.

(2) Ibid, P. 79.



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convey the idea of Ruach, they very carefully explain the new meaning of the Ruach, and the reason why a given Greek word fits the Hebrew usage.

In this way we see how the Hebrew influenced the Greek to broaden the meaning and usage of  $\piνευμα$ . The Greek had no word for  $רוח הקדש$ , and therefore the Septuagint merely extends the implication of  $\piνευμα$  to include, not only the meaning wind and breath, but also that of divine spirit.

When it was clear to the Greek translators, that the Hebrew author used Ruach in the sense of wind, the Greek used  $ανεμος$  instead of  $\piνευμα$ , altho many Greek dictionaries consider  $ανεμος$  and  $\piνευμα$  as synonymous. Sometimes the Greek version avoids the use of either  $\piνευμα$  or  $ανεμος$ , and in order to give the idea, translates freely. (Is. 40, 29; Jer. 10, 13; 49, 36; 51, 16).

When  $רוח$  means breath, it is usually translated by  $\piνευμα$ .<sup>(1)</sup> Sometimes for  $רוח$  the word  $πνοή$  is used.<sup>(1)</sup> (Is. 38, 16; Ez. 13, 13; Pro. 1, 23). Sometimes  $רוח$  is translated by  $\piνευμα$ .<sup>(1)</sup> (I K. 17, 17; Dan. 5, 23). In Job, 7, 15, the Greek word for soul,  $ψυχή$  is connected with the breath.<sup>(1)</sup>

We have more difficulty in the Greek translation of  $רוח$  for spirit of God and man, than in the meaning of wind and breath. The Greek thought about spirit, and its functions was much the same as that held by the Jews. So it was not difficult for the Greek to extend the meaning of  $\piνευμα$  to cover the idea of spirit of God. This was all the easier since the Greeks, like the Biblical authors, refused to ascribe to the spirit an individuality or personality.

(1) Strong's Concordance of Bible and New Testament, Article "Holy Spirit". (Greek, English and Hebrew parallels.)

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In the later Biblical thot of the Ruach as too holy because God was holy, so the Greek idea was identical with the Jewish thot here also. As a result of this feeling, the Septuagint and the late Biblical authors, refuse to consider anything evil as coming from God. So when they came to translate "The spirit of evil from the Lord," (I S. 16, 14-23) they translated "an evil spirit". Likewise "the spirit of God" by which the four hundred false prophets deceived Ahab is called by the Greeks merely a "spirit".

The angels are called πνεύματα, and the passages in Num. 16, 23 and 27, 16 for "God of the spirits of all flesh", we have in the Septuagint "God of the spirits and all flesh."

Charles, (1) citing passages from the Ethiopic Enoch, (Enoch, 39, 12, 40, 1-10; 46, 3-8, ) says the Lord of spirits is used instead of Lord of Hosts.

The word πνεῦμα and πνεύματα do not occur for a personified human spirit. (2)

In cases where the word Ruach means strength, courage, anger, there is great diversity in Greek translation. This is natural if we remember that πνεῦμα had no psychological connotation. Many times in this situation the Septuagint translates רוּחַ by ψυχή (Gen. 41, 8; Ex. 69; 35, 21). When Ruach meant anger the Greek uses θυμός (Pro. 16, 19; 17, 27; 18, 14; 29, 11; Eccl. 7, 88; Zech. 6, 8; Isa. 57, 15; Ez. 39, 29).

When Ruach had other subtle implications, the Greek avoided a literal translation. (Gen. 26, 35; Josh. 5, 1; I S. 1, 15; I K. 10, 5; II Ch. 9, 4; 21, 6; Job 6, 4; 7, 11; Pro. 17, 22; 29, 23; Is. 66, 2; Ez. 13, 3.)

(1) Charles "Book of Enoch", p. 110

(2) Strong's Concordance, Art. "Holy Spirit".

## Chap. VII--Ruach and Pneuma--The Septuagint--

Thus we see the kindred sympathy, which made the transition from the Hebrew to the Greek rather easy, since both peoples viewed the function of the spirit as the same, tho developing these conceptions along different lines. In cases where there was a lack in the Greek medium the Greek translation accommodated itself either by extending the denotation and connotation of  $\piνευμα$ , or by avoiding a literal rendering of the Hebrew, but substituting instead a freer translation.

Let us now continue our work and note the meaning of  $\piνευμα$  in the Apocryphal literature, in the various meanings which the Ruach developed and which the Greek  $\piνευμα$ , either had, or assumed.

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--CHAPTER VIII--

--PNEUMA IN THE APOCRYPHAL LITERATURE--

The Apocrypha is a collection of books containing history, story, poetry and wisdom, similar to the Biblical Hagiographa. The Apocrypha are the additions to the Bible which the Hellenistic Jews possessed. But as many of our apocryphal books are written in Hebrew, we may reason that they were known in Palestine as well as in Egypt. But the Apocrypha is not a fixed collection, and so there grew gradually into its domain certain Jewish books which have either been lost in their Hebrew originals or were originally composed in Greek or Latin. Some of these are now preserved by the Syrian, Ethiopic, Coptic or Armenian Churches of the Greek Church. One book, (Esdras II) is in Latin and has been lost in its Greek original. These many different books called Apocrypha are the link between the Bible and the Septuagint and the New Testament. They are not only the transition from the Bible to the New Testament religious standpoint, but are the natural outgrowth of the entire literature, and for that reason cannot be left out of any study which aims to trace an idea from the Old Testament to the New Testament. The Canonical Hagiographa has one Book, Daniel, which in character and tone, resembles many of the books of the apocryphal literature in its mysteries, its esoteric pseudepigraphic character. For this reason Daniel may be properly succeeded by the apocryphal books, and leave no gap in development of any of the ideas, the scope of which we are interested in tracing.

Let us consider how the word *πνεῦμα* was used in the Apocryphal literature.

In general we have the same usage of *πνεῦμα* as in the Septuagint. We have two great divisions of Apocryphal literature, (1) the books in Hebrew, or Aramaic originally, and (2) those which were originally in Greek.

We find a different usage for *πνεῦμα* in each group. Therefore for clearness, I shall give the table of the Apocryphal Literature according to this division. (1)

(1) Frank C. Porter's review in the Jour. Amer. Theol. Vol. 18, No. 1 p. 110-111, of R.H. Charles "The Apocrypha and Pseudepigrapha of the O.T."

## Chap. VIII--Pneuma in the Apocryphal Literature--

## --THE APOCRYPHAL LITERATURE--

HEBREW ARAMIC.		GREEK ORIGINALS.		
DATE.	TITLE.		TITLE.	DATE.
500 B.C.	Story of Ahikar.	Before 300 B.C.		
Before 300 B.C.	Ep. of Jeremy.			
350-170 B.C.	Tobit.			
180-175 B.C.	Sirach.	200 B.C.		
Before 170 to 64 B.C.	Enoch.			
150 B.C.	Judith.		Aristeas.	138 B.C.:-
136 B.C.	Bel and the Dragon		Sibyline Oracles. (Jewish parts)	?
125-100 B.C.	I Maccabees.			
109-105 B.C.	Jubilees		II Maccabees.	125 B.C.- 50 B.C.
Before 100 B.C.	Testaments of 12 Patriarchs.		III Maccabees.	about 100 B.C.
?	I Esdras.			
95 B.C.-80 B.C.	Susanna	100 B.C. to 1 C.E.	Wisdom of Solomon.	50-10
63 B.C.-48 B.C.	Psalms of Solomon.		IV Maccabees.	63 B.C.- 38 A.D.
	Prayer of Azariah and Prayer of Three		II Enoch (Secrets)	30 B.C.-70 A.D.
18 B.C. to 70 A.D.	Fragments of Zadokite Work.		Additions to Esther	?
7-29 A.D.	Assumption of Moses.			
?	Martyrdom of Isaiah			
78 A.D.	I Baruch 1' to 4,4'		I. Baruch 4,5 to 5, 9.	78 A.D.
After 70- a D	II Baruch			
Before 100 a D	(Syrian Apocalypse			
100- a D	IV Ezra		Books of Adam and	?
before 132 a D	II Esdras-Ch. 3-14		Eve.	

## Chap. IVVV--Pneuma in the Apocryphal Literature--

## The Apocryphal Literature--Continued.

Hebrew Aramiac.		Greek Originals.	
DATE.	Title.	Title.	Date.
200 A.D.	<u>Pirke Aboth</u>	III Baruch (Greek Apocalypse)	?
		Prayer of Manassas	?

In order to determine the meaning the Greeks ascribed to  $\piνευμα$ , the Greek Apocrypha are more important, but when we would see how the Greek translator understood the Hebrew Ruach, then we must look at the Apocryphal books composed in Hebrew.

First let us consider  $\piνευμα$  in the meaning of wind. We have illustrations of this usage, from both groups of Apocryphal writings. This is natural since both the Greek and Hebrew had the fundamental meaning for spirit.

In the Hebrew apocrypha  $\piνευμα$  as wind, occurs in Sirach 39, 28. 43, 17; and Song of Three Children 27, 43; (c.f. Dan. 3, 50, 65.) In the Greek books the same usage occurs in Wisdom 5, 11, 23. 7, 20; 11, 20; 13, 2; 17, 18; Epis. of Jer. 6.

We have also the destructive character of the wind. (Sirach 39, 28; Wisdom, 5, 23; 7, 20; 11, 20. It is still under the direct control of God, as in the very oldest literature of the Bible (Sirach, 43, 17.)

Now comes the use of  $\piνευμα$  in the developed sense of breath. This use is very common, occurring in almost every apocryphal book, both in the Hebrew and in the Greek group. Some of



# Chap. VIII--Pneuma in the Apocryphal Literature--

the passages which illustrate this usage are Sirach 38,23; Judith, 10,13; 14,6; 16,14; Esther 8,13; Enoch 13,6; Tobit 3,6; Baruch, 2,17; the Hebrew Apocrypha. In the Greek we have Wisdom 2,3; 12,1; 15,11; 16; 16,14; Epis. of Jer. 25. II Maccabees, 7,22; 14,46. IIIMaccabees 6,24; IV Maccab. 11, 11. Specific uses of *πνεῦμα* for breath show that when the breath goes away, man dies. (Sirach, 38,23; Judith 14,6; Wisdom 16,14;) Man borrows his breath from God during his life (Jud. 16,14; Wisdom 12,1; 15,11) God can take away the breath at any time. (Tobit 3,6; Baruch 2,17; c.f. Apoc. of Baruch 3,2). Even after death God can give the breath back to man and cause him to live again. (II Maccab. 7, 23; 14,46). Man is called a breath of life (Jud. 10,13). There is no definite use where the word *πνεῦμα* implies that man's spirit has personality. The absence of this note, together with the Greek view opposing this (c.f. Chap. VII) seem<sup>5</sup> to show that as yet there is no association between man's spirit as breath and his personality. For the Hebrew *רוח* the Greek uses *πνεῦμα*. We have such usage in (Wisdom 3,1; 4,14; 8,19; 9,15; 16,4; and IV Maccab. 10,4; 18,23.)

In Enoch 14, 2 we have breath as a metonymy for words, similar to our Biblical usage. In the Song of the Three Children (64. c.f. Dan. 3, 86) breath is a metonymy for a living being.

This exhausts the Biblical usage as wind, and in the apocryphal books we find no advance but only survivals of the older idea. Let us now consider *πνεῦμα* as the spirit of God and of man. There are not more than a dozen examples of *πνεῦμα* as the spirit of God. (1)

(It occurs only in Sirach 39,6; 48,12,24; Wisdom 1,5,6; 7,7,22; IV Maccab. 7,14; Susanna 43; 64; Ps. of Sol. 17,42; 18,8.)

# Chap. VIII--Pneuma in the Apocryphal Literature--

The Spirit of God occurs mostly in the wisdom books, not in the sense of direct inspiration, which had long ago fallen into disuse, like the Biblical usage in the Maccabean time, but as a mediator between the wisdom of God and his creatures. Wisdom and spirit are almost identical in Apocryphal Literature. (1)

As a result of this association, we have both combinations of words; on the one hand wisdom of the spirit, (Ps. of Sol. 8,18) and on the other the spirit of wisdom. (Wisdom 7,7) Wisdom is a vital part of the spirit in this Greek period. Both wisdom and the spirit, are emanations of God, and can enter all things. (Wisdom 7,22). The holy spirit of wisdom will give wisdom only to the man who is pure (Wisdom 1,4-6;) in thought and deed. (c.f. Susanna 42; 64;) Without the spirit of wisdom, one cannot know the counsel of God. (Wisdom 9,17; Sirach 39,6). The Messiah is to have the spirit of wisdom in the highest degree, (Ps. of Sol. 17,42; 18,8). which forcibly reminds of Isaiah. (11,2).

Thus we have clearly set forth the philosophers' idea of the function of the spirit, an idea quite different from the direct prophetic inspiration of the exilic time, but much more in sympathy with the Biblical view during the final Maccabean time. The spirit's chief function is to seek out the philosopher, who by his life, is worthy of the spirit and endow him with understanding.

The idea of *πνεύμα* for personal beings, is almost entirely limited to Enoch. Enoch calls the angels who came to earth and defiled themselves with women, spirits. (Enoch 15,4-8). These spirits can take many different forms. (Enoch 19,1). Some of them sinned in spirit. 20,6. (2)

(1) Drummond Philo. Judaeus Vol. I, ps. 215-218.

(2) Charles' Book of Enoch P. 356 note.

# Chap. VIII--Pneuma in the Apocryphal Literature--

In the Ethiopic Enoch for the older "Lord of Hosts" we have "Lord of Spirits".

The spirits appear as evil spirits, and torment people on earth. The spirits of the giants, which left them at death, are evil spirits. (Enoch 15, 8-12; 16,1) They are demons. They go all over the world. Tobit has the statement that a demon in a human being is an evil spirit. (6,7).

The Greek too also conceived of disembodied spirits. This too is found only in Enoch (9,3,10; 20,3; 22, 3-13) (and is translated by the Greek word for soul  $\psi\chi\eta = \psi\psi$ ). The author of Enoch uses  $\piνευμα$  in the sense of the soul of man after it leaves his body.

In Hebrew books of the Apocrypha, but not in the Greek, we note the recurring use of  $\piνευμα$  for courage, strength, and anger. Thus the courage of the people revived, when they elected Simeon their leader (I Maccab. 13, 7. God changed the anger of the King Ahasuerus into graciousness to Esther. (Esther 5' Greek addition). God stirred up Cyrus to make a proclamation (I Esdras, 2, 2. c.f. 2 Ch. 36, 22). He aroused the Levites to build the temple at Jerusalem (I Esdras 2, 8. The spirit is the dwelling place in man of cowardice (Jud. 7,19;) of anguish (Song of the Three Children (16. c.f. Dan. 3, 39.

Thus we see the word  $\piνευμα$ , used in the same sense as the older literature of Biblical literature, and of the Septuagint. The Apocryphal usage does not go beyond the idea of Ruach as we have it developed in the Bible. If anything, the  $\piνευμα$ , influenced by the broader shadings of Ruach has been forced to broaden its meaning.

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We shall now consider the use of *πνεῦμα* in the New Testament, and point out the main tendencies, which are illustrative of the older ideas and also point out any new tendencies which we may find, owing to the fact that early Christian Theology was made up by two distinct strains of thought, the Jewish and Pagan.

In the Judaic Christianity we may expect to find the old Biblical ideas brought out and possibly developed.

In Pagan Christianity we may observe very different tendencies as to the function of the spirit of God from those of the Bible.

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IX  
--CHAPTER IV--

--PNEUMA IN THE NEW TESTAMENT--

As we consider the meaning and function of Pneuma in the New Testament, our difficulty is not so much to determine the chronological order of the books, but it is a difficulty which is due to the differing nationality and education of the various authors of the New Testament. We have many opposing views and schools of thought in the New Testament, each of whom had a different meaning for, and a different function of, the Ruach or Pneuma.

Let us therefore consider this new Testament literature from the viewpoint of the same method which we pursued in our analysis of the Bible and the Apocryphal Literature, the viewpoint of Pneuma as wind and breath on the one hand and as spirit on the other.

There seems to be only one clear reference to the Pneuma as wind in the New Testament, in the Gospel of John, where it is stated that the wind blows where it will. (John 3,8). Another instance more doubtful occurs possibly in the Epistle to Hebrews where the author says, referring to Ps. 104, "He makes the wind his messengers (angels); his ministers a flame of fire". (Heb. 1,7). It is possible, that the Psalmist meant winds, the New Testament author understood "spirits" in the sense of Hebrews 1,14.

The absence of any other examples of Pneuma as wind, show clearly how completely the emphasis has veered around. All thru the Bible, especially in the earlier period, the examples of Ruach as wind were extremely common, while those referring to the Ruach as spirit were not. Here we see that the use of Pneuma for wind is almost nil, that over ninety per cent of the references in the New Testament which use pneuma are concerned with it in the meaning of spirit.

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This same paucity occurs in the New Testament use of Pneuma for breath. It was an axiom to state that the body without breath was dead. (James 2,26). Likewise the image of the beast did not live until breath was given to it. (Rev. 13,15). This breath of life comes from God (Rev. 11,14), and at death it returns to God. (John, 19,30). According to Mathew, when Jesus died he sent forth his breath. (27,50). Three passages, Luke 23,46; 8,55; Acts. 7,59; seem to imply that pneuma means breath, but this is by no means certain. Luke being a non-Jew and a disciple of the teachings of Paul, probably used pneuma to mean something else. We cannot determine definitely if the one reference in (II Thess. 2, 8) was used by Paul to mean breath or not, as it is questioned whether the authorship of this book by Paul is accurate. Here in the old sense of Is. 11,4 and Job, 4,9, we are told the Lord (meaning Jesus) will consume the lawless ones with the breath of his mouth. So we have, as above, a negligible use of pneuma in the meanings of breath and wind.

Let us now turn our attention to the greater part of New Testament theology, and deal with Pneuma in its meanings of spirit of God and spirit of man, pointing out the tendencies in usage which rest on the older Biblical material, and those indications which are foreign to the earlier literature, which indicate new tendencies of development.

First, the use of spirit of God as Holy Spirit in the teachings of Jesus, as indicated by the synoptic gospels. The functions of the spirit are very limited. Jesus opposing the Pharisees quotes a messianic prophecy, and introduces it with the words, "How doth David in spirit call him Lord". (Math. 23,43; Mark 12,36). Again in another quotation found only in Luke (4,18), Jesus says indirectly he carries out his messianic mission by possessing the spirit of God,



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He casts out demons thru the Spirit of God, according to Matthew, 12, 28). A man commits an unpardonable sin, he sins against the Holy Spirit. (Matt. 12, 31, 32; Mark, 3, 29, Luke 12, 10), when he ascribes either to Satan (Matt. 12, 24, 26, or to an unclean spirit, (Mark 3, 29) the deeds which he is able to accomplish by the power of God.

When he tells his disciples how the Spirit of God will aid them, Jesus says that when they come before Kings and magistrates, that the Holy Spirit will instruct them what to say, or the Holy Spirit will speak thru them. (Matt. 10, 20; Mark 13, 11; Luke 12, 12;) and again in Luke (11, 13) Jesus tells his disciples that their Heavenly Father is more willing to give the Holy Spirit to those who ask him, than an earthly father is to give good gifts to his children. In Matt. 28, 19) Jesus, after his resurrection, commands his disciples to baptize all believers with the formula, "The name of the Father, and of the Son, and of the Holy Spirit." These are all the references the synoptic gospels have of the teaching of Jesus as to the function of the Holy Spirit, both in relation to him, and as operative in the lives of his disciples. Here this function is limited to the performance by the Holy Spirit of miraculous and superhuman deeds.

However, in the version of the teachings of Jesus in the gospel of John, we have a much more diverse view of the function of pneuma. Here the emphasis on moral and spiritual regeneration, a note which was lacking in the synoptic gospels, comes out with great forcefulness. "Except a man be born of water (baptism) and the spirit, he cannot enter into the Kingdom of God. (John 3, 5). By the presence of the Holy Spirit in him, man becomes a spiritual being (John 3, 6) How this operation is brought about is a mystery. (John 3, 8), but that it occurs is perfectly clear to the author. The Holy Spirit gives life (John, 6, 63). The spirit, however, has

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other functions to perform than only its regenerative one. Without the assistance of the holy spirit true worship is an impossibility. Jesus tells the woman of Samaria, that the time is coming and now is present, when the true believer will worship the Father in spirit and in truth; this because he possesses the spirit, and understands the truth which it brings. (John 4,23, 24, 16, 13). The same passage declares that God is spirit, which probably implies that God comes into communion with man thru his holy spirit. (H Cor. 3,17). Spiritual insight is a function of the spirit in John (14, 17,26, 15, 26; 16, 13), when Jesus says, that the Holy Spirit is the comforter and helper. He tells his disciples that when he goes away, he will pray the Father to send the Spirit of Truth, and this spirit will lead them to understand all truth. Again in John (20,22,23), the possession of the holy spirit will allow the disciples to gain such knowledge of the motives of men, that they will have the divine right of pardoning sin. This wisdom carrying power, reminds us strikingly of the same use of pneuma in the apocryphal literature, where the spirit brings wisdom to men.

Here then, in John, we have the higher teaching of the function of the holy spirit, which complements the more limited views of the synoptic gospels. We can now go further and analyse how the four evangelists use pneuma for the holy spirit. Here the emphasis as to the function of the spirit, is concerned with the relation to Jesus, and neglects the relation of the spirit to either disciples, or the Christian believers at large. The disciples are not given the revelation of, or participation in, the holy spirit until after the death of Jesus. Both Matthew and Luke ascribe to the holy spirit a share in the generation of Jesus (Matt. 1,18,20; Luke 1,35)

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The real cause of this generation was God, thus again implying the old Biblical idea of Ruach as the power of God. The holy spirit was the means God employed to bring about the creation of Jesus. Thus he is in a peculiar sense, the son of God. While the function of the spirit as power is not new, the use of the spirit as the generative function is unique here. No parallel in this sense, is found in either the Bible or the New Testament. The spirit came to Jesus at his baptism (Matt. 3,16; Mark, 1,10; Luke 3,22; John 1,32). It was because Jesus being God's son, was so pure and holy even from his birth, that the spirit was a permanent possession of Jesus.

Thus far, there is no effort to make the holy spirit a distinct personality apart from God. Rather have we the old idea of the quantitative spirit which was so commonly used in the early Biblical material. In several other passages we have the holy spirit as a power of God. God anointed Jesus with the Holy Spirit, according to Luke (Acts. 1, 38), and according to John (3,34), God did not give the spirit by measure. After his baptism the heavens were opened, and the Holy Spirit descended as a dove on Jesus. Again the guiding power of the spirit in the old sense recurs. God, thru his spirit, makes Jesus enter the wilderness to be tempted by Satan. (Matt. 4,1; Mark 1,12; Luke 4,1). Thru the spirit God gives Jesus the power to perform miracles (Luke 4,14; c.f. Acts. 10,38), and to perform the work as the founder of the Kingdom. (Luke 4,18; John, 3,34; Matt. 12, 18). Jesus, like Moses, bears the divine spirit, and he, like Moses, also gives the holy spirit to his disciples (Matt. 3,11; Mark 1,8; John 1,33; Luke 3,16; even tho in this case, with John the Baptist and Luke they were Jesus' predecessors. John says Jesus gave the holy spirit to his disciples before the ascension. (John 20, 22), while Luke says it occurred after (Acts. 2, 1-4).

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Thus we see a difference as to the time of the consecration of the disciples.

There is a further difference as to the manner by which Jesus endowed his disciples with the holy spirit. John says Jesus breathed the spirit on them (20,22) Luke, that he poured it forth from heaven 2(1-4). Both Luke and John agree that God is the source of the holy spirit. (I John, 3,24; 4,13; Acts. 1,4,5; 2,23; 15,8; c.f. John 14,17 and 26; 15,26; Luke 11,13).

We have seen how the four evangelists interpret the function of the holy spirit, and we see no advance in its usage over the older Biblical material upon which the inspiration and revelation of the New Testament are founded. We can now follow the development in the Book of Acts, the work of Luke. Here we have little reference to the relation of the holy spirit to Jesus, but we have a great mass of references dealing with the connexion between the holy spirit, and the disciples, and the believers of the church. We shall include also in this group the narratives of Jesus' infancy in Luke, the Catholic epistles, and the Apocalypse in regard to the Holy Spirit.

At the time of the ascension, Jesus commanded the apostles thru the holy spirit (Acts. 1,2). It was just because Jesus possessed the holy spirit, that his sacrificing his life was effective for securing to his followers eternal salvation. (Heb. 9,14; c.f. 9,12; 25-28; 10,1,12,14) In I Peter, the spirit is called the spirit of the Christ. This spirit testified thru the prophets of old of the sufferings of Jesus, and the fine benefits which would happen as a result of this suffering. (I Peter 1,11; c.f. Acts, 16,7) These are the only passages concerning themselves with the effect of the holy spirit on Jesus. The others, deal with the spirit's effect on those who were believers in Jesus.

After the death and ascension, all believers were endowed with the holy spirit as a permanent possession. According to

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Acts. 2, 4, 33), the spirit was poured forth from heaven on Jesus' first disciples on Pentecost. Other communicants received it as soon as they professed their belief in Jesus as the Christ (Acts. 2, 38; 5, 32; 8, 15, 17; 10, 43-48; 11, 16, 17; c.f. Gal. 3, 2, 5, 14, 5, 5). Many times the Acts declare that it is thru the laying on of hands, either by an apostle or disciple that the spirit comes to people. (Acts. 8, 15-19; 9, 17; 19, 2-6; c.f. Heb. 6, 2, 4). This implies that the spirit was transmitted from one believer to another.

The function of the holy spirit in this group is very close to prophetic ecstasy of the Ruach in the older Biblical meaning of inspiration. The Ruach is a power of God, and Jesus is not needed to bear the spirit. Almost all the Biblical citations of ecstatic prophets have their New Testament parallels. If anything, the emphasis on the ecstatic function of the spirit is even more extreme than the Bible, and here the holy spirit takes on the meaning of being the cause of miraculous and unusual events. First the spirit is the author of prophecy, especially in the meaning of predictions which will be fulfilled in the future. Jesus being the Messiah, it was natural to recall the Prophetic messianic prophecies (I Peter 1, 11; Rev. 19, 10). The holy spirit was the active cause of prophecy, and the individual effected was merely the mouthpiece of the spirit. (Acts 1, 16; 4, 25; 28, 25; Heb. 3, 7; 10, 15; II Pet 1, 21; c. f. Matt. 22, 43; Mark 12, 36). In Luke in the narrative of Jesus' infancy Elizabeth, Zacharias and Simeon, who are endowed with the holy spirit, make prophecies of Jesus' coming. (Luke 1, 41, 67; 2, 25, 26;) Agabus, thru the power of the holy spirit, prophesies a great famine (Acts 21, 11) Paul was told many times by the prophets that if he went into the Holy City, he would be imprisoned. (Acts 20, 23; 21, 4). In the apocalypse of John the prophetic message



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comes thru the holy spirit in a vision (Rev. 1, 10; 4, 2; 17, 3; 21, 10), which is strikingly similar to the visions of Ezekiel. (Ezkl. 1, 3; 3, 22; 8, 3; 11, 24). Here the spirit speaks thru the prophet (Rev. 2, 7; 14, 13; c.f. 22, 17;) and also carries him in the vision from place to place.

The second chapter of Acts, develops the idea of speaking with tongues, which is so closely associated with the old idea of ecstasy. The author ascribes the activity of the holy spirit in this sense, as fulfilling the prophecy of Joel (2, 28) that in the last days God would pour out his spirit on all flesh, and their sons and daughters should prophecy. (Acts. 2, 17, 18.) With a rushing wind and tongues like fire, the spirit came down on Pentecost and those people upon whom it fell, began to speak with other tongues as the holy spirit prompted them. (Acts. 2, 1-4). In 2, 11 of Acts the speaking of tongues, is the power to put in different languages "the mighty words of God." This is a rationalization of the ecstatic, and a substitution of natural and intelligent manifestations of the spirit, instead of the clear intent of the older idea, that of making the messages of those overcome by ecstasy, unintelligible to people round about. We have an example of this process of rationalizing, the activity of the holy spirit in the work of Paul (I Cor. 14) where he is given the power to speak in one or more languages which were foreign to him, and in which he had not been instructed. (c.f. Acts. 10, 44-47; 19, 6). Those who were under the ecstatic influence of the holy spirit, were that to be drunk. (Acts 2, 13-15.)

Another function of the holy spirit, is to guide and help the believer in the work of establishing on earth the kingdom of God. Thus Luke says that John the Baptist worked thru the spirit and power of Elijah. The holy spirit gave the apostles the ability to



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be witnesses of belief in Jesus in Jerusalem as well as in Judea and Samaria (Acts 1, 8 c.f. I. Pet. 1, 12) The Apostles, when filled with the holy spirit, boldly spoke the word of God. (Acts. 4, 8, 31). The seven deacons were filled with the holy spirit; (and so accomplished their work (Acts 6, 3, 5); Paul resisted the sorcerer Elymas (Acts 13, 9); Barnabas urged the people of Antioch to cleave to the Lord (Acts 11, 23). Paul tells the elders of Ephesus that they are overseers of the church of God, thru the assistance of the holy spirit (Acts 20, 28).

The spirit guides men in great crises of life. It makes Simeon go to the temple to see the infant Jesus (Luke 2, 27); it tells Philip to join the chariot of the eunuch (Acts 8, 29). In a miraculous way the spirit catches him away when his work is finished (Acts 8, 39). Peter is commanded by the spirit to go with the men sent from Cornelius (Acts 10, 19; 11, 12). As missionaries Paul and Barnabas are guided by it (Acts 13, 2, 4; 16, 6, 7). It makes Paul go to Jerusalem in spite of the knowledge that he will be persecuted in every city (Acts 20, 22, 23) The spirit makes the believers rejoice in times of persecution and distress (Acts 13, 52; I Pet. 4, 14. c.f. Luke 10, 21; I Thess. 1, 6).

The third function of the holy spirit is the power of revelation and of knowledge of faith with which it endows a person. The first Epistle of John teaches the believer that he has eternal life thru Jesus (I John 5, 6-8; c.f. 5, 11). He knows that God is in him, and that he partakes of the divine (I John 3, 24; 4, 13;). The Holy Spirit is a witness to the believer of Jesus' resurrection (Acts 5, 32). In a vision, the spirit shows Stephen heaven (Acts, 7, 55) and the sin of Ananias was known to Peter thru the power of the spirit (Acts 5, 3). Ananias' attempt to deceive the spirit, (Acts 5, 4) is an attempt to deceive God. The Jews could not resist the wisdom and the spirit, by which Stephen spoke (Acts 6, 10 c.f. 63). for to resist his message, was the same as resisting the Holy Spirit (Acts. 7, 51)

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Here then we have reviewed the entire primitive aspect of the spirit on the meaning of ecstatic visions in an even greater degree than in the Bible. Considering that the New Testament theology was designed largely to attract the heathen, this primitive recourse to the function of the holy spirit, is rather more natural as an attractive method that at first seems warranted.

We now come to the largest New Testament section, the Paulinian writings, which shows us in detail the teaching of this real founder of Christianity as to the meaning and function of the Holy Spirit. Paul emphasizes the distinct Christian idea of the spirit, and lays great stress on the transforming power which the holy spirit exerts on the members of the church. He also develops more thoroly than any other New Testament author, the relation existing between Jesus and the spirit. To the Galatians Paul says that God put the spirit of his Son in their hearts, crying Abba, Father (Gal. 4, 6 c.f. Rom. 8, 15) and in his letter to the Philippians he tells of his wish for a new portion of the spirit of Jesus. (Phil. 1, 19). He goes still further in Romans 8, 9 and 10; he says Christ, thru the spirit, enters into the believer. He implies the same idea probably by saying "the Lord is the spirit" speaking of Jesus (2 Cor. 3, 17) for here also this is the "spirit of the Lord". For Paul, Jesus has after his resurrection a most exalted place, almost equal with God. The personality of Jesus and the holy spirit are practically indistinguishable for him. Jesus has the position of favor and of power at the right hand of God. (Rom. 8, 34. Eph. 1, 20; Col. 3, 1). God has exalted him, and given him a name superior to all other names (Phil. 2, 9). By the resurrection he has been made the Son of God. (Rom. 1, 4).

Paul's idea of the spirit, is also the thing which binds all Christians in a spiritual unity with Jesus. The believer drank of the one spirit, and so thru this communion ceremony, all the individuals of the church became an organism (I Cor. 12, 13; c.f. Eph. 4, 4)

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Christ is the head of the organism (I Cor. 11, 3; Eph. 4, 15, 16; Col. 1, 18). Christ and the believer are so closely united, that they can be called one spirit. (I. Cor. 6, 17) Paul pleads that this spiritual unity be prolonged (Phil. 1, 27; Eph. 4, 3;) because, thru Jesus all believers because they are as one spirit, come into communion with God the Father. (Eph. 2, 18.) But despite this extreme high place given by Paul to Jesus as the right hand of God and the head of the great church organism, still God is the source of the spirit; he gave his holy spirit as a free gift to men. (Rom. 5, 5; 2 Cor. 1, 22; 5, 5; Gal. 3, 5; 4, 6; Eph. 1, 17; 2 Tim. 1, 7).

In Paul's proselytizing activity, we see his theology most carefully expressed, since he is talking to Gentiles who are not familiar with the old Biblical development. Therefore in explaining to these people the function of the spirit, in the twelfth and fourteenth chapters of I Corinthians, Paul is very clear. He begins with the holy spirit as the giver of the gift of tongues which was possibly the most tangible manifestation of its power and most easily appreciated by the pagan audience. The person enjoying this gift of tongues, is clearly in a state of ecstasy according to the narrative of the above mentioned chapters. What the person mumbled in his trance-like condition, was unintelligible not only to his hearers but also to himself. This speaking of tongues, was not so much the giving out of prophetic messages but the offering to God of prayers, songs and thanksgiving (I Cor. 14, 2, 4, 14-19), in which service the mind of man was inactive and passive. (I Cor. 14, 14-16). In order to interpret the ecstatic message, the presence of some other person, with the possession of the spirit was required (I Cor. 12, 10 c.f. 14, 28). The foregoing recalls vividly the very primitive Biblical use as in I Sam. 10, 6, 10; I. Sam. 19, 20, 23.)

Out of the idea of ecstasy, comes the Paulinian idea of the spirit being responsible for the gift of prophecy.

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Paul has a very <sup>comprehensive</sup> ~~unlimited~~ conception of the prophetic activity, unlike all the other New Testament writers. Prophecy is for him, the delivery of any message of God to man. The gift of prophecy is more desirable than the gift of tongues (I Cor. 14, 1-5); but both functions should be cultivated (I Cor. 14, 1-3), because both were caused by the same divine spirit (I. Cor. 12, 9, 11). The Thessalonians, are warned not to quench the holy spirit and despise prophecy (I Thess. 5, 19). The Corinthians seem to have gone to excess in this respect, since Paul warns them that the spirits are controlled by the prophets (I Cor. 14, 32). The author of II Thessalonians, tells the people not to regard too strongly what a prophet says (II Thess. 2, 2). There are false prophets and true prophets but only the latter are endowed with the spirit of God. (John 4, 1-36). People must differentiate between the two, and the power to do this is given them by the spirit. (I Cor. 12, 10).

Another activity of the spirit, is the gift to work miracles. The miracle power of Jesus (Luke 4, 14; Acts 10, 38) was given in a more limited way to his disciples. Paul considers the power to perform miracles, as a distinct gift of the holy spirit (I Cor. 12, 9, 10; cf. Gal. 3, 5; Rom. 15, 19; I. Thess. 1, 5). This diminution of power from Jesus to his disciples, is paralleled by Moses and the 70 elders who were endowed by the spirit.

We now leave the older Biblical idea of ecstasy, and see the application in the New Testament teachings of Paul of the higher prophetic activity, as developed by the prophets during the Babylonian captivity and later. In this sense, Paul thinks of the holy spirit as giving wisdom and insight to the believer, especially the divine knowledge of the plan of salvation. (II Isaiah) Paul elaborates this that already spoken of by Jesus in the gospel of John. Paul builds on the philosophic implication as set forth in the Apocrypha, the spirit as wisdom. Thus the word of wisdom and knowledge are the gifts of the holy spirit. (I Cor. 12, 8). To the Corinthians Paul

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declares that he did not come to teach them worldly wisdom, but to demonstrate to them the power of the divine spirit. (I Cor. 2, 4; cf. 2, 1-6). The spirit of man knows the things pertaining to the human, but the spirit of God alone knows the things pertaining to God. (I Cor. 2, 11, 12). a striking paraphrase of the Biblical saying "The secret things belong to God, but the revealed things belong to us and our children forever." This spiritual insight into divine truth, is only given to those who possess the spirit and have been transformed and regenerated by it. (I Cor. 2, 10-14). The spirit teaches the believer that he is a Son of God (Rom. 8, 15 and 16; Gal. 4, 6; 2 Tim. 1, 7). Thru the spirit, the love of God is in the heart (Rom. 5, 5). The possession of the spirit, makes certain reconciliation with God, as well as insures complete future salvation. (H Cor. 1, 22; 5, 5; Eph. 1, 14; 4, 30; Rom. 8, 9; Gal. 5, 5. cf. I John 3, 24; 4, 13). Here again we see the application of the straight Biblical and apocryphal ideas, of the function of inspiration as an intellectual spiritual insight.

The last function which Paul ascribes to the holy spirit, is the highest Biblical development of the idea of inspiration, namely, the power to transform and sanctify man by his moral character and conduct. The spirit is here a dynamic ethical force, much in the same sense as II Isaiah uses it to connote moral regeneration, altho here in the New Testament, the emphasis is naturally laid on individual rather than national salvation.

The ethical view of the spirit, exists, as well as the older primitive ecstatic, miracle working power (I Cor. 12, 31). The spirit cannot dwell in an immoral man (I Cor. 3, 16; 6, 17, 19. cf. Ps. 51, 11; Isa. 63, 10, 11; Eph. 4, 30; Heb. 10, 29). and it cannot assist in any unethical conduct. (Jas. 4, 5; Jude 19).

Paul, like the prophets, and the teaching of Jesus, uses the figure of birth to imply spiritual re-birth. This is also accomplished by the divine spirit. This life-giving function, is at the very



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heart of divine revelation and is referred to very often (Rom. 8, 2, 6, 11; 2 Cor. 3, 3, 6, 8; Gal. 5, 25). The spirit is a sanctifying influence in the character of the believer (Rom. 15, 16; I Cor. 6, 11; 3, 16; I Thess. 4, 8; 2 Thess. 2, 13; Titus 3, 5; I Peter 1, 2.) At the end of life the divine spirit changes the human body into one adapted to its heavenly home. (Rom. 8, 11, 23). The spirit helps man to pray. (Eph. 6, 18; Jude 20). The spirit instructs man when he is at the end of his own devices and is not certain what course to pursue (Rom. 8, 26, 27.) On this account the fellowship of the spirit is always constant. (I Cor. 13, 13; Phil. 2, 1; 2 Tim. 1, 14; Eph. 6, 18). True worship is made possible only through the presence of the spirit. (Phil. 2, 3; Eph. 5, 18). The reviving and changing of man's moral and religious nature is conditional on his belief in Jesus. (Gal. 3, 2, 5, 14; 5, 5;) but if this faith is present in a man, the spirit operates dynamically and increases and deepens the religious consciousness of the individual, (I Cor. 12, 9; II Cor. 4, 13; Gal. 5, 22). The holy spirit also develops in man righteousness, hope, love, joy, peace, long-suffering, kindness, goodness, meekness and self control, in fact all the virtues that are noticeable in man. (Rom. 14, 17; 15, 13, 30; 8, 6; II Cor. 6, 6; Gal. 5, 22; Col. 1, 8; II Tim. 1, 7). Since the believer has been transformed, his conduct in life should be controlled and directed by the spirit. (Gal. 5, 25; Rom. 8, 4, 5, 14; cf. I Cor. 7, 40). If a man is governed by this holy spirit, he will be able to control his passions (Gal. 5, 16, 17; Rom. 8, 4, 5, 9, 13). He will also be above the law, since he is under the sway of the divine inner law (Gal. 5, 18; 3, 3). This is because he serves God no longer under the old Jewish legalism, but as a direct servant of God. (Rom. 7, 6). It follows from this, that he has given up the Mosaic circumcision and has circumcized his heart. (Rom. 2, 29; cf. II Cor. 3, 3, 6). By so obeying the divine Spirit in life and permitting it to dominate



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his actions, the believer will secure eternal life. (Gal. 6, 8).

Thus the word pneuma has a great ethical significance. It is all one spirit of God, tho participated in by many people, at the head of whom is Jesus. So Paul in his letter to the Corinthians, (I Cor. 12, 3-13), says that the people share in the one holy spirit of God. This was necessary to oppose the barbaric Galatians of their idea of demons. (I. Cor. 12, 2). There is here, despite the high ethical character of the function of pneuma as underlying the teachings of Jesus and Paul and being the basis for the ideal Christian church, a quantitative note of prophecy, akin to the idea of quantitative dispensation of the spirit by Elijah, or if we consider it higher than this stage, then as on a par with the II Isaianic prophecies where the whole nation is the servant of God, sharing in the revelation and inspiration of the divine spirit. All thru we seem to have in the New Testament an avoidance, similar to the Bible, of making the spirit a personality or entity distinct from God. The one possible exception in this respect, in the New Testament is in the formula of baptism (Matt. 28, 19). Here the three, (God,) Father, Son, and Holy Spirit seem to be distinct. Yet, an argument against considering this as an example of distinct personality is the thot, expressed and analysed earlier in this chapter that the true communicant of the church has the holy spirit as a permanent possession. If this is so, then even this formula would not imply conclusively that the spirit is distinct from God. Aside from this point of possible exception, the tendency of the use of pneuma as holy spirit, is only following and exemplifying the previous stages of Biblical usage and development. But much of the early Biblical material, which the genius of Judaism discarded in its <sup>de-</sup>anti-anthropomorphization of God, has been readopted and re-emphasized in consequence of the Jesus-sonship which is the anthropomorphic link, along with the spirit itself (in visions and ecstatic states), between God and man.

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We now turn to the prophetic usage of pneuma as the spirit of man, which as one of the early uses of Ruach, came direct as a meaning for Pneuma, by its use among the Hellenistic Jews. Anger, so prominent in this classification in Bible and Apocrypha, is almost entirely absent in the New Testament (John II, 33; Acts. 17, 16). Jesus says to his disciples that "the spirit is willing but the flesh is weak." (Matt. 26, 41; Mark 14, 38). The gospel of Mark relates that he sighed in his spirit (8, 12). and John says he groaned in spirit and was troubled. (John 11, 33; 13, 21). Paul says of his spirit or the spirit of Titus that it is refreshed when he hears good news of his churches. (I Cor. 16, 18; II Cor. 2, 13; 7, 13; cf. 7, 5; and Philem 20, 7). His spirit was aroused to anger, when he saw the city full of idols (Acts 17, 16). Apollos was fervent in spirit (Acts 18, 25) and Paul urges the church at Rome to be fervent in spirit in their worship of the Lord. (Rom. 12, 11). Paul calls God to witness how ceaselessly he has prayed for them. (Rom. 1, 9; cf. Acts 26, 7; Rom. 7, 25; II Tim. 1, 3).

We have several instances of the spirit of man as humility duplicating the older usage. Paul asks the Corinthians, if he should come to them in love and a spirit of meekness (I Cor. 4, 21). He tells the Galatians to help an erring brother in a spirit of meekness. (Gal. 6, 1). In Peter I. the writer urges the believers to have a meek and quiet spirit (I Pet. 3, 4) and a beatitude has Jesus say "Blessed are the poor in spirit". (Matt. 5, 3).

We now come to functions of the spirit of man as the seat of thoughts, plans, and mind or will in the same sense as the Exilic period of the Biblical literature originated the idea. The spirit of man is the seat of self-consciousness and knowledge of self (I Cor. 2, 11). It may be a derivative from the Greek *νοῦς*, especially in the joining of such phrases as "the spirit of the Lord" and "the mind of the Lord" (I Cor. 2, 14 with 2, 16 and Rom. 11, 34.)

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The spirit of God testifies with our spirit, that we are children of God, according to Romans (8, 16) where a similar idea of intellect seems to be implied.

Several passages have the statement of man's dual makeup, a spirit and a body. Paul says to his followers, he is with them in spirit or thot, tho absent in body. (I. Cor. 5, 3, 4; Col. 2, 5). A true believer must be pure in body and spirit (I Cor. 7, 34; II Cor. 7, 1). He is to put off the old man, and be regenerated in the spirit of his mind (Eph. 4, 23; cf. Rom. 12, 2; II Cor. 4, 16; Col. 3, 10). The body is dead thru sin, but the spirit is alive because of the uprightness it has. (Rom. 8, 10). Jesus is said to be righteous in spirit. (I Tim. 3, 16). Paul closes his letters with the words "The grace of our Lord Jesus Christ be with your spirit, brethern", (Gal. 6, 18; Phil. 4, 23; II Tim. 4, 22; Philem 25. Paul seems to imply a psychological connotation in trying to describe what he calls "the inner man". (Rom. 7, 22; II Cor. 4, 16; Eph. 3, 16) and "the new man" . (Eph. 4, 24; Col. 3, 10). The child Jesus grew and waxed strong in spirit, according to Luke (1, 80; 2, 40) Mary rejoiced in spirit (Luke 1, 47). In Mar., Jesus understood in his spirit, what the scribes were discussing (Mar. 2, 8; 5, 30; Luke 5, 22. John 6, 61).

From the preceding material, in which we have considered the divine spirit of God and of man, thus far we have had examples illustrative of Bible usage. Now we are to consider as the concluding material of the New Testament, three functions of the divine spirit of God and of man, which are not to be found in the Bible. This is the conception of unembodied divine spirits, or disembodied human spirits. While tendencies along this line have been indicated in the Bible, still there is no clear proof from any old testament reference, that could be cited as the basis for a belief in the spirit

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of God or man as personified. The authors of the Bible studiously avoided giving the spirit of God any such function as we have here in the new Testament.

Let us consider the usage of the New Testament in this respect. First we have the idea of spirit beings existing without a physical body. The angels are ministering spirits (Heb. 1, 14;). The Apocalypse speaks of spirits who stand before the throne (Rev. 1, 4; 3, 1; A, 5; 5, 6). Paul describing Jesus in Romans (1, 3, 4) says he is a son of David according to his human relation, but a son of God with the power of the spirit of holiness because of his resurrection. God is a spirit probably in the sense that he is not corporeal. (John 4, 24).

Second we have demons or evil spirits non-embodied, who having no bodies of their own, inhabit the bodies of men. Many references to demons in the synoptic gospels and Acts imply that these cause physical or mental disease. (Matt. 8, 16; 10, 1; 12, 43, 45; Mark, 1, 23, 26, 27; 3, 11, 30; 5, 2, 8, 13; 6, 7; 7, 25; 9, 17, 20, 25; Luke 4, 33, 36; 6, 18; 7, 21; 8, 2, 29; 9, 39, 42; 10, 20; 11, 24, 26; 13, 11; Acts. 5, 16; 8, 7; 16, 16; 18, 19, 12, 15, 16; Rev. 16, 13 and 14; 18, 2.)

Paul uses the spirit in the sense of a "spirit of the world, meaning that the evil spirits influence the moral character of the people they attack. So the Gentiles walked in the way of this world, according to the prince of the power of the air, of the spirit that causes disobedience in the children. (Eph. 2, 2). He says to his converts, that they have not received the spirit of the world (I Cor. 2, 12;) nor the spirit of slavery (Rom. 8, 15;) nor the spirit of fearfulness (2 Tim. 1, 7). The false prophets are dominated by evil spirits. (I John 4, 1, 3, 6; cf. I Cor. 12, 10). We seem to have undefined, but disembodied spirits in Luke (24, 37, 39; Acts. 23, 8, 9) tho this is not certain.

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Finally we come to the thot of disembodied human spirits, which is a rare usage in the New Testament. Pneuma in this usage is synonymous with  $\psi\upsilon\chi\eta$ . The writer of I Peter speaks of spirits in prison to whom Jesus came in spirit to preach the gospel. (I Pet. 3, 18, 19; 4, 6.) The souls of the dead are spirits in the sense of the Greek idea of the Shades wandering in Hades. Thus Luke thinks of the spirit going out of the body (Luke 8, 55, 23, 46; Acts 7, 59). Thus we see this use is uncommon, tho the presence of these few references shows the idea of such a conception of the function of Ruach.

To summarize our New Testament, we find very little new in the application of the New Testament Theology of revelation and inspiration as built on the older evolution. We note the survival of many tendencies which the Bible discarded as primitive or out-grew, and substituted higher notions for those outgrown. We do note one new tendency in the New Testament, namely, the personification of the spirit in the Trinity, and as Demons, human shades, and divine angelic beings. In other respects the New Testament, like the Apocryphal literature, shows the complete influence of the older Biblical usage in its use of Pneuma for Ruach.

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## --CHAPTER X--

## --CONCLUSION--

We have traced the meaning and function of Ruach thru the Bible, Apocryphal Literature and New Testament. We have analyzed the various passages in which Ruach and Pneuma occurred, and we have noted that inspiration and revelation have gone thru a tremendous development in the Bible. The Apocryphal Literature and the New Testament have added little to the older ideas as evolved by the prophets and sages of Israel.

From the very outset, the term Ruach had two well-defined meanings, that of wind and that of spirit. It was considered fitting to consider all the material in each period under this dual viewpoint of wind and spirit.

The Biblical Literature was considered in four periods, each of which contributed its content to the completed idea of the meaning and function of the Ruach. We saw the primitive beginnings in the first period; the idea of ecstatic possession. The second period described the conflict between the preliterate prophets under the spell of ecstasy, and the literary prophets with their idea of rational spiritual qualities as essential for the true prophet. The victory achieved by the literary prophets silencing the older contemporaries, and the blotting out of the idea of ecstatic inspiration laid the foundation for the great development of the prophetic side of the term in the exilic period. Here the idea of inspiration reached its zenith, and came to mean the guidance of individuals and nations, to carry out either prophetic or craft activities; assisting men of all stations of life in carrying out their capabilities. In the last period we noted a weakening of the exilic standard, similar to the silence of the Deuteronomic period as to the use of Ruach, but for a different reason.



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In the apocryphal we noted no new advance, merely an exemplification of the Biblical usage of Ruach both in the sense of wind and breath and in the sense of the spirit of God and man.

The great mass of New Testament citations likewise showed no advance over the Biblical idea of inspiration. In many instances the New Testament, due to its need to adapt itself to carry its mission to pagan nations, re-emphasized much of the older ecstatic, miracle working content of inspiration which the Bible had cast away. On the other hand the New Testament followed largely in the footsteps of the Bible and adopted its theology at least as far as revelation and inspiration are concerned, to fit the Biblical usage. The New Testament in this way drew very heavily on the high Biblical development of the exilic and expressed much of its high ethical teaching under the same general categories as the Biblical authors had in mind when they used Ruach.

The one new element in the New Testament, is the personification of the spirit, both in the trinity and in the conception of disembodied human and divine spirits. However necessary this may have been for Christian theology, is however not an advance but rather retrogression from the Biblical and Apocryphal standard. For it was just the thought of personification of the spirit which embarrasses the purity of the God conception, that Judaism, thru the Biblical authors, avoided, tho they were unconsciously on the verge of personifying the spirit many times.

In a broad way we may say that the point where the New Testament usage of the function of the spirit diverges from that of the Jewish view, as expressed in the Bible and Apocryphal Literature, was due to the fact, that Christianity had to deal with pagan peoples, whose idea of inspiration was much more primitive than those of the Jews, whose thought about inspiration and revelation had, as we

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have pointed out, gone thru such a long and varied evolution.

This then summarizes the views of inspiration which are held by the mother and daughter faith; this is likewise an accurate standpoint from where we can view the opposing tendencies of Judaism and Christianity from the close of the New Testament even up to the present day. These tendencies are directly traceable to the various conceptions of inspiration which began so long ago in the early Biblical Literature.

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