

## Concerning the Holy Spirit

Some time ago I came across a footnote in the French edition of **La Sainte Bible** which in English is known as the **Jerusalem Bible**. The location of this footnote is easy to remember because it's on page one thousand. As for the footnote proper, the reference is with regard to verse one of Chapter Eleven of the Book of Isaiah and contains a nice summary of references to the Holy Spirit. They are subdivided into approximately thirteen sections, the first one entitled *l'esprit de Yahvé*.

So why not use these subdivisions as a basis to present a series of reflections on the Holy Spirit? It would be pretty much in line with other biblical texts on this homepage. I could have gone through a concordance and picked out more extensive (sequential) references, but the **Jerusalem Bible** offered something along the lines of a thematic approach. As a result, this document presents these verses with notations from the vantage point of *lectio divina*. That approach has been delineated many times in this homepage, so there's no need to give further explanation. However, it should be kept in mind that the document at hand has no value apart from reading it in the spirit of *lectio divina*.

As for the notations, easily I could have lifted material from the many other biblical-related documents on this homepage. While tempted to do so and thus make life easier, I decided against it. The reason? Why not come up with fresh or new insights concerning the same text.

Please note that a translation from the French of the approximate thirteen subdivisions are presented. The vast majority of references are from the Old Testament. There are just six from the New Testament although in actuality there are far more. They do not follow the Bible in chronological order but according to a theme. Words that occur more than once are designated by the plus sign (+). This prevents re-explaining the same word. Sometimes a given verse extends into one or more verses making for one lengthy sentence.

### Spirit of the Lord

**Isaiah 42.1: Behold my servant whom I uphold, my chosen in whom my soul delights; I have put my *Spirit*<sup>1</sup> upon him; he will bring forth justice to the nations.**

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<sup>1</sup> The Hebrew for Spirit is *Ruach* which means wind as well as breath. The latter is implied

This verse opens what's known as the first Servant Song, the servant being either an individual or the nation of Israel. Obviously Christians take him for Jesus Christ.

A new chapter and new verse which begin with *hen* or behold serves to introduce a note of astonishment, of suddenness. Furthermore, *hen* counters and does so at once the depressing last two verses of Chapter Forty-One: "when I look there is no one," "no counselor," they are all a delusion." So it's clear that someone has to come on the scene and rescue Israel from this, else she is doomed.

The verse at hand can be divided into three sections. In the first we have Lord speaking, he not having been mentioned since 40.21: "Set forth your case, says the Lord." So if he's the one uttering *hen*, right away we can be assured that despite any hardship ahead, all will turn out fine. He speaks not of a servant but puts it in the first person singular, "my servant" or "my *heved*," a noun also applicable to a slave or a person who doesn't enjoy freedom. In sum, *heved* connotes subjection against one's will. So with *hen* in mind, we can picture the Lord trotting out for display this *heved* whom he makes clear as upholding him. The verb is *tamak*, also as to grasp or to support with the preposition *b-*, literally "in him." And so the idea is of the Lord not just grasping his *heved* but almost pressing himself against...in...him.

In addition to applying the first person singular to the *heved*, the Lord does the same with regard to his chosen one, *bachyr* whose verbal root is *bachar* or to choose. His soul delights in this same person under another guise, if you will. *Ratsah* is the verb, also as to accept in a favorable manner and has no *b-* as with *heved* above. When the Lord uses soul or *nephesh* (basically it pertains to breathing), he's serious, speaking of what is of upmost importance. It's almost like using a double "I."

In the second part of this verse the Lord says that he has put his own Spirit upon this man who is yet to be identified apart from being a *heved* and *bachyr*. Even before he's been introduced the Lord has put (the common verb *hasah*, to do, to make) his Spirit upon him. Note that he uses *Ruach* here, not *nephesh* or soul as noted in the paragraph above.

In the third part of vs. 1 the Lord puts forth briefly that his *heved/bachyr* will bring forth (the common verb *yasta'* or to go out) justice for the nations, *misphat* also as judgment. He speaks of nations or *goy* (singular), a noun applicable to all those

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often as representative of divine life. Note that by reason of its frequency, *Ruach* will not be transliterated.

peoples apart from Israel and often a way of saying that they do not share in Israel's divine election. Those listening must have had mixed emotions. Some were delighted that the Lord has in mind virtually everyone whereas others are not, that he is lumping Israel's chosen status with all the peoples of the earth. In other words, that all persons are basically the same.

The first four verses of Chapter Forty-Two are quoted by Jesus in Mt 12.18-21. As for the context, it comes after two accusations made by the Pharisees with regard to Jesus' disciples picking grain on the Sabbath and having healed a man with a withered hand. Jesus felt it best to withdraw but was followed by many people. Apparently they were in need of healing, for vs. 15 reads "he healed them all." Interestingly he warned these people not to make him known which contrasts with the public nature of the four Isaiah verses used by Matthew.

The first verse in Matthew's Gospel corresponding with the one at hand runs as follows: "Here is my servant whom I have chosen, the one I love in whom I delight. I will put my Spirit on him, and he will proclaim justice to the nations." A summary is as follows: The Greek equivalent to *hen* is *idou* or behold and has *pais* for *heved*, this word fundamentally as a child. *Agapetos* or beloved for *bachyr*, this being derived from the well-known verbal root *agapao* (*agape* being the noun). The Lord's *psuche* or soul is well pleased in him, *eudokeo* also as to take delight, *eu-* being the adverbial form of *agathos* or good followed by the preposition *eis*, literally "into whom." The Lord will place his Spirit (*Pneuma* also as breath) upon or *epi* him, the common verb *tithemi* being in the future compared with the past of the Hebrew, "I have put."

**Isaiah 61.1: The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound; 2) to proclaim the year of the Lord's favor and the day of vengeance of our God; to comfort all who mourn; 3) to grant to those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord that he may be glorified.**

All three verses are cited because they form one extended...very extended...sentence. Here the Spirit or *Ruach* is upon (*hal-*) the servant which means he is carrying around a divine person everywhere he goes. While *Ruach* weighs nothing, in another way it's the heaviest of all burdens. As for the identity of the servant, it remains undisclosed and is of little or no concern for those whom he's addressing. Attention is

to be focused upon the *Ruach* who is designated to perform seven tasks by reason of having been anointed or *mashach*, the verbal root for Messiah. Such anointed implies being consecrated which makes better sense.

As for the seven tasks to be outlined, the verb associated with each is noted first where the servant and the *Ruach* upon him are directly involved in the action. In fact you could say that the servant is passive whereas *Ruah* is active. Nevertheless, the two are necessary to bring about the desired effects. Also it should be noted that the letter *lamed* as part of a word as well as a preposition occurs with great frequency. The sound of it serves to carry one through these verses in a constant yet fairly quick way:

-*Basar* or to bring good tidings, the spelling of which is identical to the noun meaning flesh or body. While it might be pushing the meaning, the *basar* at hand is not unlike the *euaggelizo* or proclaiming the good news of the Christian Gospel where Jesus Christ becomes *basar*. Such *basar*...the verb...applies to those who are afflicted, the noun being *hanav*. It derives from the verbal root *hanah* which has multiple meanings such as to sing, to answer and to bestow labor upon. And so *basar* becomes one with the *hanav*, the two being interchangeable.

-*Shalak* or the common verb to send, that is, in order to bind up or *chavash* as with regard to a wound which here concerns a heart or *lev* which is broken, *shavar* also as to shatter or to break into small pieces.

-*Qara'* or to proclaim, fundamentally to cry out with regard to the following two: 1) liberty or *deror* also as abundant flow. Of concern are those held in captivity, *shavah*. 2) Opening of prison to those bound, *asar* also as to be held in captive but under greater restraint compared with *shavah*.

-*Qara'* or the second mention of this verb as to proclaim the following two: 1) year of divine favor or *ratson* also as delight or satisfaction literally "to (*l-*) the Lord." 2) Day of vengeance or *naqam* also literally "to (*l-*) our God." I.e., year and day here are pretty much the same, both as two types *kairos* or special occasions, that being used frequently in the New Testament. Both uses of the preposition *l-* suggests this use of *kairos* time by reason of an immediate connection with the Lord.

-*Nacham* or to comfort those whom mourn, *aval*. The former also means to have compassion and the latter to lament.

-*Sum* or to grant with regard to those who mourn or *aval*, the second use of this verb but here specified as being in Zion which suggests the temple.

-*Natan* or to give is si+multaneous with *sum* or to give with regard to those present there the following three exchanges: 1) *pe'er* -> *apher* or garland (also ornament) for ashes, 2) *shemen* -> *sason* or oil for gladness and 3) *mahateh tehilah* -

> *ruach* + *kehah* or *mantle* of praise for faint spirit. In all three note the similar sounding words.

With regard to the two pairs, the conjunctive *v-* of vs. 3 translated as “that” plays a vital role insofar as it takes what the servant with the Lord’s *Ruach* upon him proposes to do. Note that it has nothing to do with alteration or bidding the people to accomplish a laundry list of things. Instead, their being called oaks or righteousness (*tsedeq*) and planting of the Lord has the aim of glorifying the Lord, *pa’ar* fundamentally to beautify or to glorify. In sum, being as such surpasses any action.

**Isaiah 63.10:<sup>1</sup> But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and he himself fought against them. 11) Then he remembered the days of old, of Moses his servant. Where is he who brought up out of the sea the shepherds of his flock? Where is he who put in the midst of them his holy Spirit, 12) who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, 13) who led them through the depths? Like a horse in the desert, they did not stumble.**

These verses are typical of the Lord’s relationship with his people Israel and are representative of a reoccurring theme running throughout the entire Hebrew Scriptures, that is, rebellion, punishment and restoration. For example, vs. 10 starts with the conjunctive *v-* translated as “but” to contrast what the Lord had been doing for his people in the verse before the present one. This is countered by another conjunctive beginning vs. 11 translated as “then.”

Not only were the people rebellious or *marah* (a verb, alternately to be stubborn), they grieved the Lord’s Spirit which is called holy or *qodesh*. This adjective connotes being apart or as here, transcendent from human affairs. Along with it we have *hatsav* also as to cause pain. Both, of course, must have a source. Although the verses at hand get into the Exodus event, the NIV gives a reference to this source, Num 20.10 as a kind of preface to show how much the Lord had done for Israel and how they repaid him. The quote runs as follows: “He (Moses) and Aaron gathered the assembly together in front of the rock and Moses said to them, ‘Listen, you rebels, must we bring you water out of this rock?’” The Israelites are similarly called rebels (*marah*), somewhat unjustly, because after all they were in the desert with no water to drink. However, this doesn’t seem to be the issue. Instead, it’s the hastiness with which the people made the request which comes down to questioning Moses’ leadership.

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<sup>1</sup> These verses correspond to the entry in the Jerusalem Bible.

This presumption is reflected in the first verse at hand which has the Lord not just becoming an enemy but literally turning to be so, *haphak* also as to overturn or to pervert. This sudden change is reflected by the two prepositions *l-* or “to” which is prefaced to “them” as well as to “enemy.” Not only does this happen, but the Lord fights (*lacham*) against his people followed by literally “in (*b-*) them.” If we keep in mind the Numbers reference, there’s no immediate hostility against the people. Of note is that Moses won’t be permitted to lead Israel into Canaan because of lack of trust. The verb ‘*aman* or to be faithful is used in Num 20.12. And so the people are deprived not so much of their present leadership but what will happen in the future. That throws the whole enterprise into long term doubt.

As noted above, vs. 11 begins with the conjunctive *v-* translated as “then” to show the Lord’s response right after having manifested anger to the people for their rebellion. It seems that he pauses a bit followed by remembering the days of old, *holam* often having the connotation of being ancient. The verb is *zakar*, a bringing to mind from the past into the present which must have encompassed other occasions of rebellion and causing grief. Identified with this *holam* is Moses, the Lord’s servant or *heved* +.

Vs. 11 continues with two rhetorical questions, the second being quite long and spilling into vs. 13. In the first question Isaiah is asking about the presence of the Lord in a direct, poignant manner. If he had been with Israel during the Exodus, surely he must be present now. Apparently such is not the case. At that time the Lord had brought from the sea shepherds of his people, that is, leaders. They aren’t mentioned in the text but included people like Joshua who’d succeed Moses.

In the second question Isaiah continues as to wondering about the presence of the Lord. After all, he had put the holy Spirit in the midst of the people, *qerev* also as inside of, the very center. In addition, the Lord identified his power by the symbolic use of a human arm, the text reading literally as “arm of glory” or *tifa’rah* also as an ornament. This accompanied Moses by being at his right hand. Note the two similar ways of describing this, arm and hand, one being of glory and the other being the right one.

Isaiah continues his lengthy second rhetorical question with the divine arm of glory working through the right hand of Moses by having divided the Red Sea, this being a way of the Lord making for himself a name which is everlasting, *holam* which is found above in the phrase “days of old.” Isaiah adds to the drama of the Exodus by speaking of the depths or *tehom* also as gulf or abyss as used in Gn 1.2: “The earth

was without form and void.”

In conclusion Isaiah notes that the people didn't stumble in the desert but ran like horses. An exaggeration, of course, for the forty years of being in the Sinai is replete with plenty of stumblings.

**Psalm 51.11: Cast me not away from your presence, and take not your holy Spirit from me.**

A quote from the most well known penitential psalm of the entire Psalter which has two parts linked by the conjunctive *v-* translated as it usually is, “and.” The first part has the common verb *shalak* rendered in the negative as “cast” and fundamentally means to send. It's with *milpaneyka* or literally “from before your face.” That is, the psalmist doesn't wish to be sent away from this immediate presence but remain there. Implied is that something has disturbed his being in that blessed condition and compelled him to express this which remains unspecified. Since King David is attributed as the author, all we have to do is look at his life to appreciate what's going on behind the scenes.

The second part of this verse reads almost as a kind of add-on. The psalmist or King David doesn't want the Lord to take away (the common verb *laqach*) from him his Spirit which is holy or *qodesh* + or set apart. As with *shalak*, he is aware that something has brought about this anxiety and wishes to correct it thereby saving the presence of the Lord. And so the Spirit is already present but is on the verge of leaving, that being a simply disastrous event. All in all, what bothers David most is having arranged to have Uriah killed in order to take his wife Bathsheba. We can hear the prophet's words to David echoing in this verse, “You are the man” [2Sam 12.7].

**Wisdom of Solomon 1.5: For a holy and disciplined spirit will flee from deceit and will rise and depart from foolish thoughts and will be ashamed at the approach of unrighteousness.**

These words come at the beginning off Wisdom <sup>1</sup> and apply to “rulers of the earth” [vs. 1]. *Pneuma* is the Greek equivalent of *Ruach* and also means breath. Though described as holy (*hagios*), it isn't the same as that which is divine. However, *pneuma* is personified so as to get a better grip on its nature. In addition to being holy, it is

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<sup>1</sup> The Wisdom of Solomon is from the **Septuagint (LXX)** or Greek translation of the Hebrew Bible

disciplined which is the noun *paideia* which applies to the education of a person from childhood and extending well into manhood and even to the rest of one's life. Traditionally *paideia* is expressed in a *polis* or city state. Since rulers are mentioned at the beginning of this book, we can take *paideia* as having a political character about it but in a much fuller sense.

If *paideia* is *hagios* in the religious sense, it's only natural to do the following four actions:

-*Pheugo* or to flee from deceit or *dolos* which means taking advantage by underhanded means.

-*Apanistemi* or to rise, the verbal root *histemi* (to stand) prefaced with two prepositions, *apo-* and *ana-* or from and above...to rise-from-above, if you will. The object here (with the preposition *apo*): foolish thoughts or *logismos* which are *asunetos*. The noun also means calculation or reasoning but here taken in the negative sense, the adjective also as senseless.

-*Elegcho* or to disgrace with regard not simply to unrighteousness or *adikia* but its approach, *eperchomai* literally as to come upon (*epi-*).

**Wisdom of Solomon 9.17: Who has learned your counsel unless you have given wisdom and sent your holy Spirit from on high?**

The second of two rhetorical questions, the first being in vs. 16 which is expressed in both wonderment and with some frustration. Knowledge (the verb *gignosko*) of divine counsel or *boule* which also means a plan and purpose is dependent upon the following two conditions:

-God having given wisdom or *sophia* which implies the capacity to understand as well as to function.

-God having sent his holy *Pneuma* + from on high. As it stands, the verb is *epempsas* and all dictionaries do not give its form. We could assume the root is *pempo* (to send) prefaced with the preposition *epi-*, upon...to send-upon.

## Spirit and Creation

**Genesis 1.2: The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.**

Although it's not translated, this second verse of the beginning of the Bible has the conjunctive *v-* which connects it with the "in the beginning" motif at hand. '*Erets* or earth is the opposite of heaven but inseparable with it as the first verse indicates. Also later it can be identified with the nation of Israel. Here '*erets* is described as lacking form and void, the famous *tohu* and *bohu*:

-As for the former, *tohu* also applies to nothingness as well as something akin to a desert waste but more desolate: "He found him (the Lord and Jacob) in a desert land and in the howling waste of the wilderness" [Dt 32.10]. In other words, *tohu* makes the commonly used noun for desert *midbar* look like a watered garden.

-As for the latter, *bohu* is not unlike *tohu* but connotes more an emptiness. It has just two other biblical reference, Is 34.11 and Jer 4.23, the second being quoted here which includes *tohu* "I looked on the earth, and lo, it was waste and void."

The verse at hand contains two more conjunctives which serve to get the narrative going on a fast pace and thereby sustains the entire book. With regard to the first, *choshek* or darkness (an alternate meaning is misery) was on the face of the deep, *tehom* connoting a great quantity of water as in Ex 15.5: "The floods cover them; they went down into the depths like a stone." Despite the bleak terms implying formlessness or semi-formlessness, the text distinguishes between '*erets* and *tehom*, two real-life entities.

And so the image presented provides the material, if you will, for the Spirit of God...*Ruach* + as breath of God...to move over the face of the waters, these waters consisting of the deep or *tehom*. The verb at hand is *rachaph* or to hover, thereby alluding to the breath-like nature of *Ruach*. Actually *rachaph* suggests a bird hovering over its young for protection. Note the two uses of face or *peny*: with regard to the deep and with regard to the waters, both the same but with different nuances. To the first belongs darkness and to the second, the Spirit of God, the latter taking the place of the former, this being effected by *rachaph* which intimates a sustained action which is powerful yet gentle.

**Psalm 104.29-30: When you hide your face they are dismayed; when you take away their breath they die and return to their dust. When you send forth your Spirit they are created; and you renew the face of the ground.**

This verse comprises two sentences, one of destruction followed by another concerning creation. Reference is to the creatures of vs. 24, *qinyan* which fundamentally means a purchase. Stretching this a bit, they are objects which the

Lord had bought and if taken literally, surmises that they don't belong to the Lord who can dispose of them as he wishes. In this light the psalmist can speak of his relationship freely, that he can hide his face, *satar* in the sense of conceal which causes dismay among such purchases (if you will). The verb for this is *bahal* also as to be terrified or to tremble. Implied is that the divine face is not to be feared but to be missed greatly if withdrawn.

The same almost whimsical attitude by the Lord is seen when he takes away the breath or *ruach* + of such creatures (again, the idea of what he has purchased). '*asaph* also as to remove as well as to destroy. The immediate consequence is that such creatures return (*shuv*) to "their dust." Note the third person plural, such dust belonging to each creature as its own thereby endowing them with a certain individuality.

The second sentence deals with the Lord sending (*shalak*) his *Ruach* (both +) which contrasts with yet has similarity with the *ruach* belonging to the creatures already noted. Such sending is synonymous with creating or *bara'*, alternately to form or to fashion by cutting. In this way the divine *Ruach* renews the face of the ground, *chadash*. This noun connotes repairing or restoration with regard to '*adamah* or more specifically, the physical earth, face suggestive of a plain or field from which such beings spring.

**Psalm 33.6: By the word of the Lord the heavens were made and all their host by the breath of his mouth.**

This verse deals with the making (*hasah* +) of the heavens and the host within it, *shamym* (as opposed to '*erets*) and *tseva'* (singular), the latter having a military connotation, that which is drawn up in battle array. Thus the heavens stretching from end to end give the impression of an army poised to carry out any order from its commander.

Two elements of making or *hasah* are involved:

-*Davar* or to speak which implies putting in order and is not unlike the Greek *logos*, word-as-expression.

-*Ruach* + or breath coming from the Lord's mouth.

Both *davar* and *ruach* have the preposition *b-* prefaced to them: "in the word" and "in the breath." The former involves speaking whereas the latter, exhalation.

**Genesis 2.7: then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.**

This verse is part of an extended sentence beginning in vs. 4. The context is the second account of creation which speaks of the Lord making both earth and the heavens in one day or *yom* ('in the day'). No vegetation has yet appeared, let alone rain. However, vs. 5 mentions a mist or '*ed*, a kind of exhalation or vapor and occurs one other time, Job 36.27: "For he draws up the drops of water, he distills his mist in rain."

Right after this mist vs. 7 kicks in with the conjunctive *v-* translated as "then." It's as though as once the earth became suitable to support life, the Lord forms man of dust, *yatsar* also as to construct, to frame or to devise. Actually the phrase literally is "man dust," '*adam haphar*. He does this from the ground or '*adamah* +. Note the connection between '*adam* and '*adamah*.

Following upon this *yatsar* we have a second conjunctive translated as "and" where the Lord breaths the breath of life into man, the verb being *naphach* also as to blow. Note that he does this not through the mouth as we'd expect but through the nostrils or '*aph* which also means anger. The idea is that anger is expressed by heavy breathing through the nose. As for what the Lord breaths in, it's not simply *nishmath* or breath but the breath of life, *chayym*.

Vs. 7 concludes with the result produced by this divine creative process and has the third conjunctive. Man or '*adam* is described as a living being, *nephesh* + being derived from a verbal root meaning to breath. And so the verse at hand makes it clear that breathing is representative of life itself. The man is held in a kind of abeyance after his creation. God needed to provide a place for him to live which is why vs. 8 has him planting a garden.

**Ezekiel 37.5-6: Thus says the Lord God to these bones: "Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you and will cause flesh to come upon you and cover you with skin and put breath in you, and you shall live; and you shall know that I am the Lord."**

When hearing such words uttered by Ezekiel as "Thus says the Lord God," you know something important is about to be communicated as here and in the next entry. The common verb '*amar* is used directly with regard to the bones which are located not

in an unspecified valley but in a plain or *biqah* (cf. vs. 1). Their identity is secondary to the account, most likely soldiers slain in battle. The drama is increased by describing these bones as being very dry, the adverb *me'od* meaning excessively.

The dramatic transition from dry bones to living persons, begins with the Lord saying *hineh* or behold, a natural consequence of “Thus says the Lord.” Note the uses the hiphil of the common verb *bo'* to come or to enter, that is to say, it's causative and therefore indirect. One impression is that the Lord didn't want to get involved directly but remain apart for as vs. 7 continues, Ezekiel is the one who prophesies and brings about the miracle.

As for the coming back to life of the bones, it takes place in stages, working from the bone structure outward to sin and topped up with putting breath in them. Here *ruach* + is used (compare with Gn 2.7 above). This is followed by the second statement “you shall live” and later more importantly, that the newly reconstituted human beings will know that the Lord is responsible, *yadah* being the verb which connotes intimacy.

**Ezekiel 37.9-10: Then he said to me, “Prophesy to the spirit, prophesy, son of man, and say to the spirit, Thus says the Lord God: Come from the four winds, O spirit and breathe upon the slain that they may live.” So I prophesied as he commanded me, and the spirit came into them, and they lived and stood upon their feet, an exceedingly great host.**

The two verse in the previous section are separated by those here by two verses where Ezekiel sees and hears the bones coming together followed by their embodiment. Despite this marvel, vs. 8 says that although the bodies are not reconstituted, they spirit or *ruach* +. Once this is done, the Lord is ready to take the next step, of actually bringing to life the dead bodies.

Ezekiel is command to prophesy or *nava'* which fundamentally connotes to speak softly or to bubble up and is used twice, the second time for emphasis. The idea seems to be that such prophesying is not from any human source but has its source from elsewhere. In the verse at hand *nava'* is directed to the spirit or *ruach* +, the spirit which seems to be the one associated with the Lord and thus lacks a location. present within the dead bodies. Also Ezekiel is to speak to this *ruach*, the common verb '*amar* +.

As for what comes next, through Ezekiel the Lord bids *ruach* to come from the four

winds, *ruach* being used again which can be taken as images of the divine one. Their coming means they are not present and must travel from four extreme ends of the earth to this singular place. It's as though they're being bidden to contract themselves. Once this has happened the four *ruach* breathe or *naphach* + upon the bodies or literally "in (*b-*) the slain."

The rest of this section simply has a direct follow-through when what had been outlined comes to pass. In the end, the dead bodies which have become alive form a host or *chayl* which also means force, strength and thus a newly reconstituted army. Note that the adverb *me'od* + is used twice with the adjective *gadol* for great reading "great exceedingly exceedingly."

### Spirit and the Judges

**Judges 3.10: The Spirit of the Lord came upon him, and he judged Israel; he went out to war, and the Lord gave Cushan-rishathaim, king of Mesopotamia, into his hand; and his hand prevailed over Cushan-rishathaim.**

The beginning of this verse which begins with the untranslated conjunctive *v-* reads literally as "and is becoming upon (*hal-*) him." Reference, of course, is to the *Ruach* + of the Lord infusing Othniel. He is among several judges who despite being lesser known, were instrumental in rescuing Israel from her enemies. The pattern is familiar and basically threefold as in accord with this incident:

-As vs. 7 puts it, "the people of Israel did evil in the sight of the Lord." Such evil or *rah* (also as wickedness) is all the worse because it's literally eyes of the Lord, front-row-and-center.

-Anger of the Lord was kindled against Israel, '*aph* + and *charah* or to burn.

-The people cried out to the Lord for help, *zahaq* also as to exclaim.

As for Orthneil, he judged Israel, *shaphat* as a result of the *Ruach* having come upon him which in this context fundamentally means to govern. As for the king with the lengthy name, Orthneil prevailed over him, *hazaz* as to be strong. Note that *hal* is the preposition for "over," a very different sense from the *Ruach* being *hal* Orthneil.

**Judges 6.34: But the Spirit of the Lord took possession of Gideon; and he sounded the trumpet, and the Abiezrites were called out to follow him.**

As another example of a judge coming to the rescue of Israel, Gideon follows the threefold pattern with respect to Othniel. The verse at hand begins with the conjunctive *v-* translated as “but” or right after the Midianites draw closer. This prompted the *Ruach* + of the Lord to take possession of Gideon, the text using the vivid example of clothing (*lavash*) him. Since the divine *Ruach* is invisible (the alternative being wind), no one, even Gideon, can see it which makes him all the more formidable a force.

As soon as Gideon was so clothed, he sounded the trumpet, *shophar* usually being a horn or in the shape of a horn and noted for its clear, sharp sound. Actually it was the *Ruach* that blew on the horn, Gideon simply being an instrument. The alarm was sounded not for everyone but only for the Abiezrites, descendants of Abiezer, son of Gideon and thus of his own extended family.

**Judges 11.29: Then the Spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead and from Mizpah of Gilead he passed on to the Ammonites.**

Jephthah is yet another judge following the same pattern as Othniel and Gideon, this time as he was passing through four different locales and ending up to confront the Ammonites. These four places couldn't help but be affected by the divine *Ruach* + presumably clothing Jephthah as was the case with Gideon.

### Spirit and Saul

**First Samuel 11.6: And the Spirit of God came mightily upon Saul when he heard these words, and his anger was greatly kindled.**

The conjunctive *v-* as “and” shows that something before the verse at hand must have taken place. The context? Saul was plowing his field when approached by people who informed him that the inhabitants of Jabesh were under immediate threat by the Ammonites. If no one came to their rescue, they would gouge out the right eyes of the population.

As soon as Saul heard this report—recently he had been made Israel's first king by the prophet Samuel—the *Ruach* + of the Lord rushed upon him in a mighty fashion, *tsalach* also as to fall upon as well as to succeed. Note the connection between this *tsalach* and the verb *shamah* or to heard, literally “heard in (*b-*) these words” or

*davar* +.

A second conjunctive shows the seamless unity between *tsalach* -> *shamah* -> *charah*, the third verb meaning to kindle along with the noun ‘*aph*’ as found in Judg 3.10.

### Spirit as Inspiration for Creativity

**Exodus 31.3: and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship**

This verse as well as the preceding one followed by vss. 5-6 form one extended sentence. The person involved is Bezalel, chief artisan chosen not by Moses but by the Lord himself or as vs 1 has it, having called him by name. The verb is *qara*’ followed literally by “in (*b-*) name.” The literal meaning of Bezalel is in the shadow or protection of God. As for his response to such a direct summons, all we know is that he responded willingly. Also the Lord informs Moses of this decision who can’t do anything but acquiesce. This *qara*’ of Bezalel may have put Moses out of joint, thinking he was the only one qualified to make such a decision and must have felt a bit jealous at having been left out in the cold. Also chances are Moses knew of Bezalel by reason of his talent which could have gained him some renown while in Egypt.

Following his divine *qara*’, the Lord filled Bezalel with the *Ruach* + of God, *mala*’ also as to be in abundance. Such filling spills over into what comes across as two pairs with all four having the preposition *b-* or “in” prefaced to them:

-*Chakmah* and *tevnah*: also as skill or dexterity and understanding; the latter from the verbal root *byn* from which also is derived *byn* or “between.”

-*Dahath* and *mil’akah* or knowledge (verbal root is *yadah* +) and craftsmanship, the latter being more along the lines of service. Of all four divinely bestowed gifts, only *mil’akah* has “all.”

**Exodus 35.31: and he has filled him with the Spirit of God, with ability, with intelligence, with knowledge and with all craftsmanship**

This verse is part of an extended sentence beginning with the previous one and runs through vs. 33. As with the previous entry, the one at hand deals with Bezalel, this time with Moses introducing him tongue-in-cheek to the people. It’d come as no

surprise that many had known Bezalel as having been conscripted for work in Egypt by the hated pharaoh. This could have included construction of the cities of Pithom and Ramses (cf. Ex 1.11). Such projects were done on the backs of the Israelites who for all intensive purposes were slaves. If this were true, there's no small reason that Moses and other Israelites hated him. For this reason the divine *Ruach* + had to step in, redirect his energies and talents.

As with the entry above we have Bezalel being filled with the Spirit of God (*mala'* and *Ruach*, both +). We can imagine him standing there as Moses continues to speak, clicking off the four gifts the Lord had bestowed upon Bezalel emphasizing again tongue-in-cheek the preposition *b-* or "in" prefaced to each one of them. He concludes in 36.1 with the important words, "with all that the Lord has commanded" (*tsava'*).

### Spirit and Discernment of the Judges

**Numbers 11.17: And I will come down and talk with you there; and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.**

This verse begins with the conjunctive *v-*, the first of references, all translated as "and" to show as it usually does the quick succession of events as well as fast-paced action. The verse before the one at hand has the Lord telling Moses not just to gather (*asaph* +) seventy men but to do so "to me" which means he's quite serious as to action he's about to take. Actually it's to have these men assist Moses by standing with him, *yatsav* also to take a stand which means to participate in his work of sharing the burden of the people, *masa'* also as a carrying. Such men are ones the Lord specifies as knowing Moses, *yadah* + as intimate knowledge being important in this case.

The verse has the Lord coming down, in the near future this being accomplished in vs. 25, *yarad* being a clear distinction not so much of the space between two realities but of their inseparable relationship. When the Lord does this *yarad*, he will speak or will *davar* + with Moses and those assembled with him, this being the second conjunctive.

The third conjunctive has the Lord proposing to take from (*min-*) the *ruach* + already upon Moses and (third conjunctive) place it upon the seventy men; i.e., a

double *hal-* or upon or going from Moses to these people.

The four and final conjunctive speaks of when the seventy associates will bear the above mentioned *masa'* along with Moses. The incident at hand is to be compared with Jethro visiting Moses to choose able bodied men to assist him, '*anshey-chayl*, literally "men of power," *chyl* suggestive of ability.

Jumping ahead or to when the event described took place, these seventy chosen men engaged in prophesying or *nava'* +. While they continued to assist Moses, this gift of prophesying ceased, for it seemed more a public manifestation of their newly appointed office. Did these men as well as the people experience a let-down by the cessation of this gift? Chances are feelings were mixed, but all took comfort in this shift to a shared responsibility of leadership. It showed that the Lord cared for his people.

### Spirit as Wisdom with regard to Joseph

**Genesis 41.38: And Pharaoh said to his servants, "Can we find such a man as this in whom is the Spirit of God?"**

This verse comes right after Joseph proposes storing seven years of the produce of Egypt in preparation for the coming famine. The word used for making this proposal is the noun *davar* + which as noted several times, connotes word-as-expression. In this instance the *davar* of Joseph conveyed his prophetic sense to Pharaoh and thus to the people of Egypt.

Pharaoh was wise enough to listen to Joseph's *davar*, hence the conjunctive *v-* beginning vs. 38 as an immediate response where pharaoh followed through on it. He couldn't help but throw in a jab at his servants who should have come up with a similar if not better proposal. Surely that would cause friction between them and Joseph which is small in comparison to what had happened to him before, that is, having been thrown into prison.

### Spirit as Inspiring the Prophets

**Numbers 11.25-26: <sup>1</sup> 25) Then the Lord came down in the cloud and spoke to him**

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<sup>1</sup> Note that Numbers 11.17 is included under this heading along with Numbers 11.25-26. The

**and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied. But they did so no more.**

**26) Now two men remained in the camp, one named Eldad and the other named Medad, and the spirit rested upon them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp.**

As the footnote above says, vs. 25 is referred to in the Numbers 11.17 entry where the Lord bids Moses to gather “for me” seventy men in order to assist in governing the people. As with other instances, the conjunctive *v-* plays an important role to shepherd along the action.

The first conjunctive is translated as “then” to show the connection between when Moses told the words of the Lord to the people, *davar* and *davar* (both +) followed by placing the seventy men around the tent, this in preparation for the *yarad* + or coming down of the Lord. Compared with vs. 17 here it’s specified as being in a cloud or *hanan* which means he remains completely hidden.

After the Lord’s *yarad* comes the second conjunctive (all the rest are translated as ‘and’) when the Lord is speaking or *davar* + to Moses. I.e., this *davar* is situated, if you will, in the very *yarad* of the Lord as one continuous utterance which simply continues once present to Moses.

The third conjunctive is when the Lord doesn’t take Moses’ spirit or *ruach* + but “some” of it. The text reads literally “taking away from the spirit,” the verb being *’atsal* also as to separate or to reserve.

The fourth conjunctive is when the Lord puts “some” of Moses’ spirit on (*hal-*) the seventy elders, the verb being *natan*, the common verb to give.

The fifth conjunctive is when the spirit...presumably the “from” of the spirit...rested upon the elders, *nuach* connoting a settling down or rest and thus a more permanent presence. This caused the seventy to prophesy or *nava’* + as described in some detail within the excerpt of Number 11.17.

Vs. 26 mentioned two men who were not part of the seventy but remained in the camp. This location is in light of Ex 33.7 where Moses pitches the tent not just outside the camp but far off from it, *rachaq* being the verb. The reason is

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former has been noted above while referring to part of the latter. Nevertheless, Numbers 11.25-26 is included because it hasn’t been touched upon in full.

unspecified, but we can assume the two knew what was going on and had no need to participate. They knew that the “from” of Moses’ spirit would come to them instead. It should be noted that Joshua described as a young man in vs. 27 was upset at this and had to be rebuked by Moses. It was the first hard lesson he learned in preparation to succeed his master much later.

**Numbers 24.2: And Balaam lifted up his eyes and saw Israel encamping tribe by tribe. And the Spirit of God came upon him**

This verse is part of a very extended sentence going through vs. 5. A diviner sent by the king of Moab to prophesy against Israel. The verse at hand comes after he saw that the Lord had blessed Israel which made him not seek for further omens, *nachash* also as to observe signs. Instead, he set off for the wilderness where he sees Israel encamped. This prompted the *Ruach* + of the Lord to come upon Balaam which prompted him to utter a favorable oracle with regard to Israel, *ne’um*. This noun is derived from the verb *na’am* often used by a prophet when representing the voice of the Lord.

**First Samuel 10.6: Then the spirit of the Lord will come mightily upon you, and you shall prophesy with them and be turned into another man.**

*Ruach* + as associated with the Lord both in this verse and in the next is not capitalized in the RSV compared with the same phrase as in Numbers 24.2.

The verse at hand is addressed to the newly anointed King Saul by the prophet Samuel. It’s suddenness is indicated by the verb *salach* + followed by Saul prophesying (*nava’* +) with a band of prophets. Both *tsalach* and *nava’* will turn Saul into another man, *haphak* +. Although Saul’s reign started off with emphasis upon this suddenness, not long afterwards there begins the slow, downward spiral into madness resulting in his death. This is intimated even at this early stage. After all, it takes place in the context of the Lord’s displeasure at the people requesting a king. “But they have rejected me from being king over them” [8.7].

**First Samuel 10.10: When they came to Gibeah, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them.**

Reference is to Saul and perhaps the three men “going up to God at Bethel” [vs. 3] to meet what seems to be the same band of prophets. Again, the immediacy of the *ruach* of God and *tsalach* (both +) is noted after which Saul prophesies among them, *tok*

prefaced with *b-* (in) or in their very center. As a footnote in the RSV says, this was done “in the fashion of the so-called ecstatic prophecy of those days.” To those observing this and who are acquainted with Saul, they questioned whether or not he belonged among such prophets. Although the event seems wonderful, it has an air of foreboding about it which despite the more immediate success of Saul’s reign, will not be sustained.

**First Samuel 19.20: Then Saul sent messengers to take David; and when they saw the company of the prophets prophesying and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.**

Mal’ak or messenger on give occasions refers to angels whose task is to deliver communications from the Lord. Here *mal’ak* seems to have a sinister end in mind with the vague task of taking David (*laqach +*) which could be interpreted as kidnapping him. However, upon seeing the company (*lahaqah* being the only reference in the Bible) of prophets with Samuel presiding over (*hal-*) them, the *Ruach +* of God suddenly went upon these messengers who joined in the prophesying.

The same happened to yet another group of so-called messengers and even to Saul. Not only that, Saul prophesied before Samuel stark naked. At a later time Saul must have been embarrassed and wondered what had happened. However, it didn’t deter from his relentless mission to kill David. And so the prophesying involved had limited effect.

**Second Samuel 23.2: The Spirit of the Lord speaks by me, his word is upon my tongue.**

As vs. 1 says, “Now these are the last words (*davar +*) of David.” As for such *davar*, the divine *Ruach + davar* in the verse at hand is speaking in (*b-*) David. In the second part of this verse which is connected by the untranslated conjunctive *v-*, David acknowledges the presence of the Lord’s word upon his tongue which will give voice to his final words in this chapter. The word here isn’t *davar* but *milah* or utterance. It seems that the *davar* of the *Ruach davar* in David gives utterance to what follows.

**Second Kings 2.9: When they had crossed, Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “I pray you, let me inherit a double share of your spirit.”**

This verse begins with the conjunctive *v-* translated as “when” or right after Elijah and Elisha miraculously crossed the Jordan on dry ground, this being the second such incident. The first was when the Israelites under Joshua’s leadership crossed the Jordan in imitation of the earlier one of the Red Sea.

For some time now Elisha knew something was about to happen to his master, so the journey to the Jordan as well as passing through it must have been filled with both anticipation and sadness. In the words of vs. 1, “Now when the Lord was about to take Elijah up to heaven by a whirlwind.” Finally Elijah asked Elisha to make a request before he’s taken (*laqach* +). Without missing a beat—this signified by the conjunctive as “and”—Elisha blurted out what had been on his mind from the day he started serving under him. That is to say, he wanted not just to have his master’s spirit or *ruach* +, but a double share of it. The text reads literally “a division of two in spirit,” *py* also as mouth, edge or part.

Elijah anticipated this, of course, and remarked that Elisha was asking for a hard thing, the verb *qashah* being used also as to be heavy or difficult. However, should Elisha see him taken away, this double share will be granted. Note the all important *‘im* of vs. 10, “if.” Implied is that Elisha’s eyes may be blind to it which means he has to be extremely watchful from this point on. Elijah could be snatched up in the blink of an eye.

**Micah 3.8: But as for me, I am filled with power, with the Spirit of the Lord and with justice and might to declare to Jacob his transgression and to Israel his sin.**

This verse begins with the conjunctive *v-* prefaced to *‘ulam*, an adverb which means in front in the sense of opposite. In the verse at hand it serves to separate Micah’s calling by the Lord in contrast to seers and diviners of the previous verse. He uses the verb *mala’* or to fill with regard the following four: *koach*, *Ruach* +, *mishpat* and *gevurah*. Micah has no doubt that these are not of his own doing, hence the use of the verb *mala’* which means they come from an external source.

All four are geared to one end, that is, to declare or *nagad*, also as to be manifest and hence implies visualization. Here it pertains to *peshah* and *chata’th*, transgression and sin, the former connoting a falling away. As for the former pertaining to Jacob, that can intimate the time before his wrestling with the unidentified man in Gn 32.28. Also as this verse says, Jacob’s name is changed to Israel for having striven with God and have prevailed. I.e., the same person but two identities, if you will and two types

of behavior. This is spelled out in several verses following the one at hand.

**Isaiah 48.16: “Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.” And now the Lord God has sent me and his Spirit.**

Both *qarav* and *shamah* + are one and the same. As for the former, it implies a gradual approach, not done all at once and can be taken as a predisposition to hear which as soon as it is done, *qarav* is fulfilled. The Lord wishes to make clear to everyone that he has not spoken (*davar* +) in secret or *seter* which can mean in private or with no one else listening. His *davar* was out in the open right from the beginning or *r’osh*.

As for the context, a footnote in the NIV refers to a prediction about Cyrus intimated in 41.25-27. As for the RSV, “it” refers to creation. Regardless of the context, the important point is that the Lord is ever present, historically speaking, and with regard to creation. Awareness of this presence is gathered up in *hatah* or now or when the Lord has sent Isaiah his *Ruach* +.

**Isaiah 61.1: The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound;**

This verse along with the two verses that follow it are noted above.

**Zachariah 7.12: They made their hearts like adamant lest they should hear the law and the words which the Lord of hosts had sent by his Spirit through the former prophets. Therefore great wrath came from the Lord of Hosts.**

This verse begins with the conjunctive *v-* which goes untranslated and ties in with those persons who refused to listen to the Lord by devising evil in their hearts, *lev* + used in the previous verse as well as here. That is, they are likened to adamant or *shamyr* which is a type of hard material like or actually is a diamond. This hardest of all materials is used to describe the people not hearing (*shamah* +) both the *Torah* and *davar* +. These the Lord had sent (the common verb *shalach*) by his Spirit (*Ruach* +) and through his former prophets, the preposition in (*b-*) being used twice.

The second sentence of this verse shows the result of the exceptional hardening,

namely, that great wrath came from the Lord. Note the wording. It's as though this wrath or *qetseph* had a life of its own.

**Second Chronicles 15.1: The Spirit of God came upon Azariah the son of Oded.**

These three excerpts from Second Chronicles are basically the same with the divine *Ruach* + coming upon certain people basically in a nick of time. The Hebrew text begins with the conjunctive *v-* which here is untranslated and runs as “Azariah the son of Oded.” Then follows the *Ruach* being upon him, not *tsalach* as above. The purpose? To meet King Asa who later “put away the abominable idols from all the land of Judah and Benjamin” [vs. 8]. That verse is preceded by him have heard Azariah's words or *davar* + which gave him courage to effect this reform, *chazaq* as to grown firm or to be strong.

**Second Chronicles 20.14: And the Spirit of the Lord came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph in the midst of the assembly.**

As with the verse above, Jahaziel's descendants of which there are five, comes first followed by the *Ruach* + being upon him. In other words, there's a distinct lack of drama, simply a gentle presence upon (*hal-*) the prophet. It's important to consider the poignancy of the verse before the one at hand where the men of Judah are standing before the Lord with their families which could be a spontaneous gathering out of desperation. Once assembled, the *Ruach* descends upon Jahaziel immediately, the two events being almost synonymous. He then proceeds to encourage them along with King Johoshaphat to battle the troops of Ammon, Moab and Mount Seir.

**Second Chronicles 24.20: Then the Spirit of God took possession of Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, “Thus says God, ‘Why do you transgress the commandments of the Lord so that you cannot prosper? Because you have forsaken the Lord, he has forsaken you.’”**

This verse begins with the conjunctive *v-* translated as “then.” Here the *Ruach* + of God literally clothes (*lavash* +) Zechariah compared with coming upon him as with Azariah and Jahaziel above. This time it's a rebuke of all the people with regard to transgressing the Lord's commandments, *havar* being the common verb to cross over or to pass by. This *havar* prevents them from prospering which interestingly is the verb *tsalach* + used above with respect to *Ruach* coming upon certain chosen ones.\

The second sentence of this verse puts in straight-forward words the reason for the *havar* at hand: the people have forsaken the Lord which causes him to do the same, the verb being *hazav* also as to leave, to depart.

### False Prophets with Their Own Spirit <sup>1</sup>

**Ezekiel 13.3: Thus says the Lord God, “Woe to the foolish prophets who follow their own spirit and have seen nothing!”**

*Koh* or “thus” has to be seen in light of the first two verses of this chapter when the *davar* + of the Lord came to Ezekiel bidding him to prophecy against (*nava’* + with *b-* or in) the prophets of Israel. The Lord puts it quite forcefully, namely, that such prophets are out of their own minds or even more to the point, “from their hearts” (*lev* +). To get them back into their hearts, if you will, they are to hear the word of the Lord, *shamah* and *davar* (both +). So not to be in one’s heart is equivalent to not being able to hear.

This background brings us to the verse at hand where the Lord speaks (*amar* +, not *davar*) to Ezekiel expressing how he feels about these prophets of Israel, calling them foolish or *naval* also as to despise. Such foolishness is twofold: following their own spirit or *ruach* + and having seen nothing, *ra’ah* being the common verb. Linking the two is the verb *halak* or to go which, given the context here, means going nowhere.

**Daniel 4.8-9: At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream saying, “O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is difficult for you, here is the dream which I saw; tell me its interpretation.”**

Daniel, of course, was a foreigner highly exalted in the court of the Babylonian king. This put him as well as his three friends Shadrach, Meshach and Abednego in an awkward position. Even though he went by the Babylonian name of Belteshazzar, he was aware of having a target on his back. As for this name Belteshazzar, Daniel had no choice but to accept it because it’s identified with the god of King

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<sup>1</sup> The four references to the Book of Daniel are under this heading taken from the Jerusalem Bible. What they have in common is the “Spirit of the holy God” in place of “spirit of the holy gods.”

Nebuchadnezzar.

*Ruach* + or spirit belongs to gods which are called holy or *qadysh*; as for the text itself, it reads literally “the spirit of the Holy God.”

To Daniel’s surprise, he is addressed as “chief of the magicians” or *chartumym* which occurs last in 1.20 and derives from the verbal root *charat* meaning to engrave. Thus these magicians were not unlike sacred scribes who could both read, engrave and interpret texts. In sum, the Chaldean word is not as loaded as the English “magician” which connotes performing cheap tricks.

For the second time in a row, King Nebuchadnezzar says (literally) that “the spirit of the Holy God” is present in Daniel. Nebuchadnezzar most likely was not fully aware of what this meant and more or less unconsciously was talking about the God of Israel who is able to make mysteries known, the noun being *raz* noted last in 2.29. ‘*Anas* is a participle, the only use of this term in the Bible, meaning “difficult” and derives from a verbal root meaning to compel.

**Daniel 4.18: This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, declare the interpretation because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you.**

At last King Nebuchadnezzar ends his account with a predicable flourish, everyone being compelled to listen to him and ready to offer advice even if they think he is insane. Immediately he turns attention to Daniel, a.k.a. Belteshazzar, the only man capable of helping him. Long ago Nebuchadnezzar gave up on his Babylonian diviners, and they knew it as well as resented it. All eyes were upon Daniel, thereby putting him on the spot. One wonders what had been going through his mind as his master recounted his dream. Regardless, he had to pay close attention so as to respond correctly.

*Peshar* is the noun for interpretation noted last in 2.36 with regard to the first dream. King Nebuchadnezzar speaks with Daniel in a trusting way coupled with a certain veiled threat, putting him on the spot, more than during his first interpretation. When King Nebuchadnezzar acknowledges that the “spirit” (*ruach* +) of the holy gods is in Daniel, he may be saying this for public consumption. That is to say, he knew that Daniel subscribed to the one God of Israel, bore the Babylonian name of Belteshazzar (‘Bel protect the king’), yet did not worship the

Babylonian gods. That was fine in the king's eyes provided Daniel accomplish his task. However, the words just addressed were to protect him from any revenge from the local religious authorities, for obviously they must have been jealous.

**Daniel 5.11-12: There is in your kingdom a man in whom is the spirit of the holy gods. In the days of your father light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar your father made him chief of the magicians, enchanters, Chaldeans and astrologers because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles and solve problems were found in this Daniel whom the king named Belshazzar. Now let Daniel be called, and he will show the interpretation.**

This verse gives credence to the RSV's notation about the queen being the mother of King Belshazzar by reason of her knowledge of Daniel. After all, she had to put up with Nebuchadnezzar's descent into madness and worse, when he became a wild beast. The queen gets right to the point in front of the assembled mass of guests and diviners. That is to say, she speaks of Daniel as though Belshazzar hadn't the slightest clue as to his existence. Apparently he was still in an important governmental position though that was of no real concern to the king. He had been doing his job well and quietly all along, so no reason to single him out.

“Spirit of the holy gods” as used by King Nebuchadnezzar himself, something that must have stayed fixed in the queen's memory all those years. Then this *ruach* + referred to the Babylonian pantheon, certainly not the God of Israel, although the queen must have been aware of the distinction even if she didn't subscribe to this alien though powerful god.

The queen certainly had a good point attributing to Nebuchadnezzar “light, understanding and wisdom” or *nehyr* (only biblical reference), *sakltanu* (cf. vss. 12 and 14) and *chakmah* (cf. 2.3). This third characteristic is the most important since it resembles that of the gods. It seems she was attempting to prime Belshazzar for speaking with Daniel. Although he must have heard of him, he never had any dealing with this foreigner now in the Babylonian bureaucracy. We don't have any information whether Daniel was appointed head of the diviners, just that he excelled them all. Certainly Daniel would not have accepted that position, but perhaps the queen was speaking of the high regard in which he was held and still remained so.

“Because” represents the following six qualities in Daniel:

1) Spirit or *ruach* + which is excellent or *yatyr* found last in 4.26 as “more” but not noted there. It is close to the Hebrew verbal root meaning to be redundant or to be beyond measure.

2) Knowledge or *mandah* noted last in 4.34.

3) Understanding or *sakltanu* as in the previous verse.

4) Interpret or *peshar*, the only use of this verb in the Bible which means to explain as in the noun "interpretation" frequently used throughout the Book of Daniel.

5) Explain or *chavah* with respect to riddles.

6) Solve or *shere'* as loose and with respect to problems or *qetar* found last in vs. 6 as limbs.

The queen attempts to refresh Belshazzar's memory by referring to the Babylonian name of Belteshazzar given by the chief eunuchs shortly after Daniel's capture and introduction into the court of King Nebuchadnezzar. There the name contains one “z” whereas here it has two. Regardless, this name is “after the name of my (Nebuchadnezzar) god” [4.8].

So if Daniel/Belteshazzar was able to help the previous king, he was expected to do the same for Belshazzar. If the circumstances weren't so dramatic and frightful, Belshazzar might not take up the queen's advice. Obviously this was a unique situation, so he was ready to try anything. Besides, he and all his diviners were put on the spot in front of his lords.

**Daniel 5.14: I have heard of you that the spirit of the holy gods is in you, and that light and understanding and excellent wisdom are found in you.**

“I have heard of you” is in line with the just mentioned “that Daniel” which also was a ploy on Belshazzar's part to say that he was in charge of the situation even though everyone knew it wasn't so. Although the king heard about Daniel both through Nebuchadnezzar, the queen and all those at court, we have no evidence that the two men had ever met. Perhaps Belshazzar was afraid of Daniel, even jealous, and was determined to stay as far away as possible. He would have liked to start a persecution against the Jews living in Babylon but knew Daniel had popular support as well as those in the royal court. So with all these nobles and diviners present as they listened to the king's words with rapt silence, he had no choice but to consent and see what Daniel could do.

Note the other reference to “holy gods” whereas the Hebrew has “Holy God.”

Belshazzar couldn't help but be aware of this though he was far from acknowledging it which could be a way of showing independence from his predecessor, King Nebuchadnezzar. <sup>1</sup>Everyone could pick up on this attitude which eventually set the stage for Daniel to step in and save the day.

### Spirit and Messiah

**Joel 2.28-29: And it shall come to pass afterward that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days I will pour out my spirit.**

Both the conjunctive *v-* beginning this verse and ‘*acharey-ken* (afterward) refer to the day of the Lord coming described with some detail in Chapter Two. It is a preparation for the Lord’s *shaphak* or pour out of his *ruach* + which will result in the following three:

- Prophesy or *nava’* + by sons and daughters.
- Dream dreams or *chalam* by old men.
- See visions or *ra’ah* + and *chizayon* by young men.

For good measure the Lord will do a second *shaphak*, that is, on what essentially are male and female slaves. Thus “all flesh” or all periods of life as well as social status will be marked by different gifts which will work to the same end.

### Spirit and Universal Effusion

**Acts 2.15-18: For these men are not drunk as you suppose since it is only the third hour of the day; but this is what was spoken by the prophet Joel: “And in the last days it shall be,” God declares, “that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.”**

The first thing that enters the minds of some of those witnessing this first Pentecost is that the disciples are drunk. To be drunk means uncoordinated movement and

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<sup>1</sup> In the Hebrew text, 3.1-2.

slurring of speech. That condition ties in with the general idea of *nava'* + or to prophecy or more fundamentally, to cause to bubble up or to pour forth words abundantly and thus incoherently.

In order to explain this phenomenon Peter has recourse to the passage of Joel cited just above. Note how he associated the whole range of human existence with special emphasis upon male and female servants, again, those who essentially are slaves and non-persons. Peter also associates this outpouring with the following two times references, “in the last days” and “in those days.” Surely he must have had in mind Jl 2.1: “For the day of the Lord is coming, it is near.” In sum, this is a fairly good definition of a *kairos* event.

### Doctrine of Wisdom <sup>1</sup>

**Wisdom 7.22-23: for wisdom, the fashioner of all things, taught me. For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all and penetrating through all spirits that are intelligent and pure and most subtle.**

These two verses begin with the previous one to form an extended sentence. There the author has learned what is secret and manifest, *kruptos* and *emphanes* or hidden and that which reflects or is actual. He attributes both to wisdom or *sophia* + which also means skill, and such skill is characteristic of *sophia* as fashioner of everything, *technites* also as an artisan who is doing the teaching, *didasko*.

Within *sophia* is present a spirit or *pneuma*+ which has the following twenty-one characteristics:

- Intelligent or *noeros*
- Holy or *hagios*: sacred, devoted to God
- Unique or *monogenes*: the only member of a kin or kind
- Manifold or *polumeres*: consisting of many parts
- Subtle or *leptos*: light
- Mobile or *eukinetos*: *eu-* adverbial form of *agathos* (good).

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<sup>1</sup> The footnote to the Jerusalem Bible from which these scriptural verses are taken includes Proverbs 8.22. However, that verse does not contain an explicit mention of spirit. For this reason it is not included.

- Clear or *traone*: piercing
- Unpolluted or *amoluntos*: not leaving any stain
- Distinct or *saphes*: clear
- Invulnerable or *apemantos*: unharmed or unhurt
- Loving the good or *philagathos*: *philos* and *agathos* +
- Keen or *oxus*: sharp
- Irresistible or *akolutos*: unhindered
- Beneficent or *euergetikos*: productive of what is beneficial (*eu-*).
- Humane or *philanthropos*: *philos* + and *anthropos*: loving of persons
- Steadfast or *bebaios*: unmoved
- Sure or *asphales*: not subject to falling
- Free from anxiety or *amerimnos*: having no worry
- All-powerful or *pantodunamos*: the noun *dunamis* as might, ability
- Overseeing all: *panepiskopos*: *epi-* or upon, looking upon
- Penetrating or *choreo*: to give way with regard to *pneuma* + or spirits which have these three qualities: *noeros*, *katharos* and *lepto*s (the superlative) or intelligent, pure and thin or fine.

### Spirit in the New Testament

**John 1.33: I myself did not know him; but he who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.”**

This is the second time John said that he didn't know Jesus, the first being in vs. 31. He's saying a kind of half-truth because as Elizabeth (John's mother) said, “the child leaped in her womb” upon hearing Mary's greeting [Lk 1.41]. Thus we have two meetings between Jesus and John. The first in the wombs of their mothers and now as adults. Whether or not they had met before this time is irrelevant. Although Jesus is about to be baptized, we can assume that John leaped just as he had done as a fetus. The time frame between the two events is secondary.

While John has been baptizing before Jesus came on the scene, he's quick to say that Jesus will be doing not just the same but with the Holy Spirit. While we can assume that this *Pneuma* + always was with Jesus, here it's manifest as remaining (*meno*) upon him. As for baptizing in this manner, there are no Gospel references to Jesus actually doing it using the traditional imagery of baptism with water. We have to wait until the Last Supper when Jesus speaks of the Spirit but more emphatically,

Pentecost when the Spirit does come and rests upon the twelve disciples. The Spirit doesn't *meno* upon them as with Jesus but *kathizo* which means to sit down. While both intimate permanence, the latter is more a kind of dwelling backed up by filling (cf. Acts 2.4) the disciples. Thus they had both a *kathizo* and a *pleroo*.

**John 14.16-17: And I will pray the Father, and he will give you another Counselor to be with you forever, even the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you and will be in you.**

Jesus praying for his disciples is actually a beseeching, or interceding for them, *erotao*. The conjunctive *kai* which follows immediately suggests that this *erotao* has a direct influence on the Father although it is in the future ('he will give'). This giving is the Counselor or *Parakletos*), an advocate. The preposition *para* is prefixed to this noun, implying a being-besides. Which is constant and is similar to vs. 26: "But the Counselor, the Holy Spirit, whom the Father will send in my name." In the verse at hand, "another" with reference to the Counselor suggests that Christ is also a *parakletos*. Note that the Spirit will be with (*meta*) the disciples forever, *eis ton aiona*. Thus this: with-ness coupled with into-ness (*eis*) transcends the dimension of time and space.

As for the phrase "Spirit (*Pneuma* +) of truth," it occurs later in 15.26 as proceeding from the Father and bearing witness to Jesus, *ekporeuomai* and *martureo*, to be in motion from one place to another and to confirm by personal knowledge.

As for the world (*kosmos*), it cannot receive this *Pneuma/Parakletos*, or being-beside (*para*). As for *kosmos*, it's found next found in vs. 19. The reason why the world cannot receive the *Pneuma* is because it lacks the capacity to see as well as to know. The former is *theoreo* which suggests beholding and the later is *ginosko*, to make acquaintance with. Then Jesus turns this *ginosko* around with regard to his disciples, that already they have it with regard to the Spirit. The two reasons for this are twofold. First the present or the fact that the Spirit is dwelling or *meno* with them, *para* again as alongside of. Second is that in the future this same Spirit will be in (*en*) you.

**Acts 1.8: But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.**

*Alla* or but is important for understanding this verse because just before it Jesus more or less rebukes his disciples, that is, they are not to know about the restoration of the kingdom to Israel, let alone the times or seasons associated with it. Here both *chronos* and *kairos* are used: chronological time and special events when the divine inserts itself into the human sphere. Such are to be subsumed with the coming of the Holy Spirit (*Pneuma* +). Once that has happened, everything else will fall into place. In fact, we can say that later the disciples must have looked back on that time when they asked Jesus about future events and had a good laugh over their ignorance. What they have now or through the presence of the Holy Spirit transcends any such concerns.

Being witness or *martus* means that the disciples will confirm or testify at a later date about what they have experienced. While it involves what we call evangelization, being a *martus* can be taken as being simply present. In the verse at hand it starts off locally...very locally...and spreads to the ends of the earth, *eschatos* meaning the farthest boundary of a given area.

**Acts 2.4: And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.**

This verse begins with the conjunctive *kai* which links it with the first verse of Chapter Two. It, in turn, begins with the same conjunctive translated as “when.” In other words, the action is fast paced from Jesus’ ascension to the disciples gathering and choice of Matthias to take the place of Judas. Once the full number of twelve is reached, the Holy Spirit or *Pneuma* + can fill them, *pleroo* suggestive of reaching a preordained limit.

As soon as this *pleroo* happens, another conjunctive shows the close connection it has with the twelve speaking other languages. This is done in accord with the *Pneuma* giving them utterance, *apophtheggo*, the verbal root meaning to utter or to make a sound with the preposition *apo-* or from prefaced to it. Thus *apophtheggo* contrasts with *laleo*, the common verb to speak. It’s as though *Pneuma* is present within the disciples enabling everyone nearby to understand them in their respective languages. As for what was said, the text simply says that they are “the mighty works of God” [vs. 11] which perhaps were things most people knew about Jesus.

**Romans 5.3-5: More than that, we rejoice in our sufferings knowing that suffering produces endurance, and endurance produces character, and character produces**

**hope, and hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit who has been given to us.**

Paul makes a bold statement concerning our human condition by transferring *kaukaomai* in vs. 2 (i.e., to rejoice) from hope to or *en* (in) suffering, *thlipsis*. This is an unnatural change which derives from a certain knowledge not obtainable by human means. *Oida* is the common verb which means seeing in the sense of beholding, of taking in something all at once. Such beholding looks at suffering and sees something else, that it produces character or *hupomone*, literally as a remaining under, *hupo-*. The verb at work here is *katergazoma*, *kata-* suggestive according to a given plan. This verb and the noun *dokime* or produces and approved character carry over into vs. 4 where the latter, in turn, carries over into hope or *elpis* (cf. vs. 2).

As for hope, it cannot disappoint or *kataischuno* which literally means to put to shame, *kata-* here as down. What prevents this down-ness from taking effect, if you will, is divine *agape*, the first mention of it here in Romans.

First the Holy Spirit or *Pneuma* + is within human hearts or *kardia* or more accurately is given, by whom isn't stated directly but presumably by the Father in conjunction with the Son. Once present, the *Pneuma* brings about the pouring out of *agape*, *ekcheo*, the preposition *ek-* as from, to pour out from.

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